

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



Pushka total: \$2,856.47 (see p. 3)

21 Sivan 5780/June 13, 2020

5746-5780

Celebrating our 34th year

1986-2020

**DAVENING SCHEDULE**

\*Due to the continued **community-wide** social distancing policy, there is a temporary **closure of all shuls** in the community; however, the new **restricted outdoor minyanim** policy is now in effect.

**Davening Schedule and Zmanim for Shabbos****Friday**

ZOOM Shacharis:	7:00 am
ZOOM Shabbos Ruach/Mincha:	6:15 pm
Plag HaMincha:	7:01 pm
Candle Lighting:	7:01-8:16 pm

**Shabbos**

Sof Zman Krias Shema:	9:23 am
Sof Zman Tefillah:	10:37 am
Sunset:	8:34 pm
Shabbos is over after:	9:46 pm

**Sunday**

ZOOM Shacharis:	8:00 am
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**Monday-Friday**

ZOOM Shacharis:	7:00 am
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**Next Shabbos- Parshas Shelach/Mevarchim Tammuz**

**New Sponsorship Opportunity!**

Be a TY Daf Yomi sponsor. Sponsorship for a day is \$36; for a week it is \$100. Go to the shul website and click onto **Donations**, drop down to Learning/Shiurim Sponsor, then select Daf Yomi Day or Week.

**Backyard Minyanim**

Rabbi Goldberger strongly encourages everyone to look at the recent changes to the Vaad HaRabbonim guidelines regarding community-wide backyard minyanim, which

can be found on Baltimore Jewish Life. These are some of the new guidelines for this phase:

- No minyanim can take place indoors. Even if there is inclement weather, the minyan cannot go indoors.
- A backyard minyan can have a maximum of 25 people. Men are now permitted to daven by different minyanim.
- Everyone must wear a mask and practice social distancing. Bring your own mask, a siddur and a chair. Put your mask on before arrival and take it off after you leave.
- Each minyan must have a gabbai who makes sure all the rules are being followed and who registers the minyan at Register Minyan.
- Attendees must walk to the minyan so as not to create traffic problems.
- No congregating before or after minyan.
- Anyone who is ill or who has been exposed to someone with Covid 19 cannot attend the minyan.

**TY Sisterhood ZOOM Meeting!**

All women are invited to join the TY Sisterhood for "A Rosh Chodesh Evening of Conversation, Camaraderie, and Connection," Sunday night, June 14, on ZOOM from 8:15 to 9:00 pm after the Rabbi's Pirkei Avos Shiur. Share a funny story OR prepare a short answer to one of the following questions:

- What will you take forward in the new normal?
- How has Covid affected you in a positive way?

Bring your own tea and let's have fun! For any questions or more info, please contact Elka Rottman at elkarottman@gmail.com. ZOOM Meeting ID: 349 913 1409.

**Women's Tehillim and Shiur**

Come and join Rebbetzin Bracha on Sunday at 10:15 am to recite the entire sefer Tehillim in the merit of our cholim, followed by a shiur

in Tehillim from 11:00 to 11:30 am. If you have a name to add to the cholim list, please send a message to Shulamis Heldoorn at tehillim@tiferesyisroel.org.

**Yizkor Donations**

- Ken and Chana Birnbaum
- Rabbi Elie and Esther Sara Weiner
- Andrea Fraga

**Mazel Tov to**

- Eliezer and Dvora Sherman on the birth of a grandson in Lakewood to Eliezer's daughter, Chana, and Moshe Schwartz. Mazal tov to the grandparents, R' Avrohom and Rivka Schwartz of Boro Park. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

**Mazel tov to the following graduates:**

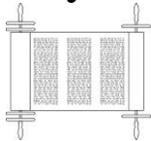
- Shira Tenenbaum, daughter of Morty and Beth Tenenbaum, on graduating from Maalot with a BA.

**Zoom Shiurim**

Join us for **ZOOM shiurim with Rabbi Goldberger** on your PC, tablet, or smartphone by clicking onto the link in the shul email: <https://zoom.us/j/6902386529>. All ZOOM minyanim and meetings ID: 690 238 6529. If you prefer to join us by telephone, you can call in at 929-436-2866; meeting ID: 690 238 6529.

- **Gemara Sukkah: Sunday** morning after Shacharis around **9 am**.
- **Women's Pirkei Avos: Sunday** now from **7:15 to 8:00 pm**.
- **Rambam: Monday** night after Maariv from **7:15 to 8:00 pm**.
- **Chassidus and Chassidic Stories: Tuesday** from **9:15 to 9:45 pm**.
- **Rabbi's Thursday night dvar Torah** from **9:15 to 9:30 pm**.

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

**Weekly Parsha****Parshas Beha'aloscha**

By Rabbi Oizer Alport

**"... why should we be diminished by not offering Hashem's offering in its appointed time among the Bnei Yisroel?" (9:7)**

When the time arrived to offer the Korban Pesach in the wilderness, there was a group of people who were *tamei*, and therefore, ineligible to perform this mitzvah. They approached Moshe to lament their inability to participate, questioning why their status should cause them to miss out on this mitzvah. Moshe told them that he would consult Hashem for guidance, and Hashem responded by teaching the mitzvah of Pesach Sheni, which offers a second chance to those who were unable to bring a Korban Pesach because they were impure or too far away. The Gemara (Sukkah 25a) discusses the identity of these impure individuals, with one opinion stating that they were the people tasked with transporting the bones of Yosef from Egypt to Israel, and another opinion maintaining that they were the men who buried Nadav and Avihu.

The Satmar Rebbe raises two difficulties with this episode. First, the Gemara's need to identify these individuals and the precise source of their impurity seems to imply that the presence of such impure people was unusual, when in fact the laws of nature were not suspended in the wilderness, and in a group of millions of Jews, death and its resulting *tumah* were a regular occurrence. As such, there should have been many Jews in this predicament; why did the Gemara specifically need to identify them as having become impure either through contact with Yosef or with Nadav and Avihu? Additionally, the claim of these people that they were being unfairly treated worse due to their *tamei* status is also hard to understand. A Jew who is impure is disqualified from performing many mitzvos, not as a punishment, but due to basic legal requirements. If so, what were the grounds for the complaint that these individuals presented to Moshe and Aharon?

Tosafos (Bava Metzia 114b) discusses the question of whether tzaddikim who have died transmit impurity. Although this is a fascinating concept which is mentioned in some Midrashic sources, Tosafos maintains that it does not have any basis in *halacha*, and every Jew who dies, no matter how great and

holy he was, imparts *tumah*, and a Kohen is forbidden to have any contact with them.

The Satmar Rebbe suggests that in reality, a truly righteous individual is so pure that even after he dies, his body does not possess any impurity. However, halacha does not establish rules and guidelines that require knowledge of the innermost depths of a person's heart in order to evaluate them. Therefore, even though in theory a tzaddik should not transmit *tumah*, because it is impossible for us to determine who is genuinely a tzaddik, in practical terms we do not discriminate and must view all dead bodies equally. Nevertheless, although we have no choice but to treat all dead bodies as sources of impurity, in Heaven it is known who is truly a tzaddik and completely pure.

With this novel insight, the Satmar Rebbe explains that in the case of the *tamei* individuals who approached Moshe, the law was clear: They were considered impure due to their contact with the dead. Nevertheless, they argued to Moshe that he knew how great Yosef was, as we hold him up as the paradigm of righteousness in referring to him as Yosef HaTzaddik, and how great Nadav and Avihu were, as Moshe himself described them (Rashi Vayikra 10:3) as being even greater than he and Aharon were. If so, why should they lose out on the opportunity to bring a Korban Pesach when it was clear that in Heaven, Yosef, Nadav, and Avihu were completely *tahor* and did not impart any impurity to them? This is alluded to by their use of the unusual expression *Anachnu tamei'im l'nefesh adam* - we are impure through the soul of man - instead of the more precise *anachnu teme'im l'meis* - we are impure through a dead body. The Zohar HaKadosh teaches that of the many Hebrew words that refer to a person, the term *adam* is used to connote a respected and important individual, which is the point that they were trying to make.

In light of this explanation, the Satmar Rebbe explains that the aforementioned difficulties with this episode are now resolved, as the ability to present this challenge to Moshe was unique to these individuals, whose only "impurity" was due to their contact with either Yosef or with Nadav and Avihu. Similarly, those who made this argument were claiming that they should not miss out on this important mitzvah when they were not truly *tamei* altogether.

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Graphic courtesy of Chinuch.org.

**Praying for Miriam**

Each year when I read Beha'aloscha, I always struggle with the end of the parsha, as the Torah states: "Miriam and Aharon spoke

about Moshe regarding the Cushite woman he had married... The wrath of Hashem flared up against them... Miriam was afflicted with *tzaraas* like snow!... Moshe cried out to Hashem... 'Please, G-d, heal her now (אֲנִי רַפָּא)'" (Bamidbar 12:1,9,13). It is difficult to understand how Aharon and Miriam, two people infused with such high levels of *kedushah* and so committed to klal Yisroel could speak *lashon hara* against their brother Moshe. Indeed, Miriam was punished for instigating this criticism of Moshe, even though she did it out of a sincere desire to correct what she was convinced was his error; she spoke out only privately to Aharon, who shared her devotion to Moshe. Thus, her own mistake became an eternal teaching to the Jewish people of the gravity of the sin of *lashon hara* (Ramban to Devarim 24:9).

There is a case in the Gemara with a certain student of R' Eliezer who davened before his rebbe, and he "abbreviated" the davening. Some of the talmidim complained to the rebbe: "[R' Eliezer] said to them: Does he then abbreviate his prayers more than did Moshe Rabbeinu, for it is written that when Moshe prayed for his sister Miriam to be healed, he said simply: Please, G-d, heal her now" (Berachos 34a). The Gemara explains that Moshe's prayer was so brief that it did not even include Miriam's name, which leads to the following teaching: "R' Yaakov said in the name of Rav Chisda: One who seeks Divine mercy for his friend need not mention his name while praying for him. For when Moshe prayed for Miriam, it says that he said: Please, G-d, heal her now, without mentioning Miriam's name, and we may likewise follow suit" (ibid).

Last year I read a great vort that tells the story of R' Meir Yechiel of Ostrovitz, who once met with the Imrei Emes, the holy R' Avraham Mordechai of Gur. R' Meir Yechiel, who was quite ill at the time, asked the Imrei Emes to pray for his complete recovery using his name and his mother's name, as is customary. The Imrei Emes quoted the above Gemara, and asked R' Meir Yechiel why he told him his name? "What the Gemara means to say," answered R' Meir Yechiel, "is that it is not necessary to mention the friend's and mother's names *explicitly*; rather, one can *allude* to them if he likes, for we find that the gematria of the words אֲנִי רַפָּא is 332, equal to that of 'Miriam Yocheved'" (A Shabbos Vort).

According to Rashi, Miriam had good intentions toward Moshe, and only spoke to Aharon with the intention that he would speak to Moshe about correcting what she viewed as improper conduct on Moshe's part. Miriam and Aharon were critical of Moshe, contending that since the two of them were also prophets, but were not required to withdraw from normal "family life," neither was Moshe (Artscroll Stone Chumash). Still, she was taken to task for speaking of Moshe as if he were a prophet like

all other prophets (Eimek HaNetiv; Rambam, Hilchos Tumas Tzaraas, 16:10). Rashi adds that only Miriam was afflicted because she had instigated the criticism of Moshe. If she was punished even though her intention was not to demean Moshe, surely the people should beware of truly speaking ill of anyone. He states that this verse comes to teach you proper conduct, that one who asks for something from his fellow man must say two or three words of supplication, and afterward, present his requests. Before Moshe made the request, הַרְפֵּא נָא, "heal her now," he said the two words קַל נָא, "Please G-d" (Sifrei 105; Tanchuma, Tzav 13). The Midrash teaches that after Miriam recuperated from her *tzaraas*, a miracle happened to her - she was rejuvenated and her face became youthful and blooming like a rose (Shemos Rabbah).

In the beginning of next week's parsha, we find the chapter of the *meraglim* immediately following the incident with Miriam and her punishment for speaking *lashon hara*. Although the spying mission took place shortly after her experience had taught the nation the gravity of malicious gossip, nevertheless, the wicked *meraglim* did not learn their lesson and were not deterred from slandering the Land (Rashi). I believe that the lesson here is that if someone as great as Miriam can fall prey to the sin of *lashon hara*, how much more careful should we be with our words. A gutten Shabbos.

*-Lev Avraham Rosenstock*

### Virtual Daf Yomi Shiur

Tiferes Yisroel is doin' the Daf! Live, virtual Daf Yomi video shiur, **this Sunday**

**through Thursday at 7:25 pm.** If you are interested in joining our virtual video conference, the link can be found on the shul website; for the link or any additional info, please contact Avraham Litzman at [avraham.litzman@vision33.com](mailto:avraham.litzman@vision33.com). or 303-319-8402.

### Got a Grad?

Is there a graduate in your household? We'd love to share in your nachas by posting the names of the graduates in the Lev Echad. Please send their names and their schools to [levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org) for a mazel tov.

### Public Service Announcement

The Baltimore City Department of Public Works Recycling Collection is **suspended** for the next three weeks, effective now. No recycling will be picked up; recycling may be dropped off at the NW Transfer Station at 5030 Reisterstown Road. For more info, contact 410-396-2706. Trash collection will not be impacted.

### 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.

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 Sherman

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

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

Eddie Lauterbach, Eliyahu ben Aryeh Leib HaKohen a"h, 27 Sivan, brother of Elka Rottman

Sol Ross, Zalman ben Tzvi David a"h, 27 Sivan, father of Lenny Ross

### From this Week's Daf

**"Rav Nachman bar Gurya visited Nehardea. They inquired of him: One who milks an animal, on account of what is he liable? On account of milking, he replied. One who strains coagulated milk, he replied. One who strains coagulated milk, on account of what is he liable? On account of straining coagulated milk, he replied. One who makes cheese, on account of what is he liable? On account of making cheese, he responded. They said to him: Your teacher was a reed cutter in a swamp! He came and inquired in the study hall. They said to him: One who milks is liable on account of 'extracting'; One who strains coagulated milk is liable on account of 'selecting'; One who makes cheese is liable on account of 'building.'" (Shabbos 95a).**

### Audio Library Archive

We are currently working to build our archive in Ohr Gedalyahu with new audio shiurim by Rabbi Goldberger. You can listen to them on the shul website in our **Shiurim** section, Audio Library Archive.

### Halfway to Sinai

Halfway to Sinai Ayshel Avraham will begin the summer season on Shavuot 5780 and remain open through Simchas Torah 5781. If you are walking to Sinai Hospital, Levindale or any other distant destination on Shabbos or Yom Tov, you can rest your feet and have a cold drink on the front lawn of **3000 Glen Avenue, corner Key Avenue**. If you have any questions, please call 410-299-5921. This will be the only location this year. Wishing everyone a healthy summer!

### Online Shiurim

Check out our new audio shiurim by Rabbi Goldberger, particularly those on Sfas Emes. Log on and listen to them at our Audio Library Archive under Shiurim and Classes on the shul website.

### 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

### ***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:**

Rabbi and Rebbetzin Goldberger  
Elie and Esther Levi

### ***Participants***

Rabbi and Rebbetzin Goldberger

Shlomo and Ahuva Goldberger

Chaim and Mira Abramson

Shulamis Helderorn

Elie and Esther Levi

Jonathan and Talia Raun

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

Jerry and Elka Rottman

Tova Cohn-Shuerholz

Jeremy and Elisheva Vater

**Running total for 5780:**

**\$2,856.47**

- Mordecai Zev Margolese, Mordechai Zev ben Rivka Rochel
- Saul Cohen, Saul HaKohein ben Feige 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.



**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 employment.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. There are high school students who live in Lakewood and in Brooklyn who learn in Baltimore schools and vice versa. Please help them get home for Shabbos. 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 a Baltimore hospital.



**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). 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 of the Lev Echad, email [levechad@tiferesyisroel.org](mailto: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 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.



**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 Chagigah shiur given by Rabbi Goldberger following Shacharis.
- 10:15-10:45 am: Women's Tehillim for cholim with Rebbetzin Bracha in the Annex.
- 8:00 pm: Women's Navi shiur with Rabbi Goldberger is currently on hiatus.

#### Monday:

7:00 pm: Rambam's Sefer Zemanim with Jay Taffel. After Maariv, the Rambam's Hakdama L'peirush Ha'mishnayos with Rabbi Goldberger.

#### Tuesday:

After Maariv: Chassidus and Chassidic stories in Malchus Shlomo with Rabbi Goldberger.

#### Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel.

#### Thursday:

After Maariv: Men's "Parsha Preview" with Binyamin Gerstenfeld

#### Daily (Monday-Friday):

5:45 am: Every morning before Shacharis, a chabura for strengthening Hebrew reading with Nesivos Shalom.

7:40 am: Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

#### Shabbos:

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

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

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

### OFFICERS

- **President** Binny Margolese, [president@tiferesyisroel.org](mailto:president@tiferesyisroel.org)
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### CONTACT INFORMATION

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- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNearim** Rabbi Elie Levi 410-318-8932
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- **Gabbai Sheni** Mo Margolese 410-358-7387
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
- **General Shul Business** [admin@tiferesyisroel.org](mailto:admin@tiferesyisroel.org)
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- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 [facilityrental@tiferesyisroel.org](mailto:facilityrental@tiferesyisroel.org)
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- **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)
- **Used Books** Steve Schwarz 410-446-8330 [simchamelech@aol.com](mailto:simchamelech@aol.com)
- **Webmaster** Glenna Ross, [webmaster@tiferesyisroel.org](mailto:webmaster@tiferesyisroel.org)
- **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726, [yahrzeitplaques@tiferesyisroel.org](mailto:yahrzeitplaques@tiferesyisroel.org)
- **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**

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

