

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$2,447.98 (see p. 3)

15 Iyar 5780/May 9, 2020

5746-5780

Celebrating our 34th year

1986-2020

DAVENING SCHEDULE

*Due to the continued **community-wide** social distancing policy, there is a temporary **closure of all shuls** in the community. As for **davening and shiurim, they will be held virtually via Zoom** until further notice.

Davening Schedule and Zmanim for Shabbos

Friday- Pesach Sheni (no Tachanun)

ZOOM Shacharis: 7:00 am
Sof Zman Krias Shema: 9:31 am
Sof Zman Tefillah: 10:42 am
ZOOM Shabbos Ruach/Mincha: 7:00 pm
Plag HaMincha: 7:36 pm
Candle Lighting: 7:36-7:49 pm

Shabbos

Sof Zman Krias Shema: 9:30 am
Sof Zman Tefillah: 10:41 am
Sunset: 8:08 pm
Shabbos is over after: 9:20 pm

Sunday

ZOOM Shacharis: 8:00 am
ZOOM Mincha/Maariv: 8:00 pm

Monday-Friday

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

***Remember to count Sefirah!**

Next Shabbos – Behar/Bechukosai

This Shabbos

All Shabbos davening is at home. Remember, you can **say everything except:** Kaddish. Barchu. Repetition of Shemoneh Esrei and Kedusha. Krias HaTorah. On Friday night you can say “Va’Yechulu” after Shemoneh Esrei even if you are by yourself. Do not say the bracha Magen Avos which follows all the way through “Baruch Ata Hashem, Mekadesh HaShabbos.” The rabbi

suggests you read Emor, along with the Haftarah, from the Chumash. No brachos should be made on the Torah or the Haftarah. **Bivracha v’shalom and wishing everyone good health, b’ezeras Hashem.**

-Rabbi Menachem Goldberger

Mazel Tov to

- Rabbi Zvi and Felicia Graber on the birth of a great-granddaughter, Rochel Graber, daughter of Shlomo Meir and Sara Graber. Mazel tov to the grandparents, Steven and Joy Graber, and Rabbi Yosi and Chani Flamm. And a special mazel tov to great-grandparents, Sam and Leni Broder, Hershel and Esther Boehm, and Rabbi Ari and Hadassah Flamm. May they be zoche l’gadla l’Torah l’chuppah ul’maasim tovim.
- Rabbi Elie and Esther Weiner on the bris of their grandson, Reuven Mordechai, son of Yaakov and Leah Weiner. May they be zoche l’gadla l’Torah l’chuppah ul’maasim tovim.
- Rabbi Reuvain and Meira Shnidman on the engagement of their granddaughter, Rochel Berger, to Aharon Gelb. Mazel tov to the parents, Rabbi and Mrs. Yosef Berger and Rabbi and Mrs. Nota Gelb. May they be zoche to build a bayis ne’eman b’Yisroel

Women’s Tehillim and Shiur

Come and join Rebbetzin Bracha on Sunday at 10:15 am to recite the entire sefer Tehillim in the merit of our cholim. Then join Rebbetzin Bracha for her class in Tehillim from 11:00 to 11:30 am. If you have a name to add to the cholim list, please send a message to Shulamis Heldoom at tehillim@tiferesyisroel.org.

Zoom Shiurim

Join us for **ZOOM shiurim with Rabbi Goldberger** on your PC, tablet, or smartphone by clicking onto the link in the shul email:

<https://zoom.us/j/6902386529>. All ZOOM minyanim and meetings ID: 690 238 6529. If you prefer to join us by telephone, you can call in at 929-436-2866; meeting ID: 690 238 6529.

- **Gemara Sukkah: Sunday** morning after Shacharis around **9 am**.
- **Women’s Pirkei Avos: Sunday** from **8:35 to 9:15 pm**.
- **Rambam: Monday** night after Maariv around **8:35 pm**.
- **Chassidus and Chassidic Stories: Tuesday** after Maariv around **8:35 pm**.
- **Dvar Torah on the parsha: Thursday** around **8:35 pm** for men and women.

ZOOM Lag B’Omer

This year Rabbi Goldberger will be joined by Nossi Gross, Yaakov Goldberger, Yehuda Tenenbaum and Avi Pear for a ZOOM Lag B’Omer celebration. Join us this Monday night from 8:45 to 10:00 pm for music, Divrei Torah and Ruach!

Yahrzeit Donations

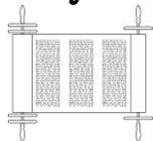
- Rabbi Elie and Esther Sara Weiner
- By MindiMeira Blaxberg in memory of her mother, Shana Heppner
- Saul and Raizy Cohen on the yahrzeit of Raizy’s sister, Frayda Parnes

Rock the Vote

Ballots for the 2020 Primary Election will be arriving in the mail soon. If you are registered to vote, ballots will automatically be sent to your address. Please make sure to fill out the ballot with a black pen, **SIGN IT**, and send it back in the provided envelope. For more voting info, please go to VoteInBaltimore.com. One ballot per envelope; do not combine family members’ ballots into one envelope.

This week’s Lev Echad is sponsored by:

Rabbi Elie and Esther Sara Weiner in honor of the birth and bris of their grandson, Reuven Mordechai Weiner, son of Yaakov and Leah Weiner, younger brother of Shoshana, Yisroel Yosef and Rivky, with gratitude to HaShem for His Chesed.

Weekly Parsha**Parshas Emor**

By Rabbi Oizer Alport

“You shall count for yourselves...seven weeks, they shall be complete” (23:15)

One of the reasons for the happiness associated with Lag B’Omer, which begins on the night of May 11, is that on this day, the students of Rabbi Akiva, who had died en masse every day since Pesach, stopped dying. As there are no coincidences in Judaism, why did they specifically stop dying at this time?

The seven weeks between Pesach and Shavuot represent a period in which we prepare ourselves to celebrate the giving of the Torah at Mount Sinai on Shavuot. The leaders of the Mussar movement point out that the Mishnah in Avos (6:6) teaches that there are 48 traits by which the Torah is acquired. Since there are 49 days during which we prepare to receive the Torah, they maintained that it would be appropriate to use this time to develop within ourselves the qualities and attributes which are necessary to accept and acquire the Torah on Shavuot. Therefore, on each day of this period, they worked on understanding and instilling within themselves one of these qualities. Since there were only 48 traits, they used the last day for a general overview of all of them.

In his work *Lekach Tov*, Rav Yaakov Yisroel Baifus suggests that if the founders of the Mussar movement engaged in this commendable practice, certainly the lofty Sages of the Gemora did so as well. The 32nd trait by which the Torah is acquired is love of one’s fellow man. The Gemora teaches (Yevamos 62b) that the reason for the death of Rabbi Akiva’s disciples was that they didn’t feel and display appropriate respect toward one another. Rav Baifus suggests that once they had worked on the trait of loving one another on the 32nd day, they rectified the cause of this tragedy, and indeed on the following day the students stopped dying.

“...in the seventh month, on the first of the month... a remembrance with shofar blasts” (23:24)

The Gemora in Rosh Hashana (29b) points out that in Parshas Pinchas (Bamidbar 29:1), the Torah refers to Rosh Hashana as “Yom Teruah” – the day of blowing the shofar – while our parsha calls it “Zichron Teruah” – a remembrance of the shofar blasts. The Gemora

explains that Parshas Pinchas discusses a scenario when Rosh Hashana falls out during the week and the shofar is actually sounded. Our parsha, on the other hand, refers to a year in which Rosh Hashana falls on Shabbos, on which there are no shofar blasts but only the remembrance of them.

This enactment was made due to a fear that a Jew may be unfamiliar with the proper way to blow the shofar. To learn how to do so, he may carry it to the Rav’s house, in the process violating the prohibition against carrying in the public domain on Shabbos. Although this would be a tragedy, why did the Sages deny tens of thousands of people this invaluable and irreplaceable merit simply because one Jew may carry it – unintentionally, and for the sake of a mitzvah – to a Rav to learn how to blow it?

Rav Yitzchok Blazer explains that the impending arrival of Rosh Hashana is heralded by the blowing of the shofar each morning during the month of Elul. Certainly, when Rosh Hashana itself comes, everybody will come to the synagogue, anxiously awaiting the 100 blasts which are sounded. When the normal time for the blowing of the shofar arrives but no sounds are heard, people will become curious about the omission. Upon asking, they will be told that it is because of the aforementioned fear of another Jew accidentally carrying the shofar outside on Shabbos. The questioner will press on, wondering why so many people must lose out over such an improbable fear, one which would seem to be greatly outweighed by the guaranteed downside of Jews across the world being unable to hear the shofar blasts.

However, from the fact that Chazal made their decree, we see that they understood that indeed, the possibility that one Jew may inadvertently carry the shofar outside – even for the sake of a mitzvah – is so incredibly detrimental that they saw no choice but to forbid the blowing of the shofar for everybody. Upon understanding this, the questioner will be left with a new appreciation of the severity of even an accidental sin and all the more so an intentional one. This new recognition will inspire him to a newfound resolve to repent his sins in a way that even the sound of the mighty shofar couldn’t have accomplished.

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Shabbos and the Yom Tovim

The Torah dedicates the entire chapter 23 in Parshas Emor to the festivals, referred to here as the *מועדים*, *appointed times*, as a means for the Jewish people to come closer to Hashem through their observance of these special days. R’ Hirsch writes: “*Moadim*, appointed seasons,

summon us to submit ourselves entirely to the contemplation and inner realization of those ideals which lie at their foundation. Just as *Moed* in space refers to the locality which men have as their appointed place of assembly for an appointed purpose [such as the *Ohel Moed*, the Tent of Meeting], so *Moed* in time is a point in time which summons us continually to an appointed activity – in this case, an inner activity. Thus, *Moadim* are the days which stand out from the other days of the year. They summon us from our everyday life to halt and to dedicate all our spiritual activities to them. From this point of view, Shabbos and Yom Kippur are also *Moadim*” (Stone Chumash).

The chapter begins with, “...these are My appointed festivals. For six days labor may be done, and the seventh day is a day of complete rest... you shall not do any work... it is a Shabbos for Hashem” (Vayikra 23:2-3). Rashi asks, “Why is the subject of Shabbos put here next to the subject of the festivals?”, to which he responds, “To teach you that whoever desecrates the festivals is considered as if he desecrated the Shabbos days, and whoever upholds the festivals is considered as if he upheld the Shabbos days.” Although Shabbos and the *Moadim* are connected as Rashi states, they do differ in the sense that the festivals are set in terms of the day of the month based on man’s declaration of *Rosh Chodesh*, whereas Shabbos is set in terms of the day of the week, the immutable cycle of which was put into effect at the time of Creation (Nachalas Yaakov). Furthermore, as Toras Kohanim states, earthly courts treat festivals more leniently than Shabbos. Doing forbidden work on Shabbos is punished by being stoned to death; doing forbidden work on the festivals is punished by lashes. But the Heavenly Court views them with equal gravity.

The Vilna Gaon states that with this verse we find an allusion to the festivals on which it is permissible to do *melachah* for the sake of preparing food: “For six days labor (*melachah*) may be done”: These are the six festival days on which the Torah permits cooking food. They are: The first day of Sukkos, Shemini Atzeres, the first day of Pesach, the seventh day of Pesach, Shavuot and the first day of Rosh Hashana (the second day is rabbinical). “And the seventh day is a day of complete rest” alludes to Yom Kippur, when it is forbidden to perform *melachah* for the purpose of preparing food [since it is a fast day, there is no reason to cook]. This is the reason the Torah states, “you shall not do any work (*melachah*).”

In his sefer *Darash Moshe*, HaRav Moshe Feinstein explains this Rashi: “The aim of Shabbos is belief in Creation. Consequently, one who desecrates the Shabbos is adjudged as if he denies the Creation. The festivals represent the belief that Hashem directs the world by Himself and controls nature, thus safeguarding the Jewish people. When He

redeemed us from Mitzraim, He performed miracles for us, enveloped us in the Clouds of glory, sustained and supported us in the desert, and bestowed upon us Torah and mitzvos to guide us in life.” He goes on to explain that “half a faith” is of no use. One who believes that Hashem created the world but has delegated its direction to others, such as *malachim*, or believes that the forces of nature are independent of His will, is as if he does not believe in Creation. According to Reb Moshe, if one truly has this mindset, there is no need to keep Hashem’s Torah.

In the beginning of *Hilchos Avodah Zarah*, the Rambam explains that this belief system led to the downfall of Enosh and his followers, who believed that control of the world was delegated to the heavenly bodies, and, therefore, they were to be worshipped as servants of Hashem. The end result of such a belief is that one falls into the trap of *avodah zarah* and forgets G-d altogether. This was especially prevalent in the Greek and Roman cultures, where a different “god” that “controlled” each of the many different forces of nature was assigned and worshipped by them independently from “god to god.” Reb Moshe continues: “Therefore, when one desecrates the festivals, which testify to Hashem’s active direction and control of the world, it is as if he desecrated the Shabbos. Likewise, if one believes that Hashem controls the world, but does not believe that He created it, but that others created it, or he believes that it was created long before the date given us by the Torah, his belief in divine Providence is meaningless.”

Shabbos generates an opportunity to begin anew each week, to better connect to the Almighty; so, too, do the festivals. Both Shabbos and the מועדים have a unique,

intrinsic quality that allows a Jew to grow spiritually and come closer to Hashem, as the mitzvos performed in the observance of Shabbos and the Yom Tovim allow for the Jew to build “spiritual equity” and develop a greater *deveikus b’Hashem*. I believe that is what the Torah is teaching us in our pasuk by introducing Shabbos observance before the festivals. Reb Moshe concludes: “The reason the mitzvah of Shabbos is juxtaposed to that of the festivals is because these fundamentals of faith are interdependent. Likewise, the belief in the Divine origin of the Torah is essential, and without it, the belief in Creation is of no consequence.” True Torah Judaism is a complete package: the unfettered belief that Hashem not only created the entire universe and everything in it, but that He is also in constant control of every aspect of the world, and everything that happens every moment of every day is all part of His Divine plan. A gutten Shabbos.

-Lev Avraham Rosenstock

N-95 Face Masks and Shields

For healthcare professionals! The Chesed Fund and Project Ezra still has a limited free supply of N-95 face masks and face shields available. For more information, please email: info@chesedfund.com.

Virtual Daf Yomi Shiur

Tiferes Yisroel is doin’ the Daf! Thanks to Yehuda Tenenbaum and Avraham Litzman, we have a live, virtual Daf Yomi video shiur. Sunday - Thursday at 8:20 pm. If you are interested in joining our virtual video conference, the link can be found on the shul

website; for the link or any additional info, please contact Avraham Litzman at 303-319-8402 or at avraham.litzman@vision33.com.

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.

Rose Schwartz, Gittel Raizel a”h, 16 Iyar, great grandmother of Rebbetzin Bracha Goldberger

Isadore Wise, Avraham Binyamin a”h, 16 Iyar, father of Shoshana Aaronson

Feivel ben Shmuel a”h, 18 Iyar, father of Shari Rosen Trofimov

Grace Fine, Guta Sarah a”h, 18 Iyar, grandmother of Stephanie Ezra

Gloria Weiner, Gila bas Yaakov Zev a”h, 18 Iyar, sister of Elie Weiner

Esther Sklar, Chaya Esther bas Shlomo Elisha a”h, 19 Iyar, grandmother of Hinda Blum

Philip Grossman, Fivel Reuven ben Mordechai a”h, 19 Iyar, father of Moshe Shaul Grossman

Frayda Parnes a”h, 19 Iyar, sister of Raizy Cohen
Albert Cohen a”h, 20 Iyar, uncle of Karen Beleck

Online Shiurim

Check out our new audio shiurim by Rabbi Goldberger, particularly those on Sfas Emes. Log on and listen to them at our Audio Library Archive under Shiurim and Classes on the shul website.

From this Week’s Daf

The Gemara cites a related inquiry: “A certain shoemaker inquired of R’ Ami: If he sewed [a shoe] onto the inside of a sandal, what is [the law]? May it be worn or not? [R’ Ami] replied to him: It is permitted, but I do not know what the reason is. Rav Ashi thereupon said to R’ Ami: But does the master not know what the reason for this law is? Since the shoe is sewn onto the inside, [the footwear] is now deemed a shoe rather than a sandal; accordingly, wearing it is permitted, for the Rabbis only decreed that such a sandal should not be worn, but they did not decree anything about a shoe.”

R’ Yochanan ruled that in this case, the soft leather sewn into the sandal transforms it into a shoe, and therefore the decree does not apply (Shabbos 60b).

Refuah Shalimah 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

PUSHKA CAMPAIGN

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

Participants

Rabbi and Rebbetzin Goldberger
Chaim and Mira Abramson
Shulamis Heldoorn
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Jodi Cohn-Shuetholz
Jeremy and Elisheva Vater

Running total for 5780:

\$2,447.98

- Saul Cohen, Saul HaKohein 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@joblink.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. 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 "Calendar" 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.

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.

10:15-10:45 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 Hakdama L'peirush Ha'mishnayos with Rabbi Goldberger.

Tuesday:

After Maariv: Chassidus and Chassidic 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: Every morning before Shacharis, a chabura for strengthening Hebrew reading with Nesivos Shalom.

7:40 am: 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.

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

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- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
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- **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
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- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
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- **Gabbai Sheni** Mo Margolese 410-358-7387
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- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **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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