

Rabbi Menachem Goldberger

ב"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$1,631.00 (see p. 3)

20 Adar II 5784/March 30, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**

Candle Lighting: 7:09 pm
Mincha/Maariv: 7:00 pm

Shabbos Day

Shacharis (**Hodu**): 8:45 am
Mincha: 6:35 pm
Maariv: 8:25 pm
Shabbos is over after: 8:41 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 7:20 pm

Monday- Friday

Shacharis: 7:00 am
Mincha/Maariv: 7:20 pm

Next Shabbos- Shemini/Mevorchim**Nissan/Parshas HaChodesh**

Candle Lighting: 7:16 pm
Friday Mincha: 7:00 pm

Semichas Chaver Program

Join Rabbi Elie Levi for another semester of the Semichas Chaver program Sunday nights at 8 pm. Topics for this new semester include:

- Hilchos Shabbos
- Reheating foods
- Blechs/Warming drawers
- Opening food packages

Upon completion of the zman/semester, there is an optional written exam with a **certificate of accomplishment** to be presented.

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 Sunday. **Sunday and weekday Mincha/Maariv at 7:20**

pm. 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 for davening.

Matzah Baking!

It is time to get into the spirit of Pesach! Come and bake matzah with Rabbi Goldberger and other wonderful TY friends at the local matzah bakery near Reisterstown Road and Seven Mile Lane. This event will be this Sunday evening, March 31, from 8:00 to 10:00 pm, for men and for boys, ages 14 and up; the cost is \$20 per person. For more info or to RSVP (limited space, reservations required via the shul website), please contact Mo Margoese at 443-621-1020.

Donations

- Yahrzeit donation by Daniel and Rivky Beren in memory of l'ilui nishmas Etel bas Sheftel Gutel a"h
- Samson R. Bechhofer in honor of Rabbi and Rebbetzin Goldberger

From the Sfas Emes

The Chiddushei HaRim suggests that calling the ritual of Pesach night "Seder" conveys a message of great significance. Miracles are not simply haphazard events – rather there is a methodical symmetry to the way Hashem arranges the wonders He does. Expanding on this thought, we may say that a function of the Seder is to instill a sense of "order" to the events of the Exodus. The Exodus occurred with such rapidity – even the Korban Pesach was eaten in haste – that the Jews had no time to absorb its significance. Therefore, we are given an opportunity each year to relive the events we could not appreciate as they were happening by discussing them, performing

mitzvos that commemorate them, and praising Hashem for them. The Seder is far more than a replay of the same rituals year after year; on the contrary, each successful Seder adds meaning to the original events and brings us closer to the Final Redemption (5642).

Mazel Tov to

- Ari and Caryn Blum on the birth of a new grandson born to Reuven and Sarah Blum in Lakewood. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.
- Chaim Yosef and Bracha Swigard on the engagement of their granddaughter, Basya Swigard, to Yochi Kreshevski in Beitar. May they be zoche to build a bayis ne'eman b'Yisroel.
- Eliezer and Dvora Sherman on the birth of a grandson born on Shushan Purim to Aviva and Jonathan Sidlow of Idaho Falls, Idaho. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

From the Rabbi and Rebbetzin

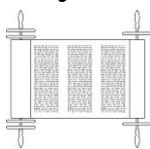
Dear Kehillah HaKedosha,

With Pesach on the horizon, times of great victory and redemption for our people, may we all be blessed to see the release from captivity of all of our people being held hostage, the complete protection of all our soldiers as they return to their homes in victory, the healing of all our wounded, and the comfort of all those who have lost loved ones. May Hashem avenge their blood and elevate their souls. May we be blessed to turn to one another in song and praise of Hashem and see the actualization of these dreams. Am Yisroel Chai! Respectfully and with great affection,

*Rabbi Menachem and
Rebbetzin Bracha Goldberger*

This week's Lev Echad is in honor of:
Parshas Tzav and Shabbos Parah.

Weekly Parsha



Parshas Tzav

By Rabbi Ozer Alport

“A permanent flame shall remain aflame on the Altar; it shall not be extinguished.” (6:6)

The Shelah HaKadosh writes in the name of Rav Moshe Cordovero that a person who is being troubled by sinful thoughts should repeat this verse, which will help him remove the forbidden ideas from his mind. The Shelah HaKadosh adds that it is clear that to him this advice was revealed to Rav Cordovero by Eliyahu HaNavi himself, but in his great humility, he chose not to disclose the source of his knowledge.

Rav Shimshon Pinkus suggests that while there are certainly deep mystical concepts at work, we may also attempt to comprehend the logical understanding of this technique. The Ramban writes in one of his treatises (Derashas Toras Hashem Temimah) that the entire Torah consists of various Divine names, and every verse contains names relevant to the concepts discussed therein.

For example, Hashem's name which is associated with the revival of the dead is contained in the episode in which the prophet Yechezkel revives dry bones (Yechezkel 37:1-14). Similarly, the Mishnah Berurah writes (98:2) that the recitation of the verse (Tehillim 51:12) *Lev Tahor b'rah li Elokim v'ruach nachon chadesh b'kirbee* – Create in me, Hashem, a pure heart, and renew within me a proper spirit – can be helpful in restoring purity of mind and heart.

Rabbeinu Bechaye writes (6:2) that the Korban Olah is burnt throughout the night because it is offered to atone for inappropriate thoughts, which are most prevalent during the night. In light of this explanation, it isn't surprising that a verse discussing a sacrifice which effects atonement for impure thoughts also contains within it a special ability to ward them off!

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Ascending the Mountain

The *baal-teshuvah* stood at the base of the mountain and looked up. Though he could not see the top, he embarked on his journey, slowly making his ascent. The mountain was steep, and had many long switchbacks, which made

the climb more difficult. After hiking for many hours, he stopped to look up, but he still did not see the top. Determined, the *baal-teshuvah* forged ahead, step by step. This went on for several days, but the top was still nowhere in sight. The days turned into weeks, and the weeks turned into months. And step by step, the months turned into years. Perhaps there was no top? Perhaps this whole climb was a futile endeavor? On the contrary. Feeling a bit discouraged, he looked up once more and still could not see the top, but this time he also looked down and realized that he could not see the bottom either. The place from where his journey began. It was then that he realized the distance he had traveled, and was inspired to continue his journey to ascend the mountain.

The Psalmist writes: “Who will ascend the mountain of Hashem, and who will stand up at the place of His Holiness? One whose hands are clean and who is pure of heart” (Tehillim 24:3-4). In this Psalm, Dovid HaMelech describes the righteous qualities of the person fit to ascend to the Beis HaMikdash, the “mountain of Hashem” (Rashi). Rashi notes that although all the inhabitants of the world are His, not all are worthy to come close to Him; only “one whose hands are clean and who is pure of heart.” The Nesivos Shalom connects this verse in Tehillim to the opening verse of our parsha, Parshas Tzav: **זאת תורת העלה** - “This is the law of the elevation-offering” (Vayikra 6:2), and he explains: “The Midrash Tanchuma uses this verse to teach that the law of the *olah* is a guide for one who wishes to elevate himself and totally disconnect from this world, to ‘ascend the mountain of Hashem’ and stand in the place of ‘His Holiness.’ The Midrash brings our opening verse and states further that the *olah* is called such because it is superior to all other sacrifices. If one brings a sin-offering or a guilt-offering, the Kohein takes it, and if one brings a meal-offering or a peace-offering, it belongs to the person who brings it. However, the *olah* may not be eaten by anyone; rather, it rises up to Hashem, Who is supreme, and therefore it is called ‘*olah*,’ elevation-offering. The most precious sacrifice of all is the *olah* which totally rises to Hashem without bringing pleasure to any human. If there is physical pleasure involved, it is not an ideal sacrifice. Only when the sacrifice represents the idea of ‘Who may ascend the mountain of Hashem’ – that the person disconnects from all physical pleasures – is it the ideal sacrifice.”

The Gemara (Chagigah 27a) states: “R' Abahu said in the name of R' Elazar: The fire of Gehinnom does not rule over Torah scholars... whose entire bodies are of fire, as it is written: ‘Are not My words mighty as fire, says Hashem’ (Yirmiyahu 23:29).” R' Tzadok HaKohein explains that the fire of Torah refines those immersed in it, and thus, it accomplishes in this world what the fire of Gehinnom accomplishes in the next. One

already purified in this world need not undergo the refining fires of Gehinnom (Divrei Sofrim). This, says the Nesivos Shalom, is the meaning of **זאת תורת העלה** - “This is the law of the elevation-offering,” which alludes to the power of the Torah. The Nesivos Shalom continues: “The fire of Gehinnom is created from the fire of the *yetzer hara* and physical desires. However, the power of Torah, which is like fire, burns and destroys the fire of the *yetzer hara* and desires. Therefore, the fire of Gehinnom does not rule over Torah scholars, for their entire bodies are full of the fire of Torah; the Torah elevates and exalts a person so that he can ascend above this world to climb ‘the mountain of Hashem,’ for the fire of Torah burns and destroys the fire of the *yetzer hara*.”

The Gemara (Kiddushin 81a) relates the incredible story of Rav Amram the Pious, and how he was able to overcome the fire of his *yetzer hara* and his desires: “Certain captured women, after being redeemed, were brought to Nehardea. They took them up to the second story of the house of Rav Amram the Pious and removed the ladder from before them. As one of [the redeemed women] passed by the hatch between the upper story and the lower level of the house, a light shone into the house through the hatch. Rav Amram was so enthralled by her beauty that he took the ladder that ten people could not lift, lifted it by himself, and proceeded to ascend the ladder to proposition her. When he reached the middle of the ladder, he spread his feet apart to steady himself and shouted ‘Fire in the house of Amram!’ The Rabbis came running, but saw that in fact there was no fire. They said to him: ‘You have put us to shame!’ He replied to them: ‘Better that you be shamed in the house of Amram in this world and you not be ashamed of him in the World to Come.’ [Rav Amram] then adjured the Evil Inclination to leave him, and it issued from him in the form of a fiery column. [Rav Amram] said to [the Evil Inclination]: ‘Observe, you are fire and I am mere flesh. Yet I am stronger than you.’” Rav Amram declared: Although the Evil Inclination is compared to a fire that burns within a person and drives him to do what is immoral, and it is the nature of things that fire burns flesh, yet I have waged battle against the Evil Inclination and have persevered (Ben Yehoyada).

The Nesivos Shalom analogizes this concept with the prohibition of *chametz* on Pesach. He writes: “*Chametz* alludes to the root of spiritual poison within man, and therefore there is a prohibition for it to be seen or found at this exalted time, when the goal is to uproot oneself from this world. Pesach is the time of freedom from the *yetzer hara* and desires, when there is a heavenly spiritual awakening to help a Jew remove himself from the *galus* of Mitzraim and from the forty-nine levels of impurity in which he is entrenched. At this time, *chametz* – representing the root of all

spiritual poison – may not be seen or found, and our Sages forbade even a minimal amount. This is due to the great mission of this Yom Tov, which is ‘Who may ascend the mountain of Hashem?’ Therefore, we are very strict about this prohibition with many added stringencies. Even if a Jew toils all his days, as long as he has not uprooted the root of evil within himself, he cannot reach his purpose of detachment from this material world. This is the mission of Pesach, the time of salvation of the soul, a time that is ripe for a Jew to renew himself like a new being. Consequently, the *chametz* must be destroyed by burning, as the verse states, ‘A fire goes before Him and blazes around His adversaries’ (Tehillim 97:3), explaining that fire is the only way to destroy the forces of evil.” Says Rashi, this verse in Tehillim is a reference to the war of Gog and Magog, for it is written of this war, “I shall bring justice with deadly disease, and with blood, and torrential rain, and with glittering hailstones. Fire and sulfur I shall rain down upon him” (Yechezkel 38:22). Rashi adds that this verse, which describes the war of Gog and Magog, speaks of G-d bringing Gog to justice through fire. Hence, “a fire goes before Him” refers to this incident in Navi.

On the verse **זאת תורת העלה**, the Midrash (Vayikra Rabbah 7:2) comments that when a person does *teshuvah*, “it is ascribed to him as though he ascended to Jerusalem, built the Temple, built the Altar, and sacrificed all the offerings in the Torah upon it.” Every Jew should be a human “temple.” If he is holy, his personal temple is holy; and if he sins, he contaminates it. Therefore, when someone repents it is as if he rebuilds himself and recreates a new temple within himself (Artsroll Stone Chumash), and his *teshuvah* will lead him to “ascend the mountain of

Hashem” and stand in “the place of His Holiness.” A Jew should be aware that we always have a “Temple” of sorts. When there is no Temple, a Jew’s table is considered to be a *Mizbe’ach*, an Altar, and offers atonement for him (Chagigah 27a). R’ Yaakov Kamenetsky notes that the table symbolizes the charity and hospitality of the Jewish home, and also the teachings one transmits to one’s children and the example one sets for them. This “Temple” is eternal, and the Torah demands extreme vigilance in its upkeep (Artsroll Stone Chumash). May the fire of Torah burn inside of us all, and may we use that fire to overcome our *yetzer hara* and be zoche to “ascend the mountain of Hashem.” A gutten Shabbos.

-Lev Avraham Rosenstock

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.

Irving Porter, Yisroel ben Yaakov a”h, 20 Adar, father of Rabbi Shlomo Porter

David Hyman, Raphael Dovid Feivel ben Yosef a”h, 21 Adar II, husband of Ruth Hyman

Max Havelock, Mendel ben Yitzchak a”h, 23 Adar, uncle of Emily R. Lipsitz

Rian Yaffe a”h, 23 Adar I, husband of Dorothy Yaffe

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

Gerschon Frank, Gerschon ben Yitzchak a”h, 24 Adar, grandfather of Glenna Ross

Stanley Tuchman, Yisroel Isser ben Mordechai Yaakov, a”h 25 Adar II, husband of Elaine Tuchman

Stephen Bien, Zalman Yosef David ben Aaron Shimshon a”h, 25 Adar, brother of Shoshana Shamberg

Monroe Rosean, Mordechai Yosef ben Dovid a”h, 26 Adar I, grandfather of Rebbetzin Bracha Goldberger

Ellen Salomon, Esther bas Shlomo a”h, 22 Adar, mother of Hillorie Morrison

Annie Appelstein, Chana bas Leib HaLevi a”h, 25 Adar, grandmother of Harold Lipsitz a”h

Chana Leah bas Reb Gershon a”h, 26 Adar, grandmother of Chana Leah Kuritsky

Ida Marton, Chaya bas Reb Yom Tov Lipman a”h, 26 Adar, mother of Esther Macklin

Ina Abramowitz-Green, Chaya Sora bas Nachum a”h, 26 Adar, cousin of Fran Hisler and Ira Hisler

Parsha Poem

The Kohanim, at their inauguration.
Offer flour for their consecration,
Boiled, then baked, then fried into buns,
Thus did Aharon and his sons.

But bun is not the proper label,
It sounds to me more like a bagel,
In scorching oil let it float,
Voila! We have sufganiot!

Is this a hint to Chanukah,
And the minhag of sufganiya,
Or a reference to the chait ha’egel,
A golden crust upon the bagel?

If so, there’s something missing please,
A slice of lox, a shmeer cream cheese,
A bit of onion, a little heatin’,
Now you’ve got some real good eatin’.

I would surely be in awe,
If some Navi ever saw,
In the cakes of Aaron and his sons,
Those Sunday breakfasts yet to come.

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
Lev Avraham and Rachel Rosenstock
Klara Margaretten
Shul Pushka

Running total for 5784:

\$1,631.00

Participants

Rabbi and Rebbetzin Goldberger
Shulamis Heldoorn
Klara Margaretten
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
David and Helaine Sawilowsky
Elaine Tuchman

From This Week’s Daf

“Anything that works and eats, such as a cow or a donkey, one [who finds them] must care for them up to twelve months; from here forward, one may assess their value, sell them, and place [their money] in his keep. Calves and young donkeys, one must care for them up to three months; from here forward, one must assess their value, sell them, and place [their money] in his keep. Ganders and roosters, one must care for them up to thirty days; from here forward, one must assess their value, sell them, and place [their money] in his keep.” (Bava Metzia 28b)

Community

- **The Associated** is conducting an important Baltimore Jewish Community study on community needs, financial support services, and programs. To participate, please log-on

to survey.alchemer.com/s3/7729303/Jewish-Baltimore-Financial-Wellness-Survey.

- **April 3:** A Single Impact invites from single, divorced, or widowed women and men of all ages to **"Parsha and Pizza"** on **Wednesday nights**, with a variety of speakers! Next class will be on April 3, 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.

Rambam's Hilchos Tefillah

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

Kitzur Shulchan Aruch Shiur

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

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Or bas 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.

Share Your 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 Maariv.

Monday:

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

Tuesday:

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

Wednesday:

- **Rabbeinu Bachya** with Jay Taffel 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
- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
- **Vice President** Shlomo Goldberger, 410-358-4456
- **Programming** Mo Margolese, 443-621-1020, Moshemargolese@gmail.com
- **Treasurer** Yaakov Gur 410-358-2005 treasurer@tiferesyisroel.org
- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

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

CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Bracha Swigard 206-854-0020
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNaarim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
- **Gabbai Tzedakah**
- **General Shul Business** admin@tiferesyisroel.org
- **Hospitality** Gail Feinstein 410-456-4306, hospitality@tiferesyisroel.org
- **Kitchen Coordinator** Shulamis Heldoorn, text to 443-540-0199 Chana Birnbaum, text to 410-236-5398 kitchen@tiferesyisroel.org
- **Lev Echad**
Editor Lev Avraham Rosenstock levechad@tiferesyisroel.org
- **Membership** Lev Avraham Rosenstock, 443-255-4343, membership@tiferesyisroel.org
- **Mitzvah Cards** Glenna Ross mitzvahcards@tiferesyisroel.org
- **Seforim Purchase** Caryn Blum carynblum@icloud.com
Repair Mark Hart
- **Shalos Seudos Coordinator** Hinda Blum 410-764-2279
- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoorn 443-540-0199
- **Supplies Ordering** Shulamis Heldoorn 443-540-0199 suppliesordering@tiferesyisroel.org
- **Tzeischem L'Shalom Coordinator** Aaron Pearlman aaronpearlman@gmail.com
- **Used Books**
- **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**

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