

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$2,923.17 (see p. 3)

20 Iyar 5778/May 5, 2018

5746-5778

Celebrating our 32nd year

1986-2018

DAVENING SCHEDULE

Frida45

Candle Lighting: 6:35-7:45 pm
Friday Mincha/Maariv: 7:00 pm

Shabbos Day

Shacharis: 8:30 am
Mincha: 7:00 pm
Maariv: 9:00 pm
Shabbos is over after: 9:16 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 7:55 pm

Monday - Friday

Shacharis: 6:30 am
Mincha/Maariv: 7:55 pm

Next Shabbos- Behar/Bechukosai – Mervorchim Tammuz

Candle Lighting: 6:41-7:51 pm
Friday Mincha: 7:00 pm

This Shabbos

- Boys Beis Medrash after krias haTorah
- 6:00 pm: Rabbi's Midrash Rabbah shiur

Have You Wanted to Visit Israel, but Didn't Know Where to Stay? Free Lodging for TY Members!

Have you thought about coming with your child for a bar/bat mitzvah trip? Want to simply explore Israel? Baruch Hashem, Yaakov and Batsheva Goldman have built a small guest house on their property in the hills of Ramat Beit Shemesh Aleph, and want to share it with the Tiferes Yisroel community. It sleeps 3 adults comfortably, or 2 adults and 3 kids, with full bathroom and kitchenette, and it's free - just help them clean it up before you leave! 40 minutes by bus to central Jerusalem and 50 minutes to Tel Aviv; bus stop is out their back door. This is their way of giving back to the TY

community; they're going to test it out and see how it goes. To contact the Goldmans for more information, please email Batsheva at jenbgold@gmail.com or WhatsApp 972-58-629-9547.

Rabbi's Shabbos Shiur

Each Shabbos afternoon, running through Shavuot, Rabbi Goldberger will be giving a Shabbos shiur in Midrash Rabbah on Megillas Rus in the Main Shul. The shiur will begin one hour before Mincha; all men, women and teens are invited and encouraged to attend.

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. **Mincha/Maariv** begins 10 minutes before shkia, followed by Men's Beis Medrash Learning, 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.

Photo Galleries

Check out our Photo Gallery for pictures from the concert and other TY events. Our ad journal is also on the Gallery menu; all the greetings from the Charidy comments are shown in the journal. Check it out by hovering on the Gallery Menu and picking an album.

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.

Used Book Sale

Our used book sale is located upstairs outside the Bais Medrash. All proceeds go to the shul. Most titles are still \$5 or less. There are many new titles each week. For more information, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330.

Mazel Tov to

- Nossi and Rona Gross on the birth of a granddaughter, Malka, to Yechezkel and Temima Silverman in Eretz Yisroel. May they be zoche l'gadla l'Torah l'chuppah ul' maasim tovim.
- Yaakov and Ester Gur on the upcoming upsherin for their twins Yehuda and Shaya. May they be zoche l'gadlam l'Torah l'chuppah ul' maasim tovim.

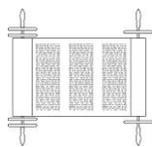
New Davening and Learning Schedule

We are now davening Mincha/Maariv nightly beginning 10 minutes before shkia, followed by Men's Bais Medrash and learning with the Rabbi; please check the seasonal davening schedule or the Lev Echad for exact times. Friday night Mincha/Maariv begins at 7:00 pm each week throughout the summer until Sukkos. The Rabbi's Tuesday night shiur in Chassidus and Chassidic stories will continue right after Maariv for 45 minutes. All men are invited and encouraged to come join us each night for minyan and learning, to be part of our daily tefillah b'tzibbur.

This week's Lev Echad is in honor of:

Yehuda Tenenbaum, Rabbi Goldberger, Rabbi Yehuda Leib Goldberger and Yaakov Goldberger for providing Beautiful music and song at our Lag B'Omer bonfire.

The Weekly Parsha



Parshas Emor By Rabbi Ozer Alport

"They placed him under guard to clarify... through Hashem" (24:12)

Parshas Emor concludes with a tragic episode in which a man cursed and blasphemed Hashem. Initially, Moshe did not know the appropriate punishment for this sin, so the blasphemer was placed in jail while they awaited clarification from Hashem regarding his sentence. Rashi explains that even though this incident occurred in the same period of time as the episode of the wood-gatherer (Bamidbar 15:32-36), the blasphemer was not placed in a jail cell together with him, but rather was incarcerated by himself. Why, indeed, were they not placed together?

In his sefer *Ikvei Erev*, Rav Azriel Lankeh explains that Rashi writes that at that time, it was still unknown whether the blasphemer was liable to the death penalty altogether. In contrast, they already knew that the man who gathered wood on Shabbos was going to be put to death (Shemos 31:14), and Moshe was merely waiting for Hashem to tell him which form of execution to use. Accordingly, if they put the blasphemer in the same cell as the wood-gatherer, it would be tantamount to placing him on "death row" prematurely, which would cause him needless anguish and anxiety. Until Hashem informed Moshe that the blasphemer was indeed to be put to death, it would have been cruel to treat him like somebody whose death sentence has already been determined, and therefore he was confined separately.

Rav Yissocher Frand adds that the sensitivity displayed by the Torah is astonishing when we realize that the person in question was not an upstanding member of society, or even a run-of-the-mill sinner, but rather a person who committed the reprehensible sin of cursing Hashem's name. In contrast to other sins that are motivated by momentary lusts and desires, this action gave no personal pleasure or benefit, and represented a premeditated rebellion against Hashem.

If we were in charge of deciding the fate of such an evil person, we would be inclined to show him no mercy or compassion, placing him in jail to rot with no concern for his emotional state. However, Moshe understood that ultimately, the blasphemer was still a Jew, and as such, had to be treated with sensitivity.

Because his punishment was not yet known, it was therefore forbidden to cause him any unnecessary suffering by treating him in a manner which could lead him to conclude that he had already been condemned to death, when that was not the case. If the Torah shows so much concern for the psychological welfare of a person who blasphemed Hashem, how much more so must we be considerate and understanding to the feelings of every Jew with whom we interact.

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The Blasphemer

In the beginning of Sefer Shemos, the Torah states: "Moshe grew up and went out to his brethren and observed their burdens; and he saw an Egyptian man striking a Hebrew man, of his brethren... so he struck down the Egyptian and hid him in the sand. He went out the next day and behold! two Hebrew men were fighting... He said, 'Why would you strike your fellow?'" (Shemos 2:11-13).

The Midrash (Shemos Rabbah) identifies the "Hebrew man" who was being beaten as the wicked Dasan, and explains the entire episode as follows: When the Egyptian taskmaster came to Dasan's house to awaken him for work, he noticed his beautiful wife Shelomis. When Dasan had left, the Egyptian returned to the house pretending to be her husband and had relations with her. Dasan discovered that his wife had been defiled, and he reproached the Egyptian, who, afraid of being punished for his deed, beat Dasan mercilessly hoping to kill him. When Moshe Rabbeinu arrived, he understood through *ruach hakodesh* that the Egyptian's crime of adultery was punishable by death, and foresaw that no righteous offspring would descend from this man. Moshe "struck down the Egyptian" by pronouncing the *shem hameforesh*, and the Egyptian fell dead; Moshe proceeded to bury him in the sand.

The following day, Moshe witnessed "two Hebrew men fighting." The Midrash states that this was the same wicked Dasan and his brother, Aviram, quarreling over the events that took place on the previous day. Dasan wanted to divorce his wife because of the matter with the Egyptian, and Aviram violently objected. Dasan had lifted his hand to smite his brother when Moshe intervened and called out to the *rasha*, "Why would you strike your fellow?"

We find a most interesting, and seemingly out of place episode at the end of Parshas Emor related to the above Midrash, commonly referred to by Artscroll as "The Blasphemer," as it is written: "The son of an Israelite woman

went out – and he was the son of an Egyptian man – among the Children of Israel; they fought in the camp... The son of the Israelite woman pronounced the Name [the *shem hameforesh*] and blasphemed; the name of his mother was Shelomis bas Divri, of the tribe of Dan" (Vayikra 24:10-11). The *Meforshim* note that the blasphemer, the son of a Jewish mother from the tribe of Dan and an Egyptian father, was the only such case throughout the entire 210 years of enslavement in Mitzraim, a remarkable testimony to Jewish family purity and morality. He wished to dwell among the people of Dan, his mother's tribe, but they refused him on the grounds that his father was not a Danite. Although he was a Jew [since his mother was Jewish], membership in a tribe was patrilineal (Ramban), so the court of Moshe ruled in favor of Dan, whereupon the man uttered his curse and blasphemed the Name of Hashem (Rashi).

Taking a closer look at this seemingly trivial episode, the Malbim brings down a fascinating concept which the commentators have grappled with for centuries, *ad hayom hazeh*. He writes: "From the phrase 'among the Children of Israel,' Sifra derives that this man converted to Judaism. To this, Rambam asks: Why did he need to convert, being that his mother was Jewish? According to Torah law, one's Jewish status is determined by one's mother. The French Sages, notes the Ramban, answered this question by saying that before the Giving of the Torah [*kodem Matan Torah*], a child's lineage was determined by Noachide law, and thus followed his father. This man was therefore an Egyptian by birth and converted when he grew up. The Ramban argues, and maintains that from the time that Avraham Avinu entered the covenant of circumcision, the people of Israel left the fold of the Bnei Noach and entered the new status of Bnei Yisroel, governed by the laws of the Torah, whereby a child's status is matrilineal. Sifra's statement that this man 'converted' could merely mean that he circumcised himself, immersed in a mikveh, etc., along with the rest of the Bnei Yisroel at the Giving of the Torah."

I asked Rabbi Goldberger this morning how to resolve this *kasha*, and he told me that it is an extremely complicated and complex matter. Indeed, the author of *Parashas Derachim* offers a lengthy essay regarding the issue of Israel's status before *Matan Torah*. Were they Jews or gentiles? He writes that this issue remains a matter of doubt, and even the Jewish people themselves were in doubt about this issue, and there existed among them various viewpoints. The Malbim brings down the example of Moshe Rabbeinu's father, Amram, who married his aunt [Yocheved], which is forbidden by Torah law, but permitted by Noachide law. If he considered himself to have the status of Bnei Noach, then he committed no transgression; however, if Amram considered

himself to be an Israelite, then he did transgress, but the concept of *kodem Matan Torah* would have applied, and he would have not been considered in breach of Torah law. [The same holds true for Yaakov Avinu when he married two sisters]. Henceforth, if we were considered to be Jews in Mitzraim, which the “blasphemer” was basing his argument upon, then Moshe was justified to kill the Egyptian taskmaster [the father of the “blasphemer”] based on the Torah law that a gentile who strikes an Israelite is liable to the death penalty (Sanhedrin 58b). However, even if we had the status of Bnei Noach, Moshe was still justified by the fact that the Egyptian committed adultery, a crime punishable by death even by Noachide law.

The Malbim continues: “Because he lost the case, the man cursed the *shem hameforesh*. It is possible to explain that he became enraged at the fact that his father was killed by Moshe’s utterance of the *shem hameforesh*. Until now, he had justified Moshe’s actions in killing his father based on his understanding that the Jewish people in Mitzraim had the status of Israelites [and that a gentile who strikes an Israelite is liable to death]. This too, is what gave him his matrilineal claim to Israelite status. But once Moshe ruled against him, ruling that his birth status followed his Egyptian father in line with Noachide law, he began to decry his father’s death, which could no longer be justified [to him] by the above rationale, and he cursed the Name that caused his father’s death.”

After he blasphemed, the Torah states: “They placed him under guard to clarify... through Hashem” (ibid. 24:12). The Sifra’s statement that this man converted could be understood to mean that he converted after having blasphemed, which according to the

Gemara (Sanhedrin 71b), would make him exempt from the death penalty. The Malbim suggests that Moshe was not sure of his [the “blasphemer”] official status and therefore was uncertain of the due punishment, so he consulted Hashem for clarification. He asks: “Was the man a true gentile who blasphemed and then converted, thus exempting himself from the death penalty? Or was he born a Jew who remained liable to the death penalty, whose conversion was performed merely to remove any doubt about his Jewish status?” Clearly, the answer is that he was considered a Jew all along, as the parsha concludes: “They took the blasphemer to the outside of the camp, and they stoned him to death” (ibid. 24:23). A gutten Shabbos.

-Lev Avraham Rosenstock

Community

- **Orioles Skybox Seats** at great prices to benefit Project Ezra. Contact Frank Storch for more information at 410-340-1000 or chesedfund@gmail.com.
- **May 6:** Bikur Cholim of Baltimore’s Annual Women’s Brunch will be held at Bnai Jacob Shaarei Zion at 10:30 am. Please visit the website at www.baltimorebikurcholim.org for more information.
- **May 6:** Touro College Graduate School of Social Work is having an informational meeting with Miriam Turk, LCSW, at the Goldstein residence, 3800 W. Strathmore Avenue from 10 am to 12 pm.
- **May 31:** Jewish Community Services will be hosting their 10th annual meeting with special program, “Embracing Our Elders as a Caring Community,” with a panel discussion on “Strategies for Navigating Care of Your

Loved One” from 4:30 to 6:30 at Beth Tfiloh Congregation. For more info or questions, please call 410-843-7406.

- **June 3:** JCN Women’s 5K Care Run/Walk at the Maryland Zoo beginning at 8 am. Raise \$100 or more by April 20 to receive a free JCN race shirt; raise \$360 or more by June 1 to receive a free JCN sweatshirt. To register or make a donation online, go to www.wizathon.com/jcn5krun-women.
- **June 17:** JCN Men’s 5K Care Run/Walk at the Timonium Fairgrounds beginning at 6:30 pm. Raise \$100 or more by May 6 to receive a free race shirt; raise \$360 or more for a free ticket to the VIP BBQ (see website for details). To register or make a donation, please visit www.jewishcaringnetwork.org or call 410-635-0210.

Shul Pushka Challenge

Donations toward 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.”

New Online Shiurim Library

We now have a new TY audio library with 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. A special thank you to Nisan Jaffee for providing the Sfas Emes shiurim, and to Gail Feinstein for the Midrash Rabbah.

Yizkor Donations

- Morty and Beth Tenenbaum

Coming Up

- **June 16:** Shalosh Seudos/Sheva Brachos in honor of the marriage of Josh Eastman and Sima Lowenthal

Refuah Shalaimah to

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

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

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Running total: \$2,923.17

- 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.

Albert Cohen a"h, 20 Iyar, uncle of Karen Beleck David Weiner, Dovid ben Baruch a"h, 24 Iyar, cousin of Elka Rottman

Bessie Reznick, Basha bas Mordechai Gershon HaLevi a"h, 26 Iyar, mother of Howard Reznick, wife of Victor Reznick

Avraham Kaner, Avraham Dovid ben Dovid a"h, 26 Iyar, father of Yosef Kaner



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 with Rebbetzin Bracha for cholim in the Annex.

Monday:

After Maariv: Rambam Sefer Zemanim with Jay Taffel.

Tuesday:

After Maariv: Chassidus and Chassidic stories (Malchus Shlomo) with Rabbi Goldberger.

Wednesday:

After Maariv: Shulchan Aruch with Jay Taffel.

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

Thursday:

After Maariv: 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.

One hour before Mincha shiur in Midrash Rabbah on Megillas Rus with Rabbi Goldberger.

OFFICERS

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- **Gabbai Sheni** Bezalel Perlman 410-358-3550
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- **Tzetschem L'Shalom Coordinator** Mordechai Beleck 443-570-3850
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- **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**

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410-764-1971
tiferesyisroel.org

