

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

TiferesYisroel.org 410-764-1971

14th of Nisan 5769 / April 8, 2009

5746-5769

Celebrating our 23rd year

1986-2009

DAVENING SCHEDULE**Erev Pesach, Wednesday April 8**

Shacharis with Siyum	6:30 am
Birchas HaChama	approx. 7:30 am
Last time to eat chametz	10:24 am
Last time to destroy chametz	11:39 am
Chatzos – Mid-Day	1:08 pm

Eruv Tavshilin

Candles for Yom Tov	7:19 pm
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Yom Tov Rishon Shel Pesach – 1st Day

Mincha / Maariv with Hallel	7:20 pm
Chatzos – Mid-Night	1:09 am
Shacharis, Musaf, Tefilas Tal	8:30 am
Mincha	7:20 pm

Yom Tov Sheni Shel Pesach – 2nd Day

Maariv with Hallel	8:35 pm
Candles for Yom Tov	8:51 pm

Begin Sefiras HaOmer

Chatzos – Mid-Night	1:09 am
Shacharis, Musaf	8:30 am
Candles for Shabbos	7:21 pm

Shabbos Chol Hamoed Pesach

Mincha / Maariv	7:25 pm
Shacharis / Shir HaShirim / Musaf	8:30 am
Mincha	6:50 pm
Maariv	8:40 pm

Chol Hamoed Pesach

Shacharis – Sunday	8:00 am
Shacharis – Monday and Tuesday	7:30 am
Mincha / Maariv – Sunday and Monday	7:25 pm

Shivi'i Shel Pesach – 7th Day – April 15

Candles for Yom Tov – Tuesday	7:25 pm
Mincha / Maariv	7:25 pm
Shacharis	8:30 am
Mincha	7:25 pm

Acharon Shel Pesach – 8th Day – April 16

Maariv	8:45 pm
Candles for Yom Tov	8:56 pm
Shacharis	8:30 am
Yizkor	10:30 am
Mincha followed by Baal Shem Tov's Seudah	7:00 pm
Maariv	8:45 pm
Next Shabbos – Parshas Shemini	
Candle Lighting:	7:28 pm
Friday Mincha:	7:30 pm

This Shabbos

- Shalosh Seudos sponsored by Sheva and Tzadik Vanderhoof. This is a Seudas Ho'daah for Sheva's recovery from her car accident last year. Please BYOM (bring your own matzoh). Gebrochts will not be served at the Shalosh Seudos and if anyone can come an hour early to help set up it would be greatly appreciated.

Shmura Matzoh

Matzoh is still available from the shul: Regular, Whole Wheat and Spelt. Contact Deborah Taffel at 410-358-9029 to purchase additional pounds. Hurry! First come, first served. Once it's gone, you'll have to wait until next year to get more.

Yizkor

Yizkor is coming up, the eighth day of Pesach, April 16 at 10:30 am. When you give charity on behalf of your loved ones, consider giving to Tiferes Yisroel. We

suggest a donation of \$18. It's just a suggestion. Give more. Give less. The important thing is that you give.

And may the souls of your loved ones be bound in the bond of life, together with the souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the other righteous men and women in the Garden of Eden.

Mazel Tov

To Yael and Yosef Kaner on the birth of a granddaughter, to Yosef Chaim and Shoshana Kassorla of Washington Heights, NY. May they be *zocheh l'gadla l'torah l'chupah u'l'ma'asim tovim*.

Condolences

To Debbie Howarth on the loss of her sister Libby. The funeral was last week in Israel and Debbie has completed her shiva.

To Ray Saperstein on the loss of his father in New York. The funeral was Tuesday in New York.

May Hashem give strength and comfort to Debby and Ray and their families.

Pesach Contest

In the haggadah, there's a story of four rabbis. Rabbi Elazar ben Azaryah mentions that he is like a 70-year-old

This week's Lev Echad is sponsored by:

Eileen and Jerry Rosenbaum in honor of their newest granddaughter, Adina Chana, her siblings, her parents and her great-grandmother on their visit to Baltimore for Pesach.

The Birnbaum family in honor of the 60th Wedding Anniversary of Ed and Anne Birnbaum (kein ayin hara puh puh puh) as well as the birthdays of four members of their family during this month.

Tzadik and Sheva Vanderhoof and boys in honor of their parents/grandparents who are with them for Pesach and appreciation for all their help and in honor and gratitude for Sheva's recovery from her accident.

man. Rabbi Elazar ben Azaryah is only 18 years old. Why does he feel like he's 70? Why 70? Why not 75? And what's the source for this?

Pharaoh's daughter Batya was granted a portion in Gan Eden during her lifetime. Who else was granted this honor?

When was Moshe's staff made? What was made at the same time? What's the chain of possession?

Send your answer to the Lev Ehad. Winners will be announced in the next edition.

Schlissel Challah

There are many ways to observe schlissel challah, or hiding a key in the challah.

Some actually hide a key in the challah. Some bake challah in the shape of a key. Some place sesame seeds on top of the challah in the shape of a key. The minhag at Tiferes Yisroel is to make an imprint of the key on top of the challah dough.

This custom is to be observed the first Shabbos after Pesach.

Some of the reasons behind this custom follow:

We are asking Hashem to open up the gates of sustenance and parnassah with our key.

During the counting of the omer we progress from gate to gate and each gate has a key.

The Ohel Yisrael explains that by making such a challah we are hinting at the concept that Hashem asks the nation of Yisrael, "Open for Me an aperture, even if only as large as the eye of a needle, and I in turn will grant you access to Me as wide as the entranceway to the vestibule of the Beis Hamikdash." This means that Hashem promises that as long as we try, even a little bit, to attach ourselves to Him, He will open for us the gates of plenty in both the spiritual and physical areas of life.

During Pesach all the gates of Heaven are open for us even without our asking, but immediately after Pesach we have to put forth our own effort to keep them open. The key challah symbolises our need to make these efforts at this time.

Shir Shel Yam

It was on the seventh day of Pesach that we crossed the Yam Suf, and so the Shir Shel Yam takes place on the seventh night of Pesach.

Join us as we gather at midnight along the stream at the bridge on Strathmore and Cross Country to recite the Shir Shel Yam.

In honor of the anniversary of the day in which the waters parted for our ancestors, the men dance and sing a beautiful niggun of Rabbi Twerski's that is in ¾ time, waltz-time.

Baal Shem Tov's Seudah

The Baal Shem Tov started the custom of eating a special third meal on the last day of Pesach late in the afternoon, after Minchah, complete with matzoh and wine.

This meal is also known as Moshiach's Seudah, because on this day the radiance of Moshiach is openly revealed.

The Baal Shem Tov said that on this day one can actually feel the approach of Moshiach.

This meal occurs on the eighth day of Pesach, as the number eight is connected to the Redemption (being one more than seven – symbolic of the natural order) and the Haftorah read on the eighth day of Pesach contains many Messianic prophecies.

The Baal Shem Tov's seudah at Tiferes Yisroel is similar to a shalosh seudos. Everyone brings their leftover matza, nuts, wine, juice, cereal, cake and other Pesadiche leftovers to share. The Rabbi tells some Chassidic stories, and there's singing. Is there a better way to end Pesach?

A British Jew is waiting in line to be knighted by the Queen. He is to kneel in front of her and recite a sentence in Latin when she taps him on the shoulders with her sword. However, when his turn comes, he panics in the excitement of the moment and forgets the Latin. Then, thinking fast, he recites the only other sentence he knows in a foreign language, which he remembers from the Passover seder: "Ma nishтана ha layla ha zeh mi kol ha laylot."

Puzzled, Her Majesty turns to her advisor and whispers, "Why is this knight different from all other knights?"

The Yam Suf – Selections

by Zvi Akiva Fleisher

PARSHAS B'SHALACH

Ch. 14, v.16: "Ho'reim es matcho u'n'tei es yodcho al ha'yom" – The verse does not say "ho'reim es matcho u'n'teihu al ha'yom," which would seem to indicate that Moshe was commanded to stretch out his hand over the body of water while holding the staff. There are different opinions on this, with some commentators saying that Moshe

split the sea with the use of the staff, while others say that he did not use the staff.

1) Targum Yonoson ben Uziel (2:21, 14,21) says that he did use the staff.

2) Pirkei d'Rebbi Eliezer chapter 42 says that he attempted to split the sea with the staff, but failed. He split it by raising only his hand when the Divine Presence appeared. The Rosh, in the name of his father Rabbi Yechiel of Paris, agrees with the Pirkei d'Rebbi Eliezer and brings a Medrash Shochar Tov's parable to prove this. He adds that "ho'reim" does not mean "elevate – lift up" but rather "separate – put down."

3) Medrash Shochar Tov on T'hilim 106 and 114 brings both opinions.

4) M.R. 21:9 says that the staff was not used.

5) The Sforno says that the command to lift the staff was to do so eastwardly to activate a powerful wind and the command to stretch his hand was to do so over the Yam Suf to have it split.

6) The Haa'maik Dovor says that Hashem told Moshe to use the staff and to also use his hand only. The intention of doing both these actions was to initiate both a miracle that is openly above the rules of nature, and that is done with the use of the miraculous staff, and a miracle that is hidden within the rules of nature, and that is done without the use of the staff. Whether Hashem would wrought an overt or covert miracle depended upon the reaction of the bnei Yisroel when push came to shove at the brink of the Yam Suf. If they would just wait there, hoping for Hashem's salvation, He would respond with a covert miracle, having the east wind blow so strongly that it would stop the flow of the Yam Suf and create a path in it for the bnei Yisroel to cross. If they would jump into the Yam Suf, relying on a miracle, Hashem would respond in kind, by overtly miraculously splitting the Yam Suf. Indeed a path was beginning to be formed in the Yam Suf by the driving wind, as mentioned in verse 21, "Va'yolech Hashem es ha'yom b'ruach kodim azoh kol halayloha va'yo'sem es ha'yom lechorovoh," – Hashem guided the Yam Suf with a powerful eastern wind all night and the Yam Suf began to dry, until Nachshon ben Aminodov jumped in and the water totally split in a flash, as the verse ends "va'yiboku hamayim." This is somewhat similar to the Sforno in that there was an act to initiate the east wind to blow and another act to initiate the splitting of the Yam Suf. However, the Sforno says the opposite of the Haa'maik Dovor, that the blowing of the wind was initiated with the staff, while the stretching of his hand over the Yam Suf to make it

split was done without the staff.

With this concept of the Haa'maik Dovor a new insight can be given in parshas Vo'eiro 9:22. It was mentioned in the name of the Shem miShmuel that the plague of hail, which entailed fire inside the balls of hail, having them make peace to do Hashem's bidding, required a power higher than the heavens, hence "n'tei es yodcho AL hashomayim," ABOVE the heavens. This means that although fire and water always oppose each other, water extinguishes fire and fire evaporates water, but to fulfill the wish of Hashem they made peace and coexisted during this plague.

For this supernatural relationship to take place a power of coexistence between water and fire had to be drawn from a very lofty heavenly sphere above the point where water and fire could no longer coexist. This explains why we find that Hashem only told Moshe to stretch his hand to initiate the plague of hail, "n'tei es yodcho al hashomayim" (9:22), and yet we find that Moshe did so with the use of the staff, as mentioned in the next verse, "Va'yait Moshe es MA'TELHU al hashomayim." Since Moshe realized that this plague entailed an overt miracle the use of the staff was in place. It seems that with the insight of Haa'maik Dovor an answer can be given to the well-known question of the difference in terminology found in the Torah for the splitting of the Yam Suf 14:16, "U'V'KO'EIHU" and 14:21, "VAYIBOKU hamayim," and the term used by Chazal of KRIAS Yam Suf. The Kedushas Levi explains that we call the Yom Tov Pesach to show our appreciation of Hashem Who jumped (had mercy) over the homes of the bnei Yisroel when He smote the Egyptian firstborn. Hashem, in turn, calls the Yom Tov "Chag Hamatzos" (Shmos 23:15), extolling the praises of the bnei Yisroel by stressing that they left Egypt with matzos as their only provisions, totally trusting in Hashem. As mentioned earlier, if the bnei Yisroel would not have shown that they believed in Hashem's miracles to save them, He still would have saved them with the covert miracle of the wind cutting a path in the Yam Suf. This would happen by stopping the flow of the water a bit at a time, slowly creating a path in the Yam Suf, as mentioned in verse 21.

We can explain the difference between the terms B'KIA and KRIA as follows. B'KIA means a total splitting of something in one go, as we find the term "shemo yiboka hanode" (gemara Eiruvim 37b), meaning perhaps the keg will burst, which takes place in a moment. KRIA means ripping. Although one can rip something in a moment, the action of ripping is actually a bit by bit process, as continued pressure is exerted throughout the process. Going with the

maxim that Hashem praises us for our actions and we praise Him for His, the Torah calls the splitting of the Yam Suf B'KIA, as this refers to the total sundering of the body of water in two in a split moment by Hashem, a measure for measure response to our high level of belief in Him to even bring about an overt miracle for our benefit. Thus with the use of the word form B'KIA great praise is conferred upon the bnei Yisroel.

We, on the other hand, want to praise Hashem and call the splitting of the Yam Suf KRIA, as this refers to Hashem's readiness to save us by having the powerful east wind clear a path for us in the Yam Suf, a bit by bit process similar to ripping. This choice of terminology confers great praise upon Hashem indicating that He would have saved us even if we did not have the high level of trust in Him to wrought an overt miracle.

Ch. 14, v. 21: "Va'yiboku" – Pirkei d'Rebbi Eliezer ch. 42 and Midrash Shocher Tov chapter 114 say that the sea split and created twelve pathways, one for each of the twelve tribes. The S'fas Emes quotes a medrash on the words "Forarto b'ozcho yom" (T'hilim 74:13) which says that the sea split and created 600,000 separate paths. Each individual merited a separate miracle.

Ch. 14, v. 21: "Va'yiboku" – Medrash Shocher Tov (T'hilim 114:3) on the words "hayom ro'oh VA'YONOSE," says that the sea should flee (split) upon seeing Yoseif's casket, since Yoseif also fled from the wife of Potifar, "VAYONOS vayeitzei hachutzo" (Breishis 39:12). The K'sav Sofer explains the connection. The Ibn Ezra asks: Why was a miracle necessary? Why not have the bnei Yisroel battle with the oncoming Egyptians? The Ksav Sofer says that this would have entailed standing up against the Egyptians with physical force. Although the Egyptians deserved no mercy, nonetheless there is a certain appreciation the bnei Yisroel should have, as the Egyptians were their hosts for many years. The Torah says (Dvorim 23:8), "Do not hate an Egyptian, since you were a sojourner in his land." Only if the bnei Yisroel had the characteristic of being grateful to their host, would Hashem be willing to perform the miracle of splitting the sea, rather than subjecting them to do war with their former host. This was demonstrated by Yoseif. When he ran away from the enticements of Poti Phera's wife, she grabbed his garment from him (Breishis 39:12). Logically, he should have turned around and forcefully taken it back, so that she should have no incriminating evidence against him. (This question is raised by the

Ramban). The Ksav Sofer answers with the above concept. Yoseif did not want to turn against his hostess with physical force, even at the cost of leaving incriminating evidence in her hands. This act implanted this positive characteristic into future generations of bnei Yisroel. When the "Yam Suf" saw the casket which held Yoseif, the person who demonstrated and implanted the middoh of "hakoras tovah," gratefulness, into the bnei Yisroel, it was willing to cooperate, even against its nature, and split. This avoided having the bnei Yisroel engage in combat with their former hosts, thus enabling them to show their gratefulness.

Ch. 14, v. 27: "L'ei'sono" – "L'tno'o," to its STIPULATION (M.R. 21:6, Yalkut Shimoni #236). A condition was made with the sea at the time of creation that although its norm was to flow continuously, at this time the sea should split. If so, why is this mentioned here, at the time that it went back to its norm of flowing? It should have been mentioned in verse 21 when it was required to split.

The Sfas Emes answers that once the sea split and this brought about a worldwide sanctification of Hashem, as all nations were aware of what happened and a great fear of Hashem gripped them (15:16), the water was reluctant to flow again. It wanted to remain as a wall and be a permanent sanctification of the powers of Hashem. Therefore a condition was made with the water at the time of creation that it should flow continuously, save for the time of the crossing. We can now understand the statement of the gemara Sanhedrin 22a that it is as difficult to create a match between a man and a woman as the "krias yam suf." This comparison is hard to comprehend. The match brings together, but the splitting of the sea separates. According to the above it can be understood. A single person sometimes feels that he or she can accomplish a lot more while single, without family responsibilities, than when married (see gemara Kiddushin 29b, "reichayim al tzavoro v'yaasok baTorah?"). This is like the sea wanting to remain split and thus serving Hashem. However, Hashem wants people to serve Him and do His mitzvos also while married. The comparison to "krias yam suf" is to the sea becoming one again, just like marriage, where the two souls were once one, then separated into two people, which now become one again, in marriage.

Ch. 14, v. 27: "L'eisano" – In the M.R. Breishis 5:5 Rabbi Yochanon says that Hashem stipulated with the Yam Suf at the time of its creation that it should split at the time the need would arise, when the bnei Yisroel will be boxed in at its shores with the Egyptians in hot (literally) pursuit.

Hashem had ordained that the Yam Suf continue to exist so that it may later drown

the Egyptians. Only Hashem could cause the Yam Suf to split. Indeed the M.R. says that the Yam Suf did not split at the bidding of Moshe and only did so when the Divine Presence demanded that it split. This is the intention of the M.R. in parshas Breishis. It states that HASHEM stipulated a condition with the Yam Suf. If you will ask why it is necessary to have HASHEM make this pre-condition since Moshe could have caused it to split with the threat of causing it to dry up totally, the answer is that Hashem also required that the Yam Suf return to its strength and flow again to drown the Egyptians. Moshe was therefore unable to cause the Yam Suf to totally dry up. To demand the Yam Suf to only split was also impossible, as it was SURELY fulfilling the will of Hashem by flowing, while Moshe taking the bnei Yisroel successfully through the Yam Suf was NOT A SURE THING. Indeed, we find that while they were in the middle of the Yam Suf an angel complained to Hashem that the bnei Yisroel and the Egyptians should be treated equally, as there were idol worshippers in both groups. (Likutei Shoshanim)

Q: What do you call someone who derives pleasure from the bread of affliction?

A: A matzochist.

No Peanuts!

No Fragrances!

Community

- **April 11-14:** Film about the days of the Great Depression – “House on Riverside.” Shomrei Emunah, Motzei Shabbos 9:45 pm; Sunday and Monday 8 pm; Tuesday 12:30 pm. Cost: \$16. Tuesday showing \$15 for adults, \$12 for children under 12. For women and girls only. This film has been reviewed by heimishe mechanchos. Partial proceeds to tzedaka. For further info, call Margie at 410-358-2890.

Siddur Sponsorships

- Ken and Yocheved Gelula in memory of the parents of Yocheved Gelula, Avigdor ben Freida and Rivka bas Meir
- Ken and Yocheved Gelula in honor of Lorraine Gelula, mother of Ken Gelula, on her 90th birthday

Youth Minyan

- Efraim Katz and family in memory of Sylvie Grossman

Shemen Lamaor

- Ari and Caryn Blum

Camp Shabbos

- Suzanne Kayne in memory of Gertrude Mainen, a”h, an aishes chayil
- Efraim Katz and Judy Schnidman in honor of the yearzeit of Judy’s sister, Shayna Rivka bas Moshe, a”h

Yahrzeits

Please let us know if we missed a yearzeit.

- Bernard Kristall, Binyamin ben Shmuel a”h, 14 Nisan, father of Joan Kristall
- Rita Schnidman, Shayna Rivka bas Moshe a”h, 14 Nisan, sister of Judy Schnidman
- Morris L. Balk, Moshe Leib ben Eliezer a”h, 14 Nisan, father of Ivan Balk
- 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
- 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 Dovid Kuritsky
- Meyer Taube, Meyer ben Shabtai HaLevi a”h, 19 Nisan, grandfather of Karen Beleck
- Pauline Rednor, Perel bas Shmuel Tzvi a”h, 19 Nisan, grandmother of Eileen Rosenbaum
- Ray Gesumaria, Rivka bas Meir a”h, 20 Nisan
- Eli Caplin, Shmuel Hillel ben Avraham Yitzchak HaKohen a”h, 23 Nisan, grandfather of Judy Schnidman
- Abraham Jaffee, Avraham ben Bezalel a”h, 26 Nisan, father of Nisan Jaffee
- Belle Jaffee, Bela bas Moshe a”h, 26 Nisan, mother of Nisan Jaffee
- Etta Kirschner, Suretel bas Dov Ber a”h, 27 Nisan, mother of Bina Kahn
- Regina Komet, Rivka bas Moshe a”h, 1 Iyar, mother of Max Komet a”h

TY Shiurim Schedule

Sunday:

- 9:30-10:15 am: Men’s **Gemara Brachos** shiur given by the Rabbi. פרק ה, Rashi, selected Tosfos and Maharsha following Shacharis.
- 10:30-11:15 am: **Tehillim** gathering for cholim for women (upstairs Beis Medrash).
- 11:15-12 pm: Rebbetzin’s class on **Tefillah**, for women (upstairs Beis Medrash). On break.
- 8-8:45 pm: **Hilchos Shabbos** shiur, given by R’Shlomo Goldberger, with the Sefer Shmiras Shabbos K’Hilchasa. All men are invited to attend.

Monday:

- **Rambam** shiur on the halachos of the Seder and the Rambam’s insightful approach on what it means, given by Jay Taffel, after Maariv, approximately 1 hour before the scheduled Mincha time.

Tuesday:

- **Gemara Chulin**, given by Jay Taffel, after Maariv, approximately 1 hour before the scheduled Mincha time.

Daily Shiurim (M-F):

- Every morning following davening – a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*
- 6-6:25 am: Chabura learning **Rashi** on the weekly

parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.

- Rabbi Goldberger is giving a **Mishna Berura** shiur each night after ma’ariv on the topic of hilchos Pesach. The shiur is for men.

Shabbos:

- 8-8:30 am: Morning Chabura: Learning, discussion and inspiration by Rabbi Shimon Apisdorf. Text: **Shabbos Malkisa**.
- 8-8:30 am: Mishnayos Chabura. Text: **Introduction to Makkos**. Will not meet this Shabbos.

OFFICERS

- **President** Lenny Ross 410-358-1687 len@tiferesyisroel.org
- **VP Facility** Mordechai Beleck
- **VP Programming** Mo Margolese mo@tiferesyisroel.org
- **VP Member Relations** Howard Reznick 410-825-8729 howard@tiferesyisroel.org
- **Secretary** Tzadik Vanderhoof 410-764-2258 tzadik@tiferesyisroel.org
- **Treasurer** Ken Gelula ken@tiferesyisroel.org

CONTACT INFORMATION

- **Boys Club** Yehuda Severin 410-800-4456
- **Calendar** Eileen Rosenbaum 410-764-8443
- **Camp Shabbos** Alisa Mandel 410-963-2977
- **Candyman** Ari Blum
- **Chesed Committee** Chana Birnbaum (shiva) 410-358-7736 Rivka Malka Perlman (other) 410-358-3550
- **Davening Schedule** Jay Taffel 410-358-9029
- **Father / Son Learning** Dov Pear 410-358-9825
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Hillel Zeitlin 410-358-7316
- **Gabbai Tzedakah** Nisan Jaffee 443-929-2587
- **Girl Scouts** Judy Schnidman 410-358-0440 judyschnidman@hotmail.com
- **Hospitality** Gail Feinstein 410-764-2532
- **Kitchen / Kiddush** Emunah Friedman 410-318-6727
- **Lev Echad** 410-764-1971, Option 4 levechad@tiferesyisroel.org
- **Membership** Howard Reznick 410-825-8729 howard@tiferesyisroel.org
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- **Seforim** Purchase Nisan Blaxberg 410-358-3943 Repair Mark Hart
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- **Simcha Hall Reserve** Eileen Rosenbaum 410-764-8443 eileen@tiferesyisroel.org
- **Supplies Ordering** Emunah Friedman 410-318-6727
- **Tzeschem L’Shalom Coordinator** Mordechai Beleck
- **Webmaster** Tzadik Vanderhoof 410-764-2258 tzadik@tiferesyisroel.org
- **Yearzeit Plaques** Nisan Blaxberg 410-358-3943
- **Yearzeit Records** Alisa Mandel 410-963-2977
- **Youth Minyan** Rabbi Shmuel Berkman, Elie Levi
- **Shul Business** admin@tiferesyisroel.org

Chag Sameach!

**Lev Deadline
Monday, April 14, 5:19 pm**