

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,025.40 (see p. 3)

10 Shevat 5784/January 20, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**

Candle Lighting: 4:53 pm
 Mincha/Maariv: 4:55 pm
 Men/Boys Learning: 8:30 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
 Shacharis (Hodu): 8:45 am
 Zman Krias Shema: 9:50 am
 Mincha: 4:35 pm
 Maariv: 6:10 pm
 Shabbos is over after: 6:24 pm
 Kol HaNaarim Learning: 7:30 pm

Sunday

Shacharis: 8:00 am
 Mincha/Maariv: 5:00 pm

Monday- Friday

Shacharis: 7:00 am
 Maariv: 8:00 pm

Next Shabbos- Beshalach/Shabbos Shira

Candle Lighting: 5:01 pm
 Friday Mincha: 5:05 pm

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 5:00; 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.

Donations

- Yahrzeit donations by David and Helaine Sawilowsky in memory of Rabbi Milton Irving Schlager, Rav Moshe ben Shlomo, 7 Shevat,

father of Helaine Sawilowsky, and in memory of Shlomo Noach ben Alter Avraham Yaakov, Rabbi Dr. Shlomo Sawilowsky, 27 Teves, first cousin of David Sawilowsky

- Yahrzeit donation by Jerry and Elka Rottman in memory of Golda Bas Yosef Zelig Halevi, 9 Shevat, mother of Elka Rottman

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.

Shul Pushka Challenge 5784

Dear Kehilla HaKedoshah,
 Boruch Hashem, as of this past Rosh Hashanah, we have once again reached our goal of raising 10k through the Pushka Challenge! Yasher kochachem on yet another outstanding effort! As we have been running our Pushka Challenge for many years now, I believe we have raised well over 100k in total since the inception of the program. It is truly amazing how what seems like so little adds up to so much when we join together and work as a team, bez'H!

As a quick recap, the goal of the Pushka Challenge is for each of us to give even just a few cents each each day into a pushka, and submit your pushka money weekly, monthly, yearly, when the pushka is full, or really whenever you like! At an average of 36 cents each day, or \$130 each year, with 75 people contributing, we can raise 10k each year, bez'H!

To join the Pushka Challenge, you can drop off pushka money in a ziplock bag into my locked mailbox at 3310 W. Strathmore Ave. (please include a note with your name), send a check to the shul or donate online with "pushka" in the memo line, or feel free to email me at

tyshlomo@gmail.com to schedule a pick up.

☺ ***All contributors will be listed in the Lev Echad as we climb towards our goal!**

Wishing everyone much continued bracha v'hatzlacha in all your endeavors, and a hearty "thank you" for your support of the Pushka Challenge for so many years.

Warmly,

Shlomo Goldberger

Mazel Tov to

- Avi and Rina Thav and Dovid and Chana Hochberg on the bar mitzvah of their son Shimmy. Mazel tov to grandparents Rabbi and Mrs. Yerachmiel Thav, and Mrs. Tzivya Jesmer, and the great-grandmother Mrs. Phyllis Kapp. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.
- Morty and Beth Tenenbaum on the birth of a grandson to Rabbi Menachem and Elana Tenenbaum of Cleveland. May they be zoche l'hachniso bivriso shel Avraham Avinu bizmano ul'gadlo l'Torah l'chuppah ul'maasim tovim.

Winter Learning for Men and Boys!

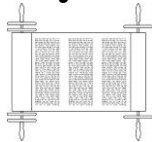
Bring your son. Bring your son's son. Bring the boy next door. Everyone is welcome to come and learn - men and boys' learning has returned to TY! Friday night learning seder (individual or with a chavrusa) with Rabbi Yehuda Leib Goldberger will be from 8:30 to 9:15 pm, followed by a 10-minute shiur given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

Kol HaNaarim Learning with Rabbi Elie Levi will be motzei Shabbos from 7:30 to 8:00 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 sponsored by:

Avi and Rina Thav in honor of Shimmy Thav for his bar mitzvah - we are so proud of you!!

Love, Tatty and Mommy, Dovid, Rina, Aviva, Sruli, Adina, Aviel, Ori, Bentzion, Cleo, Dusty, Alaska, and all the Thavs, Jesmers, Hochbergs, Sacks, Siegels, Brismans, Lazewniks, Heimlichs, Stavskys, Tillims, and Lockers!!

Weekly Parsha**Parshas Bo**

By Rabbi Oizer Alport

“Moshe said, ‘With our youngsters and with our elders shall we go; with our sons and with our daughters, with our flock and with our cattle... because it is a festival of Hashem for us.’ He said to them, ‘So be Hashem with you as I will send you forth with your children!’” (10:9-10)

Due to the intense suffering imposed by the plagues, Pharaoh was finally forced to relent and allow Moshe to take the Jews to worship Hashem for three days. The problem was in the details. Moshe insisted that not only must the male adults go, but also the elderly, the children, and the females. Pharaoh responded that under no circumstances would he allow the children to go since the sacrifices were to be brought by the adults. However, in Pharaoh’s response, no mention is made of the women. Did he agree to Moshe’s demand in this regard?

The Radvaz suggests that Pharaoh’s original refusal to allow the Jews to leave for three days was predicated on his fear that if they did so, they would become cleansed from the spiritual impurities they had absorbed during their time in immoral Egypt. Therefore, even when he was forced by the plagues to permit the Jews to go and serve Hashem, he attempted to do so in a diabolical way which would prevent any permanent “damage” to his wicked plans.

Pharaoh knew that Judaism is heavily dependent on the concept of *mesorah* - transmitting our beliefs from one generation to the next. He therefore refused to allow the elders to lead them to the desert, and he also insisted that the children not be present in order to cut off vital links in the educational process.

Yet Pharaoh was still concerned that the adult males would come back inspired and share their newfound enthusiasm with the others. He therefore refused to allow the women to travel, as he recognized that the spiritual level of a Jewish house is ultimately determined by the woman. Indeed, it was for this reason that Hashem instructed Moshe to first offer the Torah to the women, as it was their acceptance which would ultimately be the determining factor in the religious level of the Jewish nation. Therefore, even if the men returned home with a newfound inspiration, it would be short-lived since their wives

wouldn’t have been able to share in it. Even Pharaoh recognized that as long as the women remained in the morally impure environment of Egypt, there was no chance for the Jewish nation to accomplish permanent spiritual growth.

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Now You Will See Part III - On That Very Day

Parshas Bo concludes with the fantastic story of **יציאת מצרים**, the illustrious Exodus from Mitzraim, which is recounted each year at the Pesach Seder and twice daily in the recital of Shema: **הוצאתי אתכם מארץ מצרים** - “Who has removed you from the land of Mitzraim” (Bamidbar 15:41). The tremendous number of 600,000 adult males – which, allowing for women, children, and elderly men, indicates a total population of about three million – gives some idea of the magnitude of the miracle. It also indicates klal Yisroel’s inspiring faith in Hashem, for they followed Moshe into the wilderness, where the lack of food would have terrified anyone who was not prepared to rely solely on G-d (Artscroll Stone Chumash). The Torah states: “The habitation of the Bnei Yisroel... which they dwelled in Mitzraim was four hundred and thirty years. It was at the end of four hundred and thirty years... it was on that very day, **היום הזה**, that all the legions of Hashem left the land of Mitzraim” (Shemos 12:40-41).

Artscroll notes that although the verse gives the duration of Israel’s stay in Mitzraim as 430 years, it clear that the nation could not have been in Mitzraim that long, for the lifetime of Kehas, who came down to Mitzraim with Yaakov and his son Amram, totals only 270 years, and Amram’s son Moshe was eighty years old at the time of the Exodus. Rather, the tradition of our Sages, as cited by Rashi, is as follows: The Covenant Between the Parts (Bereishis 15:7-21) took place 430 years before the Exodus, and that is the period referred to in our verse. At that time, Hashem foretold Avraham that his offspring would endure 400 years, during which there would be exile, persecution, and servitude – but not necessarily all of them at the same time. Those 400 years began thirty years later with the birth of Yitzchak, since the prophecy referred to Avraham’s “offspring” (ibid. 15:13). Thus, the Exodus was perfectly calibrated to conform to the prophecy to Avraham, for Yitzchak was born on the fifteenth of Nissan, and exactly 400 years later, precisely at the deadline – **מקץ**, “at the end” – of the prescribed time (Shemos 12:41), the Bnei Yisroel were liberated.

According to Rashi and the Sages, the actual sojourn in Mitzraim lasted for only 210 years. Accordingly, the verse’s reference to 430 years as the time “they dwelled in Mitzraim” means that the *galus* in Mitzraim had been decreed 430 years before the Exodus (Artscroll Stone Chumash). As Rashi and the Ramban explain, the 430-year figure began from the time of the decree of the Covenant Between the Parts, which also took place on the fifteenth of Nissan – on that very day, **היום הזה**.

The Brisker Rav writes: Why should the Torah begin its reckoning from the year the Covenant was decreed, being that the time frame of the decree itself was 400 years? The difficulty is compounded in view of Rashi’s comment on the words, “it happened on that very day”: Once the preordained End arrived, G-d did not hold them back for even one moment. Yitzchak was born on the fifteenth of Nissan (the date of the Exodus), and the Covenant Between the Parts was decreed on the fifteenth of Nissan (Rashi). The 430 years mentioned by our verse, then, does not refer to a span of time, but to a particular date. It tells us that upon the arrival of the decreed deadline for redemption – which was exactly 430 years after the Covenant Between the Parts – “on that very day” the Jews went out of Mitzraim.

“Know with certainty that your offspring shall be aliens in a land not their own – and they will serve them, and they will oppress them – four hundred years” (Bereishis 15:13). Although the decree for servitude was for 400 years, Rashi and the Sages agree that the *galus* in Mitzraim lasted for 210 years. This poses another difficulty. The Brisker Rav addresses this famous *kasha*: As explained above, this discrepancy is resolved by the Sages by explaining that the 400-year decree actually began from the birth of Yitzchak, where the words, “your offspring shall be aliens in a land not their own” began to be applicable. There is another approach found in the Midrashim to deal with the 400-year problem, however: The covenant called for 400 years’ worth of servitude. The Mitzrim enslaved the Jews so harshly that the amount of work normally done in 400 years was actually completed in just over half that time. In fact, the Gemara notes that a sizable number of the tribe of Ephraim, convinced that the 400 years began from the Covenant, attempted a mass escape thirty years before the Exodus, and many were slaughtered by the neighboring Pilishtim (Sanhedrin 92b).

For the past two weeks, I have written about the verse “**Now you will see** what I shall do to Paroah, for through a strong hand will he send them out, and with a strong hand he will drive them from the land” (Shemos 6:1). The Brisker Rav offers an amazing insight on this verse: The meaning of G-d’s reply, “Now you will see,” is that the intensification of the Israelites’ burden was intentional, for this would help to speed up the redemption process. The faster the

400-year quota of work was completed, the sooner the people could be delivered from bondage. "Now you (Moshe) will see" – precisely because of Paroah's intensifying of his oppression, you will see the deliverance soon.

After the passage of the Four Sons, we read from the Haggadah: "Blessed is He Who keeps His pledge to Israel; Blessed is He! For the Holy One, Blessed is He, *calculated the end* of bondage in order to do as He said to our father Avraham at the Covenant Between the Parts." The Brisker Rav concludes: If the servitude of the Bnei Yisroel had been just a bit less intense, and would not have been completed on the fifteenth of Nissan 2448, the Jews would have had to remain in Mitzraim until the set quota would be met. If, on the other hand, they had finished the 400 years' worth of work even earlier, they would nevertheless have been required to remain in Mitzraim until the other part of the decree would be fulfilled, 400 years after the birth of Yitzchak. But G-d "calculated the end... to do as He said to our father Avraham at the Covenant Between the Parts" – the 400th anniversary of Yitzchak's birth and the 400-years' worth of servitude and the designated date of 430 years after the Covenant all fell out on the exact same day, **היום הזה** – "on that very day."

The Rambam (Iggeres Teiman) cites this chronology as an illustration of how prophecies are understood completely only after they come to pass. Until the Exodus, it was not known if the 400 years were to begin from the prophecy to Avraham, the birth of Yitzchak, Yaakov's descent to Mitzraim, or the beginning of the servitude in Mitzraim. In this regard, R' Bachya notes that we, too, in the current *galus*, should take heart and have faith that the prophecies of Mashiach and the Final

Redemption will come true. And "on that very day" we will understand the full meaning – and the manner of complete fulfillment – of all the prophecies (Artscroll Stone Chumash). The End is near. Mashiach is coming. Hashem has the plan. May we all be zoche to redemption "on that very day." A gutten Shabbos.

-Lev Avraham Rosenstock

Parsha Poem

Of all the unclean beasts and birds,
Just the donkey needs redemption,
A mother jenny's firstborn foal,
Is the Torah's sole exception.

Because Avraham and Moshe,
With their firstborns by their side,
Chose the plodding donkey,
To take "der kinder" for a ride?

Avraham leaped upon his donkey,
On his way to the akeida,
Moshe dashed for Egypt on one,
Delaying Gershom's bris till later.

But Bilaam's donkey had the vision,
That his master could not reach,
And was gifted 'ere Creation,
With the aptitude for speech.

And since the donkey is medaber,
Although just that once it spoke,
Like our firstborn it needs pidyon,
Or else its neck is broke?

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.

Ira Cohen, Yitzchak Malech ben David Mordechai HaKohen a"h, 10 Shevat, father of Moshe Cohen

Leonard Sternfield, Arie Leib ben Moshe a"h, 10 Shevat, father of Rena Levi

Lionel Sacks, Arie Leib ben Yosef a"h, 13 Shevat, father of Tzadik Vanderhoof

Samuel Mandel, Asher Zelig ben Yaakov a"h 13 Shevat, grandfather of Alisa Mandel

David Koffler, Dovid ben Yitzchak a"h, 13 Shevat, brother of Shalomis Weinreb

Isaac Feiglin, Yitzchak ben Meir Dov a"h, 15 Shevat, father of Allen Feiglin

Joachim Komet, Yochanan ben Chaim a"h, 17 Shevat, father of Max Komet a"h

Ari Levi, Yehuda ben Michael Binyamin HaLevi, 17 Shevat, father of Fred Levi

Elise Gordet, Chasya bas Meir Yoel a"h, 10 Shevat, mother of Michael Gordet

Frances Cohen, Feiga Brina bas Betzael HaKohen a"h, 12 Shevat, mother of Saul Cohen

Lillian Slatkin, Leah bas Avraham a"h, 13 Shevat, grandmother of Shlomo Slatkin

Dr. Beatrice Miller, Basha bas Dovid Eliezer a"h, 14 Shevat, mother of Joetta Miller

Stella Savin, Stisha bat Chaya Leiba bas Yehuda a"h, 14 Shevat, grandmother of Shoshana Shamburg

Zina Herman, Zeesa bas Yaakov a"h, 16 Shevat, mother of Elaine Gerstenfeld

Eylene Cooper, Freidel bas Moshe HaKohen a"h, 17 Shevat

Rachel Eichenbaum, Rachel bas R' Moshe HaKohen a"h, 17 Shevat, grandmother of Rabbi Yitzchok Lowenbraun a"h

Kitzur Shulchan Aruch Shiur

Join Rabbi Goldberger for 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.

Rambam's Hilchos Tefillah

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

From This Week's Daf

"R' Chiya bar Abba said in the name of R' Yochanan: If one came before the court and said, **'I stole,' and witnesses came** later and testified **that he stole, he is exempt** [from double-payment], **for with his admission, he made himself liable to the principal. But if he said, 'I did not steal, and witnesses came** and testified **that he stole, and then he said, 'I slaughtered,' or, 'I sold,' and then witnesses came** and testified **that he slaughtered or sold, he is liable, for when he made his admission, he exempted himself from paying anything."** (Bava Kamma 75a)

Community

- **January 22:** Mesorah Baltimore, Elevate and BG3 present **"A Night of Inspiration"**

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

Participants

Rabbi and Rebbetzin Goldberger

Shulamis Heldoorn

Klara Margaretten

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

Elaine Tuchman

Running total for 5784:

\$1,025.40

with Maya Namdar for women and 11th and 12th grade girls. Maya will share her inspiring story of her daughter Liel's tragic death by car accident, and how she maintains her Emunah and Bitachon. \$10 minimum donation. All proceeds will be going to support Israel. The program will take place at Bnai Jacob Shaarei Zion at 8:00 pm.

- **January 24:** 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 January 24, 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.

Coming Up

- **January 27:** Next Shabbos! Kiddush and shalosh seudos for Avi Pear sponsored by Dov and Karen Pear in honor of Avi's aufruf.

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.

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).
- 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
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- **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

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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
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- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoorn 443-540-0199
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- **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**

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