

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא



Pushka total: \$479.40 (see p. 3)

11 Teves 5784/December 23, 2023

5746-5784

Celebrating our 38th year

1986-2023

**DAVENING SCHEDULE****Friday- Asara b'Teves**

Fast begins:	6:11 am
Candle Lighting:	4:29 pm
*Mincha/Maariv:	4:10 pm
<b>*Break fast after Kiddush</b>	
Men/Boys Learning:	8:30 pm

**Shabbos Day**

Daf Yomi Shiur:	8:00 am
Shacharis ( <b>Hodu</b> ):	8:45 am
Zman Krias Shema:	9:44 am
Mincha:	4:10 pm
Maariv:	5:45 pm
Shabbos is over after:	5:59 pm
Kol HaNaarim Learning:	7:00 pm

**Sunday**

Shacharis:	8:00 am
Mincha/Maariv:	4:35 pm

**Monday- Friday**

Shacharis (Monday):	7:30 am
Shacharis:	7:00 am
Maariv:	8:00 pm

**Next Shabbos- Vayechi**

Candle Lighting:	4:33 pm
Friday Mincha:	4:35 pm

**Kitzur Shulchan Aruch Shiur**

Join Rabbi Goldberger for the return of the Tuesday night shiur for men in the **Kitzur Shulchan Aruch**, at 7:35 pm, followed by Maariv. For more info, please contact Lev Avraham Rosenstock at 443-255-4343.

**Semichas Chaver Program**

Join Rabbi Elie Levi for a new semester of the Semichas Chaver program Sunday nights at 8 pm. Topics for this new semester include:

- Hilchos Shabbos
- Reheating foods

**• Blechs/Warming drawers****• Opening food packages**

Upon completion of the zman/semester, there is an optional written exam with a **certificate of accomplishment** to be presented at the conclusion.

**Holy Machlokes**

Join Rabbi Elie Levi this Monday, December 25, for another "Holy Machlokes" shiur from the Shulchan Aruch. Shacharis at 7:30 am, followed by the shiur at 8:45 am with coffee and danish. This shiur is for men and teen boys.

**Donations**

- Yahrzeit donation by Ira Hisler

**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 Sunday. Mincha/Maariv on Sunday this week at 4:35; **weekday Maariv only** at 8:00 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.

**Shul Pushka Challenge 5784**

We reached our goal and have restarted the Shul Pushka Challenge for 5784! All donations toward the Pushka Challenge can be made in one of four easy ways:

- Drop off your pushka change, cash, or check in the secure locked mailbox at 3310 W. Strathmore Avenue.

- Make a donation online and select "Pushka" with your payment.
- Mail a check with "Pushka Challenge" in the memo line to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215, or you may drop it off in our secure mailbox on the front porch of the shul.
- Call or email Reb Shlomo Goldberger at 410-358-4456 or smzg82@gmail.com to arrange a special pickup.

**Rambam's Hilchos Tefillah**

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

**Mazel Tov to**

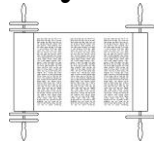
- Rabbi and Rebbetzin Goldberger on the marriage of their son Yaakov to Jenny Haber. May they be zoche to build a bayis ne'eman b'Yisroel, a binyan adei ad.

**Winter Learning for Men and Boys!**

Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn - men and boys' learning has returned to TY! Friday night learning seder (individual or with a chavrusa) with Rabbi Yehudah Leib Goldberger will be from 8:30 to 9:15 pm, followed by a 10-minute shiur given by Rabbi Yehuda Leib. Light refreshments!

Kol HaNaarim Learning with Rabbi Elie Levi will be motzei Shabbos from 7:00 to 7:30 pm, followed by pizza and raffles. Both learning programs in the upstairs Bais Medrash. Please contact Rabbi Yehuda Leib at 443-546-0072 or Rabbi Elie Levi at elieclevi@gmail.com for more information.

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

**Weekly Parsha****Parshas Vayigash**

By Rabbi A. Leib Scheinbaum

**“Now Yosef could not restrain himself in the presence of all who stood before him...He cried out in a loud voice” (45:1-2)**

We should strive to understand Yosef’s sudden weeping. Here is an individual who had been suffering for twenty-two years. He was reviled by his brothers; thrown into a pit with poisonous snakes and scorpions; sold to the *Midyanim*, the *Yishmaelim*, and then to the Egyptians; a slave to Potiphar; and a prisoner in the Egyptian dungeon together with the dregs of society. Yet, during this entire time, we find no mention of his emotional release. Perhaps he did weep, but the Torah does not mention it. The only time the Torah mentions Yosef’s emotional release is when he sees his brothers. What about being reunited with his brothers catalyzed Yosef’s tears more than anything that had occurred in the past?

Horav Tuvia Lisitzin, zl, gleams from here the significance of brotherhood. Yosef could handle pain, suffering and deprivation. He could transcend adversity and triumph over challenge. The emotion that welled up within him, however, when he saw his brothers standing before him, when he saw the love they demonstrated towards Binyamin, was just too much. He could no longer contain himself, and he began to weep. Yosef could deal with pain, but the love that emanated from the relationship of brotherhood was something unique, something special. He just lost control.

Yosef saw the *mesiras nefesh*, dedication to the point of self-sacrifice that his brothers manifested towards Binyamin. He noticed that Binyamin had given each one of his ten sons a name that alluded to his missing brother, Yosef. He saw the love, and love softens a person’s emotions. It accomplishes what pain cannot achieve. A person can fight pain. He cannot fight love.

This relationship presents itself again during the Chanukah episode. The *Chashmonaim* were one family that was so close that the members banded together and fought as one unit against impossible odds. They were together in mind and soul, in commitment and purpose, in ideal and devotion to the Almighty. It was members of that same Levite family - the family of Moshe, Aharon, and Miriam - who stood at the helm of the Jewish nation as they left Egypt and who shared in the majesty and

glory of the Revelation and the Giving of the Torah. Klal Yisrael is founded in and built upon brotherhood. After all, the Torah is based on the principle, “Love your fellow as yourself.” It is all about brotherhood.

One day, as a great famine surged through Russia, a beggar, weak, emaciated and starved to death, turned to a famous secular writer and asked for alms. The man searched his pockets to no avail. He was without as much as a penny. Taking the beggar’s worn hands between his own he said, “Do not be angry with me, my brother, I have nothing on me.” The thin, haggard face of the beggar began to shine, as from some inner light, as he whispered in reply, “But you referred to me as brother. That alone is a great gift.”

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**A Tale of Two Kings**

The Psalmist writes: “For, behold, the kings convened. They went by together” (Tehillim 48:5). The Midrash (Bereishis Rabbah 93:2) states: “Behold, the kings,”- this is Yehudah and Yosef. Rashi comments: “The kings convened” to do battle against [the city of G-d] in the war of Gog and Magog; “They went by together” to war. After the coming of Mashiach, Gog, from the land of Magog, together with its allies, will attack Israel in its own land. The war will end in the defeat and total destruction of Israel’s enemies (see Yechezkel 38-39). Parshas Vayigash begins with the confrontation between these two kings, as the Torah states: “Then Yehudah approached him [Yosef] and said, ‘If you please, my lord, may your servant speak a word in my lord’s ears and let not your anger flare up at my servant’” (Bereishis 44:18).

At the end of Parshas Mikeitz, Artscroll describes Binyamin as an apprehended thief who had been caught red-handed with the viceroy’s goblet. He and his brothers stood abjectly at the mercy of the hostile, indignant all-powerful viceroy, who ruled that Binyamin would have to remain in Mitzraim as a slave while his brothers could return to their father. All the brothers were dumbfounded, but only Yehudah stepped forward, risking his life to intercede. His speech was simple yet eloquent; controlled yet emotional; respectful yet firm (Artscroll Stone Chumash), for it was Yehudah who told his father Yaakov, “Send the lad with me... I will personally guarantee him; of my own hand you can demand him. If I do not bring him back to you and stand him before you, then I will have sinned to you for all time” (Bereishis 43:8-9). Rashi notes that Yehudah was putting his Olam Haba on the line with this guarantee, as the Midrash (Bereishis Rabbah

91:10) states that **כל הימים**, “all the days,” is an allusion to Olam Haba, a time of perpetual daylight in terms of perception of the light of the Shechinah (Gur Aryeh).

This powerful episode of the Torah is the final showdown between Yosef and his brothers, the culmination of events that took place in the last three parshios. Unbeknownst to the sons of Yaakov, the seemingly ruthless viceroy is no other than their long-lost brother Yosef, whom they sold into slavery sixteen years earlier. In order to redeem Binyamin, Yehudah offered himself as a slave, not realizing that he was speaking to the very person whom he had once sold into slavery. The Midrash teaches that the brothers shrank away as Yosef and Yehudah confronted one another. They sensed that this was a confrontation not merely between two strong men, but between two opposing philosophies. Ultimately, both antagonists triumphed, for Yosef and Yehudah, and the ideas they represented, remained integral parts of the Jewish people (Overview to Parshas Vayigash, Artscroll Bereishis).

Rashi understands “a word in my lord’s ears” to be a request that Yehudah’s words should “penetrate” into Yosef’s ears; that Yehudah’s request would convince Yosef to exchange his life for Binyamin’s. The Ramban adds that when Yehudah spoke about “a word” that he wanted Yosef to accept, he alluded to the plea he was about to make that Yosef free Binyamin and allow Yehudah to take his place as a slave: “Please let your servant remain instead of the youth as a servant to my lord, and let the youth go up with his brothers” (Bereishis 44:33). Rashi explains that Yehudah was trying to persuade Yosef to keep him as a slave in his brother’s stead: “For any matter, I am superior to him - for strength, and for war, and for serving. This explains how Yehudah hoped to persuade Yosef to take him instead of Binyamin (Gur Aryeh). According to *Nachalas Yaakov*, this means the strength required for physical labor; according to *Maskil LeDovid*, it also refers to the strength required for physical combat. According to both, this refers to skill as a military strategist and tactician. *Nachalas Yaakov* adds that this refers to acting in a dignified manner, as befits one who serves in the presence of a king (Rashi).

The Midrashim paint a variegated picture of this epic showdown between these two kings. The Midrash Hagadol (44:18) writes that Yehudah let out a terrifying cry of anger which reverberated and was heard at a distance of four-hundred *parsa*. Chushim, the son of Dan, sensed in Eretz Canaan that his uncle was in distress, and he rushed to Mitzraim to help Yehudah. The earth miraculously contracted, and he arrived in Mitzraim immediately, and now Yehudah and Chushim howled together like a lion and a hyena. When the brothers saw Yehudah’s rage, their anger also flared up and

they kicked the ground with their feet, whirling up mounds of dirt. Rabbi Chanin said: When Yehudah was filled with rage, the hairs over his heart would rip through his garments and emerge, and he would place chunks of iron in his mouth and expel them as dust (Bereishis Rabbah 93:6). Some say his eyes were dripping with blood.

"Because your servant took responsibility for the youth from my father saying, 'If I do not bring him to you then I will have sinned to my father for all time'... For how can I go... to my father if the youth is not with me, lest I see the evil that will befall my father!" (Bereishis 44:32-34). Yehudah's final appeal to the viceroy evoked so much emotion that Yosef was compelled to remove everyone from the room and reveal himself to his brothers. This is the ultimate climax of the story of Yosef, and in my very humble opinion, of the entire Sefer Bereishis – the moment of clarity: "And Yosef said to his brothers, **אני יוסף** 'I am Yosef. Is my father still alive?'... his brothers could not answer him because they were left disconcerted before him" (ibid. 45:3). Rashi explains the final exchange between the two kings: And if you are to say, why is it that I enter the controversy more than my other brothers? The answer is, they are all on the outside, but I bound myself up in the matter with a tight knot, to be banished in both worlds, this world and the World to Come, should I fail to return him.

Yosef saw in his brother Yehudah a true sense of passionate leadership and family devotion. Yehudah's promise to Yaakov had to be fulfilled, and he was willing to risk his Olam Haba in order to free Binyamin at any cost; even his own life. The depth of Yehudah's love and commitment to both his father and his brother educed such overwhelming feeling and

emotional charge that Yosef "cried in a loud voice. Mitzraim heard, and Paroah's household heard" (ibid. 45:2). Rashi states that Yosef could not bear that there should be Mitzrim standing before him and hearing that his brothers are shamed when he makes himself known to them. This is why, adds Rashi, that the brothers "were left disconcerted before him," because of the shame of what they had done to him, but not because of fear, for Yosef's loud cry was a sign that he still loved them (Mizrachi).

Rebbe Nachman teaches that there will be two Mashiachs to bring the Final Redemption; two kings - Mashiach ben Yosef and Mashiach ben Dovid, the descendant of Yehudah. The Rebbe explains that Mashiach ben Yosef will "pave the way" for Mashiach ben Dovid. The tzaddik lights the way for the baal-teshuvah. Mashiach ben Yosef is brought by the holy tzaddikim, as they represent Yosef HaTzaddik, and are the spiritual leaders of each generation who have remained loyal to the Ways of the Torah. But it is Mashiach ben Dovid, the holy baal-teshuvah who has returned to Hashem and His Torah, who ushers in the Redemption, for Yehudah and Dovid are the quintessential baal-teshuvahs: Yehudah for the sin with Tamar and the sale of Yosef, and Dovid for the sin of Batsheva. When these two kings come together, then we will be one -- Hashem will be One and His Name will be One, and we will be redeemed. A gutten Shabbos.

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

Seymour Steinberg, Zachariah ben Shepsel HaKohen a"h, 13 Teves, grandfather of Caren Cutler  
Morris Schnidman, Moshe ben Yehoshua a"h, 13 Teves, father of Judy Schnidman

Harry Cutler, Yechiel Tzvi ben Shmuel Yoseph HaLevi a"h, 14 Teves, grandfather of Caren Cutler  
Benjamin Sklar, Baruch ben Reuven a"h, 14 Teves, grandfather of Hinda Blum

Naomi Feinstein, Nechama bas Yoel a"h, 15 Teves, grandmother of Louis Feinstein

### Parsha Poem

Pharaoh's visions weren't meant to save,  
In the way that we might think,  
He turned all Egypt into slaves,  
In return for food and drink.

Was this what Yosef had in mind,  
When he presented his conception,  
Or was he subject to the Pharaoh's will,  
And was forced in that direction?

Or did he glimpse in Pharaoh's dreams,  
The path to our salvation?  
First Pharaoh turned his own to slaves,  
Which introduced our subjugation.

And from that fiery kiln was forged,  
A leader like no other,  
Moshe Rabbeinu, "son" of Basya,  
Not a pharaoh, but our brother.

There are pharaohs still within our days,  
Who will first enslave their own,  
As they plan and plot to immolate,  
The gardens they've not sown.

### From This Week's Daf

**"Rava said: If one brought his ox into a homeowner's courtyard without permission, and [the ox] dug pits, ditches or vaults [in the courtyard], the owner of the ox is liable to pay for the damage to the courtyard, and the owner of the courtyard is liable to pay for damage caused by the pit, ditch or vault. And although the master said that the verse, *if a man digs a pit* [and an animal falls into it, he must make restitution], implies **but not if an ox digs a pit** – that is, one is not liable to pay for damage caused by a pit that his animal digs – **here** in our case, **since that one** (the owner of the courtyard) **is supposed to fill up [the pit]** before declaring his property ownerless, **and he did not fill it up, it is as though he dug it himself.**" (Bava Kamma 48a)**

### Community

- **December 27:** 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

### PUSHKA CAMPAIGN

Sign up by emailing [shlombuva@aol.com](mailto:shlombuva@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

### Participants

Rabbi and Rebbetzin Goldberger  
Shulamis Heldoorn  
Jerry and Eileen Rosenbaum  
Lev Avraham and Rachel Rosenstock  
Elaine Tuchman

Running total for 5784:  
**\$479.40**

speakers! Next class will be on December 27, 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](http://asingleimpact.com/event/pizza).

## Coming Up

- **December 24: This Sunday!** Vort for Avi Pear and Brocha Weinberg at the Heather Ridge Clubhouse from 3 to 6 pm, sponsored by their parents, Dov and Karen Pear and AY and Robin Weinberg
- **January 27:** Aufruf for Avi Pear.

## 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.

## 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
- 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](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. 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](mailto:facilityrental@tiferesyisroel.org). For availability, go to [www.tiferesyisroel.org](http://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](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 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](mailto: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).

- 8:00 pm: Men's **Semichas Chaver Program** with Rabbi Elie Levi.

### Monday:

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

### Tuesday:

- 7:35 pm: **Kitzur Shulchan Aruch** with Rabbi Goldberger followed by Maariv.

### Wednesday:

- **Rabbeinu Bachya** with Jay Taffel following 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](mailto:president@tiferesyisroel.org)
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- **Kol HaNaarim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
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- **Tzeischem L'Shalom Coordinator** Aaron Pearlman [aaronpearlman@gmail.com](mailto:aaronpearlman@gmail.com)
- **Used Books** Steve Schwarz 410-446-8330 [simchamelech@aol.com](mailto:simchamelech@aol.com)
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- **Yahrzeit Records** Alisa Mandel 410-963-2977 [yahrzeits@tiferesyisroel.org](mailto:yahrzeits@tiferesyisroel.org)

Lev Echad Deadline:  
Wednesday, noon  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)

*Good Shabbos!*

**Rabbi Goldberger's Shul  
Congregation Tiferes Yisroel**

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