

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$3,216.47 (see p. 3)

19 Tammuz 5780/July 11, 2020

5746-5780

Celebrating our 34th year

1986-2020

DAVENING SCHEDULE

Friday

*Pre-Shabbos Ruach on ZOOM: 6:15 pm
Candle Lighting: 7:02-8:16 pm
Mincha/Maariv: 6:50 pm
Plag HaMincha: 7:02 pm

Shabbos Day

Daf Yomi: 8:00 am
Shacharis (Hodu): 9:00 am
Rabbi's Shabbos Shiur: 6:15 pm
Mincha: 7:25 pm
Maariv: 9:25 pm
Shabbos is over after 9:45 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 8:10 pm

Monday-Thursday

Shacharis: 7:00 am
Maariv: 8:10 pm

Next Shabbos – Parshas

Mattos/Masei/Mevorchim Av
Candle Lighting: 6:59-8:12 pm
Mincha/Maariv: 6:45 pm
Plag HaMincha: 6:59 pm

This Shabbos

• 6:15 pm: Rabbi's Shabbos shiur for men and women in the Ramchal's *Derech Hashem*.

From the Rabbi

Dear Kehilla HaKedosha,
I hope everyone is feeling well. The Rebbetzin and I miss everyone whom we have not seen for a while. We are back in shul in a limited way. It is nice to be back, but it is simply not the same. Such is the state of the world in which we live. As we go into the "Three Weeks," our thoughts are usually turned toward sadness and the destruction of the Bais HaMikdash on Tisha B'Av. I would

like to look at these events, which are part of the fabric of our people, in a different way this year. Rather, I would like to see this as a **time of hope**. We do know that one day Tisha b'Av will be a time of celebration, and when Moshiach comes, all of the mourning and sadness will be off the table. We, the Jewish people, live on hope. **Hope is our calling card.**

I am feeling a strong sense of isolation these days. Even when you see someone, we all have our masks on, and you cannot give a hug to your friend; there is something removed about it. **But I am hoping for better days- for times of rejoining and reconnecting with people in a real way, not in a virtual way.** We know that Hashem is just waiting to reconnect to us, to build His Holy Home, to usher in the era of our redemption. He too, *k'vayachol* (so to speak) is waiting, as only He knows how to wait, to come back together with us after a very long exile. **May we see that day very soon, and may our hopes for smaller reconnection lead to even bigger reconnection, and the ultimate reconnection with each other and Hashem.** How beautiful it will be when that time comes. *Bimheira b'yameinu kein yehi ratzon.*

Biv'racha v'shalom,

-Rabbi Menachem Goldberger

Donations

• By Shimon and Miriam Apisdorf in honor of Rabbi Goldberger. May the Rabbi and the Rebbetzin, and the whole mishpacha [Klal Israel!] be blessed with good health, simcha, and arichas yamim.

From the Board – Shabbos Registration

Dear Kehilla HaKedosha,
B'rov shevach v'hodaah la'Hashem, we have reopened our shul for indoor davening.

We must understand that as things are not yet back to normal, and our capacity is limited:

- At present, **the shul is open only to men over the age of Bar Mitzvah and women on Friday night.** Men and women over age 60 should consult with their physician to see if it is safe for them to attend shul indoors.
- Everyone must continue to **wear a mask and abide by social distancing** at all times of davening. Your mask must fully cover your mouth and nose.
- **If you are ill, or are showing any coronavirus symptoms, you may not enter the shul under any circumstances.** If you have been in the presence of someone with coronavirus, please do not come to shul until you check with your physician when it is safe to be among other people.
- **Friday night and Shabbos day davening will require pre-registration.** There will be separate registration lists for Friday night and Shabbos day, and each week will require new registration.
- Due to our limited capacity, and in appreciation of the fact that not everyone is comfortable returning indoors at this time, **we continue to encourage backyard minyanim in order to allow everyone the opportunity to daven with a minyan.**

We thank you in advance for your sensitivity to these protocols and your commitment to keeping our shul a safe and pleasant place for all who enter its holy space.

B'vircas kol tuv,

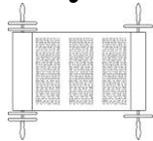
The Officers of Congregation Tiferes Yisroel

Mazel Tov to

• Bob and Sima Rosenfelt on the bris of their grandson Gavriel Yitzchak, son of Rabbi Daniel and Amanda Rosenfelt of New York. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

This week's Lev Echad is sponsored by:

Jerry and Elka rottman in memory of Elka's paternal grandfather, Eliyahu ben Shlomo HaKohen, on his yahrzeit.
May his neshama have an aliyah.

Weekly Parsha**Parshas Pinchas**

By Rabbi A. Leib Scheinbaum

“Take to yourself, Yehoshua bin Nun, a man in whom there is spirit (*ruach*)” (27:18)

Ruach also means wind. Thus, Horav S. R. Hirsch, zl, explains when the Torah uses the word *ruach* in the connotation of “wind,” it denotes a force that is invisible and can be recognized only by its effect as an active, moving force. When the Torah uses it in reference to man, it connotes the human faculties of perception and volition. Every human being has within him a moral and spiritual force. If Hashem is to select Yehoshua to be the leader, it is because he possesses a higher measure of these qualities. He exemplifies a man of perception, one who moves others.

Perhaps we can apply the aforementioned analogy to wind as an invisible force to be recognized only by its effect on the *rebbe/talmid*, teacher/student relationship. An effective teacher, and, for that matter, a parent, should inspire by “*ruach*,” by being an invisible force that moves the student/child forward, without being overpowering, without being overtly noticed. Only after the effect of their guidance has taken place, do we note the input. We now realize that the student/child could not have reached this point without being “moved” by an “invisible” *rebbe/parent*. This allows for the student/child to experience a sense of independence, while his mentor simultaneously inspires him.

The Torah (Shemos 33:11) delineates another leadership quality Yehoshua possesses. “His servant, Yehoshua bin Nun, a lad, would not depart from the tent.” In his commentary to Pirkei Avos, Rashi explains that Yehoshua was selected over Elazar, Pinchas and the seventy elders due to his extreme devotion and dedication both to Torah and to his *rebbe*, Moshe Rabbeinu. He did not leave Moshe's tent, always seeking to learn more and more. Horav Eliyahu Schlesinger, *shlita* explains the word *naar*, youth, as an enviable quality, which denotes that Yehoshua was always prepared to learn more, to delve deeper; he never felt that he knew it all. He viewed himself as a youth whose desire for knowledge was never satisfied.

These are the qualities of a Torah leader. Yehoshua remained a *naar*, a youth, even after he became a leader. I do not think that this description applied to him only prior to his

ascension to his position as Klal Yisrael's leader. He was always ready to learn more. He never thought that he possessed all of the knowledge and wisdom. A desire to learn, coupled with a sense of humility, qualified Yehoshua as Moshe's successor. He stood in the background, invisibly guiding and inspiring the people to move forward.

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Pinchas' Reward

Parshas Balak ends with the tragic episode in Shittim involving debauchery and *avodah zara* with Midianite women sent to entice the Bnei Yisroel to sin. “Behold! a man of the Children of Israel came and brought a Midianite woman... Pinchas son of Elazar son of Aharon haKohein saw... and he took a spear in his hand... and pierced them both, the Israelite man and the woman into her stomach” (Bamidbar 25:6-8). Rashi states: He [Pinchas] saw the incident and was reminded of the law that applied. He said to Moshe, ‘I have received from you [i.e., I have been taught by you] that one who has relations with a non-Jewish woman, zealots may kill him.’ Moshe said to Pinchas, ‘The one who reads, [i.e., proclaims in public] the letter, let him be the messenger to carry out its contents.’ Thereupon, ‘and he took a spear in his hand...’” Rashi notes that the law that applied here was concealed from Moshe [by G-d] so that Pinchas would come and “take that which was fit for him, i.e., the reward he deserved.”

Our parsha opens with: “Pinchas son of Elazar son of Aharon haKohein, turned back My wrath...when he zealously avenged My vengeance among them... Therefore... I give him My covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood” (ibid. 25:11-12). Although the Torah states that he was the son of Elazar and the grandson of Aharon, Pinchas was not a Kohein until this point because he was born before the *kahunah* was established. Hashem gave Pinchas and his offspring this eternal gift of priesthood as a reward for committing this act of zealotry and ending a plague that killed twenty-four thousand men.

Neither Zimri, the “Israelite man,” nor Cozbi, the Midianite woman whom he brought into his tent for illicit relations, were commoners. The Talmud (Sanhedrin 82b) identifies Zimri as Shelumiel ben Zurishaddai, the *nasi* of the tribe of Shimon, and Cozbi as a Midianite princess, the daughter of Tzur, a Midianite prince. Yet Pinchas did not hesitate to act according to Torah law and slay the offenders with alacrity and zealotry, despite the

nobility of the perpetrators. For his heroic act, G-d referred to Pinchas as a descendant of Aharon, who was distinguished for his love of mankind and the pursuit of peace, and was therefore rewarded with *kehunah*, a covenant of peace. So, from where did Pinchas inherit his trait of zealotry? From his forefather Levi.

The HaEimek Davar makes the distinction between the different motivations of Shimon and Levi in their participation in the massacre at Shechem, as the Torah states: “And it came to pass... that two of Yaakov's sons, Shimon and Levi, Dinah's brothers, each took his sword and they came upon the city confidently, and killed every male” (Bereishis 34:25). He explains that Levi was motivated by the outrage Shechem had committed in defiling the holiness of the Jewish people and of G-d Himself. Shimon, on the other hand, was motivated by the fact that Shechem had raped his sister, an act that brought shame upon the house of Yaakov. Thus, although they acted together in precisely the same manner, Levi and Shimon harbored very different intentions. Ner Uziel writes: “This difference of approach showed itself clearly in the episode of Pinchas and Zimri. The Shimonites' primary consideration was family loyalty; Zimri's honor had to be defended, for he was one of them – their *nasi*, their leader. On the other hand, the primary concern of the Levi'im was the holiness of G-d and the Jewish nation, for Zimri had caused a *chillul Hashem*. The tribe of Levi supported Pinchas for his courage and lauded him for his zealotry in making a *kiddush Hashem*.” Pinchas not only stopped a plague that took the lives of twenty-four thousand men, but more importantly, he defended the honor of Hashem. For this, he was awarded eternal priesthood.

HaRav Moshe Feinstein explains that it is clear that the fundamental reason for Pinchas receiving such a great reward was because he did what Hashem would have done. He writes: “It is reasonable to assume that there should also be such a reward for the performance of other mitzvos of this nature. Indeed, regarding the mitzvah of *tzedakah*, it says in Bava Basra 10a: Tarnus Rufas asked, ‘If Hashem loves the poor, why does He not support them?’ R' Akiva replied, ‘In order that we merit through them to be saved from the punishment of Gehinnom.’ The meaning of R' Akiva's statement is that, in fact, the Holy One should support the poor, but He left it for man to do what He should do, so that he should receive a great reward. Although Hashem would surely support the indigent, for he gives sustenance to all living things, still he desires that man feed them. This is analogous to a child who wishes to help his mother, and she gives him some small item to carry. In reality, he is not helping her, because she could easily carry this along with her other things, but the child's desire to help – although he knows that it is no real help –

demonstrates his love for his mother, and that is the greatest pleasure the mother can experience. The same applies to mitzvos that a person performs, through which he does what Hashem would have done.”

Time and again, the Levi'im stepped up as the devoted zealots of Hashem, serving Him in any capacity without question or doubt. Ner Uziel adds: “As they had done when the people sinned with the Golden Calf, the Levi'im once again distinguished themselves as the activists of the nation, the one tribe whose devotion to G-d was so strong that they would stand up against even their fellow Jews whenever signs of idolatry or immorality threatened the nation from within. The Levi'im refined the trait they had inherited from their tribe's progenitor; they directed their anger against those who had roused the wrath of G-d. For the Levi'im, therefore, Yaakov's words 'I will disperse them in Yaakov and scatter them in Yisroel' was indeed a blessing. They were given no unified portion as an inheritance and no lands to work, because they devoted all their energies to their service of G-d.” A gutten Shabbos.

-Lev Avraham Rosenstock

Yahrzeit Donations

- By Rebbetzin Bracha Goldberger in memory of her father, Aharon Eliezer ben Mordechai Yosef
- By Rebbetzin Bracha Goldberger in memory of her great-grandmother, Miriam Raizel bas Simcha Bunim
- By Elka Rottman in memory of her paternal grandfather, Eliyahu ben Shlomo Hakohen
- By Louis Feinstein

- By Glenna Ross in memory of her aunt, Irene Zuch
- By Felicia Graber

From this Week's Daf

“R' Zeira said in the name of Rav: Remnants of a tallis may not be moved on Shabbos. Abaye said: R' Zeira is dealing with patches that are less than three fingerbreadths by three fingerbreadths in size; these are muktzeh because they are unsuitable for the use of either paupers or people of means.” Some explain that Rav's ruling pertains to all scraps of cloth. If they are less than three fingerbreadths square, they are so insignificant that people automatically discard them. (Shabbos 125a).

Women's Summer Lecture Series

N'shei presents a summer ZOOM lecture series, Monday nights at 8 pm. ZOOM in this week, **Monday, July 13**, for “**The Answers to Your Commonly Asked Kashrus Questions**,” with **Rabbi Shalom Tendler**. For access to these shiurim, please email nsheibaltimore@gmail.com or text Chavie Barenbaum at 410-935-3010. Sponsorship opportunities available.

Halfway to Sinai

Halfway to Sinai Ayshel Avraham will begin the summer season on Shavuot 5780 and remain open through Simchas Torah 5781. If you are walking to Sinai Hospital, Levindale or any other distant destination on Shabbos or Yom Tov, you can rest your feet and have a cold drink on the front lawn of **3000 Glen**

Avenue, corner Key Avenue. If you have any questions, please call 410-299-5921. This will be the only location this year.

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.

Lottie Winitz, Zlata bas Henech a”h, 13 Tammuz, grandmother of Elka Rottman

Edward Lauterbach, Eliyahu ben Shlomo HaKohen a”h, 17 Tammuz, grandfather of Elka Rottman

Gussie Kristall, Gussie bas Eliezer Binyamin a”h, 19 Tammuz, mother of Joan Kristall

Sam Rosenzweig, Shlomo Yaakov ben Aharon a”h, 20 Tammuz, grandfather of Dr. Jerry Rosenbaum

Burton Schreiber, Ben Tzion ben Shimon Yisroel a”h, 20 Tammuz, father of Rachel Levitan

Marvin Rombro a”h, 21 Tammuz
Phyllis Freidlin Rosenfelt, Fraidel bas Yoel a”h, 21 Tammuz, mother of Bob Rosenfelt

Miriam Kronenberg, Miriam Raizel bas Simcha Bunim a”h, 21 Tammuz, great grandmother of Rebbetzin Bracha Goldberger

Max Rosenblatt, Yechiel Michel ben Avraham Dovid a”h, 22 Tammuz, father of Chana Leah Kuritsky

Murray Slatkin, Mordechai ben Chaim Noach a”h, 22 Tammuz, grandfather of Shlomo Slatkin

Helen Blanche Cohen, Hinda Blima bas Moshe a”h, 23 Tammuz

Rhoda Bakove Katz, Raizel bas Shalom a”h, 23 Tammuz, mother of Efraim Katz

George Goldstein, Yosef ben Dov a”h, 25 Tammuz, father of Dov Goldstein

Shiurim Schedule

In Shul:

- Sunday morning Rabbi's Gemara shiur in **Sukkah** following Shacharis (around 9 am).
- Shabbos afternoon Rabbi's shiur in the Ramchal's **Derech Hashem** (for men and women) from 6:15 to 7:15 pm.
- Tuesday night **Chassidus** shiur from 7:30 to 8:10 pm.

On ZOOM:

- Sunday night women's **Pirkei Avos** from 7:15 to 8:00 pm.
- Monday night **Rambam** shiur from 9:00 to 9:45 pm.
- Thursday night **Dvar Torah** for men and women from 9:15 to 9:30 pm.

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
Shlomo and Ahuva Goldberger
Chaim and Mira Abramson
Shulamis Heldoorn
Elie and Esther Levi
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Tova Cohn-Shuerholz
Jeremy and Elisheva Vater

Running total for 5780:

\$3,216.47

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
- 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 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. 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

(All current shiurim are listed in the **ZOOM Shiurim** box on the front of the Lev Echad.)

Sunday:

9:15-10 am: Men's Gemara Sukkah shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.

10:15-10:45 am: Rebbetzin Bracha's Women's Tehillim gathering for cholim, on ZOOM.

11:00-11:30 am: Rebbetzin Bracha's shiur in Tehillim, for women

7:15-8:00 pm: Rabbi Goldberger on Pirkei Avos, for women, on ZOOM

Monday:

7:15-8:00 pm: Rabbi Goldberger Rambam's Hakdama l'Perek Chelek on ZOOM

Tuesday:

7:30-8:10 pm: Chassidus and Chassidic stories in Malchus Shlomo with Rabbi Goldberger.

Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel.

Thursday:

After Maariv, 9:15-9:30 pm: Dvar Torah for men and women with Rabbi Goldberger on ZOOM.

Daily (Monday-Friday):

Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

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

- **President** Binny Margolese, president@tiferesyisroel.org
- **Vice President** Stuart Macklin, vicepresident@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, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNearim** 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
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- **Lev Echad**
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- **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** Elka Rottman 410-358-5427 elka@tiferesyisroel.org; Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoom 410-664-1212
- **Supplies Ordering** Shulamis Heldoom 410-664-1212 suppliesordering@tiferesyisroel.org
- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850 mordechaibeleck@yahoo.com
- **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**

6201 Park Heights Avenue
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