

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



Pushka total: \$1,684.80 (see p. 3)

Special Two-Week Issue

12-19 Nissan 5784/April 20-27, 2024

5746-5784

Celebrating our 38th year

1986-2024

DAVENING SCHEDULE

Friday	
Candle Lighting:	7:30 pm
Mincha/Maariv:	7:00 pm
Shabbos Day	
Shacharis (Hodu):	8:45 am
Rabbi's Shabbos HaGadol drasha:	6:00 pm
Mincha:	6:55 pm
Maariv:	8:45 pm
Shabbos is over after:	9:02 pm

This Shabbos

- **6:00 pm:** Rabbi's Shabbos HaGadol drasha, "The Preponderance of Hallel on Pesach - Hallel in Halacha and Hallel in Tefillah."

Sunday	
Shacharis:	8:00 am
Mincha/Maariv:	7:35 pm
*Bedikas Chometz after nightfall	
Monday- Erev Pesach	
Shacharis with siyum:	7:00 am
Last time to eat chometz:	10:16 am
Last time to destroy chometz:	11:33 am
Chatzos (Midday):	1:05 pm
Mincha/Maariv:	7:30 pm
Candles for Yom Tov:	7:33 pm
Mincha/Maariv with Hallel:	7:35 pm
Chatzos (Midnight):	1:04 am
Tuesday-Pesach Day 1	
Shacharis, Mussaf, Tefillas Tal:	9:00 am
Mincha:	7:35 pm
Maariv with Hallel:	8:50 pm
*Begin Sefiras HaOmer	
Candles for Yom Tov:	9:05 pm
Chatzos (Midnight):	1:04 am
Wednesday-Pesach Day 2	
Shacharis, Mussaf:	9:00 am
Mincha:	7:35 pm
Maariv:	8:50 pm

Thursday-Chol HaMoed

Shacharis:	7:30 am
Mincha/Maariv:	7:40 pm

Friday-Chol HaMoed

Shacharis:	7:30 am
Candles for Shabbos:	7:37 pm
Mincha/Maariv:	7:40 pm

Shabbos Day- Shir HaShirim

Shacharis (Hodu):	8:45 am
Mincha:	7:00 pm
Maariv:	8:55 pm

Sunday

Shacharis:	8:00 am
Candles for Yom Tov:	7:39 pm
Mincha/Maariv:	7:40 pm

***Shiras HaYam at W. Strathmore and Cross Country at Midnight**

Monday-Pesach Day 7

Shacharis:	8:45 am
Mincha:	7:40 pm
Maariv:	8:50 pm
Candles for Yom Tov:	9:10 pm

Tuesday-Pesach Day 8

Shacharis:	8:45 am
Yizkor:	10:30 am
Mincha/Baal Shem Tov Seudah:	7:10 pm
Maariv:	8:55 pm

Wednesday-Friday

Shacharis:	7:00 am
Mincha/Maariv:	7:45 pm

Next Shabbos- Acharei Mos/Mevorchim

Iyar

Candle Lighting:	6:35-7:44 pm
Friday Mincha:	7:00 pm



***Don't forget your key in the challah the first Shabbos after Pesach!**

Chometz Burning

The Chesed Fund and Project Ezra invite the entire Baltimore community to the Annual Chometz Burning at the Pimlico Race Course Clubhouse Parking Lot on Monday, April 22, from 6:30 am to 11:15 am sharp ***Nothing will be accepted after 11:15 am. Please burn chometz only – no plastic! Please recycle. No bulk trash.** Non-perishable items will be collected for distribution in the Park Heights community. With much appreciation to City Councilman Issac "Yitzy" Shleifer for once again making this year's event free to the public.

We Saw A Miracle

This past Motzai Shabbos, Saturday night, we witnessed nothing short of a miracle. Iran unleashed a wave of 300 missiles, 60 tons of explosives, aimed at the State of Israel and our people. With the help of Hashem, 99.9% of their missiles were shot down by the missile defense system of the State of Israel. This is unheard of. The makers of the system expect 90% accuracy. To think what would have happened if those missiles had come through, even some of them, look at the nation of Ukraine under attack by Russia. Ukraine does not have that type of missile defense and their population has been killed in the thousands by Russia.

Hashem shielded our people from harm and we were literally unscathed by the attack. Hodu laHashem ki tov ki l'olam chasdo. Thank you Hashem, for saving us, Your loving kindness is eternal. Rav Shamshon Rafael Hirsch writes in his commentary to Tehilim 113, "The ever-growing burden of Galus (exile) makes the very survival of the Jewish people appear as one continuous miracle of G-d's saving power..." Sometimes the miracle is so great that we are astonished by it's occurrence. Such is the case now. If our mouths were full of praise like the great ocean, we would not be able to sufficiently thank Hashem for His love and kindness.

"In Nissan we were redeemed and in Nissan we shall be redeemed". May it be this Nissan. The month of miracles.

Chag kasher v'sameach
Rabbi Menachem Goldberger

Chag Kasher v'Sameyach!

Donations

- Yahrzeit donation by Dena Frenkel in memory of her father, Daniel ben Nisan a"h, 3 Nissan

Mazel Tov to

- Chaim Yosef and Bracha Swigard, and Kevin and Sharon Saitowitz on the hanachas tefillin of their grandson, Eliezer Saitowitz. Mazel tov to the proud parents, Shaul and Danya Saitowitz. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

Weekly Parsha



Parshas Metzora/Pesach

Hidden Treasures

With the exception of a Jewish leap year, Tazria and Metzora are always read as a double parsha, as they each contain the complicated and cryptic laws of *tzara'as*. Although it is commonly referred to as "leprosy," it is quite clear that *tzara'as* is not a form of Hansen's disease (ironically, along with the clinical definition, Webster's also defines leprosy as a "morally or spiritually harmful influence"); rather, it is a physical symptom of a spiritual defect. This is why the Torah instructs one stricken with *tzara'as* to consult a *kohein* rather than a doctor, as his malady is purely spiritual in nature and can only be "treated" by ritual purification. In fact, according to the Ramban and the Ramchal, every physical malady is really a manifestation of a spiritual flaw or defect. Only a *kohein*, the agent of Hashem, is truly qualified to cure someone of any illness, especially *tzara'as*, which is an exclusively spiritual matter. [It is interesting to note that Tazria/Metzora, the parshios of "spiritual illness that can only be healed by Hashem," always falls out right before the month of Iyar. I recently learned that Iyar, אייר, can be rendered as "Ani א - Hashem יי - Refaecha ר," – "I am Hashem, your healer."]

There are three forms of *tzara'as* outlined in these chapters of the Torah: one that appears on the skin; another, on a person's garment; and the third, on the walls of a house. The Ner Uziel writes: "These are the primary points of interface between man and his environment; each is a contact point between the inner and the outer. The body's initial contact with the environment is through the skin. More externally, the garments that cover the skin connect the body with the outside environment. And yet more externally, when a person is in his house, its walls are the connection to the outer world." In order for one to appreciate the true nature of *tzara'as*, one must first have a true understanding that *tzara'as* is a direct result of Hashem's involvement in our lives through His hashgachah pratis, commonly known as Divine

Providence. Rav Shlomo Wolbe writes: "Unfortunately, hashgachah pratis is an abstract concept for many of us; we acknowledge it in our minds, but it rarely makes it into our hearts. When the Bnei Yisroel entered the land of Canaan, they were on a very high madreiga, and when an individual would commit an aveira while in this elevated spiritual state, Hashem would cause *tzara'as* to appear on the sinner's body, clothing or house to indicate that He had distanced Himself from the offender as a result of the transgression." Upon entering the land, the Bnei Yisroel lived with an incredible level of hashgacha pratis, and a person who spoke lashon hara would immediately be punished with *tzara'as* (as we see in the case of Miriam at the end of Parshas Beha'aloscha). Understanding the significance of Divine Providence and appreciating the fact that Hashem is always intervening in our lives is a very powerful concept. The Ramchal writes: "The human race is different from all other species since it was given free will and the ability to involve itself with both perfection and deficiency. Therefore, man must oversee and scrutinize every detail of his activities, and bring about things that are the result of his ways and the fruit of his deeds. Each one of a person's deeds, as well as their results, are scrutinized, and Divine Providence is then extended to him in the particular manner that suits their consequences, and [the individual is judged] middah keneged middah, measure for measure" (Derech Hashem 2:1:3). The Ramchal goes on to teach that everything Hashem does is for our best; even our suffering is a kindness—a kapara for our transgressions— and should be recognized as being for our ultimate benefit. This is exactly what *tzara'as* was all about. Hashem brought *tzara'as* to an individual so that he would examine his deeds and do teshuvah; the kohein served as a guide to help the sinner atone for his transgressions and return to a state of spiritual purity.

I believe the form of *tzara'as* that best exemplifies this concept was the type that appeared on one's house. "When you arrive in the land of Canaan...I will place a *tzara'as* affliction upon a house" (Vayikra 14:34). On this pasuk Rashi writes: "This is a good tiding to them that afflictions are to come upon them, because the Amorites hid treasures of gold in the walls of their houses all forty years that Israel was in the desert, and as a result of the affliction, he breaks down the house and finds them" (Vayikra Rabbah 17:6). The Ner Uziel points out that although Rashi's explanation did, in fact, lead to the occupant finding a hidden treasure, which was to his benefit, it seems inconsistent with the Sages, who teach that *tzara'as* on the walls of the house was a punishment for miserliness. He writes: "These laws of *tzara'as* form the Torah's most detailed example of the manner in which G-d punishes the Jewish people. As such, they say much about His system of punishment. People tend to look upon punishment as a form of retribution and revenge, but the Torah considers punishment as a means of achieving tikun, rectification of a flaw, and a form of education, a lesson to others. In this sense, punishment is really a kindness to the one who receives it, for it is a means of spiritual cleansing." Rav Moshe Feinstein also notes the discrepancy and adds, "The solution must be that if the owner of the house was completely guiltless [of being miserly], he would find that same treasure in a painless way. Since Hashem made him find it only through loss and pain, by forcing him to demolish his house, it is apparent that, although he deserves to find that treasure, he undoubtedly has committed some error which caused him to be liable

for punishment. He must learn his error, correct his ways, and take to heart the manner in which the treasure was given to him."

What we refer to as *tzara'as* today is yissurin, our everyday stress, illness, and hardship, and in a sense, it is Hashem's way of sending us the same message as in the times of Yehoshua. Rava states: "If a person sees that afflictions are befalling him, he should investigate his deeds" (Berachos 5a). The Rambam brings down a similar concept in Hilchos Teshuvah, reaffirming the Ramchal's idea that all of man's physical sufferings have their roots in his spiritual defects; Hashem, in His loving-kindness, gives us a "sign" through them to mend our ways and do teshuvah. May we all be zoche to recognize and appreciate Hashem's hashgachah pratis, and find the hidden treasures inside ourselves.

Four Cups of Wine

It is a commonly known remez that the four cups of wine at the Seder allude to the Four Expressions of Redemption brought down in the beginning of Parshas Vayaira: "I am Hashem, and I shall take you out מִצֵּרַיִם from under the burdens of Mitzraim; I shall rescue you מִצָּרָיִם from their service; I shall redeem you גְּאֻלְתִּי with an outstretched arm and with great judgements. I shall take you to Me לְקֹחַי for a people... I shall be a G-d to you" (Shemos 6:6-7). The Sfas Emes writes, "At the time this promise was made, the Jewish people were unable to absorb such lofty ideals, as the pasuk states 'They did not listen to Moshe because of shortness of spirit and harsh labor' (ibid. 6:9). Yet Moshe's appeal was not in vain. Even though that generation could not accept the concept of redemption, we, as their proxies, drink the Four Cups every year to demonstrate our appreciation to Hashem for fulfilling His promise given with these four expressions." It seems to me that as we drink these four cups of wine at our Seder, we are accepting these four expressions as a promise for the Final Redemption. This teaches us that the Seder is much more than just a "replay of the same rituals year after year." Rather, it adds meaning to the original events that took place during the Exodus, and at the same time, brings us closer to the Final Redemption.

In another essay, the Sfas Emes adds, "The four cups symbolize the four kinds of lasting effects the Exodus had, as seen by their placement in the Seder. The first cup, Kiddush, suggests that Hashem's name was sanctified through the Exodus. The second, poured prior to the four questions and over which we recite the Haggadah, celebrates the Exodus itself. The third cup, consumed with Birkas Hamazon, represents the material well-being we received from the wealth of the Mitzrim. And the fourth cup, over which we beseech Hashem to pour out His wrath on the wicked, alludes to the destruction of Mitzraim's wicked [ones] during the Exodus." These four "effects" can easily be applied to the struggles that we as a klal face today, as we continue to sanctify Hashem's Name through our Torah learning and mitzvah performance, and daven for the downfall of our enemies and for an end to the anti-Semitism and terror perpetrated against the Jewish people in Eretz Yisroel and around the world.

We are literally standing at the threshold of the End of Days, and are very close to Mashiach and the Final Redemption. The open miracles we have witnessed attest to the greatness of Hashem and His great love for His children, klal Yisroel. Last Shabbos over three-hundred missiles, rockets and

drones were fired from Iran into Eretz Yisroel, and only 1% of them landed and did minimal damage. This was clearly an open miracle! One could ask, "What was the point?" The obvious answer is that Hashem wanted to show the Jewish people and the world at large that He is in control, and there is no "standing army" in the world that can defeat us. Although we should never rely on miracles, we can always rely on and trust in Hashem to protect us and mete out justice the way He sees fit, as the Psalmist writes: "Hashem is righteous in all His ways, and magnanimous in all His deeds" (Tehillim 145:17). We must place our trust in G-d's righteousness. He made all creatures; only He knows their precise makeup and recognizes what is best for them. G-d may be compared to a wise doctor who prescribes sweet juices for one patient but orders another patient to swallow bitter pills. The patient is incapable of comprehending the decisions of the doctor (Ibn Ezra). Hillel asks, "If not now, when?" (Avos 1:14). We are in the here and now -- the final throes -- the time for Mashiach and the Final Redemption is coming -- are you ready? May we all be zoche... a gutten Shabbos and Chag Pesach Kasher v'Sameach!

-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.

Nathaniel Saperstein, Naphtali ben Raphael Yaakov HaKohen a"h, 13 Nisan, father of Ray Saperstein

Bernard Kristall, Binyamin ben Shmuel a"h, 14 Nisan, father of Joan Kristall

Mika Lipsitz, Michel ben Hirsh Velvel HaLevi a"h, 16 Nisan, uncle of Harold Lipsitz a"h

Max Lipsitz, Shmuel Mordechai ben Hirsh Velvel HaLevi a"h, 16 Nisan, uncle of Harold Lipsitz a"h

Rav Avraham Dovid ben Reb Yaakov a"h, 17 Nisan, grandfather of Chana Leah Kuritsky

Meyer Taube, Meyer ben Shabtai HaLevi a"h, 19 Nisan, grandfather of Karen Beleck

Abraham Markman, Avraham ben Moshe a"h, 20 Nisan, grandfather of Fran Hisler and Ira Hisler

Avrohom ben Yisroel a"h, 21 Nisan, grandfather of Esther Gur

Leonard Fox a"h, 22 Nisan, father of Steve Fox Esther Nechama Margolese, Esther Nechama bas Aharon Meir a"h, 17 Nisan, wife of Mordecai Zev Margolese, mother of Yaakov, Yonah, Yoel, Binny, Mo, Shira, Devory, Chaim and Naftali

Belle Weiss, Ghita Bayla bas Avraham Nissan a"h, 15 Nisan, mother of Avrum Weiss

Emma Legziel, Maiha bas Reb Yaakov a"h, 15 Nisan, aunt of Sylvie Grossman a"h

Judy Ference, Ella Yehudis bas Shraga Feivel a"h, 18 Nisan, mother of Yosef, Eliana, Chani, Meira and Yoni

Sylvia Schreiber, Sarah Gittel bas Yisroel Baruch a"h, 18 Nisan, mother of Rachel Levitan

Frona Klotzman a"h, 18 Nisan, mother of Neil Klotzman

Bessie Sultzer, Basya bas Eliezer a"h, 18 Nisan, grandmother of Shalomis Koffler

Pauline Rednor, Perel bas Shmuel Tzvi a"h, 19 Nisan, grandmother of Eileen Rosenbaum

Rebbetzin Ida Goldberger, Chaya Sarah bas Shabsai Michel a"h, 19 Nisan, mother of Rabbi Menachem Goldberger

Evelyn Gottlieb Levien, Chava Sora a"h, 20 Nisan, mother of Bobbi Posner

Esther Elbaz a"h, 22 Nisan, mother of Simy Mittleman

Mina Koffler, Mina bas Pesach Yehoshua a"h, 22 Nisan, grandmother of Shalomis Weinreb

Tedi Langsam, Taube bas Yosef a"h, 23 Nisan, grandmother of Stephanie Ezra

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. This shiur will be **on hiatus** until **after Pesach**.

From This Week's Daf

"It once happened that a certain man paid money for some sesame. Later, before he took possession of his purchase, sesame appreciated in price. [The sellers] reneged and said to him: 'We have no sesame; take back your money!' He did not take his money. [The money] was then stolen from the sellers. They all came before Rava for a ruling. Rava said to [the buyer]: 'Since they told you to take your money, and you did not take it, not only are [the sellers] not considered paid *shomrim*, but they are not considered unpaid *shomrim*. The rabbis thereupon exclaimed to Rava: 'But the sellers must receive the curse of 'He Who has exacted retribution'! He said to them: 'Indeed they do.'" (Bava Metzia 49a)

Community

- **TAG BALTIMORE** presents a new initiative to disconnect from digital life and reconnect with... life! **Sefiras HaOmer Challenge:** "A Shabbos Rest" and/or "Shop Less Til Shavuos." For more details or information, or to register, please visit tagbaltimore.org/screenfree. Can't go online? Call 410-499-1824 to participate.
- **April 26: Chol HaMoed excitement!** Indoor family fun at **Players Fun Zone** from 10 am to 2 pm, and **HyperKidz**. Mention **TA** for your discounted rate.
- **May 1: 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 May 1, 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.
- **May 5: Singles Speed Dating Event** ages 26 to 37 at Shomrei Emunah, 6221 Greenspring Avenue from 6:30 to 10:00 pm. Registration required: <https://bit.ly/49315gW>. For more information, please contact Chaya Major at 720-923-2277 or Mindy Rosenblum at 443-386-8352.

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:

Lev Avraham and Rachel Rosenstock
Gail Feinstein
Shul Pushka

Running total for 5784:

\$1,684.80

Participants

Rabbi and Rebbetzin Goldberger

Gail Feinstein

Shulamis Heldoorn

Klara Margaretten

Jonathan and Talia Raun

Jerry and Eileen Rosenbaum

Lev Avraham and Rachel Rosenstock

David and Helaine Sawilowsky

Elaine Tuchman

Rambam's Hilchos Tefillah

Join Rabbi Goldberger for the Monday night shiur for men in the Rambam's Hilchos Tefillah following Maariv. This shiur will be **on hiatus until after Pesach.**

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. **Sunday and weekday Mincha/Maariv at 7:35 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.

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.

Share Your 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).
- Men's **Semichas Chaver Program** with Rabbi Elie Levi following Maariv **on hiatus until after Pesach.**

Monday:

- **Rambam's Hilchos Tefillah** with Rabbi Goldberger following Maariv **on hiatus until after Pesach.**

Tuesday:

- **Kitzur Shulchan Aruch** with Rabbi Goldberger following Maariv **on hiatus until after Pesach.**

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:

- After davening Friday night: **Sidduro Shel Shabbos**, with Nossi Gross.
- After Mussaf on Shabbos morning: **Sidduro Shel Shabbos**, with Nossi Gross.

OFFICERS

- **President** Binny Margolese, president@tiferesyisroel.org
- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
- **Vice President** Shlomo Goldberger, 410-358-4456
- **Programming** Mo Margolese, 443-621-1020, Moshemargolese@gmail.com
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- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org
- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

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- **Candyman** Ari Blum
- **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**
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- Repair Mark Hart
- **Shalosh Seudos Coordinator** Hinda Blum 410-764-2279
- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 facilityrental@tiferesyisroel.org
- **Sisterhood** Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis 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** Jonathan Raun 443-761-2071 jonathanraun@gmail.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Caryn Blum carynblum@icloud.com
- **Yahrzeit Records** Alisa Mandel 410-963-2977 yahrzeits@tiferesyisroel.org

Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!

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

6201 Park Heights Avenue
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