

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



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

1 Tishrei 5778/September 21, 2017

5746-5777

Celebrating our 31st year

1986-2017

DAVENING SCHEDULE

Wednesday- Erev Rosh Hashana

Selichos/ Shacharis: 5:30 am
*Hataras Nedarim after Shacharis
Chatzos: 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

Minhagim for Rosh Hashana

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

- Erev Rosh Hashana men should go to the mikvah after chatzos.
- 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 Shemonah 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."

Shabbos- Ha'azinu/Shabbos Shuvah

Candle Lighting: 6:45 pm
Shacharis: 8:30 am

Rabbi's Shabbos Shuvah Drasha: 5:00 pm
Mincha: 5:55 pm
Maariv: 8:00 pm
Shabbos is over after: 8:15 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

Mazel Tov to

- Ron and Fern Berkman on the birth of a granddaughter, born to Rabbi Shmuel and Ruchie Berkman. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Aaron and Rivka Freedman in Yerushalayim on the engagement of their daughter, Chana Bayla, to Menachem Shmuel Buchner. May they be zoche to build a bayis ne'eman b'Yisroel.
- Fred Petersen and Alisa Mandel on the marriage of their daughter Sarit to Tomer Mellul in Eretz Yisroel. May they be zoche to build a bayis ne'eman b'Yisroel.
- Fred and Rena Levi on the bar mitzvah of their grandson Yeshaya, son of Daniel and Shoshana Teichman in Eretz Yisroel. May they be zoche l'gadlo l'Torah l'chuppah ul'massim tovim.

DAVENING SCHEDULE (cont.)

Friday- Erev Yom Kippur

Selichos/Shacharis: 6:15 am
*Kaparos after Shacharis
Mincha with Viduy: 3:30 pm
*Seudah HaMafsekkes/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

Minhagim for Yom Kippur

Here are a few of Rabbi Goldberger's minhagim for Yom Kippur:

Erev Yom Kippur:

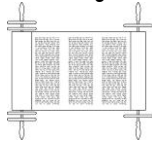
- We have a minhag to have a seudah on Erev Yom Kippur in the late morning. The Seudah HaMafsekkes, required by halacha, is eaten after Mincha. It is our minhag to eat kreplach at both seudos. During or after this seudah, the father bentsches the children with a special bracha that can be found in the Yom Kippur machzor.
- Mikveh is a chiyuv for men.
- Kapparos -- chicken or money. If using a chicken, it should be waved over each family member's head in their presence. Give tzedaka - \$5/person. If using money, use coins, not paper money, waving the coins over each person's head. Give the money to tzdakah; \$5/person.
- One should light a Yahrzeit candle before lighting for Yom Tov to use for Havdalah motzei Yom Kippur.

Yom Kippur Day:

- After Rosh Hashana, and through Yom Kippur, we greet each other with "G'mar chasima tova."
- Men wear a kittel and tallis all through Yom Kippur.
- There is an inyan to begin a little bit of work on the Sukkah on motzei Yom Kippur.

This week's Lev Echad is sponsored by:

Shalomis Weinreb, in the z'chus of the ilui neshama of her holy grandfather, Elazar Dov ben Shloime Maier (Berl Koffler), a"h, whose yahrzeit was the week of September 11.

The Weekly Parsha**Rosh Hashana**
**Weekly “What’s Your Shailah?”
with Rabbi Yehuda Leib
Goldberger**

Trivia: How is it possible to fulfill the mitzvah of Shofar with less than thirty blasts [twenty-two to be exact?] Note: when we count thirty blasts, a shevarim-truah counts as two.

Question: When eating the *simanim* on Rosh Hashana night, and some of the *shivas haminim* are present (e.g., olives, dates, grapes, figs, pomegranates), should I eat them before the apple dipped in honey in order to say the “*borei pri haetz*” on the *shivas haminim*? Which one of the *shivas haminim* should I recite the bracha on?

Answer: Yes. The halacha is that when two foods have the same bracha, the bracha should be recited over the *shivas haminim*. Note however, that one would not say a bracha on an olive eaten during a meal, so this only applies to the other species.

There are those who say the bracha on the apple. The reason I have seen cited is that the apple has various symbolisms of special significance, and it would have the halachic status of *chaviv* (dear or desirable). The Rambam maintains that when two foods have the same bracha, that the bracha should be recited on the one that is more desirable to you at that particular moment. Although we do not normally side with the Rambam, it is acceptable to do so. As a quasi-proof (*asmachta*), when the Gemara lists the *simanim*, the date is listed last, although all the other *simanim* mentioned are not from the *shivas haminim*. Additionally, when the acharonim point out that it is necessary to say a “*borei pri haetz*” on the *simanim*, even though you have said “*hamotzi*,” they say this mentioning the apple, not the *shivas haminim*.

Those who have this custom should follow their *minhag*, however it would be better to not bring the *shivas haminim* to the table until after the bracha is recited on the apple. Others who do not have this *minhag* should say the bracha on the *shivas haminim*. Firstly, we do not rule in accordance with the Rambam, and one should follow the normative halacha. Secondly, the apple would need to have special significance to you to be considered *chaviv*; if you are unaware or not particularly taken by the symbolism of the apple, then it is not *chaviv* to you. I also have not seen why the apple is more significant than the *shivas*

haminim, therefore giving it priority for the bracha. Again, this precept is seemingly subjective. For example, though the Kaf HaChaim is not bothered by those who eat the apple first, he maintains that both on the simple level and the kabbalistic level, that dates should be first. After the dates, he suggests that *simanim* destroying evil should be eaten first, followed by *simanim* that we should have merits, with the finale that we should have a sweet year (represented by the apple). [Those who are interested see *ibid.* for the exact order].

The quasi-proofs mentioned before can be refuted as follows: It is true that the Gemara lists the date last, but this is not in the context of which one is eaten first - it is simply a list of *simanim* to eat. [Some rishonim even have a different text which states that one should look at the *simanim*, not eat them, *per se*]. Additionally, all the other *simanim* mentioned in the Gemara are a “*borei pri haadamah*” (leeks, gourds, beets, fenugreek). The *shivas haminim* only have priority when both items are the same bracha, and you are saying the bracha on one and exempting the other. When there are two different brachos to be made, some say there is no difference which one is said first, while others hold the one that is considered *chaviv* is first. According to both opinions, the date would not have priority if it is indeed less *chaviv* than the other *simanim*. There is also an opinion that “*haetz*” always comes before “*haadamah*,” and according to that opinion, it must be, as we stated earlier, that the Gemara is not in the context of which comes first. It is also possible that a bracha is not required on the other *simanim* in the Gemara. If they are prepared as a savory dish normally served as part of a meal, then no bracha at all would be recited.

In response to the second proof, the acharonim who mention saying the bracha on the apple may not have had the *shivas haminim* at their meal; it does not say that they said the bracha on the apple instead of the *shivas haminim*.

The order for the *shivas haminim* is: olives, dates, grapes, figs, pomegranate. This is based on the pasuk, “*Eretz chitah u’seorah v’gefen u’seana v’rimon eretz zeis shemen u’dvash*” – “A land of wheat, barley, grapes, figs and pomegranates (Devarim 8:8); a land of olive oil and (date) honey.” The rule for precedence is a combination of 1- proximity to the word *eretz* [which appears twice] which precedes them, and 2- the order in the posuk. When they are tied for rule 1, rule 2 is the tiebreaker.

-Rabbi Yehuda Leib

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 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 Hau

Malave Malka Sponsor

- Thank you to Gidon Israilov for helping to sponsor the men’s Malave Malka last motzei Shabbos before Selichos. Yasher koach!

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.

Harold Lipsitz, Hershel Velvel ben Avraham Zusyeh HaLevi a”h, 4 Tishrei, husband of Emily R. Lipsitz

Murray Parnes, Moshe Meir ben Yissachar a”h, 5 Tishrei, father of Raiselle Cohen

Lena Frank, Rachel Leah bas Moshe a”h, 5 Tishrei, grandmother of Glenna Ross

Bruce Mandel, Baruch Ben-Tzion Yitzchak ben Nissan a”h, 5 Tishrei, brother of Alisa Mandel

Janet Goldfinger, Yocheved bas Moshe a”h, 8 Tishrei, mother of Dr. Andy Goldfinger

Rose Shuchman Klavan, Raizel Shoshana bas Yosef a”h, 9 Tishrei, mother of Joyce Jandorf

Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!



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

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410-764-1971

tiferesyisroel.org



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

Latest contributors:

Rabbi and Rebbetzin Goldberger

Running total: \$6,787.69

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