

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



Pushka total: \$6,397.45 (see p. 3)

19 Sivan 5776/June 25, 2016

5746-5776

Celebrating our 30th year

1986-2016

**DAVENING SCHEDULE****Friday**Candle Lighting: 7:04-8:19 pm  
Mincha/Maariv: 7:00 pm**Shabbos Day**Shacharis: 8:30 am  
Mincha: 7:30 pm  
Maariv: 9:30 pm  
Shabbos is over after: 9:50 pm**Sunday**Shacharis: 8:00 am  
Mincha/Maariv: 8:20 pm**Monday-Friday**Shacharis: 6:30 am  
Mincha/Maariv: 8:20 pm**Next Shabbos- Shelach/Mevorchim****Tammuz**Candle Lighting: 7:04-8:19 pm  
Friday Mincha: 7:00 pm**This Shabbos**

- 6:30 pm: Rabbi Yehuda Leib's Shabbos shiur in Mesillas Yesharim.

**Vort**

There will be a vort for Fran Hisler and Marcus Cohen from 3 to 5 pm this Sunday, June 26, at the home of Chava Furman, 5925 Bland Avenue. The entire kehilla is invited.

**Women's Shiur with the Rabbi**

We would like to start a weekly halacha shiur for women with Rabbi Yehuda Leib Goldberger. The shiur would cover topics in daily halacha (i.e., not hilchos Shabbos). If you are interested in attending such a shiur, or if you'd like additional information, please email Yehudis Taffel at yehudis.taffel@gmail.com with your weekly availability and scheduling preferences. We need a certain number of

committed attendees in order to get this going, so please send Yehudis an email even if you don't have a scheduling preference.

**Halfway to Sinai**

Halfway to Sinai/Ayshel Avraham will be open for its ninth season from erev Shavuot through Simchas Torah. If you are walking to Sinai Hospital, Levindale or other distant destinations on Shabbos or Yom Tov, you can rest your feet and have a cold drink on the porch at 3000 Glen Avenue or 5932 Cross Country Boulevard (this location will not be open this Shabbos). For further information, please call 410-299-5921.

**Want to Be a "Minyanaire"?!** 

Want to impress your Creator? Looking for a way to increase your "spiritual equity"? Come join the TY minyan. Now that we are davening later Mincha/Maariv, we are looking for a few (10+) good men ages 13-120 to join our minyan. Shacharis is at 6:30 am during the week, 8:30 am on Shabbos, and 8:00 am on Sundays. Mincha/Maariv begins 10 minutes before shkia; please check the seasonal davening schedule or the Lev Echad for exact times. Extra credit if you are one of the first ten in shul to daven.

**Used Book Sale**

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

**Mazel Tov to**

- Rabbi Yosi and Dasi Lowenbraun on the birth and bris of their first grandson, Moshe

Lowenbraun, son of Menachem and Chavalee Lowenbraun. Mazel tov to great-grandparents Rabbi Yitzchok Lowenbraun and Rabbi Dr. and Mrs. Tzvi Ingber. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

- Rabbi Shlomo and Shoshana Porter on the bris of their new grandson, Yaakov Aharon. Mazel tov to the proud parents Yisroel and Chaya Porter. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Dr. Marc and Elaine Lowen on the marriage of their grandson, Ezra Pleeter, son of Sammy and Lori Pleeter, to Shaindy Berger of Brooklyn. May they be zoche to build a bayis neeman b'Yisroel!

**From Rabbi Yehuda Leib Goldberger****Contact information:**

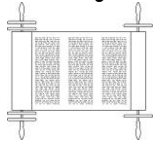
Phone: 410-764-1971, mailbox #2  
Email: rabbiylg@gmail.com  
Address: 6033 Highgate Drive

Please feel free to call for any shailos or to schedule a meeting; messages will be retrieved several times a day. Additionally, R' Yehuda Leib will be in the rabbi's study from 5:15 to 6:15 pm Sunday through Thursday, and from noon to 1 pm on Friday to answer the phone; "drop in" shailos are also welcome. Although R' Yehuda Leib will be checking his email once a day, he may not respond on the same day. Please do not rely on email for urgent matters. Please include your name and phone number in any emails; halachic shailos will be given priority over other types of shailos. Taharas HaMishpacha shailos may be dropped off at R' Yehuda Leib's home mailbox at the address listed above.

***This week's Lev Echad is in honor of:***

Akiva Simcha Rosenstock, Nachman Brodsky and Akiva Levi on their graduation from TA Pre-1A last Sunday.

## The Weekly Parsha



### Weekly "What's Your Shailah?" with Rabbi Yehuda Leib Goldberger

**Question:** I have a blueberry bush in a pot with no holes. I don't know how old the bush is. Do I need to be concerned that the bush is in its first three years and the blueberries are forbidden due to ערלה?

**Answer:** No.

A brief overview of the halachos of ערלה is helpful in understanding this ruling. There is an איסור דאורייתא (Biblical prohibition) of deriving any benefit from the fruits of a tree during its first three years. In the fourth year, the fruit is called רבעי, and they must be redeemed by transferring their קדושה to a coin. The תורה only explicitly forbids trees in Eretz Yisroel. Outside Eretz Yisroel, the prohibition of ערלה is a הלכה למשה מסיני (an oral law given to Moshe Rabbeinu at Har Sinai). Usually, in a case of ספק (uncertainty), we are stringent with such prohibitions just as we are stringent with prohibitions that are written explicitly in the תורה. However, in the case of ערלה outside Eretz Yisroel, it was also communicated to Moshe Rabbeinu that we may be lenient with ספקות.

This is all said in regard to a tree that is connected to the ground. However, a tree inside a pot with no holes is the subject of a disagreement among the ראשונים. The Rambam holds that ערלה still applies מדאורייתא, while the Rosh holds that it is an איסור דרבנן. (Even the Rosh agrees with the Rambam if the pot is made of earthenware.) Maran Harav Chaim Kanievisky Shlit"א rules in accordance with the Rosh. Therefore even in Eretz Yisroel we could be lenient in a case of ספק, based on the principle of לקולא.

After speaking with Yosef Hertzmark, our local orthodox farmer, it is clear that it is a reasonable possibility that the bush is more than four years old. The bush may have first been planted in the ground and, after many years of development, uprooted and transferred to a pot. Or it may be a clipping which has been growing in the pot for over four years.

There are two important additional points to keep in mind with this question. If a tree is uprooted and is left "bare root," that is, the dirt surrounding the roots was not taken along with it, the count for ערלה starts over. Likewise, if a tree is cut all the way down to the soil, the count for ערלה starts over again. This is commonly

done with blueberries. After a few years, the shoots on which the blueberries grow become diseased and are less productive. The shoots are then cut down, and new ones grow.

As far as our case goes, it is extremely unlikely that a blueberry bush was left "bare root." Even if it was a reasonable possibility, we could still be lenient, since it would only be a ספק. Similarly, we can be lenient in regard to the second concern as well, since it is only a ספק. Nonetheless, one should keep these concerns in mind in situations where it is possible to track down the plant's history.

Tangentially, there is an interesting disagreement about "trees" that don't have a long lifespan, such as eggplants. Eggplants grow off a shoot that dies every year and is replanted from the seed. There were those of the opinion that it should therefore be in a perpetual state of ערלה. Others disagreed on the basis that an eggplant is not considered a tree and is not subject to ערלה. There are other plants that don't actually have to be replanted from a seed but grow back from the roots, and they are also subject to the above disagreement. (The ערוך השלחן is of the opinion that the status of the plant in regard to ערלה is not necessarily dependent on its status in regard to the ברכה of פרי העץ.) In practice, Harav Kanievisky is lenient with all plants that do not survive more than three years. Raspberries have a questionable status. Harav Shlomo Zalman Auerbach tz"l held that outside Eretz Yisroel, you can be lenient and ערלה would not apply.

Special thanks to Yosef Hertzmark for contributing his knowledge on the subject.

-Rabbi Yehuda Leib

### Ner Maaravi

Parshas Beha'aloscha begins with Moshe's instructions to his brother, Aharon, regarding the lighting of the Menorah: "Hashem spoke to Moshe saying, 'Speak to Aharon and say to him: When you kindle (*beha'aloscha*) the lamps, toward the face of the Menorah shall the seven lamps cast light'" (Bamidbar 8:1). Rashi asks why this passage follows those of the contributions and offerings made by the tribal leaders, to which he answers, "Because when Aharon saw the inauguration of the princes, he felt badly about it, for neither he nor his tribe was with them in the inauguration. The Holy One, Blessed is He, said to him, 'I swear by your life! Your role is greater than theirs, for you kindle and prepare the lamps.'" The Midrash suggests that Aharon felt that perhaps the Almighty had not forgiven him for the sin of the Golden Calf, and he and the entire tribe of Levi grieved over the fact that they did not participate in the inauguration ceremony. Hashem then comforted Aharon by assuring him that He reserved the mitzvah of preparing and kindling the Menorah for Aharon and his

family, and that this mitzvah would be eternalized through the Chashmonaim and the miracle of Chanukah, when the menorah is lit in every generation. Thus, Aharon's mitzvah, which eventually led to the annual lighting of the Chanukah menorah, will always continue, whereas the *chanukah* (inauguration) of the *Nasi'im* was a one-time event.

Rashi notes that "toward the face of the Menorah" means toward the middle lamp, "because it is not on the branches, but rather on the body of the Menorah." The Sifri adds that the central shaft of the Menorah is its "face," and the other lamps turn toward the middle lamp, at the top of the central shaft. This central shaft divided the six branches, three to the right, three to the left, and according to one opinion in the Gemara (Menachos 98b), the middle lamp was called the *ner maaravi*, the Western lamp. The *ner maaravi* burned continuously, and the Kohen would use it each morning to light the other six lamps. Although we no longer have a Beis HaMikdash and the Menorah, Rav Pam suggests that in our generation the bnei Torah are the *ner maaravi* of today. He writes: "The pasuk says (Mishlei 20:27), 'A man's soul is the lamp of Hashem.' Embedded in the neshamah of every Jew is a brilliant light, filled with boundless potential for greatness. By using the wick of Torah, one can draw out the maximum amount of light from one's neshamah and realize the *otzros* (treasures) it contains." He adds, "The *ner maaravi* was used to kindle the other lights of the Menorah, and so too must bnei Torah use the glow and radiance of their Torah to ignite the flame of Yiddishkeit in the neshamos of their fellow Jews, especially those who have never been exposed to Torah living."

I can surely attest to this notion from my own personal experience. Over the years, I have found that I learn as much from observing certain people whom I consider to be tzaddikim as I do from sitting in a shiur or learning in the Beis Medrash. I believe that developing a *kesher* with someone who is considered to be a ben Torah is an essential tool for spiritual growth; to pay close attention and learn from both his words and his actions, as it states in the Mishnah: "Yehoshua ben Perachya says: make a teacher for yourself; acquire a friend for yourself" (Avos 1:6), so that you may learn from his ways. A gutten Shabbos.

-Lev Avraham Rosenstock

### Parshas Beha'aloscha By Rabbi A. Leib Scheinbaum "Make for yourself two silver trumpets" (10:2)

These trumpets provided the same fanfare for Moshe Rabbeinu as for a king. Rashi adds that the funds used for making these trumpets were to be provided personally by Moshe. This

halachah seems inconsistent with Moshe's position as king. A king does not generally have to pay for the trumpets used to glorify him. Should the funds not have come from the treasury?

Horav Moshe Feinstein, zl, distinguishes between Moshe as king and other kings. The Torah states in Devarim 17:15, "You shall surely place upon yourself a king." Once appointed, the king has royal status. He now has the power to legislate laws and enforce his position over the nation. Moshe, however, was never appointed by the people to be king. He achieved this status because he was Hashem's agent for the redemption from Egypt and the individual who served as the medium for receiving and teaching the Torah to Klal Yisrael. Hashem provided for all of Klal Yisrael's needs through Moshe. The status of royalty that Moshe achieved was a G-d-given position based upon one primary role: he was every Jew's teacher. While it was appropriate that trumpets be blown before him to assemble the people when necessary, his royalty was an expression of the fact that he was the quintessential teacher of Torah. As such, he was not permitted to take anything from the people. This would be considered undue remuneration. As it is, Chazal teach us in the Talmud Chagigah 7a that a Torah scholar may not be reimbursed for his efforts, because Hashem says, "Just as I teach you without compensation, you, too, must teach and not receive payment."

To supplement this idea, Horav Michel Barenbaum, zl, pointed out that this explains why the trumpets had to be hammered into shape, rather than cast. The Menorah was also hammered, not cast. The process of hammering symbolizes the manner in which Torah is studied. Diligence, labor, toil, these are the

terms used to describe Torah study. It is not simply studied as literature; it demands toil. It demands mikshah, hammering. We now understand what Chazal mean when they say, Mon malki? - Rabbanan. "Who are kings? The Rabbanim." Our Torah scholars are our kings, because each one is a teacher/king to his students.

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## Shidduch Center's New Website

The Shidduch Center of Baltimore is proud to announce the release of our new website, [www.shidduchcenter.org](http://www.shidduchcenter.org), filled with excellent and comprehensive information on many shidduch-related topics meant to serve as a great resource for our singles, parents, and community at large.

## Yizkor Donations

- Rabbi Zvi and Felicia Graber
- Aryeh Leib Mittleman
- Fred and Rena Levi
- Bryna Lazarus
- Jerry and Eileen Rosenbaum
- Elie and Esther Weiner

## Yahrzeit Donations

- Jerry and Eileen Rosenbaum

## Community

- **June 26:** The Baltimore Holocaust Survivors and Descendants Group will have the next meeting from 1 to 4 pm in the Community Room at the Park Heights JCC, where the

Jewish Museum of Maryland will sponsor the "Holocaust Memory Reconstruction Project," a series of workshops with Holocaust survivors and the families of survivors to create a visual story through the art of collage. Please bring available photos and documents to be used for these collages. For more information, please visit [www.thehumanelementproject.com](http://www.thehumanelementproject.com), and/or contact Deborah Cardin at 410-732-6400 x236 or at [dcardin@jewishmuseummd.org](mailto:dcardin@jewishmuseummd.org). The event is free of charge; dietary laws are observed. Space is limited and registration is required by Thursday, June 23, to Felicia at [hgraber@earthlink.net](mailto:hgraber@earthlink.net), or 443-759-5556 or Deborah Cardin.

- **July 17:** Bikur Cholim of Baltimore's third annual Bikur Cholim bike-a-thon and family BBQ event. Last year's bike-a-thon was a tremendous success, with over 195 riders and \$110,000 raised! The race begins and ends at Beth Tfiloh, with 3 route options - 10, 25, or 50 miles (25 & 50 miles are brand new routes). Let's make this year a record-breaking event. Register online at [www.bikercholim.org](http://www.bikercholim.org).
- **July 17:** B'zachreinu et Zion, Ayelet Hashachar will be performing a pre three-weeks concert for women at the shul behind the Storch's home, 3209 Fallstaff Road, starting at 8 pm; admission is \$10. A d'var Torah will be given by Rebbetzin Chasida Teichman. For reservations and/or to sponsor the concert, contact [info@ayeletmusic.org](mailto:info@ayeletmusic.org) or 410-764-8627. Reservations must be pre-paid. Mail or drop off to AHJME, Inc. c/o Lisa Friedman 6301 Fairlane Dr. 21209. Tickets also sold at the door.

## Coming Up

- **July 2:** Shalosh Seudos - Sheva Brachos for Sara and Ariel Stein, sponsored by Ariel's parents Caren Cutler and Barry Stein.
- **July 9:** Aufruf for Shloime Lowenbraun, son of Rabbi Yosef and Hadassah Lowenbraun, grandson of Rabbi Yitzchok Lowenbraun.
- **July 9:** Kiddush following davening sponsored by the Goldfinger and Stein families in memory of Shana Goldfinger's 4th yahrtzeit, to be held at the home of Pinny and Illana Goldfinger, 3809 Bancroft Road.

## 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 Nachas
- Mordecai Zev Margolese, Mordecai Zev ben Rivka Rochel

## 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

## PUSHKA CAMPAIGN

Sign up by emailing [shlomhuva@aol.com](mailto: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.

### Latest contributors:

Shlomo and Ahuva Goldberger  
Howard and Dvora Sora Reznick  
Ze'ev Beleck  
Eddie Auerhan

**Running total: \$6,397.45**

### Participants:

Rabbi and Rebbetzin  
Goldberger  
Shlomo and Ahuva  
Goldberger  
Keely and Jillian Goldberger  
Eddie Auerhan  
Dvora Balaban  
Esther Barak  
Ze'ev Beleck  
Ari and Caryn Blum  
Ken and Yocheved Gelula  
Eric and Elaine Gerstenfeld  
Binyomin and Zahava  
Gerstenfeld  
Shulamis Heldoorn  
Nisan and Marietta Jaffee  
Suzanne Kayne  
Ed and Mesa Leventhal  
Elie and Esther Levi  
Binny and Bracha Margolese  
Dov and Karen Pear  
Bezalel and Rivka Malka  
Perlman  
Fred Petersen and Alisa  
Mandel  
Jonathan and Talia Raun  
Jerry and Eileen Rosenbaum  
Howard and Dvora Sora  
Reznick  
Lev Avraham and Rachel  
Rosenstock  
Jerry and Elka Rottman

Elisheva Rottman  
Avrum Weiss and Joan  
Kristall

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.

Batya Sklar, Batya Shifra bas Yosef Lave a"h, 20 Sivan, sister of Steven Sklar

Moritz Kahane, Moshe Lazar HaKohen a"h, 21 Sivan, grandfather of Suzanne Kayne

Asher Balaban, Asher ben Yitzhak Zvi a"h, 22 Sivan, father of Dvora Balaban Sherman

Barbara Rubinstein Eiseman, Batsheva bas Hirsh Vulf a"h, 23 Sivan, mother of Nancy Wells

Rebbetzin Leah Rosenbaum, Leah Hinda bas Rav Yosef a"h, 25 Sivan, mother of Miriam Lowenbraun a"h



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

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



**Joblink.** Joblink provides job seekers, recruiters and employers with valuable information regarding employment opportunities and career information.

If you are looking for a job or know of one at our office, please contact our shul liaison, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at [marthe@joblink.com](mailto:marthe@joblink.com) or 410-602-8700.



**Mitzvah Cards.** For \$18, you get four cards that you can mail out yourself. For \$10, we will send the card out for you, and your donation will be announced in the Lev Echad.

To purchase mitzvah cards please contact Glenna Ross at [mitzvahcards@tiferesyisroel.org](mailto: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. Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in Baltimore hospitals.



**Shul Rentals.** To reserve the use of the shul's simcha hall or Nancy Taffel Annex, please contact Eileen Rosenbaum at 410-764-8443 or [facilityrental@tiferesyisroel.org](mailto:facilityrental@tiferesyisroel.org). There is no fee to reserve the date. For availability, go to [www.tiferesyisroel.org](http://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, email [levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org). Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor for a month or the Lev Echad or Camp Shabbos 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 Nisan Blaxberg at 443-527-1726 or [seforim@tiferesyisroel.org](mailto:seforim@tiferesyisroel.org).

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

### TY Shiurim Schedule

(Unless otherwise noted, all shiurim are for MEN.)

#### Sunday:

- 9:30-10:15 am: Men's Gemara Taanis shiur given by Rabbi Yehuda Leib Goldberger following Shacharis.
- 10-10:45 am: Women's Tehillim gathering for cholim (Nancy Taffel Annex).
- 45 minutes before Mincha/Maariv: Weekly Avodah Chabura, given by Reb Shuki Nissan. Each week the chaburah will have a new topic of focus and discussion, from the writings of the Meor Einayim.

#### Monday:

- 7:00-8:00 pm: The Rambam's Mishneh Torah, Hilchos Shabbos given by Jay Taffel. Upstairs Beis Midrash.
- After Maariv: Chassidus, 20-minute shiur given by Rabbi Goldberger.

#### Tuesday:

- Rabbi Goldberger's Sefer Hегyonai Halacha shiur will be on hiatus during the rabbi's sabbatical.

#### Wednesday:

- After Maariv: Chassidus, 20-minute shiur given by Rabbi Goldberger.
- One hour before Mincha: Gemara Horayos, given by Jay Taffel. Upstairs Beis Midrash.

#### Thursday Night:

- Reb Shlomo Goldberger's shiur in Sefer Yaaros Dvash will be on hiatus until further notice.

#### Daily (Monday-Friday):

- Every morning before Shacharis — a chabura for strengthening Hebrew reading with Nesivos Shalom. With fresh hot coffee!
- Monday through Thursday between Mincha and Maariv: Rabbi Goldberger, 5 minutes of Hilchos Tefillah.
- Sunday through Thursday evening after Mincha/Maariv - Rabbi Yehuda Leib Goldberger will give a 20-minute shiur in Chassidus/Machshava.

#### Shabbos:

- 8:00-8:30 am: Mishnayos Chabura. Nezikin. Motzei Shabbos:

### OFFICERS

- **President** Dov Pear 410-358-9825  
[president@tiferesyisroel.org](mailto:president@tiferesyisroel.org)
- **VP Programming** Saul Passe 410-585-0182  
[vp-programming@tiferesyisroel.org](mailto:vp-programming@tiferesyisroel.org)
- **VP Membership** Lev Avraham Rosenstock 443-255-4343  
[vp-membership@tiferesyisroel.org](mailto:vp-membership@tiferesyisroel.org)
- **Secretary** Louis Feinstein 410-764-2532  
[boardsecretary@tiferesyisroel.org](mailto:boardsecretary@tiferesyisroel.org)
- **Treasurer** Yaakov Gur 410-358-2005  
[treasurer@tiferesyisroel.org](mailto:treasurer@tiferesyisroel.org)

### CONTACT INFORMATION

- **Beis Medrash** Reb Shuki Nissan 347-706-5620
- **Billing** [bookkeeper@tiferesyisroel.org](mailto:bookkeeper@tiferesyisroel.org)

- **Calendar** Eileen Rosenbaum 410-764-8443  
[calendar@tiferesyisroel.org](mailto:calendar@tiferesyisroel.org)
- **Camp Shabbos** Adriana Steinberg 202-641-6677  
[campshabbos@tiferesyisroel.org](mailto:campshabbos@tiferesyisroel.org)
- **Candyman** Ari Blum
- **Chesed Committee** Chana Birbaum (shiva) 410-358-7736; Tova Jussim (births) 862-220-6531; Raizy Cohen (cholim) 410-764-8852
- **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 410-627-8745
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
- **General Shul Business** [admin@tiferesyisroel.org](mailto:admin@tiferesyisroel.org)
- **Hospitality** Gail Feinstein 410-456-4306
- **Kitchen Coordinator** Devorah Vidal 551-206-8691 [vidalia613@gmail.com](mailto:vidalia613@gmail.com)
- **Lev Echad**  
Editor Lev Avraham Rosenstock  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)  
Know Your Shul Members Talia Raun  
[talia@tiferesyisroel.org](mailto:talia@tiferesyisroel.org)
- **Mitzvah Cards** Glenna Ross 410-358-1687  
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[facilityrental@tiferesyisroel.org](mailto:facilityrental@tiferesyisroel.org)
- **Sisterhood** Elka Rottman 410-358-5427  
[elka@tiferesyisroel.org](mailto:elka@tiferesyisroel.org); Devorah Taffel 410-358-9029  
[devorah@tiferesyisroel.org](mailto:devorah@tiferesyisroel.org); Shulamis Heldoom 410-664-1212
- **Supplies Ordering** Shulamis Heldoom 410-664-1212  
[suppliesordering@tiferesyisroel.org](mailto:suppliesordering@tiferesyisroel.org)
- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850  
[mordechaibeleck@yahoo.com](mailto:mordechaibeleck@yahoo.com)
- **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726
- **Yahrzeit Records** Alisa Mandel 410-963-2977  
[yahrzeits@tiferesyisroel.org](mailto:yahrzeits@tiferesyisroel.org)

Lev Echad Deadline:  
**Wednesday, noon**  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)

## Good Shabbos!



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

6201 Park Heights Avenue  
Baltimore, MD 21215

410-764-1971

[tiferesyisroel.org](http://tiferesyisroel.org)

**Mazel ❧ Tov!**

