

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

Pushka total: \$2,092.70 (see p. 3)

23 Adar ב 5782/March 26, 2022

5746-5782

Celebrating our 36th year

1986-2022

**DAVENING SCHEDULE****Friday**Candle Lighting: 7:05 pm  
Mincha/Maariv: 7:10 pm**Shabbos Day**Daf Yomi shiur: 8:00 am  
Shacharis (**Hodu**): 8:45 am  
Rabbi's Shabbos shiur: 5:45 pm  
Mincha: 6:25 pm  
Maariv: 8:20 pm  
Shabbos is over after: 8:36 pm**This Shabbos**

- 5:45: Rabbi Goldberger's new Shabbos shiur in "Hagaddah shel Pesach" begins this week in the main shul for men and women.

**Sunday**Shacharis: 8:00 am  
Mincha/Maariv: 7:15 pm**Monday-Friday**Shacharis: 7:00 am  
Mincha/Maariv: 7:15 pm**Next Shabbos- Tazria/Parshas HaChodesh/Rosh Chodesh Nissan**Candle Lighting: 7:12 pm  
Mincha/Maariv: 7:15 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, 8:45 am on Shabbos, and 8:00 am on Sundays. \*Weekday Mincha/Maariv with Men's Shiurim and Beis Medrash Learning, Sunday through Thursday nights. Davening begins 10 minutes before shkia; 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.

**New Kitzur Shulchan Aruch Shiur**

Join Rabbi Goldberger for a new weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** following Mincha/Maariv. For more information, please contact Lev Avraham Rosenstock at 443-255-4343.

**Maos Chittim**

We just celebrated Purim, and Pesach is right around the corner! Please contribute your funds for Maos Chittim by giving cash or a check to Rabbi Goldberger. Donations may also be made online, selecting Rabbi's Discretionary Fund, Maos Chittim on the shul website. Checks should be made out to Tiferes Yisroel RDF with Maos Chittim or Pesach in the memo.

**Mincha/Maariv has Returned!**

Our weekday Mincha/Maariv minyan, Sunday through Thursday, has returned for the season! Davening begins 10 minutes before shkia (this week at 7:15 pm), followed by men's shiurim and Beis Medresh learning.

**Women's Tehillim**

Join Rebbetzin Bracha on Sundays on ZOOM at 10:15 am for the Tehillim gathering for cholim, followed by Rebbetzin Bracha's Tehillim Chabura at 11:00 am.

**Rambam's Hilchos Tefillah**

Rabbi Goldberger is now giving a weekly Monday night shiur for men following Maariv in the **Rambam's Hilchos Tefillah**. The 30-

minute shiur will be followed by a brief ten-minute Q&A session, "shailos of the week." For more info, please contact Mo Margolese at 443-621-1020.

**Mechiras Chometz**

Rabbi Goldberger will be available this week for Mechiras Chometz, Wednesday and Thursday nights at his home, 5905 Park Heights Avenue, from 9 to 10 pm. The Rabbi will be sending out an email regarding online mechiras chometz for those who need that method, but he prefers to make the mechira in person to make the kinyan. Come early and beat the Pesach rush!

**Ramchal's Mesillas Yesharim**

Rabbi Goldberger's weekly Sunday night shiur for women in the **Ramchal's Mesillas Yesharim** is currently on hiatus until after Pesach. For more information, please contact Ester Gur at [estergur@gmail.com](mailto:estergur@gmail.com), or Shaina Margolese at [shainamargo@gmail.com](mailto:shainamargo@gmail.com).

**Donations**

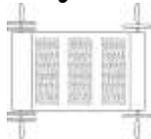
- Yahrzeit donation by Beth Tenenbaum in memory of Jules Gesang
- Yahrzeit donation by Glenna Ross in memory of Gerschon Frank
- Yahrzeit donation by Stephanie Ezra in memory of Albert Langsam

**Midrash Rabbah on the Parsha**

Come join Rabbi Goldberger for a new weekly Thursday night shiur for men in **Midrash Rabbah on the Parsha** in the upstairs Bais Medrash following Maariv. All men are invited and encouraged to come for davening and learning.

**This week's Lev Echad is in honor of:**

Rabbi Goldberger's new Shabbos shiur in "Hagaddah shel Pesach."

**Weekly Parsha****Parshas Shemini**

By Rabbi A. Leib Scheinbaum

**“And they [Nadav and Avihu] brought before Hashem an alien fire that He had not commanded them. A fire came out from before Hashem and consumed them” (10:1-2)**

Rashi cites Chazal who say that Nadav and Avihu perished because they rendered a halachic decision in the presence of their rebbe, Moshe Rabbeinu. Others cite Chazal who relate that Nadav would say to Avihu, “When will those two elders [referring to Moshe and Aharon] pass on, and you and I will lead the generation?” These statements are certainly true, but they apparently are not consistent with the Torah’s description of their sin. The Torah clearly states that they perished as a result of offering an alien fire which Hashem had not commanded them to bring. Why do Chazal cite different reasons? Furthermore, is it possible that Nadav and Avihu, who were both righteous individuals to the point that Moshe attested to their superseding even himself and Aharon in greatness, could be guilty of such sinful behavior?

Horav Reuven Elbaz, Shlita, explains that, indeed, their sin was *eish zarah*, offering an alien fire. Everything else which Chazal cited were outgrowths, ramifications of this sin. Alien fire is a reference to intense fiery passion and fervor in serving Hashem. They went, so to speak, overboard, beyond the limits. Nadav and Avihu went too far, such that they overstepped the perimeters of religious observance. Their extremism caused them not to marry, because they wanted to pour out all of their love to the Almighty. There was not enough room in their hearts to share this love with a wife and children. This brought them to drink wine in order to increase and heighten their sense of joy, and this intensity brought them to rule in the presence of their rebbe, Moshe. In other words, they became carried away, and this led to a number of egregious errors.

Thus, while they questioned, “When will those two elders pass on?” they were not speaking from a malevolent heart. There was nothing evil about them in any way. They simply could not tolerate Moshe and Aharon’s passivity with regard to the people. They complained that the nation was rude, the people were disrespectful. Yet, Moshe and Aharon responded, *V’nachmu mah*, “[And] what are we?” Their incredible humility and their

outstanding sense of self-effacement were too much for Nadav and Avihu. They wanted action. This was not the way a strong leader should respond. The people had gross chutzpah and should, therefore, be punished. A leader must be strong. A leader must not tolerate any form of infraction. Nadav and Avihu’s attitude towards leadership was unlike that of Moshe and Aharon. A leader must lead - not follow. A leader must be strong and dynamic - not obsequious. The members of the nation who had complained needed to be dealt with immediately. One does not complain.

Hashem did not agree with Nadav and Avihu. The only way to lead is with love and tolerance, patience and sensitivity. Humility is to be the guiding force, the moral compass by which one leads, inspires and achieves an enduring legacy.

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**Eat, Drink and Be Holy**

After the inauguration of the Mishkan and the death of Aharon’s two sons, Nadav and Avihu, Parshas Shemini concludes with the laws of *kashrus*, a complex set of laws that fall into the category of *chukim*, Torah laws which cannot easily be defined by any human logic. 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!” As spiritual beings, we are commanded to “sanctify yourselves and you will be holy, for I am holy... For I am Hashem Who elevates you from... Mitzraim to be a G-d unto you; you shall be holy, for I am Holy” (Vayikra 11:44-45). Rabbi Goldberger once mentioned in a Shabbos drasha that our “reality” can easily become askew, because of our “human experience,” the “*ruchnious* hides behind the *gashmious*.” As a result, many people are not aware of the spiritual ramifications for those things that seem to be of a physical nature. This is the nature of a “*chok*,” an incomprehensible decree of the Torah that seems to defy human logic. *Kashrus* is a primary example of this concept, as we tend to think of the food we eat having an effect only on our bodies, when in truth, it has a greater effect on our souls. Artscroll writes: “The Torah stresses the reason for *kashrus* in very clear and powerful terms: By observing these laws, the Jew can pull himself up the ladder of holiness; by ignoring them, he not only contaminates himself, he gradually builds a barrier that blocks out his comprehension of holiness. His consumption of non-kosher food deadens his spiritual capacities and denies him the full opportunity to become holy. And worst of all, it renders

him incapable of even perceiving his loss.” (Artscroll Stone Chumash).

In today’s maftir, Parshas Parah, we read the complicated and meticulous laws of *parah adumah*: “This is the statute (*chok*) of the Torah, זאת חקת התורה, which Hashem has commanded” (ibid. 19:2). Rashi writes: Because the Accuser and the nations of the world aggrieve Israel by saying: “What is the commandment?” and “What reason is there to it?” therefore [Scripture] wrote of it “statute,” which implies, “It is a decree from before Me [which I have issued]; you do not have the right to reflect upon it [to question it].” That is, they question the contradictory nature of the commandment; It purifies those who are impure through contact with the dead, yet it renders impure those who prepare its ashes (Tanchuma 7), and thereby they question why it should have the effect of purifying at all (Imrei Shefer). This is the statute (*chok*) of the Torah. Through the lens of the “human experience,” this discrepancy defies all human logic, as even the wisest of all men, Shlomo HaMelech, was unable to comprehend the laws of the *parah adumah*.

I recently heard in a tribute shiur for HaRav Chaim Kanievsky zt”l given by Rabbi Benzion Twerski a beautiful understanding of the words זאת חקת התורה. Reb Benzion noted that it says “This is the statute (*chok*) of the Torah,” and not “statute (*chok*) of the *para adumah*,” and explained: “What to learn from the parsha of *parah adumah* is how a Jew should approach all of Torah: I am willing to sacrifice my time, my money, and my resources to help another Jew. This is the *chok* of all of Torah! This is what a Jew does – to help another Jew. This is the *chok* that the Satan and the other nations will never understand: Hashem will give you *bracha* because of your giving to others; our willingness to sacrifice for another’s benefit is the source of their *bracha*. That’s the *chok*! How is it that someone who gives themselves up to others to that degree can still continue to thrive? That’s the *chok* of *parah adumah*! In order to prepare the *parah adumah*, Aharon would become *tamei* and could not do the mitzvos of *korbanos* and *terumah*, but it was his willingness to sacrifice his *taharos* in order to bring up another Jew from his state of *tumas meis* that brought him closest to Hashem.” This, says Rabbi Twerski, is why it says “This is the statute (*chok*) of the Torah,” to emphasize that this act of self-sacrifice for one’s fellow Jew is the ultimate source of *bracha* from Hashem. This most lofty attribute was personified by the incredible life of HaRav Chaim Kanievsky zt”l, a true gadol and a tzaddik who committed his life to self-sacrifice in order to help klal Yisroel.

“For I am Hashem Who elevates you from... Mitzraim to be a G-d unto you; you shall be holy, for I am Holy” (Vayikra 11:45). Artscroll writes: The reason you were

redeemed from bondage in Mitzraim was so that you would accept the commandments. Since this was the reason G-d liberated you from Mitzraim, it is proper that you show your gratitude to Him by living up to His goals, for G-d's purpose in delivering you was for you to make yourselves great enough to recognize His greatness without an intermediary, and to become holy and eternal. This goal of holiness is the reason for the laws of forbidden foods (Sforno). The choice of the verb "elevate" implies that the laws of *kashrus* were instituted to elevate the nation (Rashi; Bava Metzia 61b).

The parsha ends with a stern warning: "Do not make your souls abominable... do not contaminate yourselves through them lest you become contaminated through them" (Vayikra 11:43). As the Torah concludes the laws of *kashrus*, Rashi explains, "Abomination of the soul" connotes repugnance. Eating creeping things brings repugnance to the soul, for the life transmitted to the body through eating forbidden things makes one prone to sin. Rashi explains the redundancy: "Do not make yourselves impure through them, lest you make yourselves impure through them" [on earth], I, too, will make you impure [in the World to Come and in the Heavenly convocation] (Yoma 39a). To become holy, a person must sanctify himself "down below," meaning that the road to holiness does not begin with sublime thoughts or the study of lofty ideas. Rather, a person must first sanctify himself in the "lowly" things, such as his personal behavior, moral standards, and the food he consumes (Sidduro shel Shabbos).

*Chukim* of the Torah such as *kashrus* and *parah adumah* are clearly commandments that challenge the human intellect. However, like every mitzvah of the Torah, they are commanded as a means for a Jew to sanctify

himself and become holy. The Ramchal adds: "Holiness is a twofold process. It begins with worship and it ends with reward; it begins with effort and it ends with a gift. The meaning of this is that one begins by sanctifying himself and ends up being sanctified" (Mesillas Yesharim). May we all continue to strive to reach higher levels of sanctity and holiness as we travel through this journey of life. Eat, drink, and be holy! A gutten Shabbos.

*-Lev Avraham Rosenstock*

### Parsha Poem

Nadav and Abihu darshan Torah Sh'Baal Peh,  
Without first consulting their father,  
And are in the wrong place,  
At the very wrong time,  
When Hashem takes His korban through fire.

But Aaron knows how to apply the Torah,  
To an unusual case or problem,  
As he poskens now,  
With Moshe's assent,  
About Onen-im, and eating a korban.

We grapple as well with the list of the birds,  
Including the crowned Duchiphat,  
Why we can't eat them is not very clear,  
It's for the birds we're not given the pshat.

### Community

- **March: Nishmas** is an Israeli-based organization that provides "yahrzeit" services such as visiting a loved one's kever, saying kaddish for the year or on a yahrzeit, saying Tehillim at the Kotel, siyum Mishnayot for a yahrzeit and dedicating a shiur for a loved one. For more info, go to [leiluynishmas.com](http://leiluynishmas.com), or call 718-490-9271.

- **Introducing Yitzchok's Toy Box:** A therapy toy and equipment gemach l'zecher nishmas Yitzchok Sheffield a"h. Parents can borrow items for short term use, or try therapy equipment and toys for their child before buying them. Contact: 443-879-3169 or [yitzchokstoybox@gmail.com](mailto:yitzchokstoybox@gmail.com).

- **March 27 & 30:** Job Fair at the Park Heights JCC: **Sunday, March 27, from 2 to 4 pm**, and **Wednesday, March 30, from 7 to 9 pm**. Positions for ages 16+: lifeguards, fitness instructors, summer camp staff for Camp Koolanu, membership associates and more. Pre-register at [jcc.org/jobfair](http://jcc.org/jobfair) to let us know you are coming or visit [jcc.org/jobs](http://jcc.org/jobs) to apply.

- **March 30:** Nshei invites the women of the community to a Pesach shiur given by Rabbi Moshe Heinemann at 8 pm at Agudath Israel of Baltimore. For more info or links to ZOOM, email [nsheibaltimore@gmail.com](mailto:nsheibaltimore@gmail.com).

### Yahrzeits

Giving tzedakah in the name of the departed has the power to elevate their soul. When you give charity on behalf of your loved one, consider giving to Tiferes Yisroel. And may the soul of your loved one be bound in the bond of life, together with the souls of Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Albert Langsam, Abish ben R' Chaim a"h, 23 Adar II, grandfather of Stephanie Ezra

### From This Week's Daf

"There were **three brothers**, Reuven, Shimon and Levi, **two of whom** (Reuven and Shimon) **were married to two sisters**, while the third **one** (Levi) **was married to an unrelated woman**. **The husband of one of the sisters** (Shimon) **divorced his wife**, then the **one who was married to the unrelated woman** (Levi) **died childless**; **the one who had divorced his wife** (Shimon) **took her** (Levi's widow) **in yibum**, and he then **died childless**. Thus, the widow falls for yibum to Reuven, who is still married to one of the sisters. **This is [the case] concerning which they said that if [any of the fifteen arayos] died or were divorced, their co-wives are permitted to the yavam**. The Mishnah implies that **the reason** the widow is permitted to the *yavam* **is that [the deceased]** (Shimon) **first divorced his wife** who was the *ervah* to Reuven and **subsequently married** Levi's widow. **But if he had married** Levi's widow **and subsequently divorced** his wife who was Reuven's *ervah*, Levi's widow would **not** be permitted in *yibum* to Reuven, because she would have been the co-wife of his wife's sister *at one time*." (Yevamos 13a)

### Refuah Shalaimah to

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

### PUSHKA CAMPAIGN

Sign up by emailing [shlomhuva@aol.com](mailto: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:

Klara Margaretten

Running total for 5782:

**\$2,092.70**

### Participants

Rabbi and Rebbetzin Goldberger  
Gail Feinstein  
Shulamis Heldoorn  
Klara Margaretten  
Binny and Brocha Margolese  
Howard and Dvora Sora Reznick  
Jerry and Eileen Rosenbaum  
Lev Avraham and Rachel Rosenstock  
Jerry and Elka Rottman  
David and Hindy Wolf

- Sima Cooperman Rosenfelt, Sima bas Sarah



**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

(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 **Tehillim Chabura**, for women on ZOOM.
- **Ramchal's Mesillas Yesharim** shiur (and weekly shailos) for women with Rabbi Goldberger on hiatus until after Pesach.
- 8:00 pm: Men's **Semichas Chaver Program Halacha Bechina** with Rabbi Elie Levi!

### Monday:

- **Rambam's Hilchos Tefillah** with Rabbi Goldberger following Maariv.

### Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following Maariv.

### Wednesday:

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

### Thursday:

- **Midrash Rabbah** on the weekly parsha with Rabbi Goldberger following Maariv.

### Daily (Monday-Friday):

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

### Shabbos:

- 8:00 am: Daf Yomi shiur with Rabbi Yehuda Leib before Shacharis.
- After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.
- After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.

## OFFICERS

- **President** Binny Margolese, president@tiferesyisroel.org
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- **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

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- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 862-220-6531
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- **Kol HaNaarim** Rabbi Elie Levi 410-318-8932
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- **Gabbai Sheni** Mo Margolese 410-358-7387
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- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoom 410-664-1212
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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  
410-764-1971  
tiferesyisroel.org

