

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$6,787.69 (see p. 3)

25 Elul 5777/September 16, 2017

5746-5777

Celebrating our 31st year

1986-2017

DAVENING SCHEDULE

Friday

Candle Lighting: 6:56 pm
Mincha/Maariv: 6:55 pm

Shabbos Day

Shacharis: 8:30 am
Mincha: 6:05 pm
Maariv: 8:10 pm
Shabbos is over after: 8:26 pm

Sunday

Selichos: 1:00 am
Shacharis: 8:00 am
Mincha/Maariv: 6:50 pm

Monday-Tuesday

Selichos/Shacharis: 6:10 am
Mincha/Maariv: 6:50 pm

Wednesday- Erev Rosh Hashana

Selichos/ Shacharis: 5:30 am
*Hataras Nedarim after Shacharis
Chatzot: 12:59 pm
*Eruv Tavshilin
Candle Lighting: 6:48 pm
Mincha/Maariv: 6:50 pm

Thursday- Rosh Hashana 1st Day

Shacharis: 7:30 am
Drasha: 10:30 am
Shofar/Mussaf: 11:15 am
Mincha: 6:15 pm
*Tashlich after Mincha
Maariv: 8:10 pm
Candle Lighting: 8:18 pm

Friday- Rosh Hashana 2nd Day

Shacharis: 8:30 am
Drasha: 10:30 am
Shofar/Mussaf: 11:15 am
Mincha/Maariv: 6:45 pm

Next Shabbos- Ha'azinu/Shabbos Shuvah

Candle Lighting: 6:45 pm
Friday Mincha: 6:50 pm
Rabbi's Shabbos Shuvah Drasha: 5:00 pm

Sunday- Tzom Gedalyah

Fast begins: 5:44 am
Selichos/Shacharis: 7:30 am
Mincha: 6:15 pm
Maariv: 7:30 pm
Fast ends: 7:46 pm

Monday- Thursday

Selichos/Shacharis: 6:00 am
Mincha/Maariv: 6:40 pm

Friday- Erev Yom Kippur

Selichos/Shacharis: 6:15 am
*Kaparos after Shacharis
Mincha with Viduy: 3:30 pm
*Seudah HaMafsekes/Bless Children
Candle Lighting: 6:34 pm
Kol Nidrei: 6:35 pm
Maariv: 7:15 pm

Shabbos- Yom Kippur

Shacharis: 8:00 am
Torah Reading: 11:15 am
Yizkor/Mussaf: 11:45 am
Mincha: 4:25 pm
Neilah: 6:00 pm
Maariv with Tekias Shofar: 7:50 pm
Fast ends: 8:03 pm

This Shabbos

- Boys' Beis Medrash upstairs after krias haTorah.
- 5:20 pm: Reb Shlomo Goldberger's Shabbos shiur in Shemoneh Esrei.
- 11:30 pm: Men's Malave Malka followed by Selichos at 1 am.

Men's Malave Malka

There will be a men's Malave Malka this motzei Shabbos downstairs in the Simcha Hall starting at 11:30 pm, followed by Selichos at 1 am. Musical accompaniment by Rabbi Menachem Goldberger, Nossi Gross, Steve Levine, and Yehuda Tenenbaum; pizza and

fries will be served. No charge – sponsors welcome! All men are invited to attend.

Minhagim for Rosh Hashana

Here are a few of Rabbi Goldberger's minhagim for the shul on Rosh Hashana:

- Erev Rosh Hashana men should go to the mikvah after chatzot.
- Men wear a kittel on Rosh Hashana by day.
- During the day, the shofar is blown as follows: the first set of thirty before Mussaf, one set during Shemoneh Esrei of Mussaf, one set during chazaras ha'shatz, and then the last ten during the final Kaddish.
- After Maariv, we greet each other with: "L'shanah tova tikasevu v'seichaseimu l'altar l'chayim tovim ul'shalom, basifran shel tzadikim gamurim."

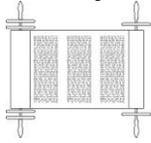
Mazel Tov to

- Dr. Stuart and Debbie Goldman on the marriage of their daughter, Goldie, to Aharon Dovid Levy. Son of Rabbi Dr. Ezra and Mrs. Chani Levy. May they be zoche to build a bayis ne'eman b'Yisroel.
- Rabbi Fred and Connie Friedman on the bar mitzvah of two grandsons – Binyamin Solomon, son of Chanan and Miriam Solomon in Yerushalayim, and Elie Friedman, son of Ari Friedman and Suri Friedman. May they be zoche l'gadlam l'Torah l'chuppah ul'maasim tovim.
- Yair and Deidra Zussman on the birth of a baby boy. May they be zoche l'hachniso bivriso shel Avraham Avinu ul'gadlo l'Torah l'chuppah ul'maasim tovim. There will be a Shalom Zachor tonight at the Zussman home, 3917 Pinkney Road.
- Dr. Stuart and Debbie Goldman on the engagement of their daughter, Shoshana, to Yitzchak Devotz of Far Rockaway. May they be zoche to build a bayis ne'eman b'Yisroel.

This week's Lev Echad is sponsored by:

Klara Margaretten in memory of the yahrzeits of her beloved husband, Jack Margaretten, Yaakov Mordechai ben Yitzhak Tzvi a"h (1 Tishrei); her mother, Daisy Lendvai, (2 Tishrei); and her step-father, Paul Lendvai (10 Tishrei). May the Yom Tovim bring an aliyah for their neshamos.

The Weekly Parsha



Parshas Nitzavim/Vayeilech

Weekly “What’s Your Shailah?” with Rabbi Yehuda Leib Goldberger

A very special thank you to Mrs. Hillorie Morrison for donating the sefer *Kol Nidrei* from the library of her husband, Elliot Morrison a”h, to our shul. It is an invaluable resource on topics concerning *nedarim* and *minhagim*. This week’s *Dvar Halacha* is dedicated in Elliot’s memory, Eliyahu Ben Shneur HaCohen a”h.

Question: In some siddurim, the *nusach* for *Hataras Nedarim* is to annul all vows, even *Nezirus Shimshon*, while in others it’s left out or it says except for *Nezirus Shimshon*. What is *Nezirus Shimshon*, and what is the reason for the different versions?

Answer: Shimshon’s *nezirus* was unique in several ways.

- A *malach* (angel) gave the order for his *nezirus* – it was not a vow that Shimshon made himself
- He was permitted to become *tamei mes* (contaminated by a dead body) – forbidden for an ordinary *nazir*
- His *nezirus* was for life – possible for other *nezirim*, but the standard is 30 days

Someone who made a vow to be a *Nazir Shimshon* would be a *nazir* for life and would, therefore, be permitted to become *tamei mes*. The Gemara (Makos 22a) also states that a *Nazir Shimshon* cannot annul his vow; this is why some siddurim omit any reference to *Nezirus Shimshon*, or explicitly exclude it from *Hataras Nedarim*. However, it seems that the *nusach* including it – even *Nezirus Shimshon* – was the one found in most siddurim a few hundred years ago, and, indeed, many *acharonim* grappled with it. Many said it was a printer’s error, but others offered various explanations for it:

1- In order to understand the first explanation, a little background in *Hilchos Nedarim* is necessary. It should be noted that I am simplifying much of the complexities involved in this first approach, and this is not a truly proper treatment of the topic. There are two methods of releasing someone from their vow-*pesach* and *charatah*. A *pesach* (opening) is when someone claims that they made the vow without consideration of certain repercussions, or because they were unaware of certain circumstances when they made their vow. This

is valid even if the circumstances did not yet exist at the time of the vow, so long as it was likely to occur. For example, Ben Kalba Savua annulled the vow forbidding his daughter Rachel from benefiting from his possessions because he did not consider the possibility that Rebbe Akiva would become a great man. He made the vow thinking that his daughter had married an ignoramus, with no intention of learning, and no chance of attaining greatness in Torah. However, Rebbe Akiva had already committed himself to learning at the time of the vow, and his future greatness could be considered a likely outcome (as explained by Tosfos Kesubos 63a). *Charatah* (regret) is when one annuls the vow not because of mistaken assumptions, but rather, simply, due to simple regret. They did not think that it would be this hard to keep their vow, and now they wish they had never made it. This only works if they regret it completely and wish they had not made the vow in the first place. (i.e., the net gain from the vow is less than the net loss). If they only regret it now, but overall, they are happy with having made the vow (i.e., it proves beneficial most of the time, but right now, it is not), this does not constitute proper *charatah*. The Mabit understands the annulment through *pesach* explained above to be equivalent to a vow made by mistake, as if it never happened. Based on this, although a *Nazir Shimshon* cannot annul his vow through *charatah*, he could annul it through a *pesach*. This is an extremely novel interpretation of *pesach*, and is subject to much discussion amongst the *acharonim*, with some disagreeing entirely, and others in partial agreement.

2- The Chavos Yair actually reverses the question. He does not understand why a *Nazir Shimshon* cannot annul his vow. The Rivan (Makos 22a) simply states that a *Nazir Shimshon* cannot annul his vow because his *nezirus* was accepted through a *malach*, not through his own vow. This makes sense for Shimshon himself, but not for someone who accepted upon himself to be a *nazir* like Shimshon. Even if one were to suggest that he was going to be a *nazir* like Shimshon (meaning that he would be unable to annul his *nezirus* just as Shimshon was not able), he still would be able to annul his vow, because the halacha is that one who says he’s making a vow with the condition that he will never annul it is still able to annul his vow. It’s viewed as two vows – the actual vow and a vow that he will not annul the vow. Annulment is simple; first annul the vow that he will not annul the vow, and then annul the vow itself. Although the Chavos Yair presents answers to this question, some simply say that a *Nazir Shimshon* can annul his vow, unless the vow was actually commanded by a *malach*.

3- The part mentioning *Nezirus Shimshon* is supposed to be in the second statement of *Hataras Nedarim*, where one annuls any vows

that he will make in the future. This is allowed even for a *Nazir Shimshon*. This is with the understanding that annulling vows beforehand is more powerful than annulling them afterward. However, there are those who argue that annulling the vow beforehand is equivalent to annulling it afterward. The difference is that even the person making the vow is able to annul it beforehand, while afterward, he needs others to annul it for him. According to this second explanation, even annulment beforehand would not work for a *Nazir Shimshon*.

-Rabbi Yehuda Leib

Transfer of Leadership

After Moshe renewed the covenant with klal Yisroel (Devarim 29:9-11) at the beginning of Parshas Nitzavim, the people returned to their tents in their tribal camps. Then, Moshe went from his own dwelling near the *Ohel Moed* and walked through the camps of all twelve tribes to bid farewell to his beloved people (Ramban), and to console them over his impending death, so that their grief over his departure would not cloud their joy in having sealed the covenant (Sforno).

Vayeilech begins with: “Moshe went and spoke these words... ‘I am a hundred and twenty years old today; I can no longer go out and come in... Hashem, your G-d – He will cross [the Yarden] before you... Yehoshua – he shall cross over before you, as Hashem has spoken’” (ibid. 31:1-3). Rashi writes: “One might be able to think that his strength had waned. To teach otherwise, the Torah says, ‘His eye had not dimmed, and his vigor had not diminished’ (ibid. 34:7). But what, then, is meant by ‘I can no [longer]?’ I am not allowed [to cross the Yarden], for the authority has been taken away from me and given to Yehoshua.” According to Ibn Ezra, Moshe meant to say that he was too old to lead them in battle, but he assured them that it made no difference who their leader would be, for G-d Himself would destroy the enemy (Artscroll Stone Chumash).

HaRav Moshe Feinstein, zt”l, notes, based on the above Rashi, that Moshe could not go out because his authority had been taken from him and given to Yehoshua. He asks: “If so, why did the Torah have to tell us that it was given to Yehoshua? In terms of this verse, the only thing that interests us is the fact that it was taken from Moshe. We may say, however, that Rashi’s real point is that Hashem would not have taken Moshe’s authority from him without giving it to Yehoshua, since He would never leave Israel without a qualified leader. Therefore, if any prophet were ever to say that his powers of leadership were being taken away from him and not given to another leader, we would know he was speaking falsehood and

could judge him as a false prophet on the strength of that alone. All this is implied in Rashi's comment that Moshe's authority was transferred to Yehoshua." Sforno adds that Moshe made it clear that G-d Himself would go before them and annihilate their enemies. True, Yehoshua would be their leader, but the true power would be Hashem's; Yehoshua's presence would be with them in fulfillment of G-d's command, not because he had any independent power of his own.

Moshe continued to prepare the people for his departure; after turning the leadership over to Yehoshua, he assured that the Torah would be transmitted faithfully and accurately to future generations. He wrote the entire Torah, (Ramban), and handed the scroll to the *Levi'im* and the *zekeinim*, for they would teach the nation and guarantee that the Torah would never be forgotten by klal Yisroel (Artscroll Stone Chumash).

To conclude his thought, Reb Moshe adds: "We may also learn from this that each generation contains Torah scholars from whom we can and must learn. Even though they may be of a lesser stature than their predecessors, we are guaranteed that each generation will contain the leaders it needs, as Hashem promised us that Torah "shall not be forgotten from the mouth of [our] offspring" (ibid. 31:21). Rashi states that this pasuk is a comforting promise that the Torah will never be completely forgotten, despite the prophecy of the eventual spiritual decline into sin and the inevitable provocation of the Almighty. Indeed, history shows time and again that there was a resurgence of Torah study after times when it seemed as if its decline was irreversible (Artscroll Stone Chumash). This concept was never more evident than the period immediately following World War II and the

Holocaust. Never has there been such a resurgence of Torah study, yeshivos and baalei-teshuvah, not to mention the return of Eretz Yisroel to the Jewish people. Today, Torah communities in the United States and around the world are growing at an astronomical rate. Just here in the Baltimore community alone, the number of Torah institutions, including shuls, schools and yeshivos, has practically doubled in the last ten years. More Jewish people are finding their way back to Torah and Hashem than ever before. May we continue to grow as individuals and as a community, to ensure that Torah "shall not be forgotten from the mouth of [our] offspring." A gutten Shabbos.

-Lev Avraham Rosenstock

Main Sanctuary Complete

The refurbished shul sanctuary is now complete and looks beautiful, baruch Hashem! Thanks to all who came and helped last week to re-set the shul after the new painting, ceiling tiles, and the installation of new carpet and columns by the shulchan. We also now have new treads on the staircase from the Simcha Hall all the way up to the second floor. There is still more to come in the next week or so, as we quickly approach the Yomim Noraim. A special thank you goes out to shul president, Dov Pear, for managing and energizing the project, and to master craftsman Bernie Schulman for his beautiful and professional work. Yasher koach!

Community

- **New Positive Mussar Vaad**, called 'Parsha Growth,' will meet every Shabbos morning,

10:30 to 11:15 am, with Rabbi Yisroel Roll at the Agudah Park Heights on the third floor; men and women are invited to attend. For details, call Rabbi Roll, 410-585-0497.

- **September 17:** The Baltimore Holocaust Survivors and Descendants Group's next meeting will be from 2 to 4 pm in the Community Room, Park Heights JCC. Scott Miller, Director of Curatorial Affairs at the United States Holocaust Memorial Museum, will present "Searching for Survivors: The Case of the St. Louis Passengers." The program is free of charge; dietary laws are observed. For more information, please contact Janette Parmigiani at 410-542-4850 or jparmigiani@baltjc.org, or Felicia Graber at 443-759-5556 or hgraber@earthlink.net.
- **September 26:** Join Bikur Cholim and Renewal to find out how you can aid local community members Rabbi Yossie Ryback and Rabbi Dr. Moshe Lason by hearing from specialists about kidney donation. Learn more about kidney donation at B'nai Jacob Shaarei Zion at 8:00 p.m. Listen to a donor share his personal experience, hear from experts in the field, and ask any questions you may have about kidney donations. Opening and closing remarks to be made by Rabbi Yissocher Dov Eichenstein and Rabbi Moshe Hauer.

Women's Tehillim Group

The Women's Tehillim Group meets every Sunday at 10 am in the Nancy Taffel Annex. All women are invited to attend.

Halfway to Sinai

Halfway to Sinai will be open again this summer through Shabbos Parshas Bereishis. If you are walking to Sinai Hospital, Levindale or any other distant destination, you can rest your feet and have a cold drink on the porch at 3000 Glen Avenue (corner Key Ave.) or 5932 Cross Country Blvd (corner Simmonds Ave.) For more info, please call 410-299-5921.

Donations

- In memory of Esty Samuel, wife of Isaac Samuel, by Klara Margaretten

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

PUSHKA CAMPAIGN

Participants:

Sign up by emailing shlomhuva@aol.com. The pushka challenge is to put whatever amount of money one is able into a pushka every day or as often as possible. The recommended amount is only 36 cents a day.

When your pushka is full, please empty it into a ziplock bag marked with your name, and drop it into our locked mailbox at 3310 W. Strathmore Avenue. If it is difficult for you to drop it off, please contact Shlomo and Ahuva Goldberger at 410-358-4456 to arrange a pickup

Latest contributors:

Rabbi and Rebbetzin Goldberger

Running total: \$6,787.69

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Thank you to the following sponsors:

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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.

Max Factor, Meir Yoel ben Yissachar a"h, 26 Elul, grandfather of Michael Gordet

Henry Pear, Henech ben Eliezer a"h, 27 Elul, father of Dov Pear

Pearl G. Kayne, Perah bas Tzvi HaKohen a"h, 28 Elul, mother of Suzanne Kayne

Israel Heller, Yisrael ben Eliyahu a"h, 28 Elul, grandfather of Alisa Mandel

Edward Cooperman, Yehuda ben Moshe Yaakov a"h, 29 Elul, father of Sima Rosenfelt

Jack Margaretten, Yaakov Mordechai ben Yitzhak Tzvi a"h, 1 Tishrei, husband of Klara Margaretten
Irving A. Levine, Avraham Yitzchak ben Eliezer HaLevi a"h, 1 Tishrei, father of Karen Rosenfelt



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 your office, please contact our shul liaison, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at 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.



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. 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, email 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.

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.



Tehillim G'mach. The Sefer Tehillim can be said for an emergency situation R"l. Please call Leah 410-764-6252 or Judy 443-660-7650

TY SHIURIM SCHEDULE

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

Sunday:

9:10-9:55 am: Men's Gemara Taanis shiur given by Rabbi Goldberger following Shacharis.

10:00-10:45 am: Women's Tehillim gathering for cholim (Nancy Taffel Annex).

8:00-9:00 pm: Women's shiur in Sefer Mishlei with mefarshim with Rabbi Goldberger in the Nancy Taffel Annex on hiatus.

Monday:

7:00-8:00 pm: The Rambam's Mishneh Torah, Hilchos Shabbos given by Jay Taffel. Upstairs Beis Midrash, followed by Maariv.

Tuesday:

8:15 pm: Rabbi Goldberger's shiur in Midrash Rabbah on Parshas HaShavua, following Maariv.

Wednesday:

7:00-8:00 pm: Shulchan Orech- Hilchos Taaruvos, given by Jay Taffel. Upstairs Beis Midrash, followed by Maariv.

Daily (Monday-Friday):

Every morning before Shacharis - a chabura for strengthening Hebrew reading with Nesivos Shalom. Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Sunday through Thursday after Maariv for 15 minutes - Dvar Halacha with Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

Shabbos:

After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.

Boy's Beis Medrash learning after krias haTorah, upstairs Beis Medrash with Itchy Weingot.

After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.

One hour before Mincha: Rabbi Goldberger's shiur for men and women, Rambam's Hilchos De'os.

OFFICERS

- **President** Dov Pear 410-358-9825
president@tiferesyisroel.org
- **VP Programming** Saul Passe 410-585-0182 vp-programming@tiferesyisroel.org
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- **Secretary** Louis Feinstein 410-764-2532
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CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443
calendar@tiferesyisroel.org
- **Camp Shabbos** Rachel Goff 443-531-0539
rachelr331@gmail.com
campshabbos@tiferesyisroel.org
- **Candyman** Ari Blum
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- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNearim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Bezalel Perlman 410-358-3550
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
- **General Shul Business** admin@tiferesyisroel.org
- **Hospitality** Gail Feinstein 410-456-4306
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levechad@tiferesyisroel.org
Know Your Shul Members Talia Raun
talia@tiferesyisroel.org
- **Mitzvah Cards** Glenna Ross
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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

