

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,218.40 (see p. 3)

17 Shevat 5784/January 27, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE**Friday**

Candle Lighting: 5:01 pm
 Mincha/Maariv: 5:05 pm
 Men/Boys Learning: 8:30 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
 Shacharis (Hodu): 8:45 am
 Zman Krias Shema: 9:49 am
 Mincha: 4:35 pm
 Maariv: 6:15 pm
 Shabbos is over after: 6:32 pm
 Kol HaNaarim Learning: 7:30 pm

This Shabbos

- Aufruf for Avi Pear. Kiddush following davening sponsored by Dov and Karen Pear.
- Shalosh Seudos sponsored by Dov and Karen Pear following Mincha.

Sunday

Shacharis: 8:00 am
 Mincha/Maariv: 5:10 pm

Monday- Friday

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

Next Shabbos- Yisro

Candle Lighting: 5:09 pm
 Friday Mincha: 5:10 pm

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.

*This week's Semichas Chaver program sponsored by Fred and Rena Levi in honor of the yahrzeit of Leonard Sternfield, Aryeh Leib ben Moshe a"h, by his loving children, grandchildren, and great-grandchildren.

Baruch Dayan HaEmes

Congregation Tiferes Yisroel is saddened to learn of the passing of Mrs. Marilyn Ference a"h, mother of Scott Ference and grandmother of Yosef Ference. The funeral will be this Sunday at 1 pm at Levenson's. Scott will be sitting shiva at his home, 2719 Cheswolde Road, until 3 pm on Friday. Shacharis at 7 am and Mincha/Maariv at 5:05 pm. May Hashem bring comfort to Scott and his family along with the mourners of Tzion and Yerushalayim.

For the Birds!

This Shabbos is Shabbos Shirah, and we recite the Torah's **שירה** sung after the Bnei Yisroel crossed through the Yam Suf, as it is written: "Then Moshe and the Bnei Yisroel chose to sing this song **השירה** to Hashem" (Shemos 15:1). There is a custom that some follow on Shabbos Shirah to scatter remnants from their Shabbos food outside to feed the passing birds. The reason for this strange custom is as follows: Parshas Beshalach contains the story of the *manna*, the "bread from Heaven" that fell every day and sustained the Bnei Yisroel during their forty-year stay in the Midbar. The *manna* did not fall on Shabbos, so Moshe commanded the people to collect a double-portion on Friday: [Moshe said:] "Six days shall you gather it, but the seventh day is... Shabbos, on it there will none. It happened on the seventh day... some of the people went out to gather, and they did not find" (ibid. 16:26-27). According to the Midrash (Sefer Hata'amim), Moshe's two nemeses, Dasan and Aviram, defied

Moshe's command and rebelled, and they dispersed some of the *manna* over the face of the desert before Shabbos. On Shabbos, some people who were lacking *emunah* went out to the desert to collect *manna*, but they could not find any because the birds had come and eaten it all, thus vindicating Moshe's words and causing the Shabbos to be sanctified among the people. In their merit, we reward them on Shabbos Shirah by scattering our leftover scraps for the birds! [Many poskim do not permit this practice because one is not permitted to feed undomesticated animals, including birds, on Shabbos. They instruct people to put the bread out for the birds on Erev Shabbos.]

Mazel Tov to

- Dov and Karen Pear on the aufruf and upcoming marriage of their son Avi to Brocha Weinberg. May they be zoche to build a bayis ne'eman b'Yisroel.
- Morty and Beth Tenenbaum on the bris of their grandson, Meir Nossan, son of Rabbi Menachem and Elana Tenenbaum of Cleveland. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

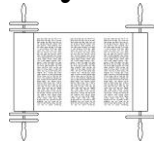
Winter Learning for Men and Boys!

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:

Morty and Beth Tenenbaum in honor of the birth and bris of Meir Nossan, son of Menachem and Elana Tenenbaum, named in memory of Dr. Norman Tenenbaum.
 Dov and Karen Pear in honor of the upcoming wedding of Avi Pear and Brocha Weinberg. May they be zoche to build a bayis ne'eman b'Yisroel, deveikus and good vibes!

Weekly Parsha**Parshas Beshalach****By Rabbi Ozer Alport**

“Miriam... the sister of Aharon, took the tambourine in her hand and all the women went forth after her with tambourines and dances.” (15:20)

“The righteous women of the generation were certain that the Holy One, Blessed is He, would perform miracles for them, so they took tambourines out of Mitzraim.” (Rashi)

The righteous women who left Egypt were so convinced that they would merit further miracles that they brought along musical instruments to play while singing praises to Hashem. I once saw a beautiful story of similar modern-day faith. There was once a tremendous draught in Eretz Yisroel which threatened to endanger that year's entire harvest, which would mean financial ruin for all of the farmers as well as possible starvation for those left with little or nothing available to eat. Communal fast days and prayers passed unsuccessfully. Finally, with little choice, the Rabbinic and community leaders ordered all Jews to the Kosel to pour their hearts out and plead for Divine mercy. After reciting several chapters of Tehillim and other appropriate prayers, the clear sky suddenly grew dark and full of ominous clouds, which shortly gave way to much-needed droplets of rain, and soon turned into a full-fledged torrential downpour. Those present were so overjoyed at the turn of events and the answering of their prayers that they didn't even care that they were getting soaked to the bone, all except for one elderly, wheelchair-bound Chassidic Rebbe who remained completely dry ... for he brought an umbrella!

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The Bitter Waters

The Mishnah (Avos 5:6) states: “[With] ten trials did our ancestors test the Holy One, Blessed is He, in the Midbar, as it is said ‘and [they] have tested Me these ten times and did not heed My voice’ (Bamidbar 14:22).” Ironically, the first six of these ten trials in our Mishnah are found in this week's parsha, Parshas Beshalach. Our Chachamim identify these first six trials as follows: 1- When the

Mitzrim pursued the Bnei Yisroel to the Yam Suf, the people asked “Were there no graves in Mitzraim that you took us to die in the Midbar?” (Shemos 14:11); 2- They complained to Moshe, saying, “What shall we drink?” by the bitter waters of Marah (ibid. 15:24); 3- They complained again when they ran out of food, saying, “If only we had died by the hand of Hashem in the land of Mitzraim... for you have taken us out to this Midbar to kill this entire nation by famine” (ibid. 16:3); 4- They disobeyed Moshe and left over manna “until morning and it became infested with worms and it stank; and Moshe became angry with them” (ibid. 16:20); 5- Even though Moshe told them not to do so, “It happened on the seventh day [Shabbos] that some... went out to gather [manna], and they did not find” (ibid. 16:27); 6- In Rephidim, the people formed an angry mob and contended with Moshe, saying, “Give us water that we may drink!” (ibid. 17:2). Moshe, afraid for his own life, cried out to Hashem, “What shall I do for this people? A bit more and they will stone me!” (ibid. 17:4). [The last four include: 7- the Sin of the Golden Calf, 8- the rebellion of “the complainers,” 9- the craving for meat and complaints against the manna in Taveirah, and 10- their belief in the spies' evil report against Eretz Yisroel.]

Since many of these incidents were blatant sins, the term “trials” seems inappropriate. Tiferes Yisroel and Tosafos Yom Tov differentiate between sins which are the result of misguided desire and those that result from man's doubts in Hashem's power or of the veracity of particular prophecies. Sins in the second category are considered a challenge to and “trial” of G-d. The ten sins listed in this Mishnah were of such magnitude that they “tempted” G-d to destroy His people; hence, the Bnei Yisroel tested Hashem by not listening to Him (Artscroll Pirkei Avos) and not trusting in His servant Moshe.

It is difficult to understand how the people so quickly lost their trust in both G-d and in Moshe Rabbeinu, especially since the Torah states that immediately following Krias Yam Suf, “Israel saw the great hand that Hashem inflicted upon Mitzraim; and the people revered Hashem, and they had faith in Hashem and in Moshe” (Shemos 14:26). Even though the Bnei Yisroel witnessed Hashem's awesome miracles and wonders [plagues] in Mitzraim, one could still say that it was only a natural reaction to fear the approaching Mitzri army, especially since they seemed to be trapped by the sea with no apparent escape. But once Moshe split the sea and they crossed to safety, and saw the downfall and death of the entire pursuing Mitzri army, their faith and trust in Hashem and in Moshe should have been concretized. Yet once they left the shores of the Yam Suf, the Torah states: “They went for a three-day period in the Midbar, but they did not find water. They came to Marah, but they could

not drink the waters... because they were bitter. The people complained against Moshe” (ibid. 15:22-24).

Artscroll writes that Moshe had to force the Yidden to leave the shores of the Yam Suf. The Chachamim offer two different explanations for this seemingly strange preference. Tanchuma, cited by Rashi, comments that the Mitzri army, confident of an overwhelming victory at the sea, bedecked their horses with every manner of jewel-studded gold and silver ornaments. As a result, the Yidden were able to go away from the sea with greater wealth than they had taken from Mitzraim during the Exodus, and they wanted to remain there to collect even more booty. Moshe restrained them from this over-infatuation with material wealth by journeying away from the seashore. Zohar explains that because the Yam Suf was the place where the Yidden had achieved prophecy and seen unprecedented revelations of G-d's power and holiness, they were reluctant to leave it. Once Hashem removed His Presence from it, He rested it in the Midbar of Shur. Only then was Moshe able to prevail upon the people to leave the sea and follow him into the Midbar, so they could continue to experience closeness to the *Shechinah*.

The Meforshim note that water is often a metaphor for Torah, and that the Yidden neglected their Torah study (i.e. water) for three days, and this is why their spiritual level deteriorated to the point of rebellion. Kli Yakar explains homilectically that because the people were so preoccupied with collecting the gold and silver that washed ashore from the dead Mitzrim that they neglected the “spiritual water” of Torah study, their sin took shape in a physical lack of water (Artscroll Stone Chumash). Ner Uziel writes: “Seeing the precious ornaments washed up on shore, the entire Jewish nation pounced on the treasure in a headlong pursuit of wealth. As a result, even Moshe's command to decamp and take up their journey toward Har Sinai fell on deaf ears. This is poignantly reflected in the verse ‘Moshe caused Israel to journey from the Sea of Reeds’ (Shemos 15:22), which, Rashi tells us, indicates that he literally pulled them away from the jewel-studded shoreline and led them forcibly toward Har Sinai. In these verses is contained a lesson of eternal relevance: excessive regard for worldly concerns smothers man's natural thirst for wisdom and dulls his sensitivity to the beauty of Torah. The Jews' obsessive desire to gather the gold and silver obliterated the feelings of spiritual elevation they had experienced just a few hours earlier, leaving nary a trace of their newfound awareness of Hashem. All that they had witnessed in Mitzraim and by Krias Yam Suf faded in the gleam of the gold, silver, and jewels that were scattered all along the shore.”

The Torah states that “they could not drink the waters of Marah because they were bitter,”

however, the Baal Shem Tov interprets homiletically that the “bitterness” referred not to the water, but to the people. It is human nature that when people become embittered, they see everything in a negative light. Because the people were bitter, they found fault with the water (Artscroll Stone Chumash). Had the Yidden been in a different frame of mind, they would not have complained to Moshe about the lack of water; rather, they could have come to Moshe and respectfully ask that he pray for drinking water on their behalf. After Moshe threw the tree that Hashem showed him into the water, the water became sweet, and the Torah says: “There He established for [the nation] a decree and an ordinance, and there He tested it” (ibid. 15:25). Rashi states that this included Moshe’s teaching of the laws of Shabbos, the *para adumah*, and the *mishpatim* (civil laws). By teaching the people Torah, Moshe was able to “sweeten the water,” both literally and figuratively.

The lesson for us today is to try to avoid the snares of wealth and *gashmius*, and to focus on what is truly important: knowing that Hashem is the only real power in the world and fortifying one’s complete faith and trust in Him, and living a life committed to Torah learning and spiritual growth. R’ Hirsch explains that the purpose of Israel’s journey through the Midbar was to show that G-d is involved in daily, “petty” human affairs, as well as in cosmic occurrences. It is easy to think, as many of us still do, that G-d creates worlds and “splits seas,” but He is unconcerned with the water or food supply of communities and individuals. This is what frightened the Jews in the Midbar. True, G-d had performed a miracle worthy of His grandeur – but what did that have to do with ordinary, everyday drinking water? Consequently, when there was

no water, the nation feared that it was being left to its own devices (Artscroll Stone Chumash). In the hustle and bustle of the modern world, how many of us actually stop to think that everything we have – our lives, our children, our homes, our health, our wealth, and yes, our sustenance – even our water, all comes from Hashem? In the sefer *Shaar HaBitachon*, Chovos HaLevavos discusses this fundamental concept of *bitachon* in Hashem: that is, placing one’s trust in Hashem and relying on His providential management of one’s affairs. Although the word **בטחון** is often translated as trust, it means more than mere trust or faith. It means total *reliance* on Hashem – recognizing one’s utter dependence upon Hashem and *completely* placing one’s faith in Him, so that one securely and confidently relies on Him to fulfill one’s every need – to rely on Hashem completely in every aspect of life. May we all be zoche to reach these high levels of faith and trust in Hashem, as the Psalmist writes: “Cast upon Hashem your burden and He will sustain you” (Tehillim 55:23). 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.

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

Bernard Katz, Dov Ber ben Yaakov HaKohen a”h, 19 Shevat, father of Sandra Orman

Mike Rice a”h, 19 Shevat, father of Illana Goldfinger and of Ariel Rice

Samuel Goldman, Shimshon ben Yaakov a”h, 20 Shevat, father of Yaakov Goldman

David Leventhal, Dovid Mendel ben Hershel HaLevi a”h, 21 Shevat, brother of Ed Leventhal

David Goldberger, Chaim Dovid ben HaRav Daniel HaLevi a”h, 23 Shevat, brother of Rabbi Menachem Goldberger

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

Ruth Goldstein, Rus bas Chaim a”h, 17 Shevat, mother of Dov Goldstein

Caron Rice, Sheyna Meryl bas Chaim Shmuel a”h, 20 Shevat, mother of Illana Goldfinger and of Ariel Rice

Fanny Kristall, Faigel bas Robert a”h, 21 Shevat, grandmother of Joan Kristall

Anita S. Auerhan, Etta Chaya bas Chaim Schepsal a”h, 21 Shevat, mother of Yitzchak Auerhan

Dorothy Graber, Devorah bas Zvi Elimelech a”h, 22 Shevat, mother of Rabbi Zvi Graber

Parsha Poem

It’s not meant to be that we cross that Sea,
And leave it behind for good.
It seems we’re tossed upon that Deep,
Like flotsam, shards of wood.

Though Pharaoh’s army reaped the whirlwind,
They in the end were drowned.
We are blasted by eternal winds,
Sinking deeper in the Sound.

You raise Your right hand once again,
And then as if upon a whim,
You cast us into a Redder Sea,
To see if we sink or swim.

You planted us on shaky ground,
Yet like that fiddler on the roof,
We’re playing still the Piper’s tune,
Is that not sufficient proof?

From This Week’s Daf

“Just as [the Rabbis] said that we may not raise small undomesticated animals in the settled areas of Eretz Yisroel, so they said that we may not raise small undomesticated animals, such as deer and foxes, there. R’ Yishmael says: We may raise miniature dogs, cats, monkeys, and bush weasels in Eretz Yisroel because they are used in order to cleanse the house of mice and worms.” (Bava Kamma 80a)

Community

- **January 31:** 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 31, from 8:00 to 9:00 pm. Cost is \$3.00 per

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
Jonathan and Talia Raun
Lev Avraham and Rachel Rosenstock

Participants

Rabbi and Rebbetzin Goldberger
Shulamis Heldoorn
Klara Margaretten
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Elaine Tuchman

Running total for 5784:
\$1,218.40

person; sponsorships available. For more information, or to RSVP, please go to: asingleimpact.com/event/pizza.

- **February 5:** Jewish Educational Services presents the 3rd annual Dr. Aviva Weisbord **"Family First Lecture"** featuring Rabbi Zalman Abraham from 7:30 to 8:30 pm at MMAE, 7000 Rockland Hills Drive. Empower yourself and your family members to navigate life's challenges with strength, grace, and a renewed sense of purpose as we delve into the heart of resilience through a unique Jewish lens. Immerse yourself in the wisdom of problem-solving, learning from failure, and unlocking the doors to post-traumatic growth.

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.

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 "Calendar" button on the left. This online calendar is kept up-to-date continuously.

Sponsorships. To arrange your sponsorship of the Lev Echad, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215 or make your donation on the website.

To sponsor Shemen Lamaor for a month or the Lev Echad for a week, the donation is \$36. To sponsor Father/Son Learning for a week, the donation is \$90. Half-sponsorships are also available for \$45.

For the following, please contact Caryn Blum carynblum@icloud.com:

Siddur \$50
Chumash \$75
Yahrzeit Plaque \$360

Other seforim may be dedicated as well.

TY SHIURIM SCHEDULE

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

Sunday:

- 9:15-10 am: Men's **Gemara Sukkah** shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.
- **Women's Tehillim** for cholim at 10:15 am. (Please contact Rebbetzin Bracha for your assignment).
- 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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- **Vice President** Shlomo Goldberger, 410-358-4456
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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
- **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**

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