

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



Pushka total: \$3,883.25 (see p. 3)

23 Elul 5780/September 12, 2020

5746-5780

Celebrating our 34th year

1986-2020

**DAVENING SCHEDULE**

**Friday**

\*Pre-Shabbos Ruach on ZOOM: 6:30 pm  
Candle Lighting: 7:06 pm  
Mincha/Maariv: 7:10 pm

**Shabbos Day**

Daf Yomi: 8:00 am  
Shacharis (Hodu): 9:00 am  
Rabbi's Shabbos Shiur: 5:15 pm  
Mincha: 6:15 pm  
Maariv: 8:15 pm  
Shabbos is over after: 8:35 pm  
\*Pre-Selichos Singing: 12:30 am  
\*Selichos: 1:00 am

**Sunday**

Shacharis: 8:00 am  
Mincha/Maariv: 6:55 pm

**Monday-Friday**

Selichos/Shacharis: 6:35 am  
Maariv: 6:55 pm

**Next Shabbos – Rosh Hashanah!**

Candle Lighting: 6:52 pm  
Mincha/Maariv: 6:55 pm

**This Shabbos**

• 5:15 pm: Rabbi's Shabbos shiur for men and women in the Ramchal's *Derech Hashem*.

**Women's Tehillim**

Join in the Women's Tehillim gathering and Rebbetzin Bracha's shiur, Sundays on ZOOM: 10:15 am for the Tehillim, followed by Rebbetzin Bracha's class at 11:00 am.

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

Want to impress your Creator? Looking for a way to increase your "spiritual equity"? Come join the TY minyan. We are looking for a few (10+) good men ages 13-120 to join our daily minyan. Shacharis is at 7:00 am during

the week, 9:00 am on Shabbos, and 8:00 am on Sundays. **This week, Mincha/Maariv will be at 6:55 pm;** please check the seasonal davening schedule or the Lev Echad for exact times.

**Pre-Selichos Singing with Rabbi Goldberger**

Rabbi Goldberger invites all men to join in singing together 30 minutes before Selichos this Motzai Shabbos in the main shul. Singing at 12:30 am; Selichos at 1:00 am. Masks and social distancing are required. A gut g'bentcht yohr.

**Yizkor Donations**

• By Klara Margaretten

**Yahrzeit Donations**

• By Glenna Ross in memory of her grandmother, Lena Frank, Rochel Leah bas Moshe.

**The Last Shabbos of the Year**

This week's parsha, Nitzavim, always falls out on the Shabbos before Rosh Hashanah, the last Shabbos of the year. The parsha begins with "You are standing this day, all of you, before Hashem your G-d..." (Devarim 29:9). The Nesivos Shalom brings down, in the name of the Zohar HaKadosh, that "*hayom*" (this day) refers to Rosh Hashanah; that Moshe Rabbeinu was telling Bnei Yisroel, "Today (Rosh Hashanah) you are standing before Hashem (to be judged by Him), in order to renew the bris with Him."

Just as Shabbos is a day of renewal for each week, Rosh Hashanah is a day of renewal for the entire year. The Nesivos Shalom further explains: "On Shabbos, Hashem lifts us up to become close to Him, no matter how tainted we

have become from our transgressions. Even if we seem to have no hope of spiritual survival, the Ribbono shel Olam throws us a rope, a lifeline, called Shabbos." It seems that even though we may lack the zechus of attachment to Hashem during the week, He allows us to cling to Him on Shabbos, despite our many shortcomings. This is the last Shabbos of the year – let's make it the best Shabbos of the year!

*-Lev Avraham Rosenstock*

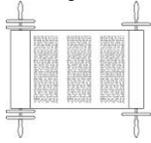
**Mazel Tov to**

- Howard and Dvora Sora Reznick on the birth and naming of a granddaughter, Yakira Yakova, born to Shua and Rachel Reznick. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Ken and Chana Birnbaum on the bris of their grandson, Shai Yehuda. Mazel tov to the parents, Yoni and Oshi Birnbaum in Eretz Yisroel. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Yaakov and Batsheva Goldman, in Eretz Yisrael, on the engagement of their son, Dovid, to Sara Airley of Ramat Beit Shemesh. Mazel tov to Sara's parents, Rob and Jen Airley. May they be zoche to build a bayis ne'eman b'Yisroel.
- Ze'ev and Hadassah Beleck on the birth of a baby girl. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim. Mazel tov to the grandparents, Mordechai Beleck and Karen Beleck, and Bezalel and Rivka Malka Perlman.
- Itchy and Sara Weingot on the Bar Mitzvah of their son Moshe. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim. Mazel tov to the grandparents, Rabbi and Mrs. Shalom Weingot, and Marilyn Paru. There will be an outdoor kiddush at the Weingot home following davening, 6205 Pearce Avenue.

**This week's Lev Echad is sponsored by:**

Shalomis and Elie Weinreb in loving memory of Shalomis' holy grandfather, Elazar Dov ben Shloime Maer.

## Weekly Parsha



### Parshas Nitzavim/Vayeilech

#### Standing Before Hashem

By HaRav Michel Twerski, shlita,  
Milwaukee/Hornosteiple Rebbe

The Zohar Hakadosh says that the opening verse of Parshas Nitzavim, “You are standing today” refers to Rosh Hashanah. When you stand on Rosh Hashanah before Hashem, it’s “*Kulchem*” - all of you.

A person is made up of different aspects and influences, some internal and others that come from the outside; your [internal] “essence” combined with all of those [external] influences that have helped mold your existence. The verse continues, “your heads, your tribes, your elders, women and children, all of them.”

We have to decide which things work for us and which have not been helpful to the mission. Those things that were detrimental, that compromised our dreams and integrity are “wood-choppers”; we must chop them down and cut them out. Those things that we would like to draw more of are “water-carriers”; as water is a source of life and vibrancy. All of them are here with us on the Day of Judgment. We cannot ignore anything in our lives, for on this day, it is all “before Hashem your G-d.”

We must try to address everything. To conveniently forget about any particular “skeleton-in-the-closet” aspect of our personality that needs tending to, or any choice that we have made that we are maintaining, is to deny outright the totality of Hashem’s scrutiny. We bring everything with us when we step into the courtroom.

As we approach Rosh Hashanah, we must look deeply into our lives and selves and decide which things are wood-choppers, the detrimental forces that must be excised, and which are water-carriers, those things that revitalize us and bring us closer to the Source of Life.

#### Nitzavim and Teshuvah

As we celebrate the last Shabbos before Rosh Hashanah, it is no coincidence that we read Parshas Nitzavim. Chapter 30 in the parsha, the “*Perek of Teshuvah*,” is Moshe’s prophetic exhortation of the eventual repentance and Final Redemption of the Jewish people. The chapter begins with, “It

will be that when all these things come upon you – the blessing and the curse that I have presented before you... and you will *return* unto Hashem, your G-d, and listen to his voice... Then Hashem, your G-d, will *return* (וָשׁוּב) your captivity and have mercy upon you, and He will *return* and gather you in...” (Devarim 30:1-3).

Rashi comments that it should have been written “[Hashem, your G-d] will return” using the verb form וְהָשִׁיב rather than וָשׁוּב. The word וָשׁוּב means literally that Hashem “will *return with* your captivity,” implying that G-d, Himself, as it were, was in *galus* as well, and will return from exile together with the Jewish people, as discussed in the Gemara (Megillah 29a): Rabbi Shimon bar Yochai says: So too, when, in the future, they will be redeemed, the Divine Presence will be with them, as it is stated: “Then Hashem, your G-d, will return your captivity” (Devarim 30:3). It does not state: He will bring back, i.e., He will cause the Jewish people to return, but rather it says: “He will return,” which teaches that the Holy One, Blessed be He, will return together with them from among the various exiles.

Rashi offers an alternative interpretation: Furthermore, it can be said, that so great is the day of the ingathering of the exiles, and it will come with so much difficulty, as if He Himself must actually hold each and every [Jewish] person with His hands to take him from his place in the Exile. According to the first rendering, Hashem returns with the exiles because, in a manner of speaking, He Himself was in exile. According to this understanding, Hashem returns with them because He goes to their place of exile to bring them back.

The chapter continues: “For this commandment that I command you today – it is not hidden from you and it is not distant... It is not in heaven... Nor is it across the sea... Rather, the matter is very near to you – in your mouth and in your heart – to perform it” (ibid. 30:11-14). The Ramban explains that this pasuk is referring to the mitzvah of *teshuvah*. Sforno agrees, and adds, “The heart recognizes where one has sinned, and the mouth confesses it. Both recognition and confession of sin are prime ingredients of repentance.” Indeed, as the Rambam writes, confession is the most essential element of the *teshuvah* process: If a person violates any mitzvot of the Torah... his *teshuvah* must include confession before G-d, as it says, “If a man or woman sins against his fellow man... he must confess the sin he committed” (Bamidbar 5:6-7). This verse refers to a verbal confession, which is a positive commandment. How does one confess? He says, “I beg You, G-d, I have sinned, transgressed, committed iniquity before You [by doing such-and-such]. I regret and am ashamed of what I have done. I am committed never to repeat this act.” These are the fundamental ingredients of *Viduy*. The

more one confesses and elaborates, the better (Hilchos Teshuvah 1:1).

Rav Shlomo Wolbe writes in his illustrious *Alei Shur*: “When doing even the most basic *teshuvah*, we must be aware that we are returning to Hashem and recognizing Him. It is to our advantage that Rosh Hashanah precedes Yom Kippur, since the entire Mussaf of Rosh Hashanah is based on clarifying Hashem’s Oneness and Kingship. Once our faith in Hashem has been reinforced, we have the ability to approach Yom Kippur, for we know to Whom we are returning. Instilling this *emunah* into our hearts will also help us recognize exactly where we stand. We will realize from Whom we have distanced ourselves and how distant we are as a result of our actions, which will arouse within us a desire to once again come close to Hashem. The impetus for our sins was our desire, and our desire is also what prompts us to do *teshuvah*.”

Chapter 30 concludes with, “See – I have placed before you today *the life and the good, and the death and the evil*... I call heaven and earth today to bear witness against you: I have placed life and death before you, blessing and curse; and *you shall choose life*, so that you will live, you and your offspring...” (ibid. 30:15-19). R’ Yochanan states on the verse, “*the life and the good, and the death and the evil*”: From the day that G-d made this declaration, goodness and evil did not emanate from His mouth; rather, evil comes of its own accord to one who does evil, and good comes to one who does good (Rashi to Eichah 3:38).

On the verse, “*you shall choose life*,” HaRav Moshe Feinstein comments: The Torah stresses that the choice of life is not only for the benefit of the one making the choice, but also so that his offspring shall live. This implies that one should choose in such a way that one’s offspring as well will be inspired to follow the Torah. If a person obeys the commandments half-heartedly, or with the attitude that they are a heavy burden, his children will naturally be reluctant to obey them. But if he studies the Torah and carries out its precepts with joy and pride, his example will carry over to others (Artscroll Stone Chumash).

R’ Wolbe states that the most elementary aspect of *bechirah*, free will, is that people have the ability to choose not to sin, thereby saving themselves from death in this world and the next. “We must realize that we are responsible for our actions, and ultimately it is we and only we who will have to answer for them. Integrating this idea into our lives can aid us in our *avodas Hashem*, since the very knowledge that a person has the ability to choose to uphold the Torah gives him the strength to overcome his *yetzer hara* when temptation beckons” (Alei Shur, Vol II, p.41).

Choose Torah and choose life, as Rashi explains, “And you shall choose life” means

“you shall choose the portion upon which life depends – good” (Be'er BaSadeh). May we all be zoche to do *teshuvah* and be sealed for a healthy and happy new year in the Book of Life. A gutten Shabbos.

-Lev Avraham Rosenstock

### Shiurim Schedule

#### In Shul:

- Shabbos afternoon Rabbi's shiur in the Ramchal's **Derech Hashem** (for men and women) one hour before Mincha.
- Sunday morning Rabbi's Gemara shiur in **Sukkah** following Shacharis from 9:15 to 10:00 am.
- Tuesday night **Chassidus** shiur following Maariv.

#### On ZOOM:

- Monday night **Rambam** shiur from 8:30 to 9:15 pm.
- Thursday night **Dvar Torah** for men and women from 9:00 to 9:15 pm.

### 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.

Baila Merin, Baila bas Avraham a”h, 23 Elul, grandmother of Rabbi Shlomo Porter

Chaya Yudel Puchtick, Chaya Yudel bas Yisroel a”h, 23 Elul, sister of Rabbi Shlomo Porter

Nosson Merin, Nasan ben Avraham a”h, 23 Elul, grandfather of Rabbi Shlomo Porter

Pesal Puchtick, Pesal bas Yisroel a”h, 23 Elul, sister of Rabbi Shlomo Porter

Yenta Puchtick, Yenta bas Avraham a”h, 23 Elul, grandmother of Rabbi Shlomo Porter

Asher Harabagiu, Asher ben Yaakov a”h, 25 Elul, father of Mordehai Gur

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

### Community

- **September 13:** If you are single and would like to meet a few shadchanim, join us on Sunday, September 13, at Chaya Liebes' deck in the back yard, 3229 Shelburne Road. Men from 5:00 to 6:30 pm; Women from 6:45 to 8:00 pm. RSVP required to Chaya Liebes at [chayaliebess@gmail.com](mailto:chayaliebess@gmail.com).

### Daf Yomi Shiur

Come join the daily TY Daf Yomi shiur with **Rabbi Yehuda Prero**, Sunday-Thursday nights, following Mincha/Maariv. Shabbos, shiur with **Rabbi Yehuda Leib Goldberger** at 8:00 am. Bring your Gemara - all shirium will be given in the main shul. Join the Tiferes Yisroel Daf Yomi WhatsApp group at <https://chat.whatsapp.com/KTCwQoS8ZLFdDhoSL5bag/>.

### Baltimore City Recycling

Baltimore City has suspended its curbside recycling until November 1. You can take your recycling to the NW Transfer Station, 5030

Reisterstown Road, or to the Police Academy, Clover Road and Manhattan Avenue entrance, Monday – Friday, from 7 am to 5 pm.

### From this Week's Daf

“The answer is as **Rav Yechiel** said elsewhere, that there is a **legal presumption that an agent performs his mission. Here, too**, the eruv is valid because of the **presumption that an agent performs his mission. And where were the statements of Rav Chisda and Rav Yechiel originally said? Regarding this**, the following Baraisa, **they were said, for it is taught: If he gave [the eruv] to an elephant, and it carried [the eruv] to the point of deposit, or to a monkey, and the monkey carried it there, this is not a valid eruv**, because an animal is incapable of formulating the intent necessary to acquire the place as a dwelling. **But if he instructed another to receive it from them** and properly place it, **this is a valid eruv. But perhaps [the animal] will not bring** the eruv to the person to whom it is sent? **Rav Chisda said: The Baraisa's case is when the owner stands and watches the animal until it reaches the competent agent. And perhaps the agent will not accept the eruv from the animal? Rav Yechiel said: There is a legal presumption that an agent performs his mission.**” (Eruvin 31b).

### From the Sfas Emes

“At the year's beginning, it is determined what will occur at the end (Rosh Hashanah 16b). While it seems that this Rabbinic saying is emphasizing the pivotal role of the year's beginning, Rosh Hashanah, it is also introducing the concept of אחרית שנה, the year's end, Elul. In fact, the term אחרית connotes not only the year's end, but also its ultimate purpose, its *raison d'etre*. Israel, looking retrospectively upon the year that it had just experienced, realizes its feeble spiritual position. It determines to not only repent, but to also return to one of its own ultimate purposes, the propagation of Hashem's name. In the merit of our appreciating the significance of the year's end and purpose – Elul – Hashem renews the Jew's and the universe's lease on life in Tishrei. By coming back at the year's end (אחרית) to our Beloved (אני לדודי), Hashem reciprocates and returns to us, at the beginning of the following year (ודודי לי) – the power of אלול.” (5644)

### 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

Running total for 5780:

**\$3,883.25**

### Participants

Rabbi and Rebbetzin Goldberger

Shlomo and Ahuva Goldberger

Mordy and Mori Goldberger

Chaim and Mira Abramson

David Dannenbaum

Rabbi Zvi and Felicia Graber

Yaakov and Esther Gur

Shulamis Heldoorn

Elie and Esther Levi

Binny and Brocha Margolese

Jonathan and Talia Raun

Howard and Dvora Sora Resnick

Resnick Family Day Care

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

Jerry and Elka Rottman

Bernie and Yona Miriam Schulman

Tova Cohn-Shuerholz

Mordy and Beth Tenenbaum

Jeremy and Elisheva Vater

- 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

(All current shiurim are listed in the **ZOOM Shiurim** box on the front of the Lev Echad.)

### Sunday:

9:15-10 am: Men's Gemara Sukkah shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.

10:15-10:45 am: Rebbetzin Bracha's Women's Tehillim gathering for cholim on ZOOM.

11:00-11:30 am: Rebbetzin Bracha's shiur in Tehillim, for women on ZOOM.

### Monday:

8:30-9:15 pm: Rambam's Hakdama l'Perek Chelek on ZOOM with Rabbi Goldberger.

### Tuesday:

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

### Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel on hiatus.

### Thursday:

9:00-9:15 pm: Dvar Torah for men and women with Rabbi Goldberger on ZOOM.

### Daily (Monday-Friday):

Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

### Shabbos:

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

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

Rabbi's Shabbos shiur in the Ramchal's Derech Hashem one hour before Mincha.

## OFFICERS

- **President** Binny Margolese, [president@tiferesyisroel.org](mailto:president@tiferesyisroel.org)
- **Vice President** Stuart Macklin, [vicepresident@tiferesyisroel.org](mailto:vicepresident@tiferesyisroel.org)
- **Programming** Shlomo Goldberger, 410-358-4456, [programming@tiferesyisroel.org](mailto:programming@tiferesyisroel.org)
- **Treasurer** Yaakov Gur 410-358-2005 [treasurer@tiferesyisroel.org](mailto:treasurer@tiferesyisroel.org)
- **Secretary** Lenny Ross, 410-358-1687, [lenny@tiferesyisroel.org](mailto:lenny@tiferesyisroel.org)

- **Past President** Dov Pear 410-358-9825, [pastpresident@tiferesyisroel.org](mailto:pastpresident@tiferesyisroel.org)

## CONTACT INFORMATION

- **Billing** [bookkeeper@tiferesyisroel.org](mailto:bookkeeper@tiferesyisroel.org)
- **Calendar** Eileen Rosenbaum 410-764-8443 [calendar@tiferesyisroel.org](mailto:calendar@tiferesyisroel.org)
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
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- **Kol HaNearim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
- **General Shul Business** [admin@tiferesyisroel.org](mailto:admin@tiferesyisroel.org)
- **Hospitality** Gail Feinstein 410-456-4306, [hospitality@tiferesyisroel.org](mailto:hospitality@tiferesyisroel.org)
- **Kitchen Coordinator**
- **Lev Echad**  
Editor Lev Avraham Rosenstock [levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)
- **Meal Hospitality** Dr. Jerry Rottman [drj@tiferesyisroel.org](mailto:drj@tiferesyisroel.org)
- **Membership** Lev Avraham Rosenstock, 443-255-4343, [membership@tiferesyisroel.org](mailto:membership@tiferesyisroel.org)
- **Mitzvah Cards** Glenna Ross [mitzvahcards@tiferesyisroel.org](mailto:mitzvahcards@tiferesyisroel.org)
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- **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 [mordechai@beleck@yahoo.com](mailto:mordechai@beleck@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**

6201 Park Heights Avenue  
Baltimore, MD 21215  
410-764-1971  
[tiferesyisroel.org](http://tiferesyisroel.org)

