

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



בלב אחד

Pushka total: \$3, 923.68 (see p. 3)

15 Tishrei 5781 / October 3, 2020

5746-5781

Celebrating our 35th year

1986-2020

DAVENING SCHEDULE

Friday- Erev Sukkos

Shacharis: 7:00 am
Candle Lighting: 6:29 pm
Mincha/Maariv: 6:30 pm

Shabbos Day- Sukkos 1st Day

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 9:00 am
***Shalosh Seudos before Mincha**
Mincha: 6:10 pm
Maariv: 7:45 pm
Candles for Yom Tov: 7:57 pm

Sunday- Sukkos 2nd Day

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 9:00 am
Mincha: 6:20 pm
Maariv: 7:40 pm

Monday-Thursday- Chol Hamoed

Shacharis: 7:30 am
Mincha/Maariv: 6:20 pm
Daf Yomi Shiur: 8:30 pm

Friday- Hoshana Rabbah

Shacharis: 7:00 am
Candles for Yom Tov: 6:18 pm
Mincha/Maariv: 6:20 pm
***Short Bidding/Hakafos following Maariv**

Shabbos Day- Shemini Atzeres/Koheles

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 9:00 am
Yizkor/Drasha/Mussaf: 10:45 am
***Shalosh Seudos before Mincha**
Mincha: 6:00 pm
***Farewell to the Sukkah**
Maariv: 7:35 pm
Candles for Yom Tov: 7:47 pm
***Bidding following Maariv**
***Hakafos/5 Aliyos:** 8:15 pm

Sunday- Simchas Torah

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 9:00 am
***Bidding:** 10:15 am
Hakafos / Krias HaTorah: 11:00 am

Mussaf/Mincha: 1:00-ish
Maariv: 7:30 pm

Monday-Friday

Shacharis: 7:00 am
Mincha/Maariv: 6:10 pm

Next Shabbos - Bereishis

Candle Lighting: 6:08 pm
Mincha/Maariv: 6:10 pm

New Protocols for Yom Tov

- All Yom Tov davening will be in the tent without registration. **Everyone should please daven at the same table where they were seated for Rosh Hashanah and Yom Kippur.** If you did not daven with us for Rosh Hashanah and Yom Kippur, please speak with Binny Margolese or Reb Shlomo Goldberger for assistance regarding where to sit. For any tefillah that has attendance which allows for inside davening, we may move out of the tent and into the shul for that tefillah.
- As with all davening in shul or in the tent, daily Hoshanos **will require mask wearing and social distancing as we circle the Beis Haknesses.**
- Anyone who is currently quarantined, has had any exposure to, or is coming from a community/yeshiva/institution with high-exposure, **may not come to shul.** Even if they are asymptomatic and/or have received a negative test result, they **may not even stand outside of the tent.** Regarding the duration of time that must pass before returning to shul, **please contact Rabbi Goldberger** - who will consult with medical professionals - for individual guidance. Those who have had no exposure, but who are/have been symptomatic or sick, **must be tested and receive a negative test result before attending shul. Those who have tested positive must contact Rabbi Goldberger** - who will consult with medical

professionals - for individual guidance regarding when you may return to shul.

- **All guests** who are visiting from other communities that are not considered high-exposure **also must receive a negative test result before attending shul.**
- As always, **masks must be worn by all attendees at all times, and social distancing must also be adhered to at all times.** Please note, masks must cover your entire mouth and nose, and **ventilator masks and face shields are both not allowed.**

Thank You!

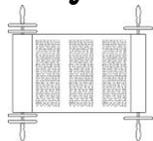
A special TY thank you goes out to gabbai extraordinaire, Jay Taffel, for everything that he does to bring *kavod* to the shul (and this year, the tent!) and to our davening; to Rabbi Goldberger, Rabbi Yehuda Leib Goldberger, and Reb Yehuda Weisbord for their inspiring davening; and to Rabbi Elie Levi for his beautiful leining over Yom Kippur. Yasher koach!

Yizkor Donations

- Rabbi and Rebbetzin Goldberger
- Ezra and Chavah Chernobelskiy
- Gail Feinstein
- Andy Goldfinger
- Rabbi Zvi and Felicia Graber
- Mordehai and Amy Gur
- Klara Margaretten
- Binny Margolese
- Moshe Margolese
- Howard and Dvora Sora Reznick
- Michael Rice
- Leonard and Glenna Ross
- Ilan Roth
- Chaim Yosef and Bracha Swigard
- Morty and Beth Tenenbaum
- Shalomis Weinreb

This week's Lev Echad is in honor of:

Kehillas Tiferes Yisroel. May we all be zoche to a year of bracha, refuah, and hatzlacha.

Weekly Parsha**Sukkos/Koheles**

By Rabbi Ozer Alport

“You shall dwell in booths for a seven-day period; every native in Israel shall dwell... So... your generations will know that I caused the Children of Israel to dwell in booths when I took them from the land of Mitzraim” (23:42-43)

The Torah commands us in Parshas Emor to dwell in sukkahs for seven days beginning on the 15th day of Tishrei. The Torah adds that the reason for this mitzvah is so that we will know that Hashem caused the Jewish people to dwell in booths when He took them out of Egypt. At first glance this information seems to merely be providing us with the rationale behind the mitzvah.

However, the Bach maintains (Orach Chaim 625) that although in general a person who performs a mitzvah without mentally concentrating on the mitzvah he is doing and the reason for it still fulfills his obligation, in a case such as sukkah where the Torah specifically writes that the mitzvah must be performed for a certain purpose, this reason becomes an integral part of the mitzvah, and a person who dwells in a sukkah without thinking about the underlying reason for doing so does not fulfill his obligation. While it is important to be cognizant of this legal opinion, it nevertheless begs the question: Why is the mitzvah of dwelling in a sukkah different than other mitzvos, regarding which the rationales need not be focused on to fulfill one's basic obligation to perform the mitzvah?

According to one opinion in the Gemara (Sukkah 11b), we are commanded to dwell in sukkahs in order to remember the miracle of the Clouds of Glory that surrounded and protected the Jewish people during their travels through the wilderness. In light of the fact that this miracle began immediately after the Exodus from Egypt, a number of commentators question why the Yom Tov commemorating the miracle takes place in Tishrei and not in Nissan, when the miracle began?

The Tur (Orach Chaim 425) answers that the month of Nissan is in the spring, when people naturally go outdoors to enjoy the warm weather after a long, cold winter. As such, if the festival of Sukkos was celebrated in Nissan, leaving our homes to go to temporary outdoor dwellings would not demonstrate that we are doing so for the sake

of the mitzvah, since at that time of year we would go outdoors regardless. Therefore, the Torah instead commanded us to observe Sukkos in Tishrei, when the weather begins to cool off and our natural inclination is to go indoors to stay warm, as at that time our decision to dwell in the sukkah clearly reveals our intention to perform a mitzvah.

Nevertheless, the Meged Yosef points out that even in Tishrei, the actions that we are required to do in the sukkah - eating and sleeping - are not inherently associated with the performance of mitzvos, as people eat and sleep every day even when it is not for the sake of a mitzvah. The commentators explain that one of the central themes of Sukkos is to elevate the physical world by using it for spiritual purposes. Therefore, the Torah specifically insists that at the time that we are dwelling in the sukkah, we must consciously focus on the mitzvah we are performing and the reason behind it, in order to imbue our otherwise mundane actions with sanctity as we transform them into holy acts that connect us to Hashem.

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Beneath the Sun

Perhaps one of the most cryptic writings in all of Tanach is Koheles, Shlomo HaMelech's opus depicting the futility of the human experience. “Futility of futilities! -- said Koheles -- Futility of futilities! All is futile! What profit does man have for all his labor which he toils beneath the sun?” (Koheles 1:2-4). What is Shlomo HaMelech trying to convey with this seemingly hopeless and cynical perspective on the human experience? For years I have tried to answer this question and gain meaning and perspective from Koheles, and I believe that I finally may be able to offer some insight.

As many of you know, I have a bumper sticker on my car that reads: “We are not human beings having a spiritual experience, we are spiritual beings having a human experience.” I believe that this is the message of Koheles - that Shlomo HaMelech is reminding us that although our experience as human beings is deeply rooted in physicality, our true being is of a spiritual nature, and our endeavors in life should be geared towards spiritual growth. The “futility” of our lives that he describes only refers to our human activities that are of a physical nature - the things we do every day to satisfy our physical needs and desires. The key phrase in Koheles is “beneath the sun,” which seems to be a metaphor for the physical world and material life as we know it. This theme is repeated throughout the entire Megillah, as it says, “Whatever has been is

what will be, and whatever has been done is what will be done. There is nothing new beneath the sun!” (ibid. 1:9). This suggests that while our lives are futile in physical terms, our spiritual possibilities are unlimited.

The Torah begins with “In the beginning of G-d's creating the heavens and the earth” (Bereishis 1:1), defining the spiritual and the physical realms of creation. The Maharal explains that *adama*, “earth,” has two very seemingly different characteristics, which in reality harmonize with one another. On the one hand, there is little intrinsic value in a simple clod of earth; on the other hand, that simple clod of earth provides minerals and nutrients to the planted seed, allowing it to sprout and flourish into a plant. All life ultimately comes from the earth, and is reliant on the earth's properties to thrive and survive. We live on the earth; it provides food and minerals for sustenance, and carries within it the entire and total potential of human life. In an essay written by Yaakov Astor, he says, “*Adama*, then, is that material which in and of itself is valueless, but which nevertheless carries within itself a vast potential. Adam (mankind) is called his name because he has the potential of *adama*. He is nothing as he is; he is everything in what he can become.”

I believe that this is the message of Koheles. Shlomo HaMelech is teaching us that for all our labors and toils, our physical endeavors “beneath the sun,” we gain nothing - it is futile. There is no ultimate benefit to our activities “beneath the sun,” because we are limited by physicality. However, labor and activities “above the sun,” those of a spiritual nature for the pursuit of spiritual growth, are the true purpose of our existence. Koheles is encouraging us to engage in these spiritual pursuits by showing us that life lived purely for the “human” physical experience is empty and vain - the “futility of futilities.” However, when we pursue a spiritual existence “above the sun,” focusing on spiritual growth and character refinement, we human beings have the potential to become G-dly, and then we will be able to “Fear G-d and keep His commandments, for that is man's whole duty” (ibid. 12:14).

The Ramban states that the book of Koheles has three main themes: “1 - Man should not strive after the pleasures of this world because, for all their allures, they are fleeting and without value. 2 - Man's spiritual essence is eternal and he has a vital role in G-d's master plan. 3 - Human intelligence simply cannot comprehend G-d's ways or assimilate all the situations and calculations upon which His justice is based.” Seen this way, Koheles deepens our enjoyment of the festival of Sukkos because it helps us focus on what our goals in life should be. And, as in many areas, a clear knowledge of one's goal is half the job of getting there (Artscroll Stone Chumash).

Koheles is nothing more than a reality-check, and rather than being perceived as “hopeless and cynical,” it should inspire us to try to maximize our potential in this life, and enjoy being “spiritual beings having a human experience.” No doubt that it takes much hard work and commitment to achieve this level of spiritual greatness, but Hashem has given us a lifetime to try to achieve it. Rabbi Tarfon said, “You are not required to complete the task, yet you are not free to withdraw from it.” (Avos 2:14). May we all be zoche to gain inspiration from Koheles and continue down the path to spiritual greatness. A gutten Shabbos.

-Lev Avraham Rosenstock

Shiurim Schedule

In Shul:

- Shabbos afternoon Rabbi's shiur in the Ramchal's **Derech Hashem** (for men and women) one hour before Mincha (**no shiur this week**).
- Sunday morning Rabbi's Gemara shiur in **Sukkah** following Shacharis from 9:15 to 10:00 am (**no shiur this week**).
- Tuesday night **Chassidus** shiur following Maariv.

On ZOOM:

- Monday night **Rambam** shiur from 8:30 to 9:15 pm (**no shiur this week**).
- Thursday night **Dvar Torah** for men and women from 9:00 to 9:15 pm.

Anniversary Concert!

We are thrilled to announce that our Anniversary Concert with Yonatan Razel will

take place on October 25 via livestream! And we are thrilled to be honoring Keely and Jillian Goldberger for all they have done for the shul over the past years. Stay tuned for more details.

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.

Natan Schwarz, Nosson ben Mordechai Yosef a”h, 15 Tishrei, father of Steve Schwarz

Lina Feiglin, Leah bas Aharon HaLevi a”h, 16 Tishrei, mother of Allen Feiglin

Jacob Kronenberg, Yaakov Betzalel ben Yeshayahu a”h, 17 Tishrei, great grandfather of Rebbetzin Bracha Goldberger

Herman Ward, Chaim ben Avraham a”h, 17 Tishrei, grandfather of Batsheva Goldman

Regina Weinberg, Rivka bas Chaim a”h, 17 Tishrei, mother of Amy Gur, grandmother of Yaakov Gur

Sam Hisler, Sender ben Avraham a”h, 17 Tishrei, grandfather of Fran Hisler

Anne Morganstein, Chana bas Mordechai Mayer a”h, 20 Tishrei, mother of Barbara Landsman

Lee Yosafat, Eliahu ben Matathia a”h, 22 Tishrei, grandfather of Karen Beleck

Nathan Fink, Nosson ben Asher a”h, 23 Tishrei, great-uncle of Meira Blaxberg

Sam Goldberg, Shlomo Eliahu a”h, 23 Tishrei, grandfather of Hinda Blum

Rabbi Nachman Goldberg a”h, 23 Tishrei, husband of Sonia Goldberg

Moreinu HaRav B.C. Shloime Twerski, HaRav Benzion Chaim Shlomo Meshulam Zusha ben HaRav Yaakov Yisroel ztz”l, 23 Tishrei, father of Miriam Lowenbraun a”h

Joseph Winitz, Yosef ben Dovid HaLevi a”h, 23 Tishrei, grandfather of Elka Rottman

John Schnidman, Yehoshua ben Moshe a”h, 25 Tishrei, brother of Judy Schnidman

Abraham Sir a”h, 25 Tishrei, grandfather of Debbie Goldman

Martin Friedman, Mordechai ben Moshe a”h, 26 Tishrei, father of Rabbi Fred Friedman

Eleanor LeViigne, Esther Freda bas Zalman a”h, 27 Tishrei, aunt of Shoshana Shamberg

Dr. Sidney Lyons, Shmuel ben Leib a”h, 28 Tishrei, father of Marietta Jaffee

Nancy Taffel, Nancy Elizabeth bas Leib Yisroel a”h, 28 Tishrei, mother of Jay Taffel

From the Gemara

“R’ Yochanan said: A succah that is made round like an oven, if there is enough space in its circumference to seat twenty-four people, it is valid, but if not, it is invalid... And it is known that any circular object whose circumference is three *tefachim* has a diameter of one *tefach*.” (Succah 7b) The Gemara (Eruvin 13b, 14a) approximates the ratio of the circumference to the diameter as 3:1. It derives this from I Kings 7:23, which describes the pool made by Shlomo HaMelech for the Temple as being thirty *amos* in circumference and ten *amos* in diameter, a ratio of 3:1 (Rashi). [Mathematically, the exact ratio of the diameter of a circle to its circumference is 1:3.1415, commonly known as Pi. Since it would be impossible to express the true ratio, no matter what ratio the Rabbis would have used to determine the validity of a round sukkah, it still would not have been mathematically exact. Thus, they used an approximation. The Scriptural permission to disregard this small discrepancy is the verse in Kings (Tos. HaRosh to Eruvin 14a).]

I learned this 3:1 ratio that was derived from Shlomo HaMelech's “sea” of cast metal [a very large *mikveh*] in Rabbi Teichman's daf yomi shiur (Eruvin 14), and the very same morning, I learned the above Gemara in Succah with Rabbi Goldberger! Rav Teichman shared an absolutely *givaldig drasha* told to him by his yeshivah rebbe in the name of the Vilna Gaon. In the actual pasuk in Tanach, the word *kav* appears twice: [וקוה] וקוה, the first קוה, and the second just קו. Shlomo HaMelech was the wisest man that ever lived – surely his *mikveh* was built to exact specifications! If you take the gematria of the first *kav*, קוה (111) and multiply it by three to get the 3:1 ratio, it equals 333. When you divide the second *kav*, קו (106) into 333, it equals **3.1415** – exactly! [And one must be in awe of the wisdom of the Gra for explaining the hidden insight of this pasuk.]

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

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
Gail Feinstein
Sivi Feinstein
Daniella Engel
Anonymous

Running total for 5780:
\$3,923.68

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Mordy and Mori Goldberger
Chaim and Mira Abramson
David Dannenbaum
Daniella Engel
Gail Feinstein
Sivi Feinstein
Rabbi Zvi and Felicia Graber
Yaakov and Esther Gur
Shulamis Heldoorn
Elie and Esther Levi
Binny and Brocha Margolese
Jonathan and Talia Raun
Howard and Dvora Sora Resnick
Resnick Family Day Care
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Bernie and Yona Miriam Schulman
Tova Cohn-Shuerholz
Mordy and Beth Tenenbaum
Jeremy and Elisheva Vater

- 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 on ZOOM.

Monday:

8:30-9:15 pm: Rambam's Hakdama l'Perek Chelek on ZOOM with Rabbi Goldberger.

Tuesday:

Chassidus and Chassidic stories in Malchus Shlomo following Maariv with Rabbi Goldberger.

Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel on hiatus.

Thursday:

After Maariv, 9:00-9:15 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.

After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.

Rabbi's Shabbos shiur in the Ramchal's Derech Hashem one hour before Mincha.

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
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- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
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- **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
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- **Mitzvah Cards** Glenna Ross mitzvahcards@tiferesyisroel.org
- **Seforim Purchase** Nisan Blaxberg seforim@tiferesyisroel.org
Repair Mark Hart
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- **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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tiferesyisroel.org

