

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$7,683.20 (see p. 3)

21 Sivan 5783/June 10, 2023

5746-5783

Celebrating our 37th year

1986-2023

DAVENING SCHEDULE**Friday**

Candle Lighting: 7:00-8:14 pm

Mincha/Maariv: 7:00 pm

Shabbos Day

Daf Yomi shiur: 8:00 am

Shacharis (**Hodu**): 8:45 am

Rebbetzin's Shabbos shiur: 5:45 pm

Rabbi's Shabbos Shiur: 6:30 pm

Mincha: 7:30 pm

Maariv: 9:30 pm

Shabbos is over after: 9:45 pm

This Shabbos

- **5:45: Rebbetzin's Shabbos shiur** on Parsha and Pirkei Avos for women in the Nancy Taffel Annex.
- **6:30 pm: Rabbi's Shabbos shiur** in "Beis HaLevi on Bitachon" for men, women, and teens in the main shul.

Sunday-

Shacharis: 8:00 am

Mincha/Maariv: 8:20 pm

Monday-Friday

Shacharis: 7:00 am

Mincha/Maariv: 8:20 pm

Next Shabbos-Shelach/Mevorchim**Tammuz**

Candle Lighting: 7:03-8:17 pm

Mincha/Maariv: 7:00 pm

Semichas Chaver Program

Join Rabbi Elie Levi for another **zman** in the Semichas Chaver program, Sunday nights, one hour before Mincha (**6:55 pm this week**). Topics for this semester include:

- **Halachos of Seuda**
- **Netilas Yadayim**
- **Shinui Makom**

- **Hatov v'Hameitiv on wine**
- Upon completion of the Zman/semester, there is an optional written exam with a **certificate of accomplishment** that will be presented at the conclusion. For more information, please contact Rabbi Levi at elieclevi@gmail.com.

Mei Miriam

Beginning this Shabbos, and continuing through the summer months, hosts throughout the area will be distributing cold, refreshing water bottles to pedestrians when temperatures reach 85 degrees or higher. Look for one in your neighborhood.

JCN Women's Walk/Run

Help us support the JCN by sponsoring Rabbi Goldberger's Team. The event will take place this Sunday, June 11. Help support our team by either signing up to walk or run, or make your donation online to **RABBI GOLDBERGER'S TEAM** at www.jewishcaringnetwork.org. For more info, please contact team captain Chava Schwartz at chavadrive@gmail.com.

Donations

- In honor of Binny and Brocha Margolese by Ari and Caryn Blum and Lenny and Glenna Ross
- Yizkor donation by Jerry and Eileen Rosenbaum
- Yahrzeit donations by Jerry and Eileen Rosenbaum in memory of Michael Rosenbaum and Abraham Bailis
- Yahrzeit donation by Elisheva Vater in memory of Eliyahu ben Aryeh Leib HaKohein

Halfway to Sinai

Halfway to Sinai *Ayshel Avraham* is open through Simchas Torah. If you are walking to Sinai Hospital, Levindale or any other distant

destination on Shabbos or Yom Tov, you can rest and have a cold drink on the porch at 3000 Glen Avenue (corner Key Avenue). For more info, call 410-299-5921.

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger's weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** 25 minutes before Mincha/Maariv. This week at **7:55 pm**.

Rebbetzin's New Shabbos Shiur

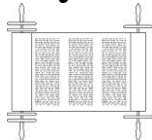
Join Rebbetzin Bracha for a new weekly Shabbos summer shiur for women on Parsha and Pirkei Avos in the Nancy Taffel Annex, 45 minutes before the Rabbi's Shabbos shiur. This week's shiur will begin at **5:45 pm**.

Mazel Tov to

- Reuven and Sarah Blum on their recent marriage. Mazel tov to the proud parents, Ari and Caryn Blum and Shmuel and Chani Feldman. May they be zoche to build a bayis ne'eman b'Yisroel.
- Jay and Devorah Taffel on a grandson born to Rabbi Rafael and Tzipora Bachrach last Shabbos. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.
- Shimi and Batya Miriam Carroll on the Pidyon HaBen of their son Yedidya Shalom Gavriel. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Rabbi Fred and Connie Friedman on the birth of a great-grandson in Eretz Yisroel. May the parents be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.
- Howard Reznick on receiving the Lifetime Achievement Award from, "Na'aleh - The Hub for Leadership Learning."

This week's Lev Echad is sponsored by:

Nisan and Marietta Jaffee in honor of Chaim Chuna and Dvora Sora Reznick and all the children at Gan Dvora Sora.

Weekly Parsha**Parshas Beha'aloscha**

By Rabbi A. Leib Scheinbaum

"Miriam and Aharon spoke against Moshe regarding the Cushite woman he had married" (12:1).

Miriam HaNeviah spoke against Moshe Rabbeinu in a manner that was defined by the Almighty as lashon hara, slanderous speech. While it was not of the nature of lashon hora that we might deem inappropriate, the Divine measuring stick for His closest devotees is much more exacting. Thus, Miriam was punished with *tzaraas*, a Divinely imposed skin affliction, often referred to as leprosy, but in no way of the same source. This punishment was reserved for those whose speech left much to be desired. Since Miriam instigated the conversation, she was the individual who was punished. The lesson for the people was clear: If Miriam, whose intentions were not malevolent in any way, was nonetheless chastised so strongly, how much more so should we all be meticulous in our speech and take the greatest care when speaking about others.

The various commentators find it difficult to substantiate Miriam's comments under the purview of lashon hora. Indeed, Chazal feel that Miriam's intentions were actually noble. She neither spoke in Moshe's presence, nor did she mean to criticize him. Why is it considered lashon hora? The basic gist of their commentary is that her comments were not "perfect" and could lead others to err. Horav Nosson Ordman, z"l, presents a practical approach to Miriam's words, which conceivably explains her transgression.

Apparently, when Miriam met Tziporah, Moshe's wife, she heard her lament the life of the wife of a Navi, prophet: "I feel bad for all those other women whose husbands are prophets, for their husbands separate from them, as mine has from me." Miriam heard this and went to her brother, Aharon HaKohen, and shared it with him. So, where was the sin? What did Miriam do that was so wrong?

Rav Ordman explains that it was not Miriam's business to relate Tziporah's lament to Aharon. She should have gone straight to Moshe and asked for an explanation. She would certainly have been told that this was the will of the Almighty. She did not, however, go to Moshe. She went, instead, to Aharon. This is where she erred. Going to Aharon constituted a semblance of lashon hora, enough for her to be punished, so that others would take heed and

not act it out in a worse manner. It was probably considered a harmless statement, innocuous, and without any malicious intent. When one reaches the spiritual plateau achieved by Miriam, the measuring rod is unpermissive, the demand for perfection relentless.

The incident concerning Miriam teaches us another lesson: no good deed goes unrewarded. This applies to even the smallest measure of good. When Miriam was stricken with *tzaraas*, she was quarantined for seven days as prescribed by *halachah*. The nation waited for her to recuperate and only then did it continue its travels. For seven days, an entire nation waited. Why? Because when Moshe was in the little reed basket, afloat on the Nile River, Miriam waited for one hour, because she was concerned for the welfare of her baby brother. One little girl, one hour, and for that she was rewarded with an entire nation - including the Holy Ark, the Kohanim, Levi'im, Yisraelim, Clouds of Glory - all waiting for her. Yes, Miriam was punished for her error, but she was also rewarded for her good deed. Nothing we do, whether for good or for bad, is forgotten. This is something we must always try to remember.

This article is provided as part of Shema Yisrael Torah Network.
Permission is granted to redistribute electronically or on paper,
provided that this notice is included intact.

Graphic courtesy of Chinuch.org.

The Prophecy of Moshe

The seventh of the Rambam's Thirteen Principles of Faith states: "I believe with perfect faith that the prophecy of Moshe [Rabbeinu] is absolutely true. He was the chief of all prophets, both before and after him." The corresponding verse in Yigdal reads: "There has not arisen another like Moshe [Rabbeinu], a prophet who looked upon His image." We believe that Moshe was the greatest of all prophets. He was superior to all other prophets, whether they preceded him or arose afterwards. Moshe attained the highest possible level. He perceived the G-dly to a degree surpassing every human being that ever existed. He literally elevated himself from the level of mere human to that of an angel (Rabbi Aryeh Kaplan, from *Maimonides' Principles- The Fundamentals of Jewish Faith*).

We find the source for this principle in this week's parsha, as it is written: "If there shall be prophets among you, in a vision shall I, Hashem, make myself known to him; in a dream shall I speak with him. Not so is My servant Moshe... he is the trusted (בטח) one. Mouth to mouth do I speak to him" (Bamidbar 12:6-8). These verses were spoken by Hashem in the form of a rebuke, for "Miriam and Aharon spoke against Moshe regarding the

Cushite woman he had married" (ibid 12:1). The Brisker Rav writes: "In these verses, the Torah explains the differences between the essence of Moshe's prophecy and that of other prophets. With other prophets, G-d speaks through visions and metaphors, but in the case of Moshe, He communicates with him directly and clearly- 'mouth to mouth.' The distinctions between Moshe and other prophets are enumerated and clarified by the Rambam in Hilchos Yesodei HaTorah, chapter 7, based largely on the verses cited here. But there is one description of the greatness of Moshe's prophecy here that is not mentioned by the Rambam, and is quite obscure in meaning- namely, the fact that Moshe alone is considered 'trustworthy' (בטח). The Brisker explains that the Torah calls Moshe "trustworthy" because no matter what he said, it could be assumed, without any hesitation, that he was reflecting a communication from G-d. Every word that he uttered was automatically assumed to be an expression of G-d's will, and there was consequently no need for him to constantly remind his listeners that he was talking in the Name of G-d.

After the salvation by Krias Yam Suf, the Torah states: "Israel saw... and the people revered Hashem, and they had faith in Hashem and in Moshe, His servant" (Shemos 14:31). The Ibn Ezra notes that although the nation had believed in G-d from the start of Moshe's mission in Mitzraim, their belief in Him was now strengthened, and they saw clearly that Moshe spoke only in His Name. Their complete trust in Moshe's prophecy became definitive at Har Sinai, as the verse states: "Behold! I come to you in the thickness of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever" (ibid. 19:9). After Moshe conveyed the nation's enthusiastic willingness to accept the Torah, G-d said that He would speak to him from the midst of a thick cloud, but that the entire nation would be able to hear the Divine voice. Thus, they would all know that He had spoken to Moshe, and this would guarantee that all future generations would acknowledge the provenance and indisputability of Moshe's prophecy. Because Moshe's teachings are at the very foundation of Judaism, they are not open to dispute. In order to establish his credentials, the Revelation at Sinai was public, so that faith in Moshe would be beyond question (Artscroll Stone Chumash).

The Rambam writes in Mishneh Torah: "What is the source of our belief in him [Moshe]? The Revelation at Sinai. Our eyes saw, and not a stranger's. Our ears heard, and not another's. There was fire, thunder and lightning. He entered the thick clouds and the Voice spoke to him and we heard, 'Moshe, Moshe, go tell them the following...' Before Sinai, the people did not believe with a faith strong enough to last forever. They might have

believed, but they could have later had doubts and suspicions. Those who received Moshe's message were therefore themselves witnesses that his prophecy was true, and no further sign was needed. Moshe and the Jewish people were like two witnesses who have seen the same thing. Each witness in the pair knows that the other is speaking truthfully, and neither one needs any proof regarding the other. The same is true of Moshe. The entire Jewish people were his witnesses at the Revelation at Sinai, and it was unnecessary for him to perform any further wonders for them" (Hilchos Yesodei HaTorah 8:1). Based on this teaching of the Rambam, the Brisker Rav adds that Moshe's prophecies are by definition irrevocable and unalterable by any other prophet. This is what the Torah means when it bestows upon Moshe the title, "trustworthy," for whenever his word contradicts that of other prophets, it is his word that is trusted and believed (Toras Chaim).

The Midrash explains that all prophets except Moshe can be likened to someone who looks into a mirror. He can see the reflection of the objects behind him, but he does not know what is on the other side since he cannot see through it. Similarly, the prophets envisioned Hashem with an **אספקלריא שאינה מאירה**, an indistinct vision. Because of their limitations, they could not perceive Hashem's essence; therefore, their visions were mere reflections. Moshe, on the other hand, was like someone who looks through transparent glass and clearly discerns the object behind it. Therefore, his vision is termed **אספקלריא המאירה**, a lucid and penetrating vision, as it is stated in the Gemara: "Whereas all the other prophets viewed their prophecy through an unclear glass, Moshe viewed his prophecy through a clear glass" (Yevamos 49b). The word

אספקלריא is used by the Targum to Iyov 28:17 to translate the word **זכוכית**, glass. The Rambam writes that the term **אספקלריא** is a construction of the words **ספק**, doubt and **ראיה**, vision- an "unclear perception." He writes that the term refers to a lens which distorts, to some degree, an object viewed through it. Prophecy is "filtered" through the soul of the prophet. Though all the prophets achieved an exceptionally high level of moral and spiritual integrity and had thus merited to experience prophecy, nevertheless, each one retained some slight blemish or two in his character. This, in turn, distorted their prophetic vision. Moshe, however, attained the highest level of personal virtue, and his prophecy was pristine and unadulterated (Rambam, Shemonah Perakim ch.7). A gutten Shabbos.

-Lev Avraham Rosenstock

Coming Up

- **June 17: Aufruf** for Saul Sawilowsky. Kiddush following davening sponsored by his parents, Helaine and David Sawilowsky.
- **June 24: Aufruf** for Aaron Binyomin Reznick. Kiddush following davening sponsored by his parents, Dvora Sora and Howard Reznick.
- **June 24: Shalosh Seudos/sheva brachos** for Rapha and Saul Sawilowsky sponsored by the shul.

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

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

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

Parsha Poem

Did the menorah eighteen t'fachim high
Direct its beam up to the sky?
Or cast its light, as Rashbam said,
Towards the shulchan, with its bread?

Was the ikar just the central wick,
Supported by the other six,
The p'silos on the left and right,
To focus on that middle light?

Or did each taper forward lean,
To shine on lechem hapanim,
"el mul pnei" so says the verse,
panim/pnei a play on words?

I was not there, I cannot say,
We'll have to wait until the day,
Once more Kohein ascends to face,
The menorah in its sacred space.

From This Week's Daf

"Rava inquired of Rav Nachman: If [a man] properly wrote a *get* for [his wife] on a plate of gold and when tendering it he said to her, 'Accept your *get* and simultaneously accept payment of your *kesubah*,' what is [the law] in this case? Since he tendered the gold plate as a payment, can it be considered that he 'gave' her a bill of divorce? [Rav Nachman] said to [Rava]: She has received her *get* and simultaneously, has received her *kesubah* payment." (Gittin 20b)

? Missing Sefer ?

Do you, perhaps, have vol 5 of "Tales of the Baal Shem Tov" sitting on a shelf at home? If so, please return it to the upstairs children's book area. Thanks!

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, 8:45 am on Shabbos, and 8:00 am on

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. If you need a shul pushka, you may take one from the shul window sill, and they will be replenished as needed.

Latest contributors:

Klara Margaretten
Jerry and Eileen Rosenbaum
Shul Pushka

Running total for 5783:

\$7,683.20

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Gail Feinstein
Rafi and Rachel Goff
Rabbi Zvi and Felicia Graber
Yaakov and Ester Gur
Shulamis Heldoorn
Brad and Brachy Kauffman
Ed and Mesa Leventhal
Herschel and Elisheva Levenethal
Alisa Mandel and Fred Petersen
Klara Margaretten
Binny and Brocha Margolese
Jonathan and Talia Raun
Howard and Dvora Sora Reznick
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Ezra Schwarz
Ann Stiller
Chaim Yosef and Bracha Swigard
Elaine Tuchman
David and Hindy Wolf

Sundays. Sunday Mincha/Maariv at 8:20 pm; **weekday Mincha/Maariv at 8:20 pm.** 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 for davening

Community

- **June 14:** A Single Impact invites from single, divorced, or widowed women and men of all ages to **"Parsha and Pizza"** on **Wednesday nights**, with a variety of speakers! Next class will be on June 14, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For more information or to RSVP, go to: asingleimpact.com/event/pizza.
- **June 18:** The Chesed Fund/Project Ezra present the 9th annual **Community Safety and Service Award** at 10:30 am, in the rear building of the Storch home, 3209 Fallstaff Road. Please nominate children, youth or adults who have helped to ensure the safety and security of our community.
- **July 10:** N'shei Café Evening of Stars, at **7:30 pm** at Bnos Yisroel, honoring the unsung heroines of Bikur Cholim. Dvrei Torah, milchig buffet, Chinese auction, entertainment, and journal. To submit names for potential nominees, please contact Tova Krasner at nsheibaltimore@gmail.com or 443-415-5138.

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 Naches

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.

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.

Shul Rentals. To reserve the use of the shul's Simcha Hall or the 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 of the Lev Echad, email 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 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 Caryn Blum carynblum@icloud.com:

- Siddur \$50
- Chumash \$75
- Yahrzeit Plaque \$360
- Other seforim may be dedicated as well.

TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim listed here are for men only)

Sunday:

- 9:15-10 am: Men's **Gemara Sukkah** shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.
- **Women's Tehillim** for cholim at 10:15 am. (Please contact Rebbetzin Bracha for your assignment).
- Men's **Semichas Chaver Program** with Rabbi Elie Levi one hour before Mincha/Maariv.

Monday:

- **Rambam's Hilchos Tefillah** with Rabbi Goldberger following Mincha/Maariv.

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger 25-minutes before Mincha/Maariv.

Wednesday:

- **Rabbeinu Bachya** with Jay Taffel following Mincha/Maariv.

Daily (Monday-Friday):

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

Shabbos:

- 8:00 am: Daf Yomi shiur with Rabbi Yehuda Leib before Shacharis.
- After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.
- After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.
- Rebbetzin's Shabbos shiur for women on Parsha and Pirkei Avos 45 minutes before Rabbi's shiur
- Rabbi's Shabbos shiur in the Beis HaLevi on Bitachon one hour before Mincha.

OFFICERS

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

- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Tova Jussim 862-220-6531
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNaarim** 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
- **Hospitality** Gail Feinstein 410-456-4306, hospitality@tiferesyisroel.org
- **Kitchen Coordinator** Shulamis Heldoorn, text to 443-540-0199 Chana Birnbaum, text to 410-236-5398 kitchen@tiferesyisroel.org
- **Lev Echad**
Editor Lev Avraham Rosenstock levechad@tiferesyisroel.org
- **Membership** Lev Avraham Rosenstock, 443-255-4343, membership@tiferesyisroel.org
- **Mitzvah Cards** Glenna Ross mitzvahcards@tiferesyisroel.org
- **Seforim Purchase** Caryn Blum carynblum@icloud.com
Repair Mark Hart
- **Shalosh Seudos Coordinator** Hinda Blum 410-764-2279
- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoorn 443-540-0199
- **Supplies Ordering** Shulamis Heldoorn 443-540-0199 suppliesordering@tiferesyisroel.org
- **Tzeischem L'Shalom Coordinator** Aaron Pearlman aaronpearlman@gmail.com
- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Caryn Blum carynblum@icloud.com
- **Yahrzeit Records** Alisa Mandel 410-963-2977 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