

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$6,135.91 (see p. 3)

28 Teves 5783/January 21, 2023

5746-5783

Celebrating our 37th year

1986-2023

DAVENING SCHEDULE**Friday**

Candle Lighting: 4:55 pm
Mincha/Maariv: 4:55 pm

Shabbos Day

Daf Yomi shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
*Krias Shema by: 9:49 am
Mincha: 4:35 pm
Maariv: 6:10 pm
Shabbos is over after: 6:24 pm

This Shabbos

- Men's Shalosh Seudos following Mincha in honor of the aufruf of Adriel Borshansky.

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 5:00 pm

Monday-Friday

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

Next Shabbos- Parshas Bo

Candle Lighting: 5:03 pm
Mincha/Maariv: 5:00 pm

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger's weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** following Maariv.

Two Nights of Winter Kol HaNaarim Learning

Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn -- Kol HaNaarim Learning has returned to Tiferes Yisroel! **NEW** Friday night Shabbos learning - individual or with a

chavrusa, from **8:10 to 8:40 pm**, followed by a 10-minute shiur given by Rabbi Yehuda Leib Goldberger. Light refreshments will be served. Our regular Motzei Shabbos Kol HaNaarim learning will be from **7:30 to 8 pm**, followed by pizza and raffles. For more info, contact Rabbi Elie Levi at elieclevi@gmail.com.

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. Sunday Mincha/Maariv this week at 5 pm; **Maariv only at 8:00 pm, Monday 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.

Donations

- Yahrzeit donation by Talia Raun
- Yahrzeit donation by Bob Rosenfelt

New Members

Congregation Tiferes Yisroel welcomes new members, Benjamin and Shaindel Wise, to the kehillah. Welcome to the TY family.

Mazel Tov to

- Rabbi Elie and Esther Weiner for the birth of a new granddaughter born to Yaakov and Leah Weiner of Flatbush. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Yisroel and Miriam Leah Schwartz on the Bar Mitzvah of their son, Yaakov. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.

- Fred and Rena Levi on the Bar Mitzvah of their grandson Aryeh, son of Daniel and Shoshana Teichman in Eretz Yisroel. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Rachel Golan and Adriel Borshansky on their upcoming wedding and to Adriel on his Aufruf this Shabbos. May they be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Dr. and Mrs. Tsvi Ingber on the upcoming wedding of their granddaughter, Esti Ingber, to Dudi Hershberg. Mazel tov to the parents, Rabbi Menachem Shmuel and Ruchi Ingber of Yerushalayim. May they be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Dr. and Mrs. Tsvi Ingber on the birth of a great-grandson born to Yehudah and Chaya Batiste. Mazel tov to the grandparents, Zeev and Yael Ingber of Yerushalayim. May they be zoche l'hachniso bivriso shel Avraham Avinu ul'gadla l'Torah l'chuppah ul'maasim tovim.

Torah and Science

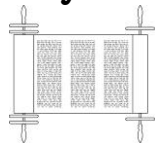
Join Dr. Andy Goldfinger for week two of his lecture series, **"Torah and Science-Opponents or Allies?"** The series will run each week on Wednesday nights from 8:30 to 9:30 pm here in the main shul for men and women through February 22. Sessions include:

- Week 2: "How Old is the Universe? How a Bored Patent Clerk Revolutionized Physics"
- Week 3: "What Bothered Einstein, and Why Are We Not Bothered?"
- Week 4: "Light and Torah - Can Two Contradictory Things Both Be True?"
- Week 5: "Our Constant Companions - Can a Modern Person Believe in an Invisible Spiritual World?"
- Week 6: "Evolution, Intelligent Design and Arrogance - Is Science Really Objective?"

This week's Lev Echad is sponsored by:

Rabbi Elie and Esther Weiner in honor of the birth of a new granddaughter born to Yaakov and Leah Weiner of Flatbush.
Mazel tov mazal tov!

Weekly Parsha



Parshas Va'eira

By Rabbi Ozer Alport

"Hashem said to Moshe, 'Say to Aharon... strike the dust of the land; it shall become lice throughout the land of Egypt' (8:12)

Although we typically associate Moshe with bringing the 10 plagues upon Egypt, a careful examination of the verses reveals that Hashem actually commanded Moshe to have Aharon bring about the first three plagues. Rashi explains that because Moshe had gratitude to the river which had protected him when he was placed there as an infant, it was inappropriate for him to strike the water for the first two plagues (blood and frogs). This sense of appreciation is understandable, as the water sheltered him, and it was there that Pharaoh's daughter discovered and rescued him.

However, regarding the third plague – lice – Rashi's explanation that it was inappropriate for Moshe to strike the same ground which protected him by hiding the body of the Egyptian that he slew is difficult to understand. Although Moshe thought that nobody saw the killing, in reality Dasan and Aviram witnessed the murder. They informed on him to Pharaoh, who would have killed Moshe if not for a miracle that saved his life (Rashi 2:14-15). Practically speaking, the ground did absolutely nothing to benefit or assist Moshe in any way. If so, why did he feel gratitude toward it, and why couldn't he strike it himself to bring about the plague of lice?

One commentator on the Medrash (Shemos Rabbah 10:7) suggests that the ground provided Moshe temporary peace-of-mind by allowing him to think for at least one day that his killing would go unnoticed. I would like to suggest that the Torah is teaching us the fallacy of a common expression.

If we give of our precious time and energy in an earnest attempt to help somebody out, only to have our efforts fail, the average person will tell us, "Thanks, but no thanks." This expression indicates that he owes us no debt of gratitude for our efforts and not-so-subtly suggests that next time we should just mind our own business. The Torah teaches that because the ground was willing to help and tried to be of assistance in doing its best to cover up the taskmaster's corpse, Moshe was obligated to show his appreciation for its good-faith efforts and was unable to strike it to bring about the plague of lice.

I once shared this thought in a Torah class that I taught. Later that week, a woman called

to say that her husband had offered to help her clean the house. Unfortunately, although his intentions were good, his cleaning skills left something to be desired. She explained that when he finished, not only was the house still a mess, but it would take her considerable work just to get it back to where he started! She was about to tell him, "Thanks, but no thanks," when she remembered the lesson she had just been taught!

So many times a relative, a co-worker, or a shadchan will volunteer to try to help us out. Unfortunately, these efforts don't always lead to the results we were hoping for. The next time it happens, instead of rubbing the failure in to somebody who already feels bad enough, let us remember the lesson of Moshe and the ground and express our sincere appreciation for their time and good intentions.

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Now You Will See! (Part II)

"Now you will see what I shall do to Paroah... through a strong hand will he send them out, and through a strong hand will he drive them from his land. And G-d spoke (וידבר) to Moshe and said... 'I am Hashem'" (Shemos 6:1-2). As I wrote last week, this final verse in Parshas Shemos was Hashem's response to Moshe's question, "My Lord, why have You harmed this people, why have you sent me?" (ibid. 5:22). Rashi states that in this context, the use of the word וידבר connotes harsh speech, with the implication that G-d rebuked Moshe for his complaints to Him for what he perceived to be a failed mission. But along with a gentle rebuke, G-d also comforted Moshe by appearing to him as Hashem, the Divine Name that represents His Attributes of Mercy and Eternality. Rashi adds that the term "I am Hashem" implies that G-d is נאמן, trustworthy to carry out His word. Because He is eternal, He is not subject to the strictures of time, but is able to punish or reward at whatever time He desires to do so. Thus, the Name [Hashem] implies that He is faithful to exact payment and to give reward (Gur Aryeh). Thus, G-d began His rebuttal of Moshe by assuring him that His promise to the Avos would be fulfilled, and Moshe had indeed been sent as His emissary to do so (Artscroll Stone Chumash).

Moshe's arrival in Mitzraim was followed by an immediate intensification of the slavery not because of anything that Moshe did or did not do; rather the Mitzrim could not be punished until their "measure of sin" was full, for G-d is patient even with the wicked. By taking away the straw, Paroah had reached his

nadir, and the time had come for the Redemption. Thus, Hashem's response to Moshe was that, far from coming to Mitzraim in vain, his arrival expedited the process of Redemption which was about to commence (ibid., Mizrahi). And so it was that the seeds of redemption had begun to sprout, and G-d charged Moshe to instruct the Bnei Yisroel: "I am Hashem, and I shall take you out (הוצאתי) from under the burdens of Mitzraim; I shall rescue you (הצילתי) from their service; I shall redeem you (גאלתי) with an outstretched arm and with great judgments. I shall take you (לקחתי) to Me for a people and I shall be a G-d to you, and you shall know that I am Hashem... Who takes you out from... under the burdens of Mitzraim" (Shemos 6:6-7). These four "expressions of redemption" are the basis for the "four cups" at the Seder, and will serve as the model for the Final Redemption as well.

These four expressions of redemption are explained by R' Bachya as follows: הוצאתי – "I shall take you out" from the burdens of slavery (although they remained subjugated in Mitzraim for six more months); הצילתי – "I shall rescue you" from subjugation and remove you from the land of Mitzraim; גאלתי – "I shall redeem you" by the Sea of Reeds (when I split the sea and kill all the Mitzrim); לקחתי – "I shall take you" as My people and give you My Torah.

The Nesivos Shalom notes that there are some who say that there is a fifth expression of redemption: הבאתי – "I will bring you [to the land]." This is represented by a "fifth cup" of wine at the Seder table, the *Cos shel Eliyahu*, and alludes to the second stage of לקחתי – "I shall take you" as My people and give you My Torah. The Nesivos Shalom writes: "We exited the domain of Mitzraim and entered the domain of Hashem, to be the nation chosen as His portion and inheritance. This is the meaning of לקחתי – 'I shall take' a concept of marriage, for 'taking' is one of the expressions that can effect *kiddushin*, the first stage of Jewish marriage. Afterwards came the level of הבאתי – 'I will bring you [to the land].' This is the concept of *nisu'in*, the second stage of Jewish marriage, during which the groom brings the bride into his home."

But the people "did not heed Moshe, because of shortness of breath and hard work" (Shemos 6:9). It is not because they were short of breath that the Bnei Yisroel did not accept consolation from Moshe. The "shortness of breath" reflected their troubled state of mind. Spiritually, the Bnei Yisroel were in a very dark and lowly place, and in this state of confusion, they had abandoned all hope for redemption (Mizrahi; Sifsei Chachamim).

"Hashem said to Moshe, 'See, I have made you a *master* over Paroah, and Aharon... shall be your spokesman'" (Shemos 7:1). Rashi notes that the word *Elokim* is used for the word

"master" over Paroah to teach that Moshe was appointed by G-d as a "judge and a ruler" over Paroah, to rule over him with plagues and tortures. Rashi adds that in the vast majority of cases, the word *Elokim* means "G-d," and indicates His Attribute of Judgment. Since Moshe was G-d's messenger, he had to be empowered with His Attribute of Din in order to carry out His plan. Hence, Hashem made Moshe a master over Paroah in order to first humble him, and then Hashem would further humble Paroah and punish him and all of the Mitzrim for their sins.

"But I shall harden Paroah's heart and I shall multiply My signs and My wonders in... Mitzraim" (ibid. 7:3). Rashi explains: Now that Paroah behaved wickedly, and has brazenly opposed Me, and it is revealed to Me that there is no goodness of spirit among [idolatrous] nations to set themselves wholeheartedly to repent, it is good that his heart should become hardened so that I may increase My miraculous signs against him, and you [Israel] will thereby recognize My might. The Ramban adds that idolators such as Paroah might pretend to mend their ways because of the severity of the punishment inflicted upon them, but not out of sincere regret. Therefore, since the repentance would be insincere, G-d hardened Paroah's heart so that he not repent at all, lest those fooled by his mock remorse think G-d unfair for continuing Paroah's punishment. Rashi's take-home message: G-d brings punishments upon the sinful nations so that Israel should take heed and be fearful.

"To those who scoff at Him, G-d reacts in kind. [G-d] warns him once, twice, and a third time; but he does not repent. Then G-d closes the door to repentance in order to punish him for having sinned" (R' Shimon ben Lakish; Midrash). The Sforno explains that during the

first five *makkos*, Paroah sinned against G-d of his own free will. If Paroah had repented sincerely at any point, his repentance would have been accepted, and he would have been spared any further suffering. However, even after the first five *makkos*, when Paroah said he would free the people, he was not repenting; he made the offer of freedom only because he could not bear the suffering of the *makkos*. There was no remorse for his past sins, so he was not entitled to forgiveness. Even during the last five *makkos*, G-d did not force Paroah to sin; rather, by strengthening Paroah's heart, Hashem merely enabled him to better endure the pain. It would now be Paroah's choice to free the people. But only after the final plague did he, of his own unfettered free will, finally recognize G-d's greatness and acquiesce. Now G-d's promise and Moshe's mission to redeem the Bnei Yisroel would be fulfilled. A gutten Shabbos.

-Lev Avraham Rosenstock

Community

- **January 25:** A Single Impact invites from single, divorced, and widowed women and men of all ages to "**Parsha and Pizza**" on **Wednesday nights**, with a variety of speakers! Next class January 25, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For info or to RSVP, go to: asingleimpact.com/event/pizza.

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.

Alfred S. Kayne, Shimshon Aharon ben Moshe Lazar HaKohen a"h, 3 Shevat, father of Suzanne Kayne

Rabbi Dr. Fred Gross, Pinchas ben Nosson Chanoch HaKohen a"h, 5 Shevat, father of Nossi Gross

Josephine Lyons, Yael bat Avraham a"h, 5 Shevat, mother of Marietta Jaffee

Elvira BenMayer Yosafat, Bienvenida bas Yosef a"h, 5 Shevat, grandmother of Karen Beleck

Parsha Poem

If a tree falls in a forest,
And no one hears it,
Does it still make a noise?

If Moshe speaks his message,
To an Am too burdened to listen,
Were the words ever said?

If signs descend from heaven
And the blind see only plagues,
Has anything been revealed?

And how is it,
That the gift to hear,
And the gift to see,
Lie dormant?

Perhaps these gifts,
Having been given,
Remain silent,
Until found.

Used Book Sale

Our used book sale is located upstairs outside the Bais Medrash. All proceeds go to the shul. Most titles are still \$5 or less. There are many new titles each week. For more information, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330.

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:

Shlomo and Ahuva Goldberger
Brad and Brachy Kauffman
Rafi and Rachel Goff
Yaakov and Ester Gur
Herschel and Elisheva Leventhal

Running total for 5783:
\$6,135.91

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Gail Feinstein
Rafi and Rachel Goff
Rabbi Zvi and Felicia Graber
Yaakov and Ester Gur
Shulamis Heldoorn
Brad and Brachy Kauffman
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Herschel and Elisheva Levenethal
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Klara Margareten
Binny and Brocha Margolese
Jonathan and Talia Raun
Howard and Dvora Sora Reznick
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Ezra Schwarz
Ann Stiller
Elaine Tuchman
David and Hindy Wolf

From This Week's Daf

"If one's wife made a *neder* and he thought that his daughter had made the *neder*, or if his daughter made a *neder* and he thought that his wife had made the *neder*, or if she (his wife or daughter) vowed to become a *nazir* and he thought that she had vowed in reference to an offering, or if she vowed in reference to an offering and he thought that she had vowed to become a *nazir*, or if she vowed to abstain from figs and he thought that she had vowed to abstain from grapes, or if she vowed to abstain from grapes and he thought that she had vowed to abstain from figs, behold, in all these cases, he must revoke the *neder* again." (Nedarim 86b)

Online Shiurim

Check out our audio shiurim by Rabbi Goldberger, including shiurim in the Sfas Emes, Ohr Gedalyahu and Pele Yoetz. Log on

and listen from our Audio Library Archive under Shiurim and Classes on the shul website.

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- 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 the 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 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 Caryn Blum carynblum@icloud.com:

- Siddur \$50
- Chumash \$75
- Yahrzeit Plaque \$360
- 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 listed here 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.
- **Women's Tehillim** for cholim at 10:15 am. (Please contact Rebbetzin Bracha for your assignment).
- 8:00 pm: Men's **Semichas Chaver Program** 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).
- 8:30-9:30 pm: **"Torah and Science – Opponents or Allies?"** with Dr. Andy Goldfinger. This shiur is for both men and women.

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

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- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

CONTACT INFORMATION

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- **Tzeischem L'Shalom Coordinator** Aaron Pearlman aaronpearlman@gmail.com
- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Caryn Blum
carynblum@icloud.com
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Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!



Rabbi Goldberger's Shul Congregation Tiferes Yisroel

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