

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא



Pushka total: \$1,512.20 (see p. 3)

29 Adar I 5784/March 9, 2024

5746-5784

Celebrating our 38th year

1986-2024

**DAVENING SCHEDULE****Friday**

Candle Lighting: 5:48 pm  
Mincha/Maariv: 5:50 pm

**Shabbos Day**

Daf Yomi Shiur: 8:00 am  
Shacharis (**Hodu**): 8:45 am  
Zman Krias Shema: 9:22 am  
Mincha: 5:20 pm  
Maariv: 7:05 pm  
Shabbos is over after: 7:12 pm

**Sunday**

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

**Monday- Friday**

Shacharis (Monday): 6:40 am  
Shacharis: 7:00 am  
Mincha/Maariv: 7:00 pm

**Next Shabbos- Pekudei**

Candle Lighting: 6:55 pm  
Friday Mincha: 7:00 pm

**Semichas Chaver Program**

Join Rabbi Elie Levi for another 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.

**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 6:55; **weekday Mincha/Maariv at 7:00 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.

**TY CauseMatch 2024!**

Please join us this Sunday, March 10, as we celebrate 38 years of Kehillas Tiferes Yisroel with our annual TY CauseMatch campaign event. Bring your phone – your laptop – or just yourself, and help raise money to support the shul. Our call center opens at 10:00 am. We will give you names and numbers of tried-and-true TY givers. We will serve you delicious food; morning, noon, and night. Looking forward to another uplifting and fabulously successful campaign with your help!

*-Rebbetzin Bracha Goldberger***Kiddush this Shabbos!**

Everyone is invited to join us this Shabbos, Parshas Vayakhel, for a special TY pre-CauseMatch sit-down kiddush in the shul Simcha Hall following davening. There will be rolls for washing should you wish to make this your meal. Hope to see you there!

**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.

**Kitzur Shulchan Aruch Shiur**

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

**Donations**

- Yahrzeit donation by Glenna Ross in memory of her grandfather, Gerschon Frank, Gerschon ben Yitzchak a"h, 24 Adar

**Mazel Tov to**

- Ilan and Alyse Roth on the bris of their son, Yehudah Yosef. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Yaakov and Ester Gur on the bas mitzvah of their daughter, Sarah Rivka. Mazel tov to the grandparents, Moti and Amy Gur. May they be zoche l'gadla l'Torah l'chuppah ul'maasim tovim.
- Dr. Marc and Elaine Lowen on the marriage of their grandson, Gedalia Pleeter, son of Sammy and Lori Pleeter, to Lee Lee Schnell of Chicago. May they be zoche to build a bayis ne'eman b'Yisroel.

**Spring Forward!**

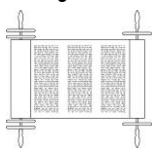
Please remember to set your clocks forward one hour tonight to Eastern Daylight Savings Time. **We will be returning this week to our weekly Mincha/Maariv minyan beginning 10 minutes before shkia (this week at 7:00 pm).**

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

The amazing Kehillas Tiferes Yisroel and the TY CauseMatch 5784 campaign event. May the shul and the kehillah continue to be blessed.

עם ישראל חי

## Weekly Parsha



## Parshas Vayakhel

By Rabbi Oizer Alport

**“But the work had been enough for all... to do it – and there was extra” (36:7)**

There seems to be an internal inconsistency in our verse with which a number of commentators grapple. The Torah says simultaneously that the communal work for the Mishkan was both sufficient, which would seem to imply that it was exactly enough, and that there remained leftovers. How can these two apparently contradictory statements be resolved?

Rav Mordechai Kamenetzky relates that a small town once held a tightly-contested election for mayor. After all of the ballots were counted, a victor emerged by a narrow margin of one vote. His initial joy over winning the election quickly dissipated when every person he encountered claimed that the vote which represented the winning margin was his, and demanded that the new mayor remain indebted to him throughout his term in office.

Similarly, the Sichos Tzaddikim suggests that if the donations for the Mishkan had been precisely sufficient, every contributor would claim that the success of the Mishkan was dependent upon his personal contribution, without which the entire project would have failed. This would result in tremendous communal conceit, and the Gemara in Sotah (5a) teaches that arrogant people prevent the presence of the Shechinah. As the entire purpose of the Mishkan was to create a place for Hashem's Presence to rest, it was necessary that the donations be slightly more than required in order to be considered sufficient.

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Graphic courtesy of Chinuch.org.

## Playing with Fire

In Parshas Vayakhel, Moshe Rabbeinu addresses the entire nation and charges them with the awesome privilege and responsibility of building the Mishkan and all its components, according to the instructions given in the above chapters. Much of the text is a virtual repetition of the directives of Parshas Terumah, Parshas Tetzaveh and part of Parshas Ki Sisa. It is

indicative of the great significance of the Mishkan that most of the previous three parshios and almost all of Vayakhel and Pekudei, the final parshios in sefer Shemos, are devoted to it. Israel's ability to create a setting for Hashem's Shechinah is a measure of its greatness and, indeed, a primary reason for its very existence (Artscroll Stone Chumash). The Torah's frequent repetition of the parts of the Mishkan and mention of the nation's role in its construction indicates G-d's love of Israel and His regard for its activities to serve Him. Similarly, G-d's respect for such loyalty is indicated by the attention the Torah lavishes on Eliezer's search for a wife for Yitzchak (Ohr HaChaim; see Rashi to Bereishis 24:42).

“Moshe assembled the entire assembly of the Bnei Yisroel and said... ‘These are the things that Hashem commanded, to do them: On six days, work may be done, but the seventh day shall be holy to you, a day of complete rest... whoever does work on it shall be put to death. You shall not kindle fire **אש**... on the Shabbos day’” (Shemos 35:1-3). Artscroll explains that by singling out **אש**, fire, from all the other form of Shabbos labor, the Torah alludes to the law that, unlike the Yom Tovim when food preparation is permitted (ibid. 12:6), even such work is forbidden on Shabbos. Therefore, by specifying here that **אש** may not be kindled on Shabbos, the Torah indicates that since food preparation is forbidden on Shabbos, surely other work is prohibited as well (Rashbam). This prohibition is indicative of the Jewish principle that the Torah can be understood only as it is interpreted by the Oral Law, which G-d taught to Moshe, and which he transmitted to the nation. The Oral Law makes clear that only the creation of a fire and such use of it as cooking and baking are forbidden, but there is no prohibition against enjoying its light and heat (Artscroll Stone Chumash).

I recently listened to a shiur with one of my favorite TorahAnytime Rebbies, Rabbi Yisroel Brog, who, in typical Rabbi Brog fashion, explains the verse, “You shall not kindle fire **אש**... on the Shabbos day,” as a directive to not get angry on Shabbos -- especially on erev Shabbos. Chazal explain that anger, **אכזר**, along with arrogance and the resulting traits of seeking honor, seeking control, intolerance and hatred, all stem from the same root element-**אש**. The Gemara (Eruvin 65b) teaches: “R' Ilai said: In three ways can a person's true character be perceived: with his cup of wine **בכוס**; with his wallet **בכיס**; and with his anger level **בכעס**.” Rashi elucidates: **בכוס**, his mind remains settled even when he drinks wine; **בכיס**, he deals honestly with people; and **בכעס**, he does not get angry too often. R' Yonah adds that in these three instances, the restraining power of the mind becomes largely inoperative, and man's inherent instincts surface. The Mishnah (Pirkei Avos 2:15) states: “Rabbi Eliezer says: Let your fellow's

honor be as dear to you as your own, and do not anger easily; repent one day before your death; warm yourself by the fire of the sages.” These words of Rabbi Eliezer instruct us not to anger easily. Although it is impossible to never get angry, the Mishnah instructs us to not **אכזר**, to not anger *easily*. The Mishnah teaches that we must be level headed enough to assess whether the incident that sparked our anger is sufficient cause for an outburst. We should then actively attempt to find reasons not to be angry. The difference between the intelligent and the foolish can be measured by their propensity toward anger; the wise are able to exercise some self-control, while the foolish are controlled solely by their stormy emotions. (Artscroll Pirkei Avos Treasury).

The Rambam views the prohibition against anger as rooted in the Talmudic equation of anger with idolatry, as the Gemara (Shabbos 105b) states that “One who gets angry is considered as if he committed idol worship.” And it is further stated: “Anger can cause a Sage to lose his wisdom, or a person who is destined for greatness to forfeit it” (Pesachim 66b). Chazal state that when anger is not tempered with *rachamim*, the result is *kefirah*, heresy, and heresy is the root of idol worship. Idols, sometimes referred to as *atzavim*, share the same root as the word *atzvus*, depression or despair. Therefore, we see a direct correlation between heresy, idol worship, and despair. In his *Sefer Etz Chaim*, Rav Chaim Vital teaches that when Hashem created the world, He first made an empty space, and then filled that empty space with Creation; he explains that this occurred in three stages: When the Creator existed by Himself and there was not yet any other Creation, when the Creator allowed a space for Creation, and when the space was filled with Creation. In the moment that there was only an empty space in Creation and nothing else other than this empty space, the idea of *kefirah* took root, and this allowed for the construct of idol worship and the root of all despair. In that sense, **אכזר** is also related to the idea of *kefirah* and idol worship. When a person's will is opposed and remains unfulfilled, this is like an empty space, a **חלל**, because the space of the person [represented by the will of the person] has not been filled. The result of an unfulfilled will is **אכזר**. Thus, **אכזר** comes from **חלל**, the empty space (adapted from #90 Fire-Anger, bilvalvi.net).

As Rabbi Brog explained in his shiur, erev Shabbos can be very hectic, and a person's **אכזר** can easily be aroused. Harried by the pressure of last-minute Shabbos preparations, one can become overwhelmed and enter Shabbos with “a fire in his heart.” This, Rabbi Brog warns, is not good for that person, for he enters Shabbos with **אכזר** in his heart, and the Shechinah cannot dwell in a place where there is **אכזר** and *machlokes*. The final Mishnah in Shas Mishnayos ends with, “R' Shimon ben

Chalaftha said: The holy One, Blessed is He, found no vessel to hold blessing for Israel other than **שלווה**, peace" (Uktzin 3:12). Says Rabbi Brog, if there is no **שלווה** in the home on erev Shabbos, then a person forfeits all the blessing that comes from Shabbos, for he has essentially "shattered his vessel" with his **כעס**. This, concludes Rabbi Brog, is what the Torah is teaching with the verse, "You shall not kindle fire **אש**... on the Shabbos day."

In the *Mishnah Torah*, the Rambam explains how a person should always try to follow the "middle path" between two opposing middos, and he lists two exceptions to this general rule. He writes: "There are temperaments with regard to which a man is forbidden to follow the middle path. He should move away from one extreme and adopt the other. Among these is arrogance and anger **כעס**... Anger is an exceptionally bad quality. It is fitting and proper that one move away from it and adopt the opposite extreme. He should school himself not to become angry even when it is fitting to be angry... Therefore, they [the Sages] have directed that one distance himself from anger and accustom himself not to feel any reaction, even to things which provoke anger. This is the good path" (Hilchos De'os 2:3).

Similarly, the Orchos Tzaddikim writes: "Anger is an evil trait. Just as scurvy is a disease of the body, so anger is a disease of the soul. Our Sages have said (Nedarim 22a): 'If one gets angry, all the varieties of Gehinnom rule over him,' and it is written (Koheles 11:10): 'Remove anger from your heart, and remove evil from your flesh.' Observe that most men, when they become angry and persist in their anger, do not pay attention to what they do in the great anger, and they do many things in their anger which they would not do

otherwise. For anger deprives man of his reasoning, so that he becomes even more angry and enters into dispute and recrimination. The Sages have commanded to remove oneself from anger until one can control himself so that he will not even feel anger-provoking things, until he roots out the anger from his heart" (Twelfth Gate, Orchos Tzaddikim). One who gets angry on Shabbos is literally "playing with fire." May we all be zoche to heed the warnings and not "kindle a fire on Shabbos," to rid ourselves of **כעס** and be able to receive the tremendous bounty of blessing that Shabbos brings. 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.

Louis Epstein, Yehuda Leib ben Tzvi Hirsch a"h, 1 Adar, father of Yocheved Schechter

Leon Bartz, Moshe Leib ben Yitzchak Issac a"h, 2 Adar, grandfather of Lev Avraham Rosenstock

Avraham Elbaz a"h, 3 Adar II, father of Simy Mittleman

Abraham Berkman, Avraham ben Aharon HaLevi a"h, 4 Adar II, father of Dr. Aron Berkman

Isaac Jacobs, Yitzchok ben Aryeh Lev a"h, 5 Adar, father of Susan Sonenthal

Edith Kahn, Eta bas Nussin a"h, 29 Adar, mother of Bert Kahn a"h

Bette Pear, Blima Raizel bas Dov Ber a"h, 1 Adar, mother of Dov Pear

Sophie Milowsky, Slava bas Avraham a"h, 1 Adar, grandmother or Alisa Mandel

Edith Lowenbraun, Yenta bas R' Yisroel HaKohen a"h, 1 Adar, mother of Rabbi Yitzchok Lowenbraun a"h

Eleanor Zassler, Hinda Devera bas Menachem Mendel a"h, 1 Adar, grandmother of Yosef Ference

Flora Singer, Fromet bas Dovid a"h, 3 Adar, mother of Mark Singer

Naamah Schaab a"h, 4 Adar

### Parsha Poem

All the people came together,  
When Moshe finished his descent,  
In a way that we had never seen,  
Since the day that Moshe went.

Just like a master craftsman,  
He restored them piece by piece,  
And the people's hearts were opened,  
Their donations never ceased.

Each instruction they performed,  
Down to every jot and tittle,  
No tiny detail altered,  
Not even just a little.

Some say the Beit HaMikdash,  
Will re-descend when He desires,  
But with people, like the Mishkan,  
Some assembly is required.

### From This Week's Daf

"The Baraisa possibly refers to a case where both of them were holding on to [the cloak] when they came before us [the judges], and we said to them: Go and divide the cloak between yourselves, and they went out to divide the cloak, but when they came back only one of them was holding it. This one [the one holding it] says: 'He admitted to me that the cloak is mine.' And the other one says: 'He is holding it because I rented it to him for payment, but really the cloak is mine.' The Baraisa teaches that in such a case the cloak is considered the property of the one holding it, because we say to [the other]: Until now you suspected [your opponent] of being a thief, and now you rent it to him without witnesses to the arrangement! Your claim is patently absurd. Therefore, we assume that your opponent's claim is the valid one." (Bava Metzia 6a)

### Community

- **Orioles tickets for sale!** The seats are by the Orioles dugout in Section 24, Row 1 (2 seats) and Row 2 (2 seats). The seats are back-to-back. The minimum amount available for sale is 20 games, 4 tickets per game and the maximum is 60 games, 4 tickets per game. I also have an all-Sunday home games full-season package available, 2 seats per game (between the bases). Another option is fabulous Club Level seats, Section 228, 15 games, 4 tickets per game. Some games have

### 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

Jonathan and Talia Raun

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

David and Helaine Sawilowsky

Elaine Tuchman

Running total for 5784:

**\$1,512.20**

parking available as well! **All proceeds to be used as a contribution towards The Chesed Fund and Project Ezra.** Please call Frank Storch at 410-340-1000 for more details.

- Show your support for our brave Israeli soldiers by participating in a very meaningful Purim project. **Bnai Jacob/Shaaarei Zion** is currently collecting donations and letters that will be sent to Israel for the purchase of **gift packages for mishloach manos** that will express our caring and appreciation of the soldiers who are sacrificing so much for the sake of Eretz Yisroel. **Donations can be made online through the shul's website, [www.bjsz.org](http://www.bjsz.org) or by check payable to BJSZ**, writing in the memo section Soldier Fund, dropped off at the shul office or mailed to BJSZ, 6602 Park Heights Ave, Baltimore, MD 21215.
- **March 13:** 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 March 13, 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).

## 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 "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](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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- **Billing** [bookkeeper@tiferesyisroel.org](mailto:bookkeeper@tiferesyisroel.org)
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- **Chesed Committee (births, shiva, cholim)** Bracha Swigard 206-854-0020
- **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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- **Supplies Ordering** Shulamis Heldoorn 443-540-0199 [suppliesordering@tiferesyisroel.org](mailto:suppliesordering@tiferesyisroel.org)
- **Tzeischem L'Shalom Coordinator** Aaron Pearlman [aaronpearlman@gmail.com](mailto:aaronpearlman@gmail.com)
- **Used Books**
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- **Yahrzeit Plaques** Caryn Blum [carynblum@icloud.com](mailto:carynblum@icloud.com)
- **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**

6201 Park Heights Avenue  
Baltimore, MD 21215  
410-764-1971  
[tiferesyisroel.org](http://tiferesyisroel.org)