

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



בלב אחד

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

12 Tammuz 5780/July 4, 2020

5746-5780

Celebrating our 34th year

1986-2020

DAVENING SCHEDULE

Friday

*Pre-Shabbos Ruach on ZOOM: 6:15 pm
Candle Lighting: 7:04-8:19 pm
Mincha/Maariv: 6:50 pm
Plag HaMincha: 7:04 pm

Shabbos Day

Daf Yomi: 8:00 am
Shacharis (Hodu): 9:00 am
Rabbi's Shabbos Shiur: 6:15 pm
Mincha: 7:30 pm
Maariv: 9:30 pm
Shabbos is over after 9:49 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 8:15 pm

Monday-Wednesday

Shacharis: 7:00 am
Maariv: 8:15 pm

*Wednesday night the "3-Weeks" begin

Thursday- Fast of Shiva Asar B'Tammuz

Fast begins: 4:37 am
Shacharis: 6:45 am
Mincha: 8:00 pm
Maariv: 9:00 pm
Fast ends: 9:17 pm

Next Shabbos – Parshas Pinchas

Candle Lighting: 7:02-8:16 pm
Mincha/Maariv: 6:50 pm
Plag HaMincha: 7:02 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 HaKedoshah,
I hope everyone is in good health beH.
Baruch Hashem, **our shul is now open for minyan during the week for both Shacharis**

and Mincha Maariv inside the main shul. Shacharis is at 7:00 am (at the end of the summer we will decide if we will go back to 6:30 am), and Mincha/ Maariv is at 8:15 pm. **You do not need to register to come during the week.** Please bring your own masks and siddurim. You can learn in shul anytime, as long as you abide by the social distancing standards and wear a mask and wipe down your area with sanitized wipes when you leave.

- There will be separate registration for Friday night and Shabbos day davening. Shabbos afternoon Mincha and motzai Shabbos Maariv do not need registration. For now, we can only accommodate shul members. Initially, registration is for men and boys over Bar Mitzvah.
- In order to be in shul, one must always wear a mask, abide by social distancing [six feet apart], and wash your hands with soap or use the available hand sanitizer. We have sanitized wipes at shul that will be pre-cut for Shabbos. If you have to use the bathroom, make sure to take one and wipe down everything in the bathroom that you have touched when you are done, including the door handles.

State of Mind:

Hashem has given us the privilege to go back into our shuls after three months, and we all must stop and think before we come into shul, and while we are in shul, about the great *kavod* the Bais Haknesses deserves. As we begin to reenter our shuls, we have an amazing opportunity to better ourselves and improve our overall conduct in shul.

- Please be mindful not to talk unnecessarily in shul.** It disturbs the davening and it disturbs the people sitting around you. Most talking in shul is not necessary.

- Modulate your singing voice.** Singing too loudly and far above other voices or not in tempo with the kehilla disrupts the powerful *achdus* of singing in shul. The **chazzan** is always meant to lead the davening. One

should not sing louder, faster, or slower-please allow the chazzan to lead the way.

- Please do not have a cellphone or a smartphone on in shul.** Unless it is an emergency, it can wait until davening is over; we do not need to check our messages during davening, **which means until davening is completely over.** If it is an emergency, please leave the sanctuary and talk outside the shul.
- The warmth, spirit, and welcoming atmosphere of our shul are part of the fabric of Tiferes Yisroel. **A smile and derech ertz go a long way in helping people feel good in shul.**

May Hashem Yisborach bless us with good health and watch over us always. May we learn the lessons of this difficult and most unusual period of time which is not yet over. **A Jew is a Jew wherever he is.**

Bivracha v'shalom,

Rabbi Menachem Goldberger

Mazel Tov to

- Fred and Rena Levi on the engagement of their grandson, Yisroel Mordechai Levi, son of Yaakov and Matelle Levi, to Abby Soclof. May they be zoche to build a bayis ne'eman b'Yisroel. A special mazel tov to the great-grandmother, Mrs. Charlotte Levi.
- Bob and Sima Rosenfelt on the birth of a grandson, born to Rabbi Daniel and Amanda Rosenfelt, of Mount Vernon, NY. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

From the Board – Shabbos Registration

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

This week's Lev Echad is sponsored by:

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

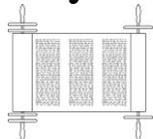
- At present, **the shul is open only to men over the age of Bar Mitzvah**. Men over age 60 should consult with their physician to see if it is safe for them to attend shul indoors.
- Everyone must continue to **wear a mask and abide by social distancing** at all times of davening. Your mask must fully 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*

Weekly Parsha



Parshas Chukas/Balak

By Rabbi Oizer Alport

“G-d came to Bilaam... and said to him: If the men came to summon you, arise and go with them, but only the thing that I shall speak to you – that shall you do.’ Bilaam arose in the morning... and went with the officers of Moav. G-d’s wrath flared because he was going” (22:20-22)

The back-and-forth between Bilaam and the angels is difficult to comprehend. Initially, when Balak’s representatives came to invite Bilaam to curse the Jews, Hashem told Bilaam in no uncertain terms: lo seleich imahem – do not go with them. Bilaam refused, and Balak responded by sending higher-ranking officials. Hashem relented and permitted Bilaam to go with them, which he did the following

morning. Curiously, the next verse states that Hashem was angry with Bilaam for going. Why did Hashem change His initial position, and why did He get upset when Bilaam followed His instructions?

The Vilna Gaon brilliantly explains that there are two Hebrew words which mean “with them” – “imahem” and “itam.” The word “imahem” is used when the subject is identical to the others, while “itam” is appropriate when the subject is similar, but not identical, to the others.

Balak’s agents wanted Bilaam to go with them in kindred spirit, united in their plan to curse and destroy the Jewish nation. Not surprisingly, Hashem replied lo seleich imahem – you may not go together with them if your motives are identical to theirs. When Hashem subsequently appeared to relent, it was with one critical condition: kum leich itam – you may travel with them, but only if you are not united with them in your intentions. Hashem permitted Bilaam to say only what He would command him to say.

Bilaam, with his intense hatred for the Jews, refused to accept this subtle but crucial distinction. The Torah relates vayeileich im sarei Moav – Bilaam went joined with them in their mission, and it was precisely at that moment that Hashem got angry at Bilaam’s refusal to follow His directions!

Using this distinction, we may now resolve another difficulty. After repeatedly obstructing the path of Bilaam’s donkey, the angel gave him permission to travel with Balak’s officers. Rashi comments (22:35) b’derech she’adam rotzeh leileich bah molichin oso – a person is led in the direction in which he wishes to go. In this case, Bilaam was given permission to go with Balak’s agents to curse the Jews. Why didn’t Rashi make this comment previously when Hashem allowed Bilaam to go with them?

The Vilna Gaon explains that Hashem permitted Bilaam to walk with them but not to be united with them in their wicked intentions. After blocking his way, the angel said to him leich im ha’anashim, giving him permission for the first time to join them in their diabolical scheme. It was precisely at this point that Rashi noted that he was permitted to travel on the path that he truly desired!

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The Enigmatic Laws of Parah Adumah

Parshas Chukas begins with the complex and cryptic laws of the Parah Adumah (the Red Heifer), which fall under the category of

chukim, those “mitzvos whose purposes or meanings are not necessarily understood by human intelligence” (R’ Bachye). The mitzvah of Parah Adumah is considered by Chazal to be the quintessential chok of the Torah. Generally speaking, the mitzvos of the Torah fall into one of three categories: עדינות, testimonies; משפטים, civil laws; and חקים, Divine ordinances. Although there are many obvious examples of chukim in the Torah (like *kashrus* and *sota*), the Midrash (Bamidbar Rabbah 18:3) lists four about which it is stated specifically in the Torah, “It is a *chok*.” The four are: *Yibum* – “And you shall guard my *chukim*” (Vayikra 18:26), *Shaatnez* – “You shall keep my *chukim*” (ibid. 19:19), *Sa’ir l’Azazel* – “an eternal *chok*” (ibid. 16:29), and *Parah Adumah* – “This is the *chok* of the Torah” (Bamidbar 19:2). The Midrash to this chapter focuses primarily on one paradox in the laws of the *Parah Adumah*: Its ashes make a person who became *tamei, tahor*; yet those [who are *tahor*] who engage in its preparation become *tamei*, and must go through a purification process of their own to return to a state of becoming *tahor*. It was regarding this aspect of its laws that Shlomo HaMelech exclaimed (Koheles 7:23), “I thought I could become wise, but it [*Parah Adumah*] is beyond my comprehension.” Commenting on this pasuk, the Rokeach notes that the gematria of the phrase, והיא רחוקה, “it is beyond comprehension,” is 341, which is equivalent to פרה אדומה.

Shlomo HaMelech, the wisest of all men, who spent a lifetime researching the reasons behind the mitzvos and finding explanations for all the others, professed that this mitzvah was beyond his comprehension. As mentioned above, *Parah Adumah* is considered the quintessential *chok* of the Torah, and although the verse in Tanach states: “G-d gave Shlomo very much wisdom and understanding and breadth of knowledge like the sand that is on the seashore” (Melachim I 5:9), these laws were beyond him. According to the Midrash, this verse implies that Shlomo’s wisdom was equal to the collective wisdom of the Jewish people, who were “as many as the sand on the seashore.” His intellectual capacity was superior to that of any other person, and therefore he knew what was on each person’s mind. Consequently, his judgment was true even in cases where the facts were obscure.

We simply cannot fathom the depth of the greatness and wisdom that Shlomo HaMelech possessed. According to the Midrash, his knowledge and understanding of the Torah surpassed that of the entire *dor hamidbar*, known as the “generation of knowledge”; he knew details of the Torah that even Moshe Rabbeinu did not know (Bamidbar Rabbah). His greatness in Torah is apparent from the three holy seforim he authored with *ruach hakodesh* – Koheles, Mishlai, and Shir Hashirim, as well as several *kapitalah* in Sefer

Tehillim. The Talmud teaches that he endeared the Torah to the people by illustrating the meaning of each *halacha* with as many as 3,000 parables, and could cite 1,005 different reasons for any rabbinic ordinance (Eruvin 21). How profound, then, is the mitzvah of *Parah Adumah*, if Shlomo HaMelech, the wisest of all men, was unable to grasp it.

In truth, all the mitzvos of the Torah, even those that are seemingly understandable, are considered to be *chukim*. Because of the Divine nature of each and every mitzvah, their true meaning and significance are far beyond the scope of human comprehension, and therefore, impossible for us to fully understand. As R' Yochanan told his students regarding our failure to understand the laws of *Parah Adumah*, "It is not the corpse that causes contamination or the ashes of the cow that cause purity. These laws are decrees of G-d, and man has no right to question them." In other words, an essential component of wisdom is the knowledge that man's failure to understand truth does not make it untrue (Artscroll Stone Chumash). It is incumbent upon every Jew to observe the mitzvos of the Torah without question. The very phrase with which we were zoche to receive the Torah, "*na'aseh v'nishma*," – "[first] we will do and [then] we will listen," is the cornerstone of our trust in Hashem and the *emes* of His Torah. A gutten Shabbos.

-Lev Avraham Rosenstock

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.

Women's Summer Lecture Series

N'shei presents a summer ZOOM lecture series, Monday nights at 8 pm. ZOOM in this **Tuesday night, July 7, for "Shiva Assar B'Tammuz,"** with **Mrs. Esther Badian**. For more info and to access these shiurim, please email nsheibaltimore@gmail.com or text Chavie Barenbaum at 410-935-3010. Sponsorship opportunities available.

From this Week's Daf

"The verse concludes: **he handed her parched grain and she ate and was satisfied and left over. R' Elazar said: And she ate in the days of Dovid, and she was satisfied in the days of Shlomo, and she left over in the days of Chizkiyah. And there are others who say: And she ate in the days of Dovid and in the days of Shlomo, and she was satisfied in the days of Chizkiyah, and she left over in the days of Rabbi. For the master said: The stableman of Rabbi was wealthier than Shapur, the King of Persia. In a Baraisa it was taught: And she ate in this World, and she was satisfied in the Days of Moshiach, and she left over in the Future to Come.**" (Shabbos 113b).

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.

Karen Rosenfelt, Chaya bas Avraham Yitzchok a"h, 12 Tammuz, mother of Avraham Yitzchak (Jeffrey) and Michael Adam (Daniel)

Shalom Legziel, Shalom ben Reb Shlomo a"h, 12 Tammuz, uncle of Sylvie Grossman a"h

Arthur Simon Gruber, Avraham Shimon ben Simcha Beryl a"h, 12 Tammuz, father of Dovid Gruber

Michael Freeman, Reuven ben Yaakov a"h, 13 Tammuz, father of Gail Feinstein

Eugene Blum, Yoel ben Shlaima David a"h, 13 Tammuz, father of Hinda Blum

Frances Wittenberg Lehrman, Faige bas Nesanel Nachum a"h, 13 Tammuz, grandmother of Ellen Schwarz

Adriane Berman a"h, 14 Tammuz, mother of Donald Berman

Rhoda Epstein, Rhoda bas Yisrael a"h, 14 Tammuz, aunt of Alisa Mandel

Stefan Kahane a"h, 15 Tammuz, uncle of Suzanne Kayne

Milton Werdesheim, Mordechai ben Mordechai a"h, 16 Tammuz, father of Moshe Werdesheim

Shlomo Lederberger/Bialecki, Shlomo ben Leib Yisroel, 16 Tammuz, father of Felicia Graber

Arthur Rosean a"h, Aharon Eliezer ben Mordechai Yosef, 17 Tammuz, father of Rebbetzin Bracha Goldberger

Irene Zuch, Hika Malka bas Tzvi Hersh a"h, 17 Tammuz, aunt of Glenna Ross

Sylvia Wise, Raizel bas David a"h, 17 Tammuz, mother of Shoshana Aaronson

Rabbi Nandor Marton, HaRav Zaide Noach ben Rav Shmuel Yehuda a"h, 17 Tammuz, father of Esther Macklin

Dr. Edgar Harold Lehrman, Ezra Hirsch ben Yaakov a"h, 17 Tammuz, father of Ellen Schwarz

Feige Leah bas Reb Zev a"h, 18 Tammuz, grandmother of Chana Leah Kuritsky

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

Revised 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 9:15 to 9:45 pm.

On ZOOM:

- Sunday night women's **Pirkei Avos** from 7:15 to 8:00 pm.
- Monday night **Rambam** shiur from 7:15 to 8:00 pm.

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'Or bas Nachas

- Mordecai Zev Margolese, Mordechai Zev ben Rivka Rochel
- Saul Cohen, Saul HaKohein ben Feige Bryna

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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.

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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

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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.

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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.

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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.

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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.

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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:

9:10-9:55 am: Men's Gemara Sukkah shiur given by Rabbi Goldberger following Shacharis.

10:15-10:45 am: Women's Tehillim for cholim with Rebbetzin 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

- **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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- **Kitchen Coordinator**
- **Lev Echad**
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- **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!

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**Rabbi Goldberger's Shul
Congregation Tiferes Yisroel**

6201 Park Heights Avenue
Baltimore, MD 21215
410-764-1971
tiferesyisroel.org

