

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$8,984.80 (see p. 3)

1 Tishrei 5784/September 16, 2023

5746-5784

Celebrating our 38th year

1986-2023

DAVENING SCHEDULE**Friday- Erev Rosh Hashana**

Selichos/ Shacharis: 5:30 am

*Hataras Nedarim after Shacharis

Chatzos: 1:01 pm

Candle Lighting: 6:57 pm

Mincha/Maariv: 7:00 pm

Shabbos Day- Rosh Hashanah 1st Day

Shacharis (Hodu): 7:30 am

Drasha/Mussaf: 10:20 am

*Shalosh Seudas before Mincha

Mincha: 6:40 pm

Maariv: 8:15 pm

Candle Lighting: 8:26 pm

Sunday- Rosh Hashanah 2nd Day

Shacharis (Hodu): 7:30 am

Drasha: 10:20 am

Shofar/Mussaf: 11:00 am

Mincha: 6:00 pm

*Tashlich after Mincha

Maariv: 8:15 pm

Monday- Tzom Gedalyah

Fast Begins: 5:39 am

Selichos/Shacharis: 6:20 am

Mincha: 6:30 pm

Maariv: 7:35 pm

Fast Ends: 7:55 pm

Tuesday-Friday

Selichos/Shacharis: 6:25 am

Mincha/Maariv: 6:50 pm

Next Shabbos – Ha'azinu/Shabbos Shuvah

Candle Lighting: 6:46 pm

Mincha/Maariv: 6:50 pm

Minhagim for Rosh Hashanah

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

- Erev Rosh Hashanah men should go to the mikvah after chatzos.
- Men wear a kittel on Rosh Hashanah 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."

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 6:35 am during the week, 8:45 am on Shabbos, and 8:00 am on Sundays. Sunday Mincha/Maariv at 6:50 pm; **weekday Mincha/Maariv at 6:50 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.

Mei Miriam

Each Shabbos during the summer months, hosts throughout the area will be distributing cold, refreshing water bottles to pedestrians when temperatures reach 85 degrees or higher.

Semichas Chaver Program

Join Rabbi Elie Levi for another **zman** in the Semichas Chaver program, Sunday nights following **Mincha/Maariv**. 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. *On hiatus for the Yom Tovim; will return on Sunday, October 15.

Donations

- In memory or Dr. Marvin Leibowitz, father of Karen Pear, by Klara Margaretten
- In honor of Keely Goldberger, by Menachem Khoshkerman

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger's weekly Tuesday night shiur for men in the **Kitzur Shulchan Aruch** following **Mincha/Maariv**. For more info, please contact Lev Avraham Rosenstock at 443-255-4343.

Opportunity Knocks

We are looking for someone to take over and manage the shul used book sale for Steve Schwarz, who made aliyah last week. If you are interested, please contact shul president, Binny Margolese, at binnyTY@gmail.com.

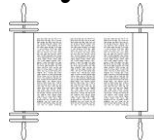
Mazel Tov to

- Dov and Karen Pear on the birth of a grandson born to Matan and Atara Alper of Afula, Eretz Yisroel. Mazel tov to grandparents, Alan and Debi Alper. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Reb Shuki and Talia Nissan on the birth of a baby girl in Memphis. Mazel tov to the grandparents, Rabbi and Mrs. Amnon Nissan and Dov and Tayna Goldstein. Mazel tov to the great-grandparents, Fred and Rena Levi, and to the great-great-grandmother, Mrs. Charlotte Levi. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.

This week's Lev Echad is sponsored by:

Klara Margaretten in honor of the yahrzeits of her husband, Jack Margaretten, Yaakov Mordechai ben Yitzhak Tzvi a"h, 1 Tishrei; her mother, Denise Lendvai, Rifkeh, a"h, 2 Tishrei; and her father, Paul Lendvai, Yosef, a"h, 10 Tishrei. May this Shabbos be an aliyah for their neshamos.

Weekly Parsha



Rosh Hashanah

By Rabbi Oizer Alport

“She made a vow and said, ‘Hashem, master of Legions, if You take note of the suffering of Your maidservant, and You remember and do not forget Your maidservant, and give Your maidservant a male offspring, then I shall give him to Hashem all the days of his life’” (Shmuel I 1:11)

An American Rabbi once visited Rav Shlomo Zalman Auerbach shortly before Rosh Hashanah. Rav Shlomo Zalman asked him whether he had any congregants in difficult financial situations, to which the Rabbi sadly replied in the affirmative. Rav Shlomo Zalman then asked whether there were any wealthy members of the synagogue, to which the Rabbi again responded in the affirmative. Rav Shlomo Zalman continued, asking whether any of the down-on-their-luck congregants were as poor as the poorest beggars in Jerusalem or whether any of the rich congregants was a billionaire. The Rabbi, becoming confused, answered in the negative on both counts.

Rav Shlomo Zalman smiled and asked what would a member of the Forbes 500 think if he were seated on Rosh Hashanah next to the poorest of the vagabonds and overheard him praying to become so wealthy in the coming year that that on the following Rosh Hashanah, the billionaire would be working for him? The Rabbi, taking the bait, responded that a person making such ridiculous requests would be viewed as crazy. Rav Shlomo Zalman disagreed strongly. On any other day of the year, such a far-fetched request would indeed be considered inappropriate. On Rosh Hashanah, however, the entire universe is being re-created for the upcoming year, and with nothing set in stone, the sky is the limit for our prayers.

As proof, Rav Shlomo Zalman noted that the Midrash teaches that Chana was barren for 19 years prior to the birth of her son Shmuel. Although she surely beseeched Hashem daily to grant her a child, the Haftarah which we read on the first day of Rosh Hashanah teaches that on Rosh Hashanah she prayed for a special child: *zera anashim*. Although this literally refers to a male child, the Gemara (Berachos 31b) understands it as a plea for a child who would be considered equal to Moshe and Aharon combined.

This would be quite a tall order even for a woman with a large family who had no

difficulty conceiving, but for a woman who had suffered the anguish of being childless for almost 20 years, such a request seems absurd. Any other woman who had been barren for so long would be ecstatic just to conceive a healthy child. Why did Chana make such an unrealistic request? She understood that on Rosh Hashanah, the only barriers to what we may ask for are self-imposed ones. She asked for a son who would lead the generation and after two decades of suffering, she merited to give birth to the prophet Shmuel.

Rav Shlomo Zalman’s message is relevant to each and every one of us. When we go to the synagogue on Rosh Hashanah, we are surely cognizant of the tremendous import of the day, and we pray appropriately on behalf of ourselves and our loved ones. We pray for years of health and happiness, of spiritual and material blessing, and of joy and success for our family and friends. However, the scope of our requests has always been limited to what we considered reasonable and appropriate for our circumstances. This year, let us remember the lesson of Chana regarding the phenomenal power of the day and that for one who appreciates it and prays accordingly, the sky is literally the limit.

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Don’t Blow It!

The Mishnah states: “When the Yom Tov of Rosh Hashanah fell on the Shabbos, they would blow the shofar in the Temple, but not in the provinces. After the Second Temple was destroyed, Rabban Yochanan ben Zakkai instituted that they should blow the shofar wherever there is a *Beis Din*. R’ Elazar said: Rabban Yochanan ben Zakkai instituted this practice only in Yavneh. They said to him: He instituted it both for Yavneh and for any other place in which there is a *Beis Din*” (Rosh Hashanah 4:1). In order to avoid the possibility of *chillul* Shabbos, Rabban Yochanan ben Zakkai required that the shofar be blown in the presence of a court, whose judges would warn the people not to carry the shofar in the street (Rambam, Hilchos Shofar 2:9). Rav notes that although R’ Elazar mentions only Yavneh, the shofar may be blown before the Great Sanhedrin wherever it is located. R’ Elazar’s point is that specifically the Great Sanhedrin is required, and not a minor sanhedrin of twenty-three judges [and certainly not a court of three judges]. The Gemara (Rosh Hashanah 29b) rules that when Rosh Hashanah falls out on Shabbos, the shofar is not blown because of the concern that someone may carry the shofar *daled amos* in a *reshus harabim*, a public thoroughfare, as it is stated: “Rava says: Under Biblical law, it is surely permitted to blow the shofar on the Shabbos, but it is the Rabbis who

decreed against it, in accordance with a dictum of Rabbah, for Rabbah said: Everyone is obligated in the shofar blowing, but not everyone is proficient in shofar blowing. Therefore, the Rabbis decreed against blowing the shofar on the Shabbos, lest one take [a shofar] in his hand, and go to an expert to learn how to blow it, and inadvertently transport it four *amos* through a public domain, which is a violation of Biblical law.”

Since the prohibition against shofar on Shabbos is a Rabbinic safeguard, it was not applied in the Temple, in keeping with the general rule that **אין שבות במקדש**, Rabbinic safeguards do not apply in the Temple (Rashi). Tosafos adds that there would seem to be another reason for the decree – namely, that one might inadvertently carry the shofar from a private domain to a public domain, which is also forbidden by Biblical law. However, the Gemara does not consider that concern significant enough to have triggered the decree. People are not likely to make the mistake of carrying from a private domain to a public domain, since the boundary between a private domain and a public one is usually demarcated (Rosh Hashanah 29b).

“In the seventh month, on the first of the month, there shall be a rest day, a *remembrance* with shofar blasts” (Vayikra 23:24). According to Rashi, *remembrance* alludes to the verses recited in conjunction with the shofar blasts, which call upon G-d to remember Israel for good. The shofar blasts recall the supreme loyalty of Avraham and Yitzchak at the *Akeidah* (Bereishis 22:1-19). The shofar – a ram’s horn – symbolizes the ram that Avraham offered in place of Yitzchak. The Ramban explains that a remembrance before G-d is needed because Rosh Hashanah inaugurates the *aseres yemai teshuvah*, the ten-day period of judgment and repentance between Rosh Hashanah and Yom Kippur (Artscroll Stone Chumash). The Sfes Emes writes: “The Midrash (Yalkut Emor 645) relates that upon hearing the shofar, Hashem rises from the Throne of Justice and sits on the Throne of Mercy. On Shabbos, depicted by the Zohar as an **עת רצון**, a time of Divine goodwill, Hashem’s mercies are evoked even without the shofar. By sounding the shofar, we remind Hashem of the inner purity of the Jewish soul. On Shabbos, however, a day in which the soul predominates over the body, this reminder is unnecessary; the mere verbalization of the shofar’s theme through the verses of *Malchiyos*, *Zichronos* and *Shofaros* suffices. Just as *tefillin* are not donned on Shabbos since the Shabbos day itself is an **אות**, a sign of our relationship to Hashem as *tefillin* usually are, so too, the inherent spirituality of Shabbos obviates any need for the shofar” (5652).

The Gemara continues, and cites a Baraisa that describes exactly how Rabban Yochanan ben Zakkai’s institution came into being: “It

once occurred that Rosh Hashanah fell on the Shabbos, after the [Great] Sanhedrin had been exiled to Yavneh, and the residents of all the surrounding towns gathered to hear the blowing of the shofar. Rabban Yochanan ben Zakkai said to the sons of Beseirah: Let us blow the shofar! They replied: Let us first consider whether it is proper to do so. [Rabban Yochanan ben Zakkai] said to them: Let us first blow, and afterwards we will consider whether this practice should continue in the future. After they had blown, [the sons of Beseirah] said to him: Let us now consider whether this practice should continue. He said to them: The shofar has already been heard on the Shabbos in Yavneh, and one should not refute the *Beis Din* after the deed has been done" (Rosh Hashanah 29b).

The Psalmist writes: "Because it is a decree for Israel, a judgment [day] for the G-d of Yaakov" (Tehillim 81:5). Rashi comments: "It is a decree for Israel" from the Holy One, Blessed is He, to blow the shofar on that day, and it is a day of judgment for the Holy One, Blessed is He. The verse does not mean that the blowing of the shofar is in some sense a judgment for G-d, rather, the subject here is Rosh Hashanah, not the blowing of the shofar. The Sfas Emes elaborates: "Whereas, the physical aspect of every Jew, the *גוף*, the body, is constantly waging battle against the Evil Inclination, the *יצר הרע*, the soul containing the pure Divine sparks is never tainted by evil. Thus, our primary concern when sounding the shofar is to assist the body in its eternal struggle against evil. The *body*, known as *Yaakov*, because of its constant struggles with evil – in the same manner that Yaakov battled those symbols of evil, Lavan and Esav – desperately needs the assistance of the shofar in its noble battle *משפט לאלהי יעקב*. (In fact,

the Zohar interprets the requirement of sounding the trumpet when waging battle against the foe within you – *על צר הצר אתכם* - to refer to the shofar's effectiveness against the *יצר הרע*). However, the soul, depicted as *ישראל*, the name given to the Patriarch after he had triumphed over Esav, needs no such assistance. It remains pure as ever, unaffected by evil. The Divine spark remains permanently embedded in it. On Shabbos, the day when the soul and the *ישראל* component of every Jew prevails, the shofar is not required" (5662). It's Shabbos. It's Rosh Hashanah. Don't blow it! Wishing the entire kehillah a k'siva v'chasima tova - may we all be zoche to a happy, healthy and sweet new year with bracha and hatzlacha.

-Lev Avraham Rosenstock

Parsha Poem

The highest praise we find for him,
That the Torah can bestow,
Is that Avraham Avinu's eldest son,
Was skilled with arrow and bow.

What is the point in stating this,
So "damning with faint praise."
And selecting this for emphasis,
On one of our holiest days?

Could this be to encourage us?
For in Judgement, it suggests,
He will praise us just like Yishmael,
For every small success.

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.

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 a"h
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

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

Leonard Paul, Eliezer ben Yehudah Leib a"h, father of Aviva Paul, 5 Tishrei

Max Hisler, Machel ben Sender a"h, 7 Tishrei, uncle of Fran Hisler and Ira Hisler

Denise Lendvai, Rifkeh a"h, 2 Tishrei, mother of Klara Margaretten

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

Bryna Kitay, Bryna Leah bas Pinchas a"h, 5 Tishrei

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for a weekly Monday night shiur for men in the **Rambam's Hilchos Tefillah** following Mincha/Maariv.

From This Week's Daf

"Now, **there was a certain demon** that resided in the study hall of Abaye's academy, and it presented such danger **that when [people] would walk up to the study hall in pairs, even in the daytime they would be tormented...** It so happened that **[Rav Acha] went and slept in this study hall, and [the demon] appeared to him in the form of a seven-headed serpent.** He began to pray for its destruction, and at **every bow that he took during his prayer, one of the serpent's heads fell off. The next day [Rav Acha] said to [Abaye and his students]: 'If a miracle had not occurred, you would have endangered me!'**" (Kiddushin 29b)

Coming Up

- **September 23:** Shabbos Shuvah "sit-down" Kiddush with singing and divrei Torah with Rabbi Goldberger. Sponsors welcome!
- **September 30:** Bar Mitzvah for Eliezer Flax.
- **October 4:** Shul Simchas Beis Hashoeva in the shul Sukkah. Stay tuned for more details.

Used Book Sale

Our used book sale is located upstairs outside the Bais Medrash. All proceeds go to the shul. Most titles are still \$5 or less. There are many new titles each week.

Community

- **September 20:** A Single Impact invites from single, divorced, or widowed women and men of all ages to "Parsha and Pizza" 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:

Rabbi and Rebbetzin Goldberger
Lev Avraham and Rachel Rosenstock

Running total for 5783:
\$8,984.80

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Gail Feinstein
Leah Freedman
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

Wednesday nights, with a variety of speakers! Next class will be on September 20, from 8:00 to 9:00 pm. Cost is \$3.00 per person; sponsorships available. For more information, or to RSVP, please go to: asingleimpact.com/event/pizza.

- **September 21:** Come shop for your Arba Minim during "A Single Impact's Members Only Hour." Open to all single, divorced, and widowed women and men; 3 Package Options; \$10 Discount provided by ASI; at Bnai Jacob Shaarei Zion from 8 to 9 pm. Please RSVP to contact@asingleimpact.com with your name, address, and phone number to confirm your interest so we can ensure there will be enough sets available. Find out about other events at asingleimpact.com.

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'Ori bas Naches
- Saul Cohen, Saul HaCohen ben Feiga 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.

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 "Calen-

dar" 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 following Mincha/Maariv.

Monday:

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

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following 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
- **Vice President** Shlomo Goldberger, 410-358-4456
- **Programming** Mo Margolese, 443-621-1020, Moshemargolese@gmail.com
- **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