

Rabbi Menachem Goldbergerהרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד

אהד



בלב

TiferesYisroel.org

410-764-1971

26 Tammuz 5769 / July 18, 2009

5746-5769

Celebrating our 23rd year

1986-2009

DAVENING SCHEDULE**Friday**Candle Lighting: 7:00-8:14 pm
Mincha: 6:30 pm**Shabbos Day**Mishna Chabura: 8:00 am
Shacharis: 8:30 am
Rebbetzin's Class: 5:25 pm
Rabbi's Shiur: 6:25 pm
Mincha: 7:25 pm
Maariv: 9:30 pm
Shabbos is over after: 9:43 pm**Sunday**Shacharis: 8:00 am
Mincha / Maariv: 8:10 pm
Mishna B'rurah: after Maariv**Monday-Friday**Shacharis: 6:30 am
Shacharis for Rosh Chodesh
(Wednesday): 6:20 am
Mincha / Maariv: 8:10 pm
Mishna B'rurah (Mon.-Thurs.): after Maariv**Next Shabbos – Parshas Matos-Masei**Candle Lighting: 6:55-8:09 pm
Friday Mincha: 6:30 pm

There are two times for candle lighting. The earlier time is Plag HaMincha (one and a quarter seasonal hours [Shaos Zemanios] before sunset [a seasonal hour is equal to one-twelfth of the total time from sunrise to sunset]) and is the earliest time to light candles. The latter time is the regular candle lighting time and is 18 minutes before sunset. The latest time to light candles is sunset. If one wants to light candles when the shul accepts Shabbos, this is approximately 40 minutes after the start of Mincha.

Esther Leah Levin a"h

On Sunday, July 19, there will be a shloshim for Esther Leah Levin a"h at

Hertzberg's shul, 6208 Wallis Avenue. Mincha will be at 7:45, followed by hespedim, a siyum Mishnayos, and Maariv.

Contact Sholom Levin at 410-244-7101 ext. 125 or 410-358-4954 for any questions.

This Shabbos

- 4:30 pm. Shiur for women by Rebbetzin Chaya Tavin of Shearim (Yerushalayim) on "Resignation and Restoration: Accepting the reality of Galus while striving for Geulah."
- Rebbetzin Goldberger's Tefillah class at 5:25 pm for women. On Ashrei.
- Rabbi Goldberger's weekly Shabbos shiur on the Ramchal's Derech Chachmah at 6:25 pm for men and women.

Mazel Tov to

- Louis and Gail Feinstein on the upshurin of Elimelech
- Shlomo and Ahuva Goldberger on the upshurin of Aryeh Leib

Uncle Shimon Unveiling

On Sunday July 26, at 11 am there will be an unveiling for Uncle Shimon Weinstock a"h.

It will take place at Shaarei Zion Cemetery, 6300 Hamilton Avenue.

Dues

It's that time of the year again. Time to pay our dues for the 2009-2010 fiscal year, which began on July 1.

The dues structure is \$600 for families, \$400 for singles and \$300 for associates. You can mail a check to the shul at
Congregation Tiferes Yisroel,

6201 Park Heights Avenue,
Baltimore, MD 21215.

Or you can pay online by visiting our Website, www.tiferesyisroel.org, and clicking donate.

Dues may be paid in full or monthly. For dues reduction, please contact Ken Gelula or Lenny Ross.

Donations

- In memory of Dov Klein, by Charles and Rosalie Rothenberg
- In memory of Esther Nechamah Margolese's father and Hinda Blum's father, by Yaakov and Batsheva Goldman
- Harrison Leventhal upon completing high school at Ner Yisroel. Mazel tov to Harrison's parents, Dr. Ed and Mesa Leventhal.

Galus / Geulah

This Shabbos afternoon at 4:30 there will be a shiur in shul for women by Rebbetzin Chaya Tavin of Shearim (Yerushalayim) on "Resignation and Restoration: Accepting the reality of Galus while striving for Geulah."

Yasher Koach

Yasher Koach to Meira Blaxberg and Cheryl Levin who were honored this past week in the "Appreciation for the Women of Hatzalah."

Yasher koach to Rivka Slatkin for coordinating the beautiful decor and atmosphere for the evening and to Rebbetzin Goldberger who served as M.C.

The event was sponsored by N'shei of Agudas Yisroel.

This week's Lev Echad is sponsored by:

The Jaffee family in honor of Maysh Jaffee on the publication of his new book (available at Amazon.com. hint, hint),
"The End of Jewish Radar: Snapshots of a Post-Ethnic American Judaism"

Hinda Blum and family in memory of her father Eugene Blum, Yoel ben Shlaime David and Basia.

Thank you to the kehilla - you came and you comforted, and we thank you so much.

Sedrah Selections – Selections

by Zvi Akiva Fleisher

PARSHAS MATOS

Ch. 30, v. 3: “Lo yacheil dvoro k’chol ha’yotzei mipiv yaa’sseh” – Rabbi Chaim Vi’tal writes that every word a person says makes an impression in the celestial worlds. If he speaks words of Torah and sanctity he adds to the level of sanctity and if he speaks improperly, i.e., “loshon hora” etc., then he creates a negative effect. This is alluded to in our verse. One should not cheapen his words by considering them inconsequential, because “k’chol ha’yotzei mipiv yaa’sseh,” all that leaves his mouth will have an effect.

Ch. 30, v. 6: “VaShem yislach loh ki heini ovihoh osoh” – Rashi (Sifri 17) says that this verse is discussing a woman who has vowed to become a “nozirah” whose father has become aware of her vow and has annulled it. She was unaware of his nullification and she drank wine and defiled herself to the dead. She requires atonement because when she acted she was unaware that her vow was nullified. Surely one who transgresses a vow that was not nullified requires atonement.

The Holy Admor of Skulen zt”l asks why specifically examples of transgressing “nozir” rules are given, and once they are given why wasn’t the prohibition of cutting one’s hair also mentioned. He answers that we derive (gemara Nozir 5a) from the words “Mi’yayin v’sheichor yazir” (Bmidbar 6:3) that a “nozir” is prohibited from even consuming wine that would otherwise be a mitzvah to drink, i.e., kiddush or havdoloh. Similarly, there is a prohibition of defiling oneself to a corpse even in the line of helping in its burial, which is normally a mitzvoh, except where there is no one else to tend to this, called a “meis mitzvoh.” Rashi therefore gives us specifically these two scenarios to stress that even were her vow nullified and even though it would otherwise have been an act that is a mitzvoh, nevertheless, since she was unaware of her vow being negated, she requires atonement.

Ch. 31, v. 2: “N’kome nikmas bnei Yisroel mei’eis haMidyonim achar tei’o’sEIF el a’mecho” – The gemara Sotah 14a says that Moshe was buried across from the false god baal p’ore to atone for the sinning of the bnei Yisroel with baal p’ore. Tosfos d.h. “Mipnei” brings in the name of the Medrash Agodoh that every year on the anniversary of the time that the bnei Yisroel sinned with the daughters of Midyon which brought to their sinning with baal p’ore, baal p’ore elevates itself and attempts to indict bnei Yisroel for their sin. When baal p’ore sees Moshe’s burial place it is stymied and sinks back into the ground up to its nose. This situation repeats itself annually. Thus Moshe’s overpowering Midyon and its god was not limited to the war that

was waged during his lifetime, but is an ongoing annual event. Thus our verse can be read: Take revenge for the bnei Yisroel from the Midyonim, “achar tei’o’sEIF el a’mecho,” even after you will pass on. (Rabbi Yoseif Zvi Dushinski)

Ch. 31, v. 2: “N’kome nikmas bnei Yisroel mei’eis haMidyonim achar ei’o’sEIF el a’mecho” – Why was it necessary for Moshe to be involved with the war and revenge against the Midyonim? What would be wrong if the bnei Yisroel would wage war with them after Moshe passed on? The Meshech Chochmoh answers that had Moshe not waged war with them some people might have accused him of not acting because he was reluctant to fight the people of the country that harboured him for many years and had at its head his father-in-law Yisro who served there as a priest.

The N’tzi”v answers that we find by the war of the bnei Yisroel at Ay, Hashem told Yehoshua that the bnei Yisroel would be victorious. Nevertheless, Hashem gave Yehoshua strategic advice to overpower the people of Ay by setting a trap of a regimen of warriors behind the city. Why was this necessary? Hashem could have just as easily given over the people of Ay into the hands of the bnei Yisroel with no specific military tactic. We must say that since the bnei Yisroel sinned at Ay their merits were not sufficient to win the battle. It therefore required extra effort, in this case a special strategy. Similarly here, since the bnei Yisroel sinned with the daughters of Moav, special merits were required. Therefore the prayers of Moshe were needed.

Ch. 31, v. 16: “Hein heinoh hoyu livnei Yisroel bidvar Bilom” – Hashem requires of us to fully adhere to His commands. The gemara B.K. 50a says that one who says that Hashem overlooks one’s sins, his life will be forfeited. The Meshech Chochmoh points out that we find that Bilom expressed exactly this sentiment when he said “Lo hibit oven b’Yaakov v’lo ro’oh omol b’Yisroel” (Bmidbar 23:21). He added a proof to this by saying “Keil motziom miMitzrayim” (next verse), that Hashem redeemed the bnei Yisroel from Egypt even though they sinned, having lowered themselves to the 49th level of impurity through idol worship. In spite of this He took them out of Egypt, indicating that he overlooked their sins.

As a result of this the bnei Yisroel dared to sin with the daughters of Midyon, harbouring the false belief that Hashem would overlook their sins. This is the intention of our verse. This was the stumbling block for the bnei Yisroel, “BIDVAR Bilom, by virtue of Bilom’s words, “Lo hibit oven b’Yaakov.” The Meshech Chochmoh adds that this concept is to be found in the M.R. Dvorim 1:2. On the verse in Mishlei 28:23, “Mochiach odom acharai chein yimtzo mimachlik

loshon.” The medrash says that “Mochiach odom acharai chein yimtzo,” refers to Moshe. Even though he reprimanded the bnei Yisroel in harsh terms, nevertheless, afterwards he found favour in the eyes of those who took his words to heart. “Mimachlik loshon” refers to Bilom who used sweet words to entice the bnei Yisroel to sin, saying that they may pursue their lusts and no retribution would follow.

Ch. 31, v. 49: “Avo’decho nossu es rosh anshei hamilchomoh ASHER B”YO’DEINU v’lo nifkad mi’menu ish” – The words “asher b’yo’deinu” seem superfluous. The gemara Y’vomos 61a interprets “v’lo nifkad mi’menu ish,” – and no man was lacking, to mean that no person sinned during the battle, even though it involved combating women. Moshe asked that if no one sinned why was there a need for atonement. The warriors responded that even though no one actually sinned in action, nevertheless, they were tainted by thoughts of sin. The Meshech Chochmoh says that this is the intention of the words “asher b’yo’deinu.” The Medrash Tanchuma says that one cannot readily control the senses of his eyes ears and nose from absorbing sin. Thus our verse says that they reported that there was no person who was lacking in his spiritual level by sinning regarding “asher b’yo’deinu,” the organs that are under their control. However, they did sin in thought.

PARSHAS MASSEI

Ch. 33, v. 16: “Va’yisru miMidbar Sinoi va’yachanu b’Kivros Hataavoh” – When one travels from Har Sinai, leaving behind the Torah, he will have no weapon to counter his evil inclination. He will surely end up being overpowered and buried by his lusts. (Rabbi Zvi Pesach Frank – Har Zvi)

Ch. 35, v. 25: “V’yoshav boh ad mose haKohein haGodol asher YIMSHACH oso” – The gemara Makos 11b says that the fugitive accidental murderer who escapes to a city of refuge must remain there until the death of the Kohein Godol who had that position at the time of the verdict of the accidental murderer. If so, should the verse not have said “asher NIMSHACH b’yomov?” “Asher YIMSHACH” seems to connote that the accidental murderer anointed and elevated the Kohein to his position. The Meshech Chochmoh points out that we see from this wording an insight into the workings of Hashem that is contrary to the thinking of the common man. One thinks that the Kohein Godol was appointed because he in particular was worthy of the position. However, the reason can be a totally different one. Hashem decrees the length of each person’s life. As well, He also calculates how long the accidental murderer should have to remain in a city of refuge. It is quite possible that Hashem has decreed that a specific person become Kohein Godol be-

cause the number of years left to his life match with the number of years Hashem wants the accidental murderer to remain in the city of refuge. Thus his remaining in the city of refuge until the death of the Kohein Godol, “v’yoshav boh ad mose haKohein haGodol, is the cause for this Kohein having been anointed as Kohein Godol in the first place, hence “asher yimshach oso,” the accidental murderer is the cause for this person being appointed.

Perhaps it is most befitting for this concept to be pointed out by the case of the accidental murderer, since the gemara Makos 10b says that the accidental killing also takes place, not as a self-contained incident, but rather, as an outgrowth of other incidents, and is not just an independent cause for going into exile. The gemara says that such an incident takes place specifically with these people, because the one who was accidentally killed had intentionally killed someone else when no witnesses were present. The accidental murderer had previously killed another person unintentionally, and not in front of witnesses. Neither of these two people will get off scot-free, but rather, they come to one location. The intentional murderer is killed by the unintentional murderer in front of witnesses, and everyone gets his just desserts.

Ch. 35, v. 27: “V’rotzach go’eil hadam es horotzei’ach” – We find two terms in the Torah for killing a person, “harigoh” and “r’tzichoh,” killing and committing murder. As a rule, “harigoh” is used when a person justifiably kills, and “r’tzichoh” is used when a murder has been committed. There are two exceptions with the use of “r’tzichoh.” Our verse says “v’rotzach” as does verse 30, “Kol ma’kei nefesh l’fi eidim yirtzach es horotzei’ach.” Why is a term that means “murder” used where killing is permitted? Rabbi Chaim Kanievski shlit”a in Taamo Dikro answers that our verse discusses the blood avenger. Permission is granted to him to avenge the blood of one who was accidentally killed. This is not a court decreed punishment carried out by a private citizen, hence the term “r’tzichoh.” Rather, permission is granted to treat the accidental killer in kind. He was somewhat negligent, and death was brought about by his not being careful to avoid bloodshed. In kind, his life is cheapened and a blood avenger may kill him. Similarly in verse 30, it discusses a case where a person was found guilty by a court of committing murder, on the strength of testimony by eye-witnesses. The verse says that if the court did not carry out the death penalty the blood avenger may do so, again justifying the use of the term “r’tzichoh.”

A Gutten Shabbos Kodesh.

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Minhagim for the Three Weeks

The period of the three weeks begins with the fast of 17 Tammuz, and includes the first nine days of Av, including Tisha B’Av.

THE THREE WEEKS

For the entire period of the three weeks, the following restrictions apply:

- You may not listen to live music. Recorded music may be played as background music, but it should not be listened to intentionally for enjoyment.
- Weddings are not performed.
- Public entertainment such as movies, shows, concerts, etc., are not permitted. Baseball games are not considered the same as other forms of entertainment, and it is permitted to attend them, but not during the nine days.
- Videos of comedies and/or musicals should be avoided during the three weeks, and are not permitted during the nine days. Videos on serious subjects are all right during the three weeks, but not during the nine days.
- Any beautification to your home may be performed during this period, but not during the nine days. This does not include necessary repairs, replacing broken appliances, etc., which may be done throughout the entire period. Planning of renovations is permitted.

THE NINE DAYS

During the first nine days of Av:

- Meat and wine are not permitted, except for Shabbos or a seudas mitzvah.
- Laundering clothing is not done, unless there is something that will be damaged, e.g., if a child urinates in his/her clothing. However, clothing can be taken out of the closet, and you don’t have to sit on it.
- Bathing is not permitted. If you are uncomfortable you may shower but less frequently than usual and you may not use hot water (use luke warm water). As soon as you’re clean, the shower is over, don’t linger.
- Swimming is not permitted.
- If you normally go to the mikveh erev Shabbos, you may do so during the nine days, and you may use hot water. If you do not normally go to the mikveh, you should not do so.
- No beautification of your home is permitted.
- No pleasure travel is permitted. If you must travel, boats should be avoided. It is not a good time for doing anything risky.

Cookbooks For Sale

Cookbooks put out by Sharfman’s Seminary in Yerushalayim (Sharfman’s Palette: 30 Years of Recipes from the Faculty)

are now being sold to help raise money for Shana Bet. The cookbooks are \$54 each and will arrive in the United States between Rosh Hashana and Sukkos.

For more information or to order, please call Shira Beleck at 443-805-7876.

Lev Echad Fundraiser

The editor of the Lev Echad has issued a challenge to the readers of the Lev Echad. For every submission received in the month of July (2009), the editor will contribute \$10 to the shul.

Submissions may be:

- original artwork
- questions for the Rabbi
- a write-up on why you love Tiferes Yisroel
- nominations for Honorable Mention
- a write-up on what you do for the shul
- a write-up about something in the shul

Here’s your opportunity to contribute money to the shul without paying anything.

The Lev Echad is also looking for sponsors to match funds with the editor. This is a great opportunity if you want to look like a big spender, but want to shell out less than \$12.50.

Email submissions only. Void where prohibited by law. Limit of five submissions per person.

Running total:

- Submissions: 0
- Sponsors: 0
- Total \$\$\$ to shul: 0

Yahrzeits

Benjamin Lipsitz, Baruch ben Hirsh Velvel a”h, 27 Tammuz, uncle of Harold Lipsitz a”h

Ike Lipsitz, Yitzchak Isaac ben Hirsh Velvel a”h, 27 Tammuz, uncle of Harold Lipsitz a”h

Rebecca Sklar, Hinda Baila a”h, 28 Tammuz, grandmother of Hinda Blum

Sarah Plovsky, Sarah bas Leipman a”h, 28 Tammuz, mother of Susan Vick

Irene Payana Samuels, Chaya Devosha bas Mordechai Yosef a”h, 3 Av, mother of Mordechai Samuels

Coming Up

- **July 25:** Camp Shabbos
- **July 25:** Shalosh Seudos. Tzeschem L’Shalom for Bruce and Sandra Orman and family and Penina Zeitlin. Sponsors needed. Please contact Mordechai Beleck.
- **August 1:** Shalosh Seudos sponsored by Ed and Mesa Leventhal on the occasion of Ed’s father’s yahrzeit.
- **August 8:** Camp Shabbos
- **August 22:** Camp Shabbos

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Elie and Esther Levi
- Edward Auerhan
- Jon and Ila Bierer in memory of Fred Bierer

Healing Groups

If you have endured traumatic experiences growing up in a home with chronic discord, physical or mental illness, abuse or neglect – you are not alone.

Shofar Coalition is sponsoring weekly healing groups.

- Separate healing groups for Orthodox women and men
- Private Pikesville location
- Facilitated by experienced therapists

To discuss participation and group fees, please call Joan Kristall, LCSW-C, 410-843-7576. All calls will be completely confidential.

Share-Your-Ride Gmach

Can you or your guest, traveling between Baltimore and other cities, give someone a ride? People are happy to pay for rides.

Can you take a small item such as forgotten medicine, keys, eyeglasses or tefillin? You don't have to deliver. The addressee will pick it up.

Call Mrs. Edelson at Share-Your-Ride Gmach, 410-358-7433.

Joblink

Joblink provides job seekers, recruiters, and employers with valuable information regarding employment opportunities and career information.

If you are looking for a job or know of one at your office, please contact our shul liaison, Yocheved Gelula at 410-367-4926, jgelula@msn.com or Elly Lasson, executive director at Joblink, elasson@joblinkemployment.com, 410-602-8700. Thank you, Yocheved!

In the Community

- **July 18, 25** – the three weeks and **August 1** – Shabbos Nachamu. Khal Ahavas Yisroel Tzemach Tzedek and Agudas Yisroel of Baltimore present A Bein Hamitzarim Motzaei Shabbos Navi shiur. Live broadcast via Torah conferencing. From destruction to consolation. Relevant issues in Megillas Eichah, presented by Rabbi Dovid Heber, Rav, Khal Ahavas Yisroel Tzemach Tzedek, Kashrus administrator, Star-K kosher certification. Agudas Yisroel of Baltimore. 10:30-11:15 pm.
- **July 20:** Rabbi Mitchell Ackerson, Deputy Commander and Chaplain of the 311th Signal Command and Director of Pastoral Care and Chaplaincy at Sinai Hospital will be hosted by Etz Chaim Center. He will discuss Retaining Jewish Identity in the Iraqi War Zone and share his personal experiences. 7:45 pm.
- **July 22:** Relationships workshop with **Rebetzin Bracha Goldberg**. BJSZ. 8-9:30

pm. WIT members: No charge. Non-members: \$10 per class. For more information contact WIT at witbaltimore@verizon.net or 410-358-2545.

- **July 27:** The largest shidduch meeting of the year. Linda Diamond's, 2504 Larryvale Road (off of Shelleydale). 8 pm.

No Peanuts! / No Fragrances!

Costs of Sponsorships

Batya Sklar Camp Shabbos

Full sponsorship \$72 Co-sponsorship \$36

Shemen Lamaor \$36

Lev Echad \$36

Father / Son Learning (seasonal)

Full sponsorship \$72 Co-sponsorship \$36

To arrange your sponsorship, e-mail levechad@tiferesyisroel.org, call 410-764-1971 option 4, or go to www.tiferesyisroel.org and click donate.

Please send your donation to:
Congregation Tiferes Yisroel
6201 Park Heights Avenue
Baltimore, MD 21215

For the following, contact Nisan Blaxberg at 410-358-3943

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

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).

Monday:

- **Rambam** shiur on the laws of Shofar, Sukkos and Lulav, given by Jay Taffel, approximately 1 hour before the scheduled Mincha time.

Tuesday:

- **Gemara Chulin** on ta'aruvos, the mixing of non-kosher and kosher foods, given by Jay Taffel, 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's **Mishna Berura** shiur each night after ma'ariv on the topic of hilchos Pesach. For men.
- 9:15 pm (S-Th). **Amud Yomi Gemara** shiur for men with Rabbi Porter and Rabbi Lowenbraun.

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: **Makkos**.

- 5:25 pm: Rebetzin's class on **Tefillah**, for women. Ezras Nashim. Continuing with Ashrei.
- 6:25 pm: Rabbi Goldberger's weekly Shabbos shiur for men and women on the Ramchal's work **Derech Chachmah**.

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** Suzanne Kayne 410-764-1971, Option 4 levechad@tiferesyisroel.org
- **Membership** Howard Reznick 410-825-8729 howard@tiferesyisroel.org
- **Mitzvah Cards** Glenna Ross 410-358-1687
- **Seforim**
Purchase Nisan Blaxberg 410-358-3943
Repair Mark Hart
- **Shalosh Seudos Coordinator**
Hinda Blum 410-764-2279
- **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
- **Yahrzeit Plaques** Nisan Blaxberg 410-358-3943
- **Yahrzeit Records** Alisa Mandel 410-963-2977
- **Yomim Noraim Seating** Ari Blum 410-358-5478
- **Shul Business** admin@tiferesyisroel.org

Good Shabbos!