

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$10.80 (see p. 3)

27 Cheshvan 5784/November 11, 2023

5746-5784

Celebrating our 38th year

1986-2023

DAVENING SCHEDULE**Friday**

Candle Lighting: 4:38 pm
Mincha/Maariv: 4:40 pm
Men/Boys Learning: 8:30 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
Shacharis (**Hodu**): 8:45 am
Zman Krias Shema: 9:18 am
Mincha: 4:15 pm
Maariv: 5:50 pm
Shabbos is over after: 6:07 pm
Kol HaNaarim Learning: 7:30 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 4:35 pm

Monday-Friday

Shacharis: 7:00 am
Shacharis (Rosh Chodesh-Tuesday): 6:40 am
Maariv: 8:00 pm

Next Shabbos- Toldos

Candle Lighting: 4:33 pm
Friday Mincha: 4:35 pm

Baruch Dayan HaEmes

Congregation Tiferes Yisroel is saddened to learn of the passing of Dr. Norman Tenenbaum, father of our dear friend and shul member, Morty Tenenbaum. Shiva will begin Tuesday morning at the Tenenbaum home, 3405 W. Strathmore Avenue; Shacharis at 7:00 am; Mincha/Maariv at 4:30 pm. Morty will get up from shiva Wednesday morning after Shacharis. May Hashem comfort Morty and the entire Tenenbaum family amongst the mourners of Tzion and Yerushalayim.

Donations

- By Pinchos Bohensky with hakaras hatov for allowing him to serve as the chazan during his

year of aveilus for his mother and in memory of his grandfather on his yahrzeit

- Yahrzeit donation by Klara Margaretten in memory of her father, Dr William Arvai
- Yahrzeit donation by Elaine Tuchman in memory of her mother, Sylvia Bluth, Shifra Kayla bas Ephraim
- By Ruth and Barry Kramer in honor of Glenna Ross

And Hashem Will Be One

"From the river to the sea,"
A mordant decree,
She shouted out to the crowd.
But a man from the south,
Came and censured her mouth,
And said this would not be allowed.

We see from the news,
That hatred for Jews,
Has become the status quo.
But when all is said and done,
Hashem will be One,
And then the whole world will know.

United we stand,
With our people and our Land,
And together we continue to fight.
It's us versus them,
But we trust in Hashem,
And know He will make it alright.

The End of Days is near,
But we have nothing to fear,
For Mashiach is on his way.
And the wicked Yishmael,
Our enemy, will fall,
And Hashem will be One on that day.

Winter Learning for Men and Boys!

Beginning this week! Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn! Beginning this Shabbos, and continuing throughout the winter, men and boy's learning has returned to TY! Friday night learning

seder (individual or with a chavrusa) with Rabbi Yehudah Leib Goldberger will be from 8:30 to 9:15 pm, followed by a 10-minute shiur given by Rabbi Yehuda Leib. Light refreshments!

Kol HaNaarim Learning with Rabbi Elie Levi will begin this motzei Shabbos from 7:30 to 8:00 pm, followed by pizza and raffles. Both learning programs in the upstairs Bais Medrash. For more info, please contact Rabbi Yehuda Leib at 443-546-0072 or Rabbi Elie Levi at elieclevi@gmail.com.

March for Israel in DC

The Baltimore Vaad HaRabbanim strongly encourages the Baltimore community to attend the "March for Israel" rally in Washington, DC this Tuesday, November 14, at 1 pm. The shul has arranged for a bus to transport our members to the rally. Seats are \$20; registration required. The bus will leave at 9:45 am sharp, and plans to leave DC at 4 pm. Although there will be plenty of security at the rally, the shul will be bringing a guard for our group.

Mazel Tov to

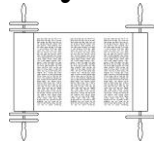
- Rabbi Fred and Connie Friedman on the marriage of their grandson, Dov Mordechai Solomon, to Shayna Brookman. May they be zoche to build a bayis ne'eman b'Yisroel.
- Stuart and Esther Macklin, on the engagement of their granddaughter, Emuna Skye Shiller, to Michael Stark. Mazel tov to the parents, Dr. Dee Dee and Aaron Shiller. May they be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Yisroel and Chaya Porter on the birth of a baby boy. Mazel tov to the grandparents, Rabbi Shlomo and Shoshana Porter. May they be zoche l'hachniso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim. Shalom Zachor tonight at the Porter home, 6305 Winner Avenue from 7:45 pm. (Men only please.)

This week's Lev Echad is in honor of:

The memory of all the fallen soldiers and victims of terror in Eretz Yisroel. May this Shabbos be an aliyah for all the holy neshamos that perished, a refuah shalaimah for all those who were wounded by the terror, and a speedy release for all those who were taken captive.

And may this Shabbos be a nechama for all of klal Yisroel. **אנא ה' הושיעה נא**

Weekly Parsha



Parshas Chayei Sarah

By Rabbi A. Leib Scheinbaum

“Now, Ephron was sitting in the midst of the *Bnei Cheis*” (23:10)

Rashi cites the Midrash that relates that, on that day, Ephron was elevated to a position of leadership. The people realized that a dignitary such as Avraham Avinu could not negotiate with a common citizen. Thus, out of respect for Avraham’s position in world society, Ephron was promoted to leadership. The *Bnei Cheis* demonstrated great respect for our Patriarch, going out of their way to treat him as royalty. It is, therefore, strange that Avraham exhibited such negative feelings towards them. He enjoined his trusted servant, Eliezer, not to take a wife for Yitzchak from among these people. He sent Eliezer to a distant country to procure a wife for him. Why not *Bnei Cheis*? They seemed to be decent, respectable people.

Horav Moshe Tzvi Nariah, zl, comments that Rashi’s words, *oso ha’yom me’tenuhu l’shofeit aleihem*, “That day they appointed him as an official over them,” reveals to us the reason that Avraham feared having any kind of relationship with them. Shlomo HaMelech says in *Mishlei* (27:21), “A refining pot is for silver and a crucible for gold, and a man according to his praises.” In his *Shaarei Teshuvah*, Rabbeinu Yonah explains that if one wants to recognize an individual’s true essence, he should look around at who offers his praises, who lauds him, who are his followers. Ephron was promoted due to his financial “acumen.” As Shlomo HaMelech says in *Mishlei* (28:22), “One over-eager for wealth, has an evil eye.” Ephron would be able to get the most out of Avraham for the parcel of land that the Patriarch sought. A wheeler dealer to whom money was a god, Ephron was selected for the ultimate profit he would generate for the *Bnei Cheis*.

A person is judged by whom he lauds, whom he admires, whose attention he thrives on. Ephron was a money-hungry, base individual. The mere fact that he was promoted to leadership indicates the true character of the *Bnei Cheis*. They did not respect Avraham. They only sought his wealth. Their choice in whom to praise reflected their own shortcomings.

What a telling lesson for us. We are defined by whom we praise, with whom we associate, who are our friends, who are members of our inner circle. Not only can their questionable

character traits influence us negatively, just being in their vicinity and lauding them have deleterious effects on our own reputation. We are whom we praise.

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The Missing Vav

“Shammai says: ... say little and do much” (Avos 1:15). When one makes a pledge to a friend or for *tzedakah*, he should do more than he promises (R’ Yonah; Rashi). This maxim follows the example of Avraham Avinu when he was visited by the three *מלכים* in last week’s parsha. Avraham told his guests, “I will fetch you a morsel of bread that you may sustain yourselves” (Bereishis 18:5), yet “He took cream and milk and the calf which he had prepared, and placed these before them” (ibid. 18:8). Our Sages teach that the righteous say little but do much, while the wicked make grandiose promises, but do not do even a little. We find an example of this trait of the wicked by Ephron the Hittite in this week’s parsha.

Our parsha begins with the death of Sarah Imeinu: “Sarah died in Kiryas Arba which is in Chevron in the land of Canaan...” (ibid. 23:2). The Midrash relates a story that while chasing a runaway calf to slaughter for its tongue [to serve the *מלכים* who came to Avraham in last week’s parsha], Avraham happened upon the Cave of Machpelah, and discovered that it was the *kever* of Adam and Chava. After Sarah’s death, Avraham approached the *bnei Cheis* to request the purchase of the cave and the field surrounding it, to bury his wife. The *bnei Cheis* held Avraham in the highest esteem, and happily granted his request. Avraham arose and said, “If it is truly your will to bury my dead... intercede for me with Ephron ben Zohar. Let him grant me the Cave of Machpelah... as an estate for a burial site” (ibid. 23:8-9). The Torah commits the next ten verses to the purchase of the cave, which Ephron the Hittite originally promised to give Avraham as a gift, yet ended up charging him an exorbitant amount: “My lord... Land worth four hundred silver *shekels* – between me and you – what is it? Bury your dead” (ibid 23:15). Rashi comments that after naming a price that was great enough to purchase a huge estate, Ephron made light of it, saying, “Between such friends as us, of what significance is four hundred silver *shekels*?”

The Nesivos Shalom writes: “The purchase of the cave of Machpelah and the burial of Sarah are described at great length in the Torah. As we know, each letter of the Torah is accounted for and each word has great holiness. Why must the Torah describe all the

details of the negotiations with Ephron?” The Nesivos Shalom offers several insights into this question. Avraham’s essence was that of chesed, kindness, and he sought to honor not only the living, but also the dead by trying to bury Sarah in a manner befitting her honor. He did not wish to receive the burial plot as a gift, for this would diminish her honor. Rather, he bought it at the full price with negotiable currency; thus, his kindness for Sarah would be complete. The Torah therefore describes this incident at length to demonstrate the extent of Avraham’s kindness even with the dead.

The Nesivos Shalom adds another insight into this exchange between Avraham and the *bnei Cheis* to teach the great importance of honoring and burying the dead. He writes: “We can explain this further by noting the difference between the words of Avraham and those of the *bnei Cheis*. Avraham requested from them *achuzas kever*, an ‘estate’ for a burial site, whereas his counterparts spoke about a grave: ‘In the choicest of our burial places bury your dead; any of us will not withhold his burial place from you, from burying your dead’ (ibid. 23:6). They viewed a grave as merely a place to store the dead body until it disintegrates. However, Avraham spoke about an ‘estate’ for a burial site because he considered burial to be a very holy matter. The soul of a Jew is holy and the body must be interred in a distinct and holy place until his soul returns in the future resurrection of the dead.”

“Avraham heeded Ephron *עפרון*, and Avraham weighed out to Ephron *לעפרון* the price which he had mentioned... four hundred silver *shekels* in negotiable currency” (ibid. 23:16). It is interesting to note that throughout this entire dialogue between Avraham and Ephron, Ephron’s name is spelled *עפרון* with a *ו*. However, when Avraham weighed out the silver *shekels* to Ephron (*לעפרון*), the *ו* is missing from his name. Rashi states the reason for the missing *vav* - because [Ephron] said much and did not even do little. “For he took from [Avraham] large *shekhalim*, which are *kanterin*, as it says, ‘negotiable currency,’ which are accepted as a *shekel* everywhere. And there are places whose *shekhalim* are large, for they are *kanterin*, centenars in Old French” (Rashi 23:16). The Gemara explains that each large *shekel* Avraham used to pay for the plot was actually worth 2,500 ordinary *shekels* (Rashi); thus, Avraham paid a total of one million ordinary *shekels* for the cave (Bava Metzia 87a).

The Midrash offers a different explanation for the missing *vav*: As Avraham was weighing out the silver, Ephron stood by and secretly stole from the scale the entire time, to pocket some extra money on the side. Because Avraham was blessed by Hashem, “...and he who curses you, I shall curse” (Bereishis 12:3), and Ephron tried to curse Avraham by stealing

from him, he himself was cursed. The Torah deleted a letter from his name to teach us that Ephron did not gain anything by his theft. But, on the contrary, he incurred a tremendous loss (Bereishis Rabbah 58:9), as the Nesivos Shalom teaches that each letter of the Torah has great holiness. The Midrash notes that although Ephron became exceedingly wealthy from the sale of Machpelah, he quickly squandered it all away and died a pathetic pauper.

I would like to share my own idea on the missing *vav* in Ephron's name, based on a vort I learned many years ago from Parshas Bereishis. Before Adam was created, the Torah states: "Let us make Man in Our image... They shall rule over (יִרְדּוּ) the fish of the sea, the birds in the sky, and over the livestock animals" (Bereishis 1:26). I once heard in a shiur that if you look at the word יִרְדּוּ, you will notice that there is a *vav* at the beginning and a *vav* at the end of the word. The *vav* represents "connection" to Hashem through Torah and mitzvos; *emes* and *derech eretz*. Without this connection (symbolized by the *vavs*), man will not rule over the animals, rather he will יִרַד, "descend" beneath them. I believe that Ephron may have lost his *vav* to signify his descent and loss of connection to Hashem, as גַּזל, theft, is one of the Torah's seven Noachide Laws, and applies to all peoples. Just as when a Jew transgresses the Torah, his connection to Hashem becomes diminished, so, too, does that connection diminish for a gentile when he transgresses a Noachide Law.

I believe the lesson we learn from Ephron is that just as one will never lose money by giving *tzedakah*, one will never gain money by stealing it from someone else. As the Mishnah teaches: "Know what is above you – a watchful eye, an attentive ear, and all your deeds are

recorded in a book" (Avos 2:1). Hashem is always watching, and He consequences *midda-keneged-midda*. Our actions below never go unnoticed from Above, and Hashem's Ways are always just. In the end, Ephron lost not only his *vav* and his spiritual wealth, he also lost what was most important to him – his material wealth and his prominence among the *bnei Cheis*. A gutten Shabbos.

-Lev Avraham Rosenstock

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.

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.

Ian Kahn, Amram Simintov ben Michel HaKohen a"h, 30 Cheshvan, grandson of Harold a"h and Emily R. Lipsitz

HaRav Yaakov Ozer ben Reb Eliyakum Gatzil a"h, 1 Kislev, grandfather of Chana Kuritsky
Sylvia Bluth, Shifra Kayla bas Ephraim a"h 29 Cheshvan, mother of Elaine Tuchman

Arlene Katz, Chai Tova bas Itzhak HaLevi a"h, 29 Cheshvan, mother of Sandra Orman, wife of Bernard Katz a"h

Tosia Lederberger/ Bialecki, Tosia bas Simcha a"h, 29 Cheshvan, mother of Felicia Graber

Sylvia Bluth, Shifra Kayla bas Ephraim a"h, 29 Cheshvan, mother of Elaine Tuchman

Ilene Lipsitz Kahn, Ahava Chaya bas Hershel Velvel HaLevi a"h, 30 Cheshvan, daughter of Harold a"h and Emily R. Lipsitz

Esther Rosean, Esther Yael bas Yaakov Betzael a"h, 2 Kislev, grandmother of Rebbetzin Bracha Goldberger

Elizabeth Schwartz, Basya bas Menachem a"h, 4 Kislev, mother of George Schwartz

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for the return of the Monday night shiur for men in the **Rambam's Hilchos Tefillah** following Maariv.

Parsha Poem

The family descended from Terach,
Only married outsiders "b'pherach,"
If they had the same mother,
They would not marry each other,
But most anything else was a shidduch.

Avraham and his niece said "I do,"
So son Yitzchok is thus his nephew,
Rivka's brother Lavan,
Whom we'll meet later on,
Is his first cousin one time removed.

Sarah, the sister of Milcah,
(The alter-bubby of Rivka),
Was the niece of Nahor,
And Rivka's mother-in-law,
To keep these things straight is a twister.

Though it may have been "al pi halachah,"
And it had the Creator's hashgacha,
If my daughter wed one,
Of my granddaddy's sons,
I would wonder about my mishpacha.

From This Week's Daf

"Keren was written separately **to distinguish between a tam and a muad**. The categories of **shein** and **regel** were written separately **to exempt them** in cases where the damage occurred **in the public domain**. **Pit** was written separately **to exempt** it from liability **for utensils damaged in it**. **And according to R' Yehudah, who obligates for damage caused to utensils in a pit**, pit was written separately **to exempt** it from liability **for a person** who is killed **in it**. The category of **man** was written separately **to obligate him for four additional things**. **Fire** was written separately **to exempt** the owner from liability **for the hidden items destroyed by it**. **And according to R' Yehudah, who obligates for damage to hidden items caused by fire**, what does the separate mention of fire come **to include?** It serves **to include** liability for a case in which [the fire] **licked at [another's] plowed field or scorched his stones"** (Bava Kamma 5b)

Community

- **November 15:** A Single Impact invites from single, divorced, or widowed women and

PUSHKA CAMPAIGN

Participants

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:

Lev Avraham and Rachel Rosenstock

Lev Avraham and Rachel Rosenstock

Running total for 5784:

\$10.80

men of all ages to **"Parsha and Pizza"** on **Wednesday nights**, with a variety of speakers! Next class will be on November 15, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For more information, or to RSVP, please go to: asingleimpact.com/event/pizza.

- **November 18:** The Northwest Citizens Patrol will be having its annual **Anniversary Reception** at Bnai Jacob Shaarei Zion at 8:00 pm. This is a very important event for the community, especially since many local, city and state officials will be attending including many members of the police command staff. Please call 410-664-6927 extension 8 or email rsvp@nwcp.info, as soon as possible to make your reservation. **"This is a very important community event. I urge everyone to attend."**
- Rabbi Yaakov Hopfer**

Coming Up

- **December 16:** Aufruf for Yaakov Goldberger. Kiddush following davening sponsored by the Rabbi and Rebbetzin!

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'Ori bas Naches
- Saul Cohen, Saul HaCohen ben Feiga Bryna

No Peanuts! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.

Fragrances. In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.

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. Not door-to-door, just city-to-city.

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.

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).
- Men's **Semichas Chaver Program** with Rabbi Elie Levi following Mincha/Maariv.

Monday:

Rambam's Hilchos Tefillah with Rabbi Goldberger following Mincha/Maariv.

Tuesday:

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

Wednesday:

- **Rabbeinu Bachya** with Jay Taffel following Mincha/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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- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

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

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- **Kol HaNaarim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
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- **Supplies Ordering** Shulamis Heldoom 443-540-0199 suppliesordering@tiferesyisroel.org
- **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
- **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**

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