

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$7,246.89 (see p. 3)

11 Sivan 5781/May 22, 2021

5746-5781

Celebrating our 35th year

1986-2021

DAVENING SCHEDULE**Friday**Candle Lighting: 6:49-8:01 pm
Mincha/Maariv: 7:00 pm**Shabbos Day**Daf Yomi shiur: 8:00 am
Shacharis (**Hodu**): 9:00 am
Zman Krias Shema: 9:25 am
Rabbi's Shabbos shiur: 6:15 pm
Mincha: 7:15 pm
Maariv: 9:15 pm
Shabbos is over after: 9:32 pm**This Shabbos**

- 6:15 pm: Rabbi's Shabbos shiur in Sefer Chovos HaLevavos – Sha'ar HaBitachon for men and women.

Sunday-Shacharis: 8:00 am
Mincha/Maariv: 8:10 pm**Monday-Friday**Shacharis: 7:00 am
Mincha/Maariv: 8:10 pm**Next Shabbos- Beha'alochecha**Candle Lighting: 6:53-8:07 pm
Mincha/Maariv: 7:00 pm**Want to Be a "Minyanaire"?!**

Want to impress your Creator? Looking for a way to increase your "spiritual equity"? Come join the TY minyan. We are looking for a few (10+) good men ages 13-120 to join our daily minyan. Shacharis is at 7:00 am during the week, 9:00 am on Shabbos, and 8:00 am on Sundays. **This week, Mincha/Maariv at 8:10 pm, Sunday through Thursday nights;** please check the seasonal davening schedule or

the Lev Echad for exact times. Extra credit if you are one of the first ten in shul to daven.

Rabbi's Shabbos Shiur

Rabbi Goldberger's Shabbos shiur in sefer "Chovos HaLevavos – Sha'ar HaBitachon," is each Shabbos afternoon one hour before Mincha. Photocopies will be available; please bring the sefer if you have one.

Shloshim for Rabbi Lowenbraun

Shloshim for Rabbi Yitzchok Lowenbraun with "Words of Chizuk and Inspiration," this Thursday, May 27, at Bnos Yisroel of Baltimore. Mincha at 7:15 pm sharp; Program from 7:30 to 9:00 pm, followed by Maariv. LiveStream link: [vimeo.com 549364203](https://vimeo.com/549364203).

Simcha Hall is Open!

Are you planning a kiddush or some other simcha? We are proud to announce that our Simcha Hall is back, complete with access ramp. Schedule your simcha today with Eileen Rosenbaum at facilityrental@tiferesyisroel.org or 410-764-8443.

Yizkor Donations

- By Lenny and Glenna Ross
- By Gail Feinstein
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- By Shalomis Weinreb
- By Andy Goldfinger

- By Fred and Rena Levi
- By Mike Rice
- By Elka Rottman

Thank You

A special thank you goes out to Deborah Taffel for the beautiful landscaping around the shul and annex, with mulch, and edging, and colorful flowers. Thank you to Mo Margolese for the festive Shavuot decorations all around the shul in every window. Yasher koach!

In Memory of Rebbetzin Ida Goldberger

- By Gail and Sivi Feinstein

Women's Tehillim

Join the Women's Tehillim gathering on **ZOOM at 10:15 am** for cholim; Rebbetzin Bracha's class in Tehillim will **not** be held this week.

Shul Pushka Challenge 5781

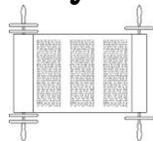
All donations toward the Pushka Challenge can be made in one of four easy ways:

- Drop off your pushka change, cash, or check in the secure locked mailbox at 3310 W. Strathmore Avenue.
- Make a donation online and select "Pushka Challenge" with your payment.
- Mail a check with "Pushka Challenge" in the memo line to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215, or you may drop it off in our secure mailbox on the front porch of the shul.
- Call or email Reb Shlomo Goldberger at 410-358-4456 or smzg82@gmail.com to arrange a special pickup.

This week's Lev Echad is in honor of:

In memory of Rabbi Yitzchok Lowenbraun z"l for the upcoming Shloshim. May his neshama have an aliya mechayil el Chayil. May Hashem bring **peace and stability** for Eretz Yisroel and grant **shalom and achdus** to all of klal Yisroel. **Anah Hashem, hosheah nah.**

Weekly Parsha



Parshas Nasso

By Rabbi A. Leib Scheinbaum

“A man or woman who shall disassociate himself by taking a Nazirite vow of abstinence for the sake of Hashem” (6:2)

When we first set eyes on an individual who has chosen a life of crime, human nature tends to focus on the present; he is a criminal, with little or no redeeming value. Rarely do we take the time to question his or her origins: What was his or her family life like as they were growing up? Did he or she go to school? Did he or she have good friends? In other words, we rarely ask where and when he or she went wrong? For the most part, this is due to a preconceived notion that all criminals had a miserable childhood, no parents to speak of, no clear set of values, etc. We could be no further from the truth.

Let us take a look at our parsha, peruse the halachos of the nazir, and ask ourselves about the origin of this saintly person, the nazir who has taken a vow upon himself to abstain from worldly pleasure, to live an ascetic life fully devoted to spiritual ascendance. Surely, this must be a person to whom sin and moral turpitude must be an anathema. Clearly, this is a person to whom the very notion of sin is something very distant. Our sages take a different look at this person - and, indeed, at all of us.

Rashi notes the juxtaposition of the laws of nazir upon those of the *sotah*, wayward wife. He explains that we derive from here that one who sees a *sotah b'kilkulah*, in her degradation, should abstain from wine. Often, the result of inebriation is a clouding of the senses. No longer are the parameters of right and wrong clearly demarcated. People try to become lax with previously ordained mores of morality. The result is a total breakdown of the structure of morality. Infidelity is no longer taboo, and everything else that sadly follows is the stuff we read about on an almost daily basis.

Let us ask ourselves whether this holy nazir has anything to do with this repulsive woman. She has lost all sense of morality. She left her husband, her family, her friends and her parents; she shamed them all - why? A momentary fling; a lapse in moral decency; a selfish deference to base nature. Why would the nazir even dream that this woman, who represents his complete opposite, has any

lesson to impart to him? He surely does not lead such a degenerate lifestyle.

This is specifically the Torah's lesson. It takes one mistake, one diversion from the straight and proven path, one uncontrolled glass of wine, and suddenly the individual is no longer the same. This is why he must immediately abstain from wine. Hashem has shown him something very important. It was no simple sojourn that he took that day. If it led him past an *ishah sotah*, there must have been a reason for it.

I once met a fellow who was doing his third “tour” in the department of corrections. At first glance, he appeared to look like a common person - nothing special - nothing overly negative about his appearance. After speaking with him for a while, I discovered that he had graduated from HLS magna cum laude, and had immediately been hired as a White House intern during the Clinton administration. His future was very promising; his life appeared to be moving forward on a positive note.

Then he discovered the allure of narcotics. First, it was pain killers, followed by anti-depressants, until, as they say in contemporary vernacular, he was hooked. One thing led to another. He lost his prestigious position. After great difficulty, he found another job in a law firm. This, too, did not last long. He was an emotional and physical wreck - all the product of his own foolish delinquency. He had no one to blame but himself. Now he sits incarcerated, with time to mull over a life gone bad. He has repented - numerous times. Each time he makes up his mind - no more - until the next time. This is the *sotah b'kilkulah*. We think it can never happen to us. The Torah, thus, encourages us to abstain from wine. No protection against sin is too much.

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Who is Blessing Whom?

There is a concept in Judaism that when it comes to *tzedakah* or any type of *chesed* that one Jew performs for another, the acts of giving and receiving are reciprocal for both. By giving *tzedakah*, the giver *receives* the *zechus* for the mitzvah, and in addition to the *tzedakah* he received, the receiver also *gives* the giver the opportunity to do the mitzvah! This idea is alluded to in Parshas Shekalim, as it is written: “Every (וְכָל) man shall give Hashem an atonement for his soul” (Shemos 30:12). The word וְכָל is a palindrome, and can be read the same backward and forward, to teach us that giving and receiving are reciprocal, and both are afforded the opportunity to be the giver and the receiver. I might suggest that the same applies to one who blesses another; he who blesses others is also blessed by Hashem.

Chapter 6 in Parshas Nasso concludes with Hashem's command to Moshe to teach Aharon and his sons to recite Birkas Kohanim, the “Priestly Blessings.” Moshe was commanded to instruct the Kohanim that they would have the privilege and the responsibility to bless the Bnei Yisroel, both in the Mishkan and, for all time, in the shuls. Not to say that the Kohanim have any independent power to bless or not bless - only Hashem has that power to assure people of success, abundance, and happiness - but that part of their *avodah* is to be the conduit through which Hashem's blessings would be pronounced on His people (Artscroll Stone Chumash). The Ohr HaChaim notes that the double usage of the word לֵאמֹר, *saying*, means that not only was Moshe commanded to convey this commandment to the Kohanim of his generation, but they, in turn, were commanded to convey [saying] this charge to their offspring in all future generations, so that the “Priestly Blessing” would always be pronounced by the Kohanim. The perek ends with: “Let them place My Name upon the Children of Israel... I shall bless them” (Bamidbar 6:27). To emphasize that the ultimate blessings are Hashem's alone, this passage concludes with G-d's assurance that He will confer His own blessing on the Bnei Yisroel (R' Hirsch).

The Malbim comments on this pasuk, and asks the following question: To whom does the phrase, “and I will bless them” apply - to the Bnei Yisroel or to the Kohanim? The answer to this question, he writes, is a matter of dispute between the Mishnaic Sages R' Yishmael and R' Akiva: R' Yishmael says: “... When it says ‘and I will bless them,’ it means that the Kohanim bless Israel and that the Holy One, Blessed is He, then blesses the Kohanim...” R' Akiva says: “... When it says ‘and I will bless them,’ it means that the Kohanim bless Israel and that the Holy One, Blessed is He, then gives His approval...” (Chullin 49a). The Malbim cites another dispute recorded in the Talmud that parallels our verse: “Listen to me, O strong of heart [the righteous], who are far from charity [do not receive G-d's charity]” (Yeshayah 46:12). In this verse, R' Yochanan and R' Elazar disagree: The first view maintains that although the rest of the world exists only by virtue of G-d's charitable graces, the righteous people are sustained by the strength of their own merit. The second view maintains that the rest of the world is sustained in the merit of the righteous people, but in spite of their merit, the righteous do not necessarily receive adequate sustenance. The Malbim writes: As an example of the latter, the Talmud cites the case of R' Chanina ben Dosa, about whom a *Bas Kol* proclaimed: “The entire world receives its sustenance in the merit of Chanina, My son, while R' Chanina, My son, subsists on paltry weekly ration of carob” (Berachos 17b).

According to the Malbim, the first view holds that the righteous person opens the heavenly pipelines through his prayers, good deeds and blessings, and channels these blessings to the entire world, and thus is said to be sustained in his own merit. The second opinion holds that the righteous person is the pipeline *itself*, and that all the blessings funnel down to the world through him; but like a funnel, he retains none of the blessings for himself. He writes: These two varying views reflect the aforementioned views of R' Yishmael and R' Akiva: The view that the righteous people themselves do receive the blessings that they bring into the world is the view of R' Akiva, who maintains that "I will bless them" refers to the Bnei Yisroel, but that the Kohanim need no special blessing [since they open the pipelines of blessing and therefore receive the blessing in their own merit]. R' Yishmael, however, maintains that the righteous person is likely to be left with none of the blessings that he brings to the world, and therefore, the Kohanim need a special blessing specifically directed to them.

Indeed, this pasuk could be understood in accordance with either view. Although Rashi renders the verse to mean that the blessing will be לְיִשְׂרָאֵל, to Israel, meaning, "and I shall agree with the Kohanim [I shall fulfill their blessings]," he alternatively states, "and I shall bless them" means that the blessing will be to the Kohanim (Sifrei 39, 43). Hashem chose the kohanim to bless us because they are especially holy, occupied only with His service and the study of His Torah. When they recite Birkas Kohanim, they draw blessing down from the ten Heavenly sefiros. Therefore, their blessing accrues to all, even to those who may be undeserving; of course, the more worthy the recipient, the more effective the blessing

(Bamidbar Rabbah 11:3). May Hashem continue to bless us all, and may it be that we are soon able to restore the "Kohanim to their service and the Levi'im to their song and music," speedily and in our days. A gutten Shabbos.

-Lev Avraham Rosenstock

Shiurim Schedule

In Shul:

- Shabbos shiur in **Sefer Chovos HaLevavos-Sha'ar HaBitachon** one hour before Mincha. This Shabbos at **6:15 pm**.
- Sunday morning Rabbi's Gemara shiur in **Sukkah** following Shacharis from **9:15 to 10:00 am**.
- Monday night shiur in **Rambam's Iggeres HaShmad** following Maariv.
- Tuesday night shiur in **Chassidus/Malchus Shlomo** following Maariv.

On ZOOM:

- Sunday morning **Women's Tehillim** recitation for cholim at 10:15 am; Rebbetzin Bracha's shiur in **Tehillim** at 11:00 am.

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.

Abraham Bailis, Avraham ben Isar a"h, 11 Sivan, father of Eileen Rosenbaum

Shirley Goldfein, Sara Leah bas Moshe Meir a"h, 13 Sivan, mother of Esther Nechama Margolese a"h, grandmother of Moshe and Binny Margolese

Frederick L. Bierer, Efrayim Label ben Dovid Velvel a"h, 13 Sivan, father of Jonathan Bierer
 Bessie Blum, Basia Leah bas Samuel Goldstein a"h, 14 Sivan, grandmother of Hinda Blum
 David Blum, Shlaima David a"h, 16 Sivan, grandfather of Hinda Blum
 Gisella Friedman bas Avraham a"h, 17 Sivan, mother of Rabbi Fred Friedman
 Zachariah Komet, Zachariah Avraham ben Moshe a"h, 17 Sivan, son of Max a"h and Rachael Komet

Coming Up

- **June 5:** Aufruf for Ilan Roth. Kiddush in downstairs Simcha Hall following davening sponsored by Ilan.

Halfway to Sinai

Halfway to Sinai (where you can rest your feet and have a cold drink on your Shabbos/Yom Tov walk to Sinai Hospital, Levindale or other distant destinations) will begin this year at the end of cicada season. Stay tuned for more details in late June.

Community

- **May:** N'shei Agudath Israel of Baltimore invites you to a weekly ZOOM personal growth chaburah with Rabbi Yisroel Roll, **every Wednesday night at 8:30 pm**. The topic of each shiur is an insight into the weekly Parsha from which we can learn and grow. **ZOOM Meeting ID: 891 2627 3667; passcode: 130757.**
- **June 10:** JCS presents, "Mental Health and Resilience in Changing Times," on ZOOM, 4:30 pm. For more information, please go to jcsbalt.org/AM2021.

From This Week's Daf

"[Potiphar's wife] said to Yosef, 'Surrender yourself to me.' He answered her, 'No.' She [threatened] him, 'I shall confine you in prison.' He answered her, 'Hashem releases the imprisoned.' She said to him, 'I shall bend your proud stature.' He replied, 'Hashem straightens the bent.' She threatened, 'I will blind your eyes.' He replied, 'Hashem gives sight to the blind.' She gave him one thousand silver bars – so that he would listen to her to lie beside her, to be with her, but he did not want to listen to her. The Baraisa expounds this verse to explain Yosef's decision: He did not listen to her to lie with her in this World, because he did not want to be with her in the World to Come." (Yoma 35b)

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah

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. If you need a shul pushka, you may take one from the shul window sill, and they will be replenished as needed.

Latest contributors:

Rabbi and Rebbetzin Goldberger

Running total for 5780:

\$7,246.89

Participants

- Rabbi and Rebbetzin Goldberger
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- Mordy and Mori Goldberger
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- 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 aslightly 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

(Unless otherwise noted, all shiurim are for men only)

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:

- Rambam's Iggeres HaShmad in shul after Maariv 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.

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
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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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- **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**

6201 Park Heights Avenue
Baltimore, MD 21215
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