

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



TiferesYisroel.org

410-764-1971

19 Nisan 5770/April 3, 2010

5746-5770

Celebrating our 24th year

1986-2010

DAVENING SCHEDULE**Friday**

Candle Lighting: 7:13 pm
Mincha/Maariv: 7:15 pm

Shabbos Chol Hamoed Pesach

Shacharis/Shir HaShirim/Musaf: 8:30 am
Mincha: 6:40 pm
Maariv: 8:35 pm

Sunday Chol Hamoed Pesach

Shacharis: 8:00 am
Candles for Yom Tov: 7:15 pm
Mincha/Maariv: 7:15 pm
Shiras HaYam at Cross Country and
W. Strathmore: Midnight

Shivi'i Shel Pesach – 7th Day – Monday, April 5

Shacharis: 8:30 am
Mincha: 7:15 pm
Maariv: 8:35 pm
Candles for Yom Tov: 8:46 pm

Acharon Shel Pesach – 8th Day – Tuesday, April 6

Shacharis: 8:30 am
Yizkor: 10:30 am
Mincha followed by Baal Shem
Tov's Seudah: 6:35 pm
Maariv: 8:35 pm

Wednesday-Friday

Shacharis: 8:30 am
Mincha / Maariv: 7:20 pm
Mishna B'urah (Mon.-Thurs.): after Maariv

Next Shabbos – Parshas Shemini

Candle Lighting: 7:20 pm
Mincha: 7:00 pm

Changes in Davening Schedule

This year we are doing something new with our Shabbos davening times. Beginning the first Shabbos after Pesach, we will be davening early on Friday night at 7 pm.

The schedule of davening that was sent out

needs a correction to the candle lighting times beginning on May 8. The candle lighting times are correct for April 10, 17, 24 and May 1. After Pesach, we will e-mail the corrections to the candle lighting times that begin on May 8.

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Elie and Esther Levi
- Shulamis Heldoorn
- Ayda Rottman, with deep gratitude to Hakadosh Baruch Hu, and to her parents, Dr. Jerry and Elka Rottman, for bringing her and guiding her to this stage of life
- Edward Auerhan
- Howard and Dvora Sora Reznick in memory of Howard Krevlin
- In memory of Pauline Rednor, Perel bas Shmuel Tzvi, grandmother of Eileen Rosenbaum

Refuah Shalaimah to

- Chaya Diamond, Chaya Bruria bas Meira Naomi
- Mark Korn, Menachem Eliyad ben Tziporrah
- Esther Sonenthal, Esther Yaelle bas Raizel Shoshana

Baal Shem Tov's Seudah

The Baal Shem Tov started the custom of eating a special third meal on the last day of Pesach late in the afternoon, after Mincha, complete with matzoh and wine.

This meal is also known as Moshiach's Seudah, because on this day the radiance of Moshiach is openly revealed.

The Baal Shem Tov said that on this day one can actually feel the approach of Moshiach.

This meal occurs on the eighth day of Pesach, as the number eight is connected to the Redemption (being one more than seven – symbolic of the natural order) and the Haftarah read on the eighth day of Pesach contains many Messianic prophecies.

The Baal Shem Tov's seudah at Tiferes Yisroel is similar to a shalosh seudos. Everyone brings their leftover matzoh, nuts, wine, juice, cereal, cake and other Pesachdik leftovers to share. The Rabbi tells some Chassidic stories, and there's singing.

A perfect way to end Pesach.

Yizkor

We say yizkor four times a year, one of them being the eighth day of Pesach. Part of the prayer includes pledging to charity. By giving to Tiferes Yisroel, you can take care of this pledge.

Shir Shel Yam

It was on the seventh day of Pesach that we crossed the Yam Suf, and so the Shir Shel Yam takes place on the seventh night of Pesach.

Join us as we gather at midnight along the stream at the bridge on Strathmore and Cross Country to recite the Shir Shel Yam.

In honor of the anniversary of the day in which the waters parted for our ancestors, the men dance and sing a beautiful niggun of Rabbi Twerski's that is in ¾ time, waltz-time.

Lost Coat

Did you take the wrong black trenchcoat from Tiferes Yisroel Wednesday after Maariv? It has a "Chaps" label and blue gloves in the pocket.

If so, please return it to the coat rack outside the main shul or contact Michael Gordet at 410-318-8569.

This week's Lev Echad is in honor of:

Shoshana Shtamf on her special birthday

Endless Inspiration

by Binyomin Adilman

(from www.kabbalaonline.org)

Why don't we make the blessing of "Shehechayanu" over the mitzvah of Sefirat HaOmer (counting the days of the Omer) like we do over most other time-initiated mitzvot we do for the first time, like holidays, waving the lulav, lighting Chanukah candles and many other mitzvot?

Early halachic authorities provide us with several answers:

We only say "Shehechayanu" on a mitzvah which brings us joy and the Omer, an offering brought on the day after Pesach in Temple times, reminds us of the pain that we are presently unable to bring the Temple offerings. (Rashba, cited in Aruch HaShulchan 489:5)

According to the Ran (according to the Rif, 22b, Sukkah), we don't say Shehechayanu since we don't know if we will finish the mitzvah in its entirety, for if one should forget to count the Omer one night, he is not allowed to continue making the blessing "on Sefirat HaOmer" when counting on the following nights.

Rabbi Yisroel, the Kozhnutzer Maggid, in his work Avodat Yisroel, brings the Mechilta (14:21 a Midrash on the book of Exodus) that states when the Sea of Reeds split for the Jewish People, all the waters in the world split as well – seas, lakes, ponds, bathtubs and even glasses of drinking water. Asks the Kozhnutzer Maggid, "For what purpose did G-d split all the waters of the world? After all, wasn't the main reason for the miracle to show G-d's might to the Egyptians? Wouldn't it have been enough to just split the Sea of Reeds?"

The Kozhnutzer Maggid reveals a fundamental principle for understanding the ways of G-d: Every miracle that G-d performs leaves an indelible impression on the world. The miracles during the Exodus from Egypt, at the giving of the Torah on Mt. Sinai, and the bestowing of the manna in the desert all left us with a spiritual treasure that can be accessed even in our lives and especially on the holidays that commemorate these events. The splitting of the Sea of Reeds initiated the potential for all the waters of the world to be able to split when it would be beneficial to the Community of Israel:

The Jordan River split for Joshua when the Jewish People needed to cross. (Joshua 3:9-17)

The Mishnaic Sage, Rabbi Pinchas ben Yair, was on a journey to do the mitzvah of ransoming captives when he came to the raging Ginai River. He requested the river to part its waters so that he could pass, but it wouldn't cooperate. He tried numerous tactics, but only when Rabbi Pinchas invoked the precedent of the Sea of Reeds, did the River

Ginai consent to part its waters, and allow the sage to pass over to the opposite bank. (Chullin 7a)

It may be that this inherent potential of water to split also represents the factor responsible for the salvation of Jews from danger in every generation. For example, when the Satmar Rebbe, Rabbi Yoel, was escaping through Europe from the Holocaust with a few of his chassidim, their escape route took them through the mountains of Switzerland which they had to traverse by train as well as by foot. When they arrived at the Austrian-Swiss border, they were filthy, their clothes were ragged and worn out and they were exhausted by the ordeal; the Rebbe's shoes were held together only by a piece of discarded wire. A troop of soldiers was stationed at the crossing. As the Satmar Rebbe and his party came into view, the commander suddenly called his unit to attention. As the Rebbe approached, the commander waved him through. The Rebbe crossed the border unhindered as the soldiers honored him with a full salute. Those who were fortunate to meet the Rebbe along his escape route, later testified that his face shone like an incandescent light.

The Belzer Rebbe, Rabbi Aharon, during the same period, also escaped the European inferno. He and his party had to negotiate a risky Hungarian border crossing. When they came to the border, a Hungarian army officer on horseback accompanied by three underlings unexpectedly appeared and ordered the commander on duty at the border to allow the Rebbe and his party to pass through. Rabbi Aharon later revealed that the soldiers were his ancestors, the Rebbes of the Belz dynasty. This is the power of the Splitting of the Sea, clearing the way for Jews in the service of G-d.

Through counting the Omer we are able to earn this clarity back ...

The Kozhnutzer Maggid continues, in the name of the Arizal, that the first night of first Pesach, we were granted a great expansion of consciousness and knowledge of G-d. This is one of the times which leaves an indelible impression on the Community of Israel. The Arizal wrote that on the night of the seder, through the matzahs and the wine (3 + 4 cups = 7), G-d enlightened us with the understanding and clarity that we need to make rectifications on every one of the seven sefirot, throughout the seven weeks of seven days of the Omer counting period – but after the first day of Pesach this light and clarity was removed from us. Through counting the Omer we are able to earn this clarity back, bit by bit as we do the required teshuva and make the appropriate rectifications each day of the Sefira.

This is why the blessing of "Shehechayanu" is not made over Sefirat HaOmer. There is nothing new for the blessings to apply to. All

that we are able to achieve during the days of the Sefira has already been given to us on the first day of Pesach. So we rely on the "Shehechayanu" made after the Kiddush on the night of the seder. (Sefer Avodat Yisroel, Yom Sheni L'Pesach)

This also solves an interesting problem. Everyday we count the Omer saying: "Today is the such-and-such day of the Omer ... may it be your will ... that in the merit of the counting that I did today, may that which I have tarnished in the realm of such and-such sefira be rectified, and may I be purified and sanctified with supernal holiness." (See the order of the sefira in the daily prayer book.) It is as if, automatically, that which needs to be rectified is effortlessly accomplished. It seems too perfunctory, too easy.

The Kozhnutzer Maggid provides the solution. On the first day of Pesach, G-d has already enlightened us with the understanding and clarity that we need to rectify all forty-nine days of Sefirat HaOmer. It is up to us to activate the potential that we have already been granted. (Heard from Rabbi Shlomo Ashkenazi of Jerusalem.)

This idea is also alluded to in a parable from the Baal Shem Tov. The expansion of consciousness we receive on Pesach can be compared to one who is lost in a dense forest and climbs to the top of the tallest tree. From his perch he is able to clearly see the lay of the land all around in every direction and reorient himself to the village he wants to reach. Once back on the ground, he uses that clarity of vision to guide him.

Pesach is the tall tree, and the Omer is the journey through the forest, the endeavor to take the right path, until we reach our goal: the receiving of the Torah on Mt. Sinai.

Focus on Shabbos

Coming Close

by Shaul Yosef Leiter

(from www.kabbalaonline.org)

The Shelah wrote that sleeping on Shabbat is pleasure (oneg) but only in correct measure, because Shabbat is really for learning Torah! The Midrash says that the Torah stood before G-d and complained, "Master of the universe, when the Jewish people will enter the Land, one will run to his orchard, and someone else to his field, and what will be with me?" Answered the Almighty, "I have a match that I will pair up with you, and Shabbat is her name. On the day the Jewish people refrain from their work they can be involved with you."

GO DOWN AND GATHER LARGE GROUPS TOGETHER FOR THE SAKE OF SHABBAT ...

The Shelah continues: "And Moses gathered together the Jewish people." (Ex.

35:1) Midrash Tanchuma notes that from the beginning of the Torah until the end, no chapter begins with gathering the people except this one. Why?

While still on Mount Sinai, G-d said to Moses, "Go down and gather large groups together for the sake of Shabbat." This is so that all future generations will learn that they should gather together in the synagogues and study halls on Shabbat and study Torah in groups. In addition to this, G-d said to the Jews, "If you will gather together every Shabbat and read from the Torah and the Prophets, I ascribe merit to you as though you made Me king in My world." This is as the prophet Isaiah says, "You are my witness, and I am your G-d" (Ex. 43:12); this is as if to say that by reading from the Torah, we are testifying that G-d is master of the world. In fact, each person is obligated to learn new Torah teachings every Shabbat; each Saturday night when the extra Shabbat soul we are granted returns to its heavenly source, G-d asks, "What new Torah idea did you learn this Shabbat?"

Based on the word "vayakhel," meaning "to gather" in Hebrew, the Lubavitcher Rebbe emphasized the effort required of us to reveal every creation's true essence and purpose. Through this we will "gather" all of reality to be united in serving the Creator. To successfully reveal the unity of Creation, we must begin with unifying the Jewish people. We must gather together, express our love for one another, and refrain from being critical of each other. We thereby reveal that we are essentially one, parts of One Divine Essence. Then we will succeed in uniting the world. Not only that, but truly bringing ourselves to this state is the preparation for the final gathering, the gathering of all of the exiles together which will happen when Mashiach comes, may it happen immediately.

Shabbat Shalom! Shaul

Schlissel Challah

There are many ways to observe schlissel challah, or hiding a key in the challah.

Some actually hide a key in the challah. Some bake challah in the shape of a key. Some place sesame seeds on top of the challah in the shape of a key.

The minhag at Tiferes Yisroel is to make an imprint of the key on top of the challah dough.

This custom is to be observed the first Shabbos after Pesach.

Some of the reasons behind this custom follow:

We are asking Hashem to open up the gates of sustenance and parnassah with our key.

During the counting of the omer we progress from gate to gate and each gate has a key.

The Ohel Yisrael explains that by making

such a challah we are hinting at the concept that Hashem asks the nation of Yisrael, "Open for Me an aperture, even if only as large as the eye of a needle, and I in turn will grant you access to Me as wide as the entranceway to the vestibule of the Beis Hamikdash."

This means that Hashem promises that as long as we try, even a little bit, to attach ourselves to Him, He will open for us the gates of plenty in both the spiritual and physical areas of life.

During Pesach all the gates of Heaven are open for us even without our asking, but immediately after Pesach we have to put forth our own effort to keep them open. The key challah symbolizes our need to make these efforts at this time.

Shabbos Chefs

As you might have noticed, the Lev Echad has a **focus on Shabbos** section. We have started to focus on one of the most important and pleasurable aspects of Shabbos – food.

Do you have a signature dish? Something your family can't wait until Shabbos for? Something your guests always compliment you on? Something that's gone 3 minutes after you place the plate down?

Share it with the Lev and its many readers. Email levechad@tiferesyisroel.org.

Coming Up

- **April 4:** Shiras HaYam
- **April 6:** Baal Shem Tov's Seudah

Calendar

- **April 7:** No Housework Day.
- **April 9:** Community Job Fair. Résumés reviewed by the Résumé Doctor. Co-sponsored by Hagerstown Community College, the Herald-Mail, and Washington County Job Center. ARC at Hagerstown Community College, 11400 Robinwood Drive, Hagerstown, MD 21740. 10 am-2 pm. Contact: www.dllr.state.md.us/county/wash.
- **April 13:** Bais HaMedrash and Mesivta of Baltimore Annual Banquet honoring Mr. and Mrs. Levi Friedman, Dr. and Mrs. Mark Miller and Dr. and Mrs. Nisan Blaxberg. For more information call the Yeshiva at 410-486-0006 or email hamedrash@comcast.net.
- **April 16:** 2010 50+ Employment Expo. 10 am to 3 pm. Marriott Bethesda North Hotel and Conference Center, 5701 Marinelli Road, Bethesda, MD. Contact Montgomery Works Sales & Service Learning Center, www.montgomerycountymd.gov.
- **April 18:** Panel discussion with representatives of various Orthodox service groups such as Hatzalah, Shomrim, Gevuras

Yarden, Chaverim and Project Ezra. Forum moderated by Phil Jacobs. Followed by Q&A and refreshments. Free and open to the public. For more information, contact Bill Saks at saksfamily@yahoo.com or 410-493-3663. Ner Tamid Synagogue. 7 pm.

- **April 26:** Federal hiring event for people and veterans with disabilities. Washington, D.C. Sponsored by the Office of Personnel Management (OPM) and the Department of Labor (DOL). To help prospective candidates prepare for this invitation-only event, three webinars will be offered on the following topics: Why Work for the Federal Government?; Preparing a Résumé for Federal Employment; and Obtaining Your Schedule A Documentation. More information will be available on the OPM Website after March 8, 2010: www.usajobs.gov/hiringevents.asp.
- **April 30:** 2010 CCBC Job Fair. 10 am to 2 pm. CCBC Essex Campus, 7201 Rossville Blvd. (Bldg. D – Health & Wellness Center) Contact CCBC Career Development and Counseling Services, www.ccbcmd.edu.
- **May 1:** Music and the Message of Brotherhood. A first-ever "achdus" event to benefit JobKatif. Featuring musicians and community Rabbis in an evening of song and story-telling, directed by "Diaspora's" Avraham Rosenblum. Shomrei Emunah, 9:45 pm. Adults – \$18, Children – \$10. All proceeds matched by Israeli Government. Sponsorships available. For info contact jobkatifconcert@gmail.com or call 410-358-0671, option 2.
- **May 6:** Cecil County Job Fair. 2-6 pm. Singerly Fire Hall, 300 Newark Avenue, Elkton, MD. 410-398-7301. Doreen Smith, 410-996-0542, dsmith@swnetwork.org.
- **May 10:** Avivah Zornberg speaking at Beth El, "And I Did Not Know: The Secret of Prayer," 8-9:30 pm.
- **June 10:** AACC Spring 2010 Job Fair. 12-4 pm. Arundel Community College, David S. Jenkins Gymnasium, 101 College Parkway, Arnold, MD. Sue Gallagher, 410-987-3890, ext. 241, sharrison@dllr.state.md.us.

Sponsor the Lev Echad

Why not?

It's a great place to highlight your message. When you sponsor the Lev Echad, your message is there on the front page reaching the entire Kehilla and readers from Benhurst to Wallis.

Perfect for remembering a yearzeit or a birthday, or just thanking people for making you laugh.

Your message. Front page. A bargain at only \$36. And it makes our officers happy.

It's a win/win all around.

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 Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden.

Shifra Perlman a"h, 10 Nisan, mother of Shoshana Schtamf
Meyer Taube, Meyer ben Shabtai HaLevi a"h, 19 Nisan, grandfather of Karen Beleck
Pauline Rednor, Perel bas Shmuel Tzvi a"h, 19 Nisan, grandmother of Eileen Rosenbaum
Ray Gesumaria, Rivka bas Meir a"h, 20 Nisan
Eli Caplin, Shmuel Hillel ben Avraham Yitzchak HaKohen a"h, 23 Nisan, grandfather of Judy Schnidman
Abraham Jaffee, Avraham ben Bezalel a"h, 26 Nisan, father of Nisan Jaffee
Belle Jaffee, Bela bas Moshe a"h, 26 Nisan, mother of Nisan Jaffee

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, Yehuda Bennett at 443-827-8420 or Elly Lason, executive director at Joblink, elason@joblinkemployment.com, 410-602-8700.

Check out the Columbia Workforce Center's schedule of events which include workshops on the Federal job search process, resume writing and interview techniques. For additional information, visit www.dllr.state.md.us/poac.



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.

Contact Glenna Ross at 410-358-1687 or e-mail glenna@tiferesyisroel.org.



Shul Rentals. To reserve the use of the shul's simcha hall, please contact Eileen Rosenbaum at 410-764-8443 or eileen@tiferesyisroel.org. There is no fee to reserve the date.

For availability, you can go to our Website, www.tiferesyisroel.org, and click on the "Calendar" button on the left. This online calendar is kept up to date continuously.



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



Sponsorships. To arrange your sponsorship, e-mail levechad@tiferesyisroel.org, call 410-764-1971 option 4, or go to www.tiferesyisroel.org and click donate.

Please send your donation to Congregation

Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor, the Lev Echad or Father/Son Learning, or to co-sponsor Batya Sklar Camp Shabbos, the donation is \$36. A full sponsorship for Camp Shabbos is \$72.

For the following, please contact Nisan Blaxberg at 410-358-3943.

Siddur \$50
Chumash \$75
Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

TY Shiurim Schedule**Sunday:**

- 9:30-10:15 am: Men's **Gemara Brachos** shiur given by the Rabbi. **פָּרִק דַּי**, Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Tehillim** gathering for cholim for women (Ezras Nashim). Will resume Sunday April 11.
- 7 to 8 pm: **Derech Hashem** shiur for high school girls given by Rabbi Goldberger. Main shul. Will resume after Pesach.

Monday:

- 45 minutes before Mincha: **Hilchos Kiddush HaChodesh** on the calendar and solar and lunar cycles, given by Jay Taffel. Upstairs Beis Midrash.

Tuesday:

- Immediately after Maariv: **Gemara Chulin**, chapters 7 and 8, the basis for the many laws of kashrus, given by Jay Taffel. Upstairs Beis Midrash.
- 8 to 9 pm. Rabbi Goldberger. **Hilchos Shabbos**. For men, women and teens. Will resume after Pesach.

Daily Shiurim (M-F):

- 6-6:25 am: Chabura learning **Rashi** on the weekly parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.
- Every morning following davening – a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*
- Sunday, Tuesday and Wednesday nights from 9:30 to 10. Rabbi Porter. Mishnayos Shiur for men beginning with **Bava Metzia**.
- Immediately after Maariv, M-Th. Tur Bais Yoseph **Hilchos Pesach**. Rabbi Goldberger. Advanced. For men. Will resume after Pesach and begin hilchos Sefiras HaOmer.

Shabbos:

- 8-8:30 am: Morning Chabura: Learning, discussion and inspiration by Rabbi Apisdorf. **Shabbos Malkisa**.
- 8-8:30 am: Mishnayos Chabura. **Makkos**.

OFFICERS

- **President** Lenny Ross 410-358-1687 len@tiferesyisroel.org
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CONTACT INFORMATION

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- **Chesed Committee**
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Rivka Malka Perlman (other) 410-358-3550
- **Davening Schedule** Jay Taffel 410-358-9029
- **Father/Son Learning** Dov Pear 410-358-9825
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Hillel Zeitlin 410-358-7316
- **Gabbai Tzedakah** Nisan Jaffee 443-929-2587
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- **Yahrzeit Records** Alisa Mandel 410-963-2977 apmandel@yahoo.com
- **Yomim Noraim Seating** Ari Blum 410-358-5478
- **Shul Business** admin@tiferesyisroel.org

**Lev Echad Deadline:
Wednesday, 6:13 pm
levechad@tiferesyisroel.org**

Good Shabbos!



**Rabbi Goldberger's Shul
Congregation Tiferes Yisroel**

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