

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,684.80 (see p. 3)

5 Nissan 5784/April 13, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**Candle Lighting: 7:23 pm
Mincha/Maariv: 7:00 pm**Shabbos Day**Shacharis (**Hodu**): 8:45 am
Rabbi's shiur on the Hagaddah: 6:00 pm
Mincha: 6:45 pm
Maariv: 8:35 pm
Shabbos is over after: 8:55 pm**This Shabbos**

- **6:00 pm:** Rabbi's Shabbos shiur on the Hagaddah, "Mah Nishtana HaLilah Hazeh?"
- **Shalosh Seudos** following Mincha in honor of TY learning and Dov Pear's completion of TaNaCh.

SundayShacharis: 8:00 am
Mincha/Maariv: 7:30 pm**Monday- Friday**Shacharis: 7:00 am
Mincha/Maariv: 7:30 pm**Next Shabbos- Metzora- Shabbos HaGadol**Candle Lighting: 7:30 pm
Friday Mincha: 7:00 pm**New and Improved Used Books!**

The Tiferes Yisroel Used Book Sale has been refreshed and rejuvenated with lots of new inventory! All proceeds go to the shul. The sale is on the second floor of shul, on the small black bookshelf in hallway. Please pay on the day of purchase on the shul website at www.tiferesyisroel.org; Donation/Used Book Sale (no credit, please!). If you would like to donate seforim or Jewish books to benefit the

shul, please contact Jonathan Raun at 443-761-2071 or jonathanraun@gmail.com.

Maos Chittim

Only one week left -- 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.

Donations

- Yahrzeit donation by Rebbetzin Bracha Goldberger l'ilui nishmas eemi morasi Devorah Malka bas Shmuel a"h
- Yahrzeit donation by Glenna Ross in memory of her grandfather, Harry Edelberg, Tavi Hersh ben Yitzchak a"h
- Yahrzeit donation by Bobbi Posner in memory of her husband, Rabbi Raphoel Posner a"h

Shabbos HaGadol

Next week is Shabbos HaGadol – the "Great Shabbos," the holy, *heilige* Shabbos right before Pesach. Based on a Midrash, Tosafos (Shabbos 87b) offers an insight as to why it is called Shabbos HaGadol. He writes: "We therefore refer to this Shabbos as Shabbos HaGadol, for a great miracle was performed on that day. When the Bnei Yisroel took their Pesach sacrifices on that Shabbos, the firstborn of all the nations of the world gathered around them and asked them what they were doing. They answered: 'It is a Pesach offering for our G-d, for He is about to kill the firstborn of the **מצרים**.' The **מצרים** immediately went to their leaders and to Paroah, begging them to let Israel leave **מצרים**, but Paroah and his advisors did not agree to do so. The firstborn then waged war on the other **מצרים**, many of whom were killed. This is alluded to by the verse: 'Who

struck the **מצרים** with their firstborn' (Tehillim 136:10). The verse does not say, 'the firstborn of the **מצרים**,' but rather, 'the **מצרים** with their firstborn' – that is to say, the firstborn of the **מצרים** were the ones who killed the other **מצרים**' (The Book of Our Heritage).

Special Shabbos Shiur

This Shabbos, Rabbi Goldberger will be giving a special Shabbos shiur on the Pesach Hagaddah, "Mah Nishtana HaLilah Hazeh?" at 6:00 pm in the main shul for men, women, and teens. Everyone is invited and encouraged to attend!

Thank You!

Thank you and much hakaras hatov to Rabbi Elie Levi for teaching another amazing semester of Semichas Chaver! Mechayil el chayil!

Mazel Tov to

- Dov Pear on his completion of TaNaCh and the shul Shalosh Seudos siyum. Yasher koach!
- Shimy and Rivka Klein on the Bar Mitzvah of their son, Shai. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Mrs. Elaine Tuchman on the marriage of her granddaughter, Tzippy Tuchman, to Shimshon Abrahams. May they be zoche to build a bayis ne'eman b'Yisroel.

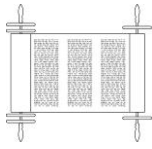
Mechiras Chometz

Rabbi Goldberger will be available for Mechiras Chometz this week on Sunday, April 14, from 4:30 to 6:00 pm; Monday, April 15, from 8:45 to 10:00 pm; and Wednesday, April 17, from 8:30 to 10:00 pm at his home, 5905 Park Heights Avenue. The last day the Rabbi will be available for Mechiras Chometz will be on Sunday, April 21, from 1:00 to 2:00 pm.

This week's Lev Echad is sponsored by:

Lev Avraham Rosenstock in honor of Rabbi Elie Levi for his incredible chesed and all that he does for our shul, for our school (YMC), and for our community- yasher koach!

Weekly Parsha



Parshas Tazria

By Rabbi Ozer Alport

“If a person will have on the skin of his flesh a *s’eis*... a *sapachas*, or a *baheres*, and it will become a *tzaraas* affliction on the skin of his flesh; he shall be brought to Aharon HaKohain, or to one of his sons the Kohanim” (13:2)

Parshas Tazria discusses the laws governing an "adam" (person) who has *tzara'as* on his skin. The Zohar HaKadosh teaches that of the many Hebrew words which refer to a person, the word "adam" is used to connote a respected individual. Why is a person who has sinned and brought *tzara'as* upon himself referred to with an expression signifying importance?

Rav Nissan Alpert explains that a person is not measured by his mistakes. All people are human and are prone to err from time to time. Rather, a person's worth is determined by whether he learns from his mistakes. A Torah scholar who is content with the level he has reached and has no ambitions to continue improving himself can hardly be considered a great person. On the other hand, a person who works to improve himself so that he does not repeat his sins is certainly to be admired. In our case, although the person was stricken with *tzara'as*, if he comes to a Kohen to understand what he did wrong and learn how to correct his ways, the Torah teaches us that nobody could be more important and deserving of our respect.

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Purity of Essence

“When a woman conceives and gives birth to a male, she shall be contaminated for a seven-day period, as during the days of her separation infirmity shall she be contaminated” (Vayikra 12:2). Commenting on this verse, the Ibn Ezra notes that after the laws of **טומאה** (spiritual impurity) that results from dead animals, the Torah turns to **טומאה** that emanates from human beings. The first subject to be discussed is that of a woman who gives

birth, because that is the beginning of life and therefore, the start of the **טומאה** process (Artscroll Stone Chumash). Artscroll writes: “The creation of human life is the most sublime phenomenon in the universe. By bringing it into being, man and woman become partners with G-d, Who gives a soul to their offspring. But this new life begins with **טומאה** to show people that the mere fact of life is not enough. Life must be a tool for the service of G-d; otherwise, it is nothing. After this period of contamination, the new mother begins her cleansing process, culminated by the bringing of an offering. Before she brings it, she cleanses herself of the contamination, but she still may not consume sacrificial meat or *terumah*, because the mere absence of contamination is not yet the fulfillment of man's goal. Human aspiration must rise higher than the elimination of the negative; it must strive for positive achievement. One is not completely cleansed until one has come to the resting place of G-d's Presence with an offering that represents atonement for the past and dedication for the future. These offerings and rituals symbolize that birth inaugurates the beginning of the ongoing privilege of raising the newborn child to a life of dedication and holiness that will enable G-d to say to the child and his parents, ‘You fulfill the purpose of the entire work of Creation’” (ibid.).

On “When a woman conceives,” Rashi quotes the Midrash (Vayikra Rabbah 14:1): Rabbi Simlai said: Just as the creation of man was after animal, beast, and bird, so, this law is [written] after those of the animal, beast and bird. That is what is written: “This is the law of the animal **זאת תורת הבהמה**” (Vayikra 11:46), and thereafter: “When a woman conceives.” It is incumbent upon a Jew to know the Torah and its laws, not only in the abstract, but in its practical application. The Torah urges us to make the delicate and difficult distinctions that are often essential to carry out G-d's will, such as distinguishing between purity and contamination (Artscroll Stone Chumash).

It seems to me that perhaps the Midrash connects the end of Parshas Shemini with the opening verses of Parshas Tazria in order to teach us a lesson of the purity of our essence. In his sefer *Around the Year with Reb Meilech*, Rabbi Elimelech Biderman describes the significance of Sefiras HaOmer and the two offerings we make between Pesach and Shavous. He writes: “Sefiras HaOmer is a journey, and there is a destination to which we must travel, a process of refining our *middos* so that we are prepared to receive the Torah on Shavous. On Pesach we bring the *korban ha'omer*, an offering of barley, while on Shavous we bring the *shtei halechem*, an offering of bread [made from wheat.] The Marharsha says that this symbolizes the road we have traveled, rising from the level of

animals, who eat barley, to that of man, who eats wheat. We have risen so high over these seven weeks, and the *korbanos* reflect that.”

On the second day of Pesach, we are commanded to bring the *Omer* offering (Vaikra 23:9), the first gleanings of the barley harvest; on Shavous, we are to bring the first of the wheat harvest. The forty-nine-day period between Pesach and Shavous is called “Sefiras HaOmer,” a reference to the *omer* of barley that was brought on the first day of the count. Sefiras HaOmer is a seven-week trip up the “spiritual escalator” that brings a Jew up from the depths of **טומאה** and raises him forty-nine levels to a state of **טהרה**, purity. We count day by day for seven weeks, and through the power of the holy Sefiros – Hashem's “pipeline” for funneling down His *kedushah* – we become elevated to a state of **טהרה**. Rabbi Biderman points out that we start with a barley offering and end with a wheat offering. Barley is a coarse grain and commonly used for animal fodder, but wheat is much more refined and better suited for human consumption. The goal of Sefiras HaOmer, says Rabbi Biderman, is for a Jew to go from animal [behavior] to human [behavior], to elevate oneself from a lower level to a higher one, as we elevated ourselves in the *midbar* for forty-nine days to become worthy to receive the Torah on Shavous. Our essence is pure, but when we are born, the pure holy *neshama* enters the *guf*, and we are immediately exposed to the **טומאה** that is associated with the raffish physicality of this world. I believe that this is what the Midrash is teaching: That because of the nature of physicality and base human drives, we must first experience life in a lowly “animal state,” and then we must work our way up and elevate ourselves to a higher state of being, that of a “human,” by constantly improving our *middos* and refining our *derech eretz*. This is the ultimate purpose of Sefiras HaOmer.

I saw a similar concept brought down in a profoundly insightful vort on Chabad.org written by Rabbi Shlomo Yaffe. He writes: “In each one of us there is a human and a beast, or - in the words of the Chassidic masters - a ‘G-dly soul’ and an ‘animal soul.’ As regards our animal soul, most of us would agree that a ‘barley offering’ is in order. Obviously, my animalistic passions and desires need taming and binding to the Divine. I must therefore offer up my physical drives and desires to control by G-d, lest they get the better of me. I may, however, believe that all intellectual and artistic endeavor is good and safe, inasmuch as it is uniquely human and refined. The Torah teaches us: No! We must also bring an offering of the first of our ‘wheat’ - our human endeavor - to G-d. If we do not bind our intellect and creativity to G-d, no matter how profound our musings and how refined our aesthetic, we risk creating and inspiring falsehood and evil. Not all art inspires positive behavior or attitudes;

not every philosophy is helpful or even benign. Indeed, there is nothing more destructive than bad ideas and beliefs. All the worst evils of the 20th century stemmed not from greed and base animal passions, but from malignant ideologies. Only by shining the light of G-dliness as embodied in the Torah into our souls can we distinguish between the ideas and creations that elevate humanity and those that pollute it" (*From Barley to Wheat*, Chabad.org).

So how can one wallowing in the depths of **טומאה** raise himself up and return to a state of purity of essence? In his classic sefer, *Mesillas Yesharim*, the Ramchal explains: "When one contemplates and examines the base nature of the pleasures of the world and their benefits, he will find them repulsive and he will regard them only as the ills and defects of the corporeal, obscure, and crude [side of human] nature. And when it becomes absolutely clear to him that they really are defects and ills, it will no doubt be easier for him to dissociate himself from them and to remove them from his heart. Therefore, the more he is able to develop a deep and enduring awareness of the base nature of corporeality and its pleasures, the easier it will be for him to purify his thoughts and his heart and totally prevent them from drawing him toward the *yetzer hara*, the evil inclination... Thus, in order to purify one's thought in the domain of corporeal actions, one must continually scrutinize the base nature of the [physical] world and its pleasures" (*Mesillas Yesharim* chapter 17). One must make this a daily practice, as we say regarding the mitzvah of tzitzis in the daily recital of the Shema: "that you may see it and remember all the commandments of Hashem and perform them; and not explore after your heart and after your eyes after which you stray" (Bamidbar 15:39), as the Ramchal warns: "For the

tendency of the heart is to stray from the ideal perspective that it was meant to cleave to [embracing instead] vanities and false appearances" (*Mesillas Yesharim* chapter 17).

It is hard to believe that next Shabbos is Shabbos HaGadol and that Pesach begins next Monday night. Our Sages teach that Amalek will be eradicated on erev Pesach, and this could be the year that Hashem brings a great victory over all our enemies, the Coming of Mashiach, and the Final Redemption. May we all be zoche to reconnect with our holy G-dly *Neshama* through the awesome power of Sefiras HaOmer, to regain our purity of essence and prepare for redemption. A gutten Shabbos.

-Lev Avraham Rosenstock

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for the Monday night shiur for men in the Rambam's Hilchos Tefillah following Maariv. This shiur will be **on hiatus until after Pesach.**

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.

Harvey Taschman, Harvey ben Max a"h, 5 Nisan, father of Chava Schwartz

Arnold Kotz, Aaron ben Dovid Shlomo HaKohen a"h, 8 Nisan, father of Ellen Singer

Samuel J. Auerhan, Meshulam Yehoshua ben Yitzchak a"h, 8 Nisan, father of Yitzchak Auerhan

Harry Edelberg, Tavi Hersh ben Yitzchak a"h, 11 Nisan, grandfather of Glenna Ross

Harriet Leder, Chana bas Eliyahu a"h, 5 Nisan, mother of Devorah Vida

Libby Shifman, Libby Feigele Malka bas Avraham Mordechai a"h, 6 Nisan, sister of Debby Howarth

Shifra Perlman a"h, 10 Nisan, mother of Shoshana Shtamf a"h

Parsha Poem

a shroud of tzara's,
blossoms abundantly,
contaminated sap,
expelled to the coarse, outer husk,
to be shed,
as a serpent's skin,
or eucalyptus bark,
promising new growth,
within an old stump,
and declared tahir,
yet, if one bloom is missing,
tamei.

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 7:30 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.

From This Week's Daf

"A certain man deposited some hops with his fellow, who also had his own pile of hops. While pointing out his own pile of hops, [the *shomer*] told his attendant: 'Cast hops from this pile into the beer you are brewing for me.' [His attendant] went and cast hops from the other pile [the deposited hops] into the beer by mistake. **Rav Amram said: How should judges rule in this case? If we tell [the *shomer*] to go and pay, he can say: I said to [my attendant]: 'Cast hops from this pile into the beer.'** I indicated that he should take my hops. It was not my mistake! If we tell his attendant to go and pay, he can say: [The *shomer*] did not say to me, 'Cast hops from this pile, but do not cast hops from that pile!' But if [the attendant] waited the amount of time that it would have taken to bring [the *shomer*] his own hops, and did not bring them to him within that time, [the *shomer*] has shown that it is acceptable to him that the deposited hops be used." (Bava Metzia 42b)

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:

Lev Avraham and Rachel Rosenstock
Gail Feinstein
Shul Pushka

Running total for 5784:

\$1,684.80

Participants

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

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 17: 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 17, 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.

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. This shiur will be **on hiatus until after Pesach**.

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'Orl 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 “Calen-

dar” 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 **on hiatus until after Pesach**.

Monday:

- **Rambam's Hilchos Tefillah** with Rabbi Goldberger following Maariv **on hiatus until after Pesach**.

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following Maariv **on hiatus until after Pesach**.

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:

- 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**
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- **Seforim Purchase** Caryn Blum carynblum@icloud.com
Repair Mark Hart
- **Shalosh Seudos Coordinator** Hinda Blum 410-764-2279
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- **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** Jonathan Raun 443-761-2071 jonathanraun@gmail.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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