

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$9,530.51 (see p. 3)

15 Tishrei 5784/September 30, 2023

5746-5784

Celebrating our 38th year

1986-2023

DAVENING SCHEDULE**Friday- Erev Sukkos**

Shacharis: 7:00 am
Candle Lighting: 6:34 pm
Mincha/Maariv: 6:35 pm

Shabbos Day- Sukkos 1st Day

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

***Shalosh Seudos before Mincha**

Mincha: 6:25 pm
Maariv: 7:55 pm
Candles for Yom Tov: 8:01 pm

Sunday- Sukkos 2nd Day

Shacharis (**Hodu**): 8:45 am
Mincha: 6:20 pm
Maariv: 7:45 pm

Monday-Thursday- Chol Hamoed

Shacharis: 7:30 am
Mincha/Maariv: 6:25 pm
*Thursday-Simcha Bais Hashoeva: 8:30 pm

Friday- Hoshana Rabbah

Shacharis: 7:00 am
Candles for Yom Tov: 6:23 pm
Mincha/Maariv: 6:25 pm

*Short Bidding/Hakafos following Maariv

Shabbos Day- Shemini Atzeres/Koheles

Shacharis (**Hodu**): 8:45 am
Yizkor/Drasha/Mussaf: 10:45 am

***Shalosh Seudos before Mincha**

Mincha: 6:00 pm

***Farewell to the Sukkah**

Maariv: 7:40 pm
Candles for Yom Tov: 7:52 pm

*Bidding following Maariv

*Hakafos/5 Aliyos: 8:15 pm

Sunday- Simchas Torah

Daf Yomi Shiur: 8:00 am
Shacharis (**Hodu**): 9:00 am
*Bidding: 10:00 am
Hakafos / Krias HaTorah: 11:00 am
Mussaf/Mincha: 3:00-ish

Maariv: 7:35 pm

Monday-Friday

Shacharis: 7:00 am
Mincha/Maariv: 6:20 pm

Next Shabbos - Bereishis

Candle Lighting: 6:13 pm
Mincha/Maariv: 6:15 pm

Donations

- In memory of Baylah Barbara Markowitz, by Barbara Landsman

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 Sundays. 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.

Yizkor Donations

- Rabbi and Rebbetzin Goldberger
- Shoshana Aaronson
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- Gail Feinstein
- Andy Goldfinger
- Elyse Golob
- Rabbi Zvi and Felicia Graber
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- Lenny and Glenna Ross

- Shlomo and Miriam Schor
- Morty and Beth Tenenbaum
- Sylvia Tulkoff
- Yehuda and Yael Weisbord

Shtender Shleppers

Thank you to the following shtender shleppers who helped reset the shul for Yom Tov davening: Ari Blum, Shlomo Goldberger, Binny Margolese, Jay Taffel, Daniel Beren, Lev Avraham, Akiva Simcha and Yehudah Shalom Rosenstock, Yaakov Gur, Glenna Ross, Rafi Berman, and Yosef Ference.

Thank You

On behalf of the entire kehillah, we would like to offer a huge TY thank you for the beautiful davening and leining over Yom Tov:

- Rabbi Goldberger
- Rabbi Yehudah Leib Goldberger
- Rabbi Elie Levi
- Nossi Gross
- Yehuda Weisbord
- Howard Reznick

Succah Builders

Thank you to our intrepid team of succah builders -- Binny Margolese, Mo Margolese, Lenny Ross, Doniel Sait, Morty Tenenbaum. Thank you and yasher koach!

Mazel Tov to

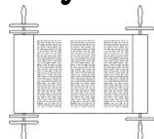
- Dr. Marc and Elaine Lowen on the birth and bris of a great-grandson in Eretz Yisroel, Lavi Shimon, son of Noam and Yali Efrati. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Reuven and Sharon Flax on the bar mitzvah of their son, Eliezer. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

This week's Lev Echad is sponsored by:

Lev Avraham and Rachel Rosenstock in memory of Marsha Rosenstock, Masha Duba bas Moshe Leib on her first yearzeit, 20 Tishrei.

Mordehai and Amy Gur in memory of the yearzeit of Regina Weinberg, mother of Amy Gur and grandmother of Yaakov Gur.

May this Shabbos be an aliyah for their neshamos.

Weekly Parsha**Sukkos/Koheles**

By Rabbi Ozer Alport

“You shall dwell in booths for a seven-day period; every native in Israel shall dwell... So... your generations will know that I caused the Children of Israel to dwell in booths when I took them from the land of Mitzraim” (Vayikra 23:42-43)

The Torah commands us in Parshas Emor to dwell in sukkahs for seven days beginning on the 15th day of Tishrei. The Torah adds that the reason for this mitzvah is so that we will know that Hashem caused the Jewish people to dwell in booths when He took them out of Egypt. At first glance this information seems to merely be providing us with the rationale behind the mitzvah.

However, the Bach maintains (Orach Chaim 625) that although in general a person who performs a mitzvah without mentally concentrating on the mitzvah he is doing and the reason for it still fulfills his obligation, in a case such as sukkah where the Torah specifically writes that the mitzvah must be performed for a certain purpose, this reason becomes an integral part of the mitzvah, and a person who dwells in a sukkah without thinking about the underlying reason for doing so does not fulfill his obligation. While it is important to be cognizant of this legal opinion, it nevertheless begs the question: Why is the mitzvah of dwelling in a sukkah different than other mitzvos, regarding which the rationales need not be focused on to fulfill one's basic obligation to perform the mitzvah?

According to one opinion in the Gemara (Sukkah 11b), we are commanded to dwell in sukkahs in order to remember the miracle of the Clouds of Glory that surrounded and protected the Jewish people during their travels through the wilderness. In light of the fact that this miracle began immediately after the Exodus from Egypt, a number of commentators question why the Yom Tov commemorating the miracle takes place in Tishrei and not in Nissan, when the miracle began?

The Tur (Orach Chaim 425) answers that the month of Nissan is in the spring, when people naturally go outdoors to enjoy the warm weather after a long, cold winter. As such, if the festival of Sukkos was celebrated in Nissan, leaving our homes to go to temporary outdoor

dwelling would not demonstrate that we are doing so for the sake of the mitzvah, since at that time of year we would go outdoors regardless. Therefore, the Torah instead commanded us to observe Sukkos in Tishrei, when the weather begins to cool off and our natural inclination is to go indoors to stay warm, as at that time our decision to dwell in the sukkah clearly reveals our intention to perform a mitzvah.

Nevertheless, the Meged Yosef points out that even in Tishrei, the actions that we are required to do in the sukkah - eating and sleeping - are not inherently associated with the performance of mitzvos, as people eat and sleep every day even when it is not for the sake of a mitzvah. The commentators explain that one of the central themes of Sukkos is to elevate the physical world by using it for spiritual purposes. Therefore, the Torah specifically insists that at the time that we are dwelling in the sukkah, we must consciously focus on the mitzvah we are performing and the reason behind it, in order to imbue our otherwise mundane actions with sanctity as we transform them into holy acts that connect us to Hashem.

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The Queen's Succah

The Mishnah states: “A succah whose *s'chach* is more than twenty *amos* above the ground is invalid” (Succah 1:1). The main component of a succah is its roof, or *s'chach*. In fact, says Rashi, the word סכך, *s'chach*, comes from the word סָכַךְ, *s'chach*. According to the Gemara (Succah 8b), *s'chach* is defined as a roof that provides shade, and if it was built or put in place for some purpose other than providing shade, it is *pasul*, invalid. The *s'chach* need not be completely solid, but the total area of all the solid parts of the *s'chach* must be greater than the total area of all the gaps (Succah 2:2). It must be made of material that grew from the ground (but has since been detached) and is incapable of becoming *tamei*, impure, for example, tree branches or straw (ibid. 1:4). The height of a succah may not be less than ten *tefachim* or more than twenty *amos* (ibid. 1:1). The Tiferes Yisroel notes that the actual twenty *amos* measurement extends from the floor of the succah to the bottom of the roof of the succah, the *s'chach*.

There is a famous episode in the Gemara that tells the story of a succah that was indeed above twenty *amos* in height, yet according to R' Yehudah, who rules valid even a succah up to forty or fifty *amos* in height, the Queen's succah was perfectly kosher! This is the story

of the Queen's succah: “R' Yehudah said: there once occurred an incident involving Queen Helena in Lod, and it happened that her succah was higher than twenty *amos*, and the Elders, who came to visit her on the festival, were entering and leaving there, and they did not say a word to her (i.e., they did not inform her that her succah was invalid)” (Succah 2b). According to Rashi (Bava Basra 11a), Queen Helena was of Hashmonean descent, and her son, Munbaz, was one of the Hashmonean Kings. Others, however, suggest that Helena was the queen of Adiabene, and later converted to Judaism along with her son, Munbaz (Maharsha to Bava Basra 11a). This episode in the Gemara confirms R' Yehudah's opinion that a succah taller than twenty *amos* is indeed valid, as it can be assumed that Queen Helena was intending to perform the mitzvah of succah by sitting in her succah over the course of the Yom Tov. The Gemara continues: “[The Sages] said to him [R' Yehudah]: Do you bring a proof from there? [Helena] was a woman, and a woman is exempt from the mitzvah of dwelling in a succah! Thus, the queen's succah was certainly invalid, but because of her exemption, the Elders saw no point in informing her of that fact.” Although the Rabbis had a valid argument, R' Yehudah pointed out that Queen Helena had seven sons living with her, and they were *chayav* to dwell in a kosher succah, and certainly on their account the Elders would have informed her that the succah was *pasul*. “And furthermore, she [Queen Helena] performed all her deeds only in accordance with the dictates of the Sages.” The Gemara explains that Queen Helena was scrupulous in her observance of Rabbinic dictates, including the mitzvah of *chinuch*, the training of one's children in the performance of mitzvos. Since she had seven sons, it is reasonable to assume that at least one of her sons was of the age of *chinuch*, and therefore rabbinically *chayav* to dwell in the succah. Therefore, says R' Yehudah, you cannot say: “Her sons were minors, and minors are exempt from the mitzvah of dwelling in a succah, and therefore the Elders had no reason to inform Queen Helena that her succah was invalid.”

As the story continues, the Gemara switches gears and presents R' Yehudah's support for the Queen's succah from a different angle, and addresses another halachic issue: “But according to the one who stated the dispute between R' Yehudah and the Rabbis is in the case of a small succah -- is it the way of a queen to sit in a small succah?!” Rashi says no - the queen must have a larger area to accommodate her entourage. The Gemara explains that Queen Helena and her entourage sat in a “succah composed of several adjacent cubicles,” each one measuring seven *tefachim* squared or four *amos* squared and constituted a succah unto itself. “But is it the way of a queen

to sit in a succah composed of several small cubicles, when her entourage of maids and servants are with her?" Shall we say that Helena sat in one cubicle while each of her attendants sat in separate, adjacent cubicles? Of course not!

The Gemara concludes with a final revision of the case of the Queen's succah: "Rav Ashi said: [Helena's action] is needed to teach us the law only where her succah consisted of small cubicles inside [a larger succah], and the Rabbis and R' Yehudah argue as follows: The Rabbis hold that [Helena's] sons were sitting in the proper succah (i.e., the outer succah, which every opinion considers valid) and she sat in one of the cubicles for privacy. And because of this [the Elders] did not say a word to her about her succah being invalid. And R' Yehudah maintains that Helena's sons were sitting with her in one of the small cubicles, and even so [the Elders] did not say a word to her about the succah being invalid." Rashi explains that the Queen's succah contained one large area, where her entourage sat together, and some small cubicles for privacy, where Queen Helena sat. According to Rav Huna and Rav Chanan, the *s'chach* of both the outer succah and the cubicles exceeded twenty *amos* in height, and that condition did not impact Queen Helena (although it did disqualify her cubicle as a succah), since – as a woman – she was exempt from the mitzvah of dwelling in the succah. Nor did the height factor impact her sons, for these authorities agree that there is no height limitation for a large succah such as the one in which they sat (Rashi). According to Rabbah, we must say that the walls of the Queen's succah reached the *s'chach*. However, according to Rava, we must say that the large succah was not taller than twenty *amos*. Hence, the elders had no reason to say anything to

Queen Helena. According to Rav Huna, R' Yehudah and the Rabbis argue in our Mishnah over a succah measuring between seven *tefachim* squared and four *amos* squared. R' Yehudah thus concluded from the episode that a succah less than four *amos* squared and more than twenty *amos* tall is valid. Gevaldig! A gutten Shabbos and Yom Tov.

-Lev Avraham Rosenstock

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, Yitzhak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Natan Schwarz, Nossan ben Mordechai Yosef a"h, 15 Tishrei, father of Steve Schwarz

Herman Ward, Chaim ben Avraham a"h, 17 Tishrei, grandfather of Batsheva Goldman

Jacob Kronenberg, Yaakov Betzalel ben Yeshayahu a"h, 17 Tishrei, great-grandfather of Rebbetzin Bracha Goldberger

Sam Hisler, Sender ben Avraham a"h, 17 Tishrei, grandfather of Fran Hisler and Ira Hisler

Harry Feinstein, Tzvi Zev ben Avraham Meir a"h, 21 Tishrei, father of Louis Feinstein

Lee Yosafat, Eliahu ben Matathia a"h, 22 Tishrei, grandfather of Karen Beleck

Nathan Fink, Nossan ben Asher a"h, 23 Tishrei, great-uncle of Meira Blaxberg

Sam Goldberg, Shlomo Eliahu a"h, 23 Tishrei, grandfather of Hinda Blum

Nachman Goldberg a"h, 23 Tishrei, husband of Sonia Goldberg a"h

Moreinu HaRav B.C. Shloime Twerski, Benzion Chaim Shlomo Meshulam Zusha ben R'Yaakov Yisroel a"h, 23 Tishrei, father of Miriam Lowenbraun a"h

Joseph Winitz, Yosef ben Dovid a"h, 23 Tishrei, grandfather of Elka Rottman

John Shnidman, Yehoshua ben Moshe a"h, 25 Tishrei, brother of Judy Shnidman

Abraham Sir a"h, 25 Tishrei, grandfather of Debbie Goldman

Martin Friedman, Mordechai ben Moshe a"h, 26 Tishrei, father of Rabbi Fred Friedman

Dr. Sidney Lyons, Shmuel ben Leib a"h, 28 Tishrei, father of Marietta Jaffee

Lina Feiglin, Leah bas Aharon HaLevi a"h, 16 Tishrei, mother of Allen Feiglin

Regina Weinberg, Rivka bas Chaim a"h, 17 Tishrei, mother of Amy Gur, grandmother of Yaakov Gur

Marsha Rosenstock, Masha Duba bas Moshe Leib a"h, 20 Tishrei, mother of Lev Avraham Rosenstock

Anne Morganstein, Chana bas Mordechai Mayer a"h, 20 Tishrei, mother of Barbara Landsman

Eleanor LeViigne, Esther Freda bas Zalman a"h, 27 Tishrei, aunt of Shoshana Shamberg

Nancy Taffel, Nancy Elizabeth bas Leib Yisroel a"h, 28 Tishrei, mother of Jay Taffel

Sarah Edith Ross, Sarah Yitte bas David HaLevi a"h, 29 Tishrei, mother of Lenny Ross

Heidi Mittleman a"h, 29 Tishrei, sister of Aaron Mittleman

Parsha Poem

Sprigs, and frond, and fruit, are wed,
'Neath the sheltering wings of the Sukkah,
We dwell for now in our Father's home,
Nursed by His love and succor.

Ahava is the leaf that binds us,
But Yirah is the hand that ties,
Even on Shabbos, He waves us,
Our hearts, our limbs, our minds.

You will be ours, and we'll be Yours,
As we navigate the year before us,
And we'll try to sing, with perfect pitch
In harmony with Your chorus.

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 Elie and Esther Levi
Shulamis Heldoorn

Running total for 5783:

\$9,530.51

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From This Week's Daf

"There were once two people drinking wine under a willow tree in Bavel. One of them took a cup of wine and gave it to his fellow, saying to him: 'Let your daughter become betrothed to my son through this gift.' The case was then submitted to Ravina for consideration, and Ravina said: The *kiddushin* contracted by these men is certainly invalid, for even according to the one that says: 'When a minor accepts *kiddushin* without her father's knowledge, we are concerned that perhaps the father acquiesced to her act,' we do not go so far as to say that when a father betroths a woman for his son (without the son's knowledge), perhaps the son acquiesced to his father's act." (Kiddushin 45b)

Chol HaMoed Excitement!

Join TA for two community-wide Chol HaMoed events. Discounted rates at Players

Fun Zone on Monday, October 2, from 1 to 5 pm; and a Sukkos Carnival on the TA campus on Tuesday, October 3, from 11 am to 4 pm.

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

- **October 11:** 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 October 11, 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.

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. (on hiatus until after Yom Tov).
- **Women’s Tehillim** for cholim at 10:15 am. (Please contact **Rebbetzin Bracha** for your assignment). (on hiatus until after Yom Tov).
- Men’s **Semichas Chaver Program** with Rabbi Elie Levi following Mincha/Maariv. (on hiatus until after Yom Tov).

Monday:

- **Rambam’s Hilchos Tefillah** with Rabbi Goldberger following Mincha/Maariv. (on hiatus until after Yom Tov).

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following Mincha/Maariv. (on hiatus until after Yom Tov).

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.

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
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- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

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

CONTACT INFORMATION

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- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
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- **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
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- **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 Heldoom 443-540-0199
- **Supplies Ordering** Shulamis Heldoom 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