Welcome to Congregation Tiferes Yisroel

Celebrating our 34th year

5746-5780

DAVENING SCHEDULE

Friday
Candle Lighting: 6:54 pm
Mincha/Maariv: 6:55 pm

Shabbos
Daf Yomi shiur: 7:30 am
Shacharis: 8:30 am
Mincha: 6:25 pm
Maariv: 8:10 pm
Shabbos is over after: 8:25 pm

Sunday
Daf Yomi shiur: 7:00 am
Shacharis: 8:00 am
Mincha/Maariv: 7:05 pm

Monday-Friday
Shacharis: 6:30 am
Mincha/Maariv: 7:05 pm

Next Shabbos – Vayakhel/Pekudei –
Parshas HaChodesh – Mevorachim Nissan
Candle Lighting: 7:01 pm
Mincha/Maariv: 7:05 pm

This Shabbos
- 7:30 am: Daf Yomi shiur with Rabbi Yehuda Leib Goldberger

Concert Postponed

Due to the recent health precautions for the coronavirus, we will be postponing our concert with Yonatan Razel on March 23 and rescheduling for a later date to be determined. Stay tuned for more details.

TY Matzah Sale

It’s that time of year again, time for the TY matzoh pre-order sale, featuring hand-made shmura matzos from Lakewood and Skver bakeries. All matzos are made from stone-ground flour; wheat and spelt matzos are also available. All orders must be placed by 12 noon, March 20. Matzoh pickup will be April 5 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 to the shul or Chaim Margolese, 3634 Fords Lane, Apt C, Baltimore, MD 21215 by the time of pickup. Supplies are limited; to ensure your request can be fulfilled, please order as soon as possible.

From the Rabbi

As events continue to unfold regarding the Coronavirus and its impact on the world, it is necessary to update our shul protocols:

- **Anyone who does not feel well** should stay home from shul.
- **Symptoms of dry cough, fever, and shortness of breath** should be reported to your physician.
- **No kiddushes or shalosh seudos** will be held at shul until further notice.
- **Make sure to cough or sneeze into a tissue** and throw away the tissue. Please do not leave used tissues by your seat or shtender.
- **Wash your hands** well, for at least twenty seconds, with liquid soap which is located in the bathrooms. Please use the hand sanitizers that have been placed around the shul or bring your own.
- **We will not be shaking hands** in shul. Elbow bumps or waves are an alternative. When we dance on Friday night at the end of Lecha Dodi we will not hold hands but simply go in circle around the shul.
- **Try to sit with generous space between you and the other people.**
- **Please do not congregate in the lobby** to schmooze after davening but move it right along and go outside.
- **Elderly and sick people are more vulnerable.** The doctors say that the virus is passed hand to hand or from particles from a cough or a sneeze. A person can be asymptomatic and still have the virus, so we have to be very diligent.

May Hashem protect us from all harm. Please daven and say Tehillim and ask Hashem for His help. [Tehillim 91 is a good one to say.] It is important for all of us to stay calm and follow through with these protocols as a community. **Bivracha v’shalom and wishing everyone good health, b’ezras Hashem, -Rabbi Menachem Goldberger**

Mazel Tov to

- Yehuda and Naema Tenenbaum on the birth of a daughter, Chedva. Mazel tov to the grandparents, Morty and Beth Tenenbaum and Yehuda and Shoshana Fishkind. May they be zoche l’Torah l’chuppah ul’maasim tovim.
- Rod and Tova Jussim on the hanachas tefillin of their son Moshe Meir. May they be zoche l’gadla l’Torah l’chuppah ul’maasim tovim.
- Avraham and Joyce Litzman on the birth of a granddaughter to Aaron and Penina Litzman. May they be zoche l’gadla l’Torah l’chuppah ul’maasim tovim.
- Avi and Susan Sonenthal on the engagement of their son, Barak Meir, to Yael Tobin of St. Louis. May they be zoche to build a bayis ne’eman b’Yisroel.

Daf Yomi Shiur

Tiferes Yisroel is doin’ the Daf! Come join the daily Daf Yomi shiur with Rabbi Yehuda Prero, Monday - Thursday nights, following Mincha/Maariv; Friday, Daf Yomi Chabura with Jay Taffel at 7:20 am following Shacharis. Monday – Thursday, “Review-Shiur” given by Yehuda Tenenbaum at 7:20 am following Shacharis. Shabbos, shiur with Rabbi Yehuda Leib Goldberger at 7:30 am; and Sunday mornings, with Rabbi Goldberger at 7:00 am before Shacharis.

This week’s Lev Echad is in honor of: Parshas Parah.
Weekly Parsha

Parshas Ki Sisa
By Rabbi A. Leib Scheinbaum

“Every man shall give Hashem atonement for his soul” (30:12)

The Vilna Gaon writes that the word, v’nasa, “[they] shall give,” retains the same spelling both backward and forward. He suggests that the Torah is teaching us a powerful lesson: What goes around comes around. While I may be the individual who is giving today, the situation is likely to change tomorrow or in the distant future, at which time either I, or one of my descendants, will be on the receiving end. Thus, in order to ensure a positive response in the future, one should act appropriately in the present. Our attitude towards others becomes reciprocal. A similar idea applies to our children’s education. As we raise our children during their youth, we are always giving. Our children do not take care of themselves. We protect them and provide for them. As we age and approach our twilight years, we turn to our children for assistance and care. The way we treat our children when they are young; the countenance we display in our relationship with them, will affect their reciprocity when it is our turn to be on the receiving end. In addition, the way we treat our parents serves as a learning experience for our children. They are watching us. What they do not learn from us is our fault. They will act towards us in a manner that parallels the way we have acted towards our parents. It is all part of the reciprocity.

The Sin of the Golden Calf

We find in Parshas Ki Sisa the single-most grievous sin committed in the history of klal Yisroel, one that the Jewish people continue to atone for ad hayom hazeh -- the Sin of the Golden Calf. Chapter 32 begins with, “The people saw that Moshe had delayed in coming down the mountain, and the people gathered around Aharon and said to him, ‘Rise up, make for us gods that will go before us, for this man Moshe who brought us up from the land of Mitzraim -- we do not know what became of him!’ … The entire people removed the gold rings that were in their ears, and brought them to Aharon. He took it from their hands and bound it up in a cloth, and fashioned it into a molten calf. They said, ‘This is your god, O Israel, which brought you up from the land of Mitzraim’” (Shemos 32: 1-4).

This tragic episode, known as the “Cheit haEigel,” poses many complex and difficult, if not impossible, questions. How could a nation that witnessed the ten makos which led to the utter destruction of Mitzraim and their own salvation, that experienced the miraculous Splitting of the Sea and total demise of their Egyptian enemies, and that heard the Voice of Hashem at Har Sinai possibly commit such a grievous sin only forty days after Matan Torah? Rashi offers the following explanation: On the sixteenth [of Tammuz] the Satan came and confused the world, and displayed an image of darkness, gloom, and confusion, to imply “Moshe must certainly have died, that is why confusion has come to the world.” The Midrash states that the Satan went so far as to show frightful visions to them, and they all envisioned Moshe’s corpse suspended between heaven and earth. It was an image of such unequivocal clarity that they were able to point at it with their fingers (Shemos Rabbah 41:7).

It seems to me that even if it were true that Bnei Yisroel thought that Moshe had died and they found themselves without a leader, why would they not immediately turn to Aharon to fill that role? After all, Moshe and Aharon acted as partners in bringing about the salvation, and both had served equally in their leadership roles. So why would the people seemingly revert to avodah zara, and demand to “create” a new leader, an “idolatrous intermediary” between themselves and G-d? The answer is simple. Both Rashi and the Midrash identify the ones who had instigated the whole debacle as the eirev rav, the “mixed-multitude” of Egyptians who had accompanied klal Yisroel during the exodus from Mitzraim. This is why the pasuk reads, “They said, ‘This is your god, O Israel, which brought you up from the land of Mitzraim,’” suggesting that it was the eirev rav who gathered around Aharon and prevailed upon him to participate in making the calf (Rashi).

Next question. How could Aharon possibly be convinced to make the calf, and why was he not able to dissuade them from doing so? The Midrash answers that they approached Aharon, Chur, and the Seventy Elders, demanding a “substitute” for Moshe; Chur stepped up and harshly reproved the people, and was then stoned to death. Aharon witnessed this tragic murder and feared that if he, too, were to be murdered by the angry mob, teshuvah would not be possible, and their sin would be beyond pardon. Instead, he tried to stall them until the arrival of Moshe, by asking them to gather the gold to be used to fashion the calf. Unfortunately, the people were all too eager to make the calf, and the gold was collected all too quickly and zealously to be given to Aharon.

Final question. How could Aharon actually follow through with their demands, knowing full well that the sin would be grievous, as Moshe later said to him, “What did this nation do to you that you brought a great sin upon it?” (Shemos 32:21)? Rashi answers that once Aharon cast the gold he collected into the fire in the crucible, the sorcerers of the eirev rav came and made it [the calf] through witchcraft. There are those who say Micah was there, he who came out of the row of bricks in which he had been crushed in Mitzraim.

Who was this Micah, and how did he do it? According to the commentary on this Rashi, Micah was the baby that Moshe saved from being cemented into a wall in Mitzraim. Paroah had decreed that if the Bnei Yisroel were unable to meet their quota of bricks, they would have to complete their construction by cementing their children into the walls of the structures. When Moshe voiced a grievance to G-d over this, He told him that those babies would grow up to be wicked, and suggested to him to save one of these children to see the truth of His words. Moshe agreed to do so, and the child he saved was Micah. Rashi continues: “He [Micah] had in his hand an inscription of G-d’s Name and a plate on which Moshe had written הוי יֵשָׂכָה הוא (rise Ox, rise Ox), with which to raise the coffin of Yosef out of the Nile. He [Micah] cast it into the crucible, and the calf emerged.”

“Hashem spoke to Moshe: ‘Go, descend – for your nation that you have brought up from Mitzraim has degenerated. They have strayed quickly from the way that I have commanded them; they have made themselves a molten calf, prostrated themselves to it and sacrificed to it’” (ibid. 32:7-8). Rashi states: It does not say “the nation” has degenerated, but rather, “your nation” [a direct reference to the eirev rav], whom you accepted on your own, and converted, but you did not consult Me - they became degenerate and caused degeneracy in others (Shemos Rabbah 42:3). After pleading with the Almighty, Moshe convinced Him to spare the lives of the Bnei Yisroel, and descended the mountain to confront the people. After witnessing the debauchery for himself, Moshe, in a moment of intense anger, smashed the Tablets of Testimony that were in his hands, and then announced, “Whoever is for Hashem, to me!” (ibid. 32:26). All the Levi'im gathered to him, and according to the word of Moshe, they executed about three thousand men for their participation in the cheit.

The Malbim adds: “The early commentators have gone into lengthy explanations in order to find a saving grace for the Jewish people in regard to the Sin of the Golden Calf, a sin that remains throughout all generations as an indelible stain upon the reputation of the Jewish people, a disgrace in the eyes of all their...”
enemies.” He goes on to explain that it was the miscalculation of the time that Moshe spent atop Har Sinai that led the nation to believe that he was no longer alive, prompting them to find a replacement; the creation of the molten calf was thought to be a substitute for Moshe, not for Hashem. “Never for even one minute did the Jewish people believe that this image itself was Hashem, nor did they forget that it was Hashem Who took them out of Mitzraim. Thus, the Sin of the Golden Calf was in no way a rebellion, no total rejection of Hashem in favor of idol worship. Rather, it was a sin involving several missteps and transgressions of several of Hashem’s commandments.”

Day by day, year by year, generation by generation, the Jewish people atone for the Sin of the Golden Calf. The day Moshe came down from Har Sinai with the second set of luchos was the tenth of Tishrei – Yom Kippur. Just as Hashem granted klal Yisroel forgiveness for the Cheit haEigel, so too, does He grant forgiveness to us on Yom Kippur for our sins. Until the Coming of Mashiach, we will continue to atone for this most grievous sin, along with our individual sins. May Hashem continue to atone for this most grievous sin, and save money on maror in time for Pesach. Suggested donation is $5.

Shul Pushka Challenge 5780

All 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 select “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.

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.

- Irving Porter, Yisroel ben Yaakov a’h, 20 Adar, father of Rabbi Shlomo Porter
- David Hyman, Raphael Dovid Feivel ben Yosef a’h, 21 Adar II, husband of Ruth Hyman
- Ellen Salomon, Esther bas Shlomo a’h, 22 Adar, mother of Hililie Morrison
- Albert Langsam, Abish ben R’ Chaim a’h, 23 Adar II, grandfather of Stephanie Ezra
- Rian Yaffe a’h, 23 Adar I, husband of Dorothy Yaffe
- Max Havelock, Mendel ben Yitzchak a’h, 23 Adar, uncle of Emily R. Lipsitz
- Gerschon Frank, Gerschon ben Yitzchak a’h, 24 Adar, grandfather of Glenn Ross

Agudah Scrip Program at TY

Please place your blue scrip order ($1.25 each) now by going to the shul website’s Events page, or by emailing Ben Temin at scrip@tiferesyisroel.org. Please pay by cash or check made out to Agudath Israel Charity Fund. Thank you for supporting our 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. For more info, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330.

From this Week’s Daf

“To clarify the matter, the Gemara asks: What is his dilemma? Didn’t one person perform a complete act of lifting and placing? Rav Adda bar Ahava said: His dilemma was with regard to two forces in one person, Rabbi Yoḥanan raised a dilemma with regard to one who performs two separate actions rather than one continuous action. Are two forces in one person considered like one person, and he is liable? Or, perhaps they are considered like two people, and he is exempt? This dilemma remains unresolved and therefore, let it stand.” (Shabbos 5a). Who’s on first?

Refuah Shalaimah to

- Raizy Cohen, Ruisselle bas Sarah
- Risha Saperstein, Rishya Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L’Ori bas Nachas
- Mordechai Zev Margolese, Mordechai Zev ben Rivka Rochel
Please send your donation to Congregation Tiferes Levechad at 443-527-1726 or seforim@tiferesyisroel.org;
Siddur $50
Chumash $75
Yahrzeit Plaque $300
Other seforim may be dedicated as well.

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

Sunday:
10:00-10:45 am: Women’s Tehillim for cholim with Rebbeztzin Bracha in the Annex.
8:00 pm: Women’s Navi shiur with Rabbi Goldberger is currently on hiatus.

Monday:
7:00 pm: Rambam’s Sefer Zemanim with Jay Taffel. After Maariv, the Rambam’s Ha’dkama L’peirush Ha’mishnayos with Rabbi Goldberger.

Tuesday:
After Maariv: Chassidus and Chassidi’tic stories in Malchus Shlomo with Rabbi Goldberger.

Wednesday:
7:00 pm: Rabbeinu Bachya with Jay Taffel.

Thursday:
After Maariv: Men’s “Parsha Preview” with Binyamin Gerstenfeld
Daily (Monday-Friday):
5:45 am: Everything morning before Shacharis, a chabura for strengthening Hebrew reading with Nesivos Shalom.
7:40 am: Everything morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Shabbos:
After davening Friday night; Siddur Shel Shabbos, with Nossi Gross.
Boys’ 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 Binay Margolese, president@tiferesyisroel.org
Vice President Stuart Macklin, vicепrепident@tiferesyisroel.org
Programming Shlomo Goldberger, 410-358-4456, programming@tiferesyisroel.org
Treasurer Yaakov Gur 410-358-2005 treasurer@tiferesyisroel.org
Secretary Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

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

CONTACT INFORMATION
Billing bookkeeper@tiferesyisroel.org
Calendar Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
Candyman Ari Blum
Chesed Committee (births, chiva, cholim) Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
Davening Schedule Jay Taffel 410-358-9029
Kol HaNe’arim Rabbi Elie Levi 410-318-8932
Gabbai Rishon Jay Taffel 410-358-9029
Gabbai Sheni Mo Margolese 410-358-7387
Gabbai Tzedakah Nathan Franco 240-472-3815
General Shul Business admin@tiferesyisroel.org
Hospitality Gail Feinstein 410-456-4306, hospitality@tiferesyisroel.org
Kitchen Coordinator
Lev Echad Editor Lev Avraham Rosenstock levechad@tiferesyisroel.org
Meal Hospitality Dr. Jerry Rottman drj@tiferesyisroel.org
Membership Lev Avraham Rosenstock, 443-255-4343, membership@tiferesyisroel.org
Mitzvah Cards Glenna Ross mitzvahcards@tiferesyisroel.org
Seforim Purchase Nisan Blaxberg seforim@tiferesyisroel.org
Repair Mark Hart
Shalosh Seudos Coordinator Hinda Blum 410-764-2279
Simcha Hall Reserve Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
Sisterhood Elika Rottman 410-358-5427 elika@tiferesyisroel.org; Devorah Taffel 410-358-9092 devorah@tiferesyisroel.org; Shulamis Heldoorin 410-664-1212
Supplies Ordering Shulamis Heldoorin 410-664-1212 suppliesordering@tiferesyisroel.org
Tzeichem L’Shalom Coordinator Mordechai Beleck 443-570-3850 mordechaibeleck@yahoo.com
Used Books Steve Schwarz 410-446-8330 simchameleck@aol.com
Webmaster Glenna Ross, webmaster@tiferesyisroel.org
Yahrzeit Plaques Nisan Blaxberg 443-527-1726, yahrzeitplaques@tiferesyisroel.org
Yahrzeit Records Alisa Mendel 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
Baltimore, MD 21215
410-764-1971
tiferesyisroel.org

Saul Cohen, Saul HaKohen ben Feige Bryna

No Peanuts! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.

Fragrances. In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.

Joblink. Joblink provides job seekers, recruiters and employers with valuable information regarding employment opportunities and career information.

If you are looking for a job or know of one at your office, please contact our shul liaison, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at marthe@joblinkemployment.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 for strengthening Hebrew reading with Nesivos Shalom.

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@joblinkemployment.com or 410-602-8700

Ride G’mach. Call the Ride G’mach at 410-358-RIDE (7433). We need ride offers when anyone drives interstate, any direction. There are high school students who live in Lakewood and in Brooklyn who learn in Baltimore schools and vice versa. Please help them get home for Shabbos. Not door-to-door, just city-to-city, Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in a Baltimore hospital.

Shul Rentals. To reserve the use of the shul’s Simcha Hall or Nancy Taffel Annex, please contact Eileen Rosenbaum at 410-764-8443 or facilityrental@tiferesyisroel.org. For availability, go to www.tiferesyisroel.org, and click on the “Calenda” button on the left. This online calendar is kept up-to-date continuously.

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