

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד

אהד



בלב

TiferesYisroel.org

410-764-1971

2 Teves 5770/December 19, 2009

5746-5770

Celebrating our 24th year

1986-2009

DAVENING SCHEDULE**Friday**

Chanukah Candle

Lighting: right before Shabbos candles

Candle Lighting: 4:27 pm

Mincha: 4:30 pm

Shabbos Day

Mishna Chabura: 8:00 am

Shacharis: 8:30 am

Mincha: 4:15 pm

Maariv: 5:45 pm

Shabbos is over after: 5:58 pm

Sunday

Shacharis: 8:00 am

Mincha/Maariv: 4:30 pm

Monday-Friday

Shacharis: 6:30 am

Maariv (Mon.-Thurs.): 9:00 pm

Next Shabbos – Parshas Vayigash

Candle Lighting: 4:31 pm

Friday Mincha: 4:35 pm

This Shabbos

- Camp Shabbos
- 7:30 pm: Father/Son Learning

Refuah Shalaimah to

- Chaya Diamond, Chaya Bruria bas Meira Neomi
- Phil Saltman, Pesach ben Sarah
- Bernard Katz, Dov Ber ben Raizel

Hilchos Shabbos Shiur

The Hilchos Shabbos Shiur meets on Tuesday nights from 8 until 9, and will continue until right before Purim. B'ezras Hashem, we hope to complete the sefer we are learning, "The Shabbos Book" by Rav Yeichel Michel

Stern of Yerushalayim. You can order a subsidized copy from Mo Margolese at mo@tiferesyisroel.org.

Even if you miss a shiur, please come; we're learning lots of important practical halacha with real-life application. Even those with a good background in halacha will learn new things in this shiur.

New Shiur

Rabbi Porter will be giving a Mishnayos Shiur for men; Sunday, Tuesday and Wednesday nights from 9:30 to 10, beginning with Bava Metzia. All men are invited to attend.

Mazel Tov to

- Rabbi Reuvain and Meira Shnidman on the birth of a grandson, born to Mechael and Channy Beren, on Shabbos morning, first day of Chanukah. Mazel tov to the great-grandmother, Mrs. Ida Goldberger; to grandparents Dovid Yisroel and Debbie Beren; and to the great-uncle and great-aunt, Rabbi Menachem and Rebbetzin Bracha Goldberger. May they be zoche l'hachniso b'vrise shel Avraham Avinu b'zemanu u'l'gadlo l'torah l'chuppah u'l'ma'asim tovim.

Thank You to

Jay and Deborah Taffel for refurbishing the Shul menorah and for sponsoring Father/Son Learning for the season in memory of Jay's mother, Mrs. Nancy Taffel a"h.

Chanukah Party

A big thank you to all who made the Family Chanukah Party a big success and a lot of fun!

Yehuda and Leah Bennett; Shimmy and

Rivka Klein; Howard Reznick; Tzippy, Bin-yomin and Tehilla Werner; Hadassah, Minky, Mordechai Meir and Gavriel Perlman; Eli Koenig; Esther Huff; Esther Levi; Lenny Ross; Mo Margolese; Mr. Twister; and the Knish Shop for the latkes. Thank you also to all those who participated.

We have the best shul!

Shabbos Dinner with the Rabbi and Rebbetzin and Chanukah Tisch

Join with Rabbi and Rebbetzin Goldberger on Friday night December 18, as Congregation Tiferes Yisroel celebrates Chanukah with a Shabbos seudah at the shul. The cost of the meal is \$18 per person (\$50 family max). Please contact Shlomo Goldberger at 410-358-4456, or via email at shlomhuva@aol.com, to make your reservation.

The Kehilla is also invited to stop in to the shul Simcha Hall after the seudah from 8:30 to 9:30 pm for our annual Chanukah tisch with zemiros and dessert. There is no charge for the tisch.

Our thanks to the following families for sponsoring the evening:

- Ari and Caryn Blum in honor of the yahrzeits of Caryn's mother, Rita Berger (Leah bas Herschel) and Ari's father, Alan Blum (Avraham Yitzchak ben Abba);
- Rabbi and Rebbetzin Goldberger, in honor of the yahrzeit of Rebbetzin Bracha's brother, Jory Rosean (Yosef Ber Leib ben Aharon Eliezer);
- Elliott and Hillorie Morrison, in honor of the yahrzeit of Hillorie's father, Sidney Salomon (Shlomo Yosef ben Zvi); and
- Lenny and Glenna Ross, in honor of the yahrzeit of Glenna's father, Izzy Frank (Chaim Binyamin Yitzchak ben Gerschon).

This week's Lev Echad is sponsored by:

Nathan and Jessi Franco in memory of the yahrzeit of Jessi's mother, Anita Gayle Selmon,
Chana bas Avraham a"h

Parsha Potpourri – Selections

by Oizer Alport

**Vayomer HaMelech gizru es hayeled
hechai lishnayim
(Haftorah – Melochim 1 3:25)**

The Haftorah for Parshas Mikeitz, which is often pushed aside by the Haftorah for Shabbos Chanuka, contains the famous demonstration of Shlomo HaMelech's wisdom. Two women had recently given birth, but one of their babies died. Each woman argued that the dead baby belonged to the other woman. Shlomo brilliantly discerned the truth by suggesting that the baby be cut in half.

In his commentary on Yevamos (17b), the Meiri provides a most fascinating insight and legal background into the case that was brought before Shlomo. The Medrash relates that these two women weren't strangers, but a mother-in-law and her daughter-in-law. Both of their husbands had recently died without leaving any offspring other than these two babies. The Torah forbids a woman whose husband has died without any offspring to remarry until she either marries her deceased husband's brother in a procedure known as yibum or performs with him a process called chalitzah (Devorim 25:5-10).

In the case brought before Shlomo, the women weren't arguing just because of a woman's natural love for her newborn. There was much more at stake. If the live child belonged to the daughter-in-law, she would be permitted to remarry immediately for two reasons. Firstly, her husband didn't die without children. Secondly, even if he did, there would be nobody with whom she was obligated to perform yibum or chalitzah, as the dead baby was her husband's only brother.

If the live child belonged to the mother-in-law, the daughter-in-law had a tremendous amount to lose. Because a baby which dies within 30 days isn't legally considered a viable child, it would be as if her husband died without offspring. At the same time, an acknowledgment that the live child belonged to her mother-in-law would mean that her husband had a brother with whom she must perform yibum or chalitzah. However, that brother was a newborn baby who was presently incapable of doing so. In other words, if Shlomo ruled against the daughter-in-law, she would have to remain single for almost 13 years while she waited for her brother-in-law to become a Jewish adult eligible to perform yibum or chalitzah.

Recognizing her biases and suspecting her motivations, Shlomo came up with a brilliant test. If the daughter-in-law was telling the truth, she would be appalled at the idea of cutting her son in half, and she would gain nothing from it vis-à-vis her legal status. If she was lying to save herself from 13 years of loneliness, she would happily allow the baby

to be killed. Although her husband died without children, there would no longer be a brother-in-law in the picture preventing her from remarrying immediately. When she agreed to the compromise, Shlomo revealed her façade and rightfully awarded the child to the mother-in-law, condemning the scheming daughter-in-law to wait 13 years for him to become an adult!

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Midei Shabbos Beshabbato

by HaRav Eliezer Chryslor
(formerly Rav of Mercaz Ahavat Torah,
Johannesburg)

Yosef's Strategy

(adapted from the K'li Yakar)

Yosef's behaviour towards his brothers appears strange, to say the least. He clearly had no intention of harming them, as is evident from the course of events. Why then, did he cause both them and his father so much anguish, by accusing them initially of being spies, and later, of being thieves?

The Ramban explains that Yosef's actions were centered around his dreams, which he now took upon himself to implement. The K'li Yakar disagrees however. If G-d wanted the dreams to come true, he points out, then He would see to it that they would, with or without Yosef's assistance, in which case, there was no justification for Yosef to behave as he did.

The K'li Yakar therefore, based on the Mahari Avuhav, first explains why Yosef declined to reveal his identity (see main article, Parshas Vayeishev), ascribing it to the fact that G-d did not inform Ya'akov that he was alive. And if G-d did not reveal it, it must be Midah ke'Neged Midah for Ya'akov's failure to return home from Lavan, in which case he knew that the knowledge of his identity would have to remain hidden from Ya'akov for exactly twenty-two years (as Chazal have taught). So he would not reveal it either, until those twenty-two years had elapsed.

And as for the pain he caused his brothers by his base accusation, that he did in order to cleanse them for having sold their brother into slavery. The sin was immense, so he undertook to bring about their atonement measure for measure. It seems to me though that, according to Rashi in Ki Seitzei (22:8), who pronounces guilty someone who does not build a parapet round his roof, even though the man deserved to die, one could pose the same question on the K'li Yakar as he himself posed on the Ramban. For it was no more Yosef's business to act as G-d's policeman than it was to implement his dreams.

Be that as it may, he proceeds to elaborate.

Yosef's accusation came to atone for their having suspected him of coming to spy on them, when, 22 years earlier, his father sent

him to find out how they were. They thought that he had come to discover what mischief they were up to, and to report it to their father Ya'akov. And in keeping with the Pasuk in Yechezkel (22:9), which states that spying often leads to killing, they decided to strike first, as the Pasuk writes in Vayeishev "And they planned to kill him."

The words "And behold your sheaves went round my sheaf," in Yosef's first dream, the K'li Yakar continues, is a reference to the spying that he accused them of at his first confrontation, because it is the way of spies to go round the town to discover its most vulnerable points. A proof for that is the fact that they entered Egypt through ten different gates. And as a result, they were brought before Yosef, before whom they prostrated themselves.

This atoned for the sin of accusing him of coming to spy on them. And then, to atone for throwing him into a pit, he had them cast into jail for three days (and jail is synonymous with a pit, as we see from Yosef, who told the chief butler "because they placed me in a pit"). Moreover, even after he set the other brothers free, he kept Shimon in jail, since he was the one who actually threw him into the pit.

In fact, Yosef's strategy seemed to have worked, since the brothers confessed to their sin, when they exclaimed "But we are guilty for what we did to our brother ...". And they did so when he declared that he was a G-d-fearing man, a claim they believed, because they saw how, in spite of his accusation, he had treated them fairly and compassionately by sending them home with provisions for their family. This was sufficient to convince them that what was happening to them was by the Divine Hand (Midah ke'Neged Midah), and not the work of a wicked despot.

And as for the libel of the goblet, that Yosef engineered in order to negotiate slavery. Indeed, the brothers did volunteer to become his slaves, and this was to atone for their having sold him as a slave and after all, they did not succeed, so the mere threat of slavery sufficed.

And when the brothers, following their return journey home, related their experiences in Egypt, Ya'akov used the word "Eifoh" (43:11) which, based on a Pasuk in Yeshayah (27:8) has connotations of "Midah," and therefore hinted to the Midah ke'Neged Midah with which G-d was dealing with them. Ya'akov himself, who did not know about the sale, may not have realized what he was saying, but as Chazal say on a number of occasions, he prophesied without realizing that he was prophesying.

And the same applies to when he then instructed them to carry spices down to "the man," to pacify him. Little did he realize that this was to atone for the brother's sale of Yosef to the Yishme'elim, who were taking

spices down to Egypt. And that is why he concluded “And G-d Almighty will give you mercy ...”. To be sure, once they had atoned for their sin, G-d’s mercy was assured.

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Focus on Shabbos

Midei Shabbos Beshabbato

by HaRav Eliezer Chrysler
(formerly Rav of Mercatz Ahavat Torah,
Johannesburg)

Zochor and Shomor

In Parshas Yisro, where the Torah describes the first Luchos, it connects Shabbos with the Creation (“because in six days G-d created the Heaven and the earth ...”). Here, where it describes the second Luchos, it connects it with Yetzi’as Mitzrayim (“And you shall remember that you were slaves in Egypt, and G-d took you out from there ...”). Based on this dual connection, the Rambam in Moreh Nevuchim explains that Shabbos has two distinct sides to it, and that those sides are based on the two reasons that the Torah presents for Shabbos in the two respective Parshios. To remind us of the glory of the Creation, the Torah commands us “Zochor” (the Mitzvah of Kidush and Kovod Shabbos). And as a reminder of our freedom from slavery, it commands us “Shomor” (the Mitzvah of desisting from work).

The Ramban however, disagrees. He maintains that the purpose behind Shabbos is solely to remind us of the Creation, as the Torah writes in Yisro. Stopping work on Shabbos reminds us that that is what G-d did. He created the world and stopped the creation on Shabbos. And the fact that He stopped the Creation, is the surest proof that He is its Creator. And if He is the Creator, then He is its Master, and there is no other.

The problem with this lies in the difficulty in visualizing the Creation (which we did not witness). That is why the Torah connects Shabbos here with the miracles of Egypt, something that we did witness. So the Torah orders us to recall those miracles. From there, it is but a short step to arrive at the realization that it is only the Creator of nature who is able to manipulate it in the way that G-d did in Egypt.

In other words, remembering “Yetzi’as Mitzrayim” is but a means of remembering “Ma’aseh Bereishis.”

Perhaps, we might add, the Torah initially wrote “Zochor,” presenting Shabbos as Zeicher le’Ma’aseh Bereishis, at Har Sinai, when Yisrael were on a high, and confronted by G-d’s Majesty. That is when they were able to digest the message directly. And it was only after the sins of the Eigel and the Meraglim, when they had fallen from their

high level, and had become de-spiritualised, as it were, that He added “Shomor.” That was when G-d presented Shabbos as a Zeicher li’Yetzi’as Mitzrayim – when they were no longer sufficiently sensitive to appreciate G-d as the Creator unaided.

With this explanation, as well as with that of the Ramban, the problem posed by the Or ha’Chayim is automatically resolved. The Or ha’Chayim asks why, seeing that G-d said Shomor and Zochor simultaneously, the Torah did not insert Shomor in the first Luchos, and write “Zochor ve’Shomor es Yom ha’Shabbos le’Kadsho”? According to the Rambam, “Zochor” and “Shomor” are two separate issues, whereas according to the Ramban, they are two separate stages, as we just explained.

Rabeinu Bachye cites the Gemara in B’rachos (20b) to explain “Shomor” and “Zochor” from a Halachik viewpoint. The Gemara there states that the Torah needs to write “Shomor,” in spite of having already written “Zochor,” to teach us that women are obligated to observe the Mitzvos of Kidush and Havdalah (contained in “Zochor”) no less than that of “Shomor.” That is because we would normally have exempted them from any Mitzvas Asei connected with time (to which category “Zochor” belongs). However, since they are obligated to observe all Mitzvos Lo Sa’aseh (to which group “Shomor” belongs), they are included in “Zochor” too. And this in turn, is because the Torah compares “Zochor” to “Shomor” (as Chazal have said “Shomor” and “Zochor” were said simultaneously), to obligate whoever is included in the one, to observe the other, too.

This explanation does not however, deal with the dual message of Yetzi’as Mitzrayim and the Creation, as the previous explanations do.

The Mechilta extrapolates from “Shomor” and “Zochor” the obligation to observe Shabbos before the day of Shabbos actually enters, and after the day terminates. In other words, they teach us the Mitzvah of “Tosfos Shabbos” (adding time at both ends of Shabbos, one at either end of Shabbos), though according to some opinions, this is merely an “Asmachta” (a Rabbinical injunction which is hinted in the Torah).

This is strangely puzzling, since one normally remembers something that has passed and awaits something that has yet to occur. In that case, the Mechilta should rather have inverted the D’rashos (“Zochreihu le’acharov” and “shomrehu lefonov”). Indeed, the Rashbam in Parshas Yisro cites numerous examples of “Zochor” in the Torah, which always come to recall events of the past before concluding that here too, “Zochor es Yom ha’Shabbos” is an injunction to remember the first Shabbos of the Creation. After all, the Torah does go on to present this as the main

objective of the Mitzvah of Shabbos, as we explained earlier.

Whereas the Chizkuni, in one of his explanations, interprets “Shomor” as an injunction to await the Shabbos eagerly before it enters, like Rebbe Yanai, who used to don his Shabbos clothes before greeting the Shabbos with the words “Come oh bride, come oh bride!”

No doubt however, the Mechilta inverted the D’rashos, in keeping with the order used by the Torah, first “Zochor” and then “Shomor.”

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Lost Coat

Did you take the wrong coat home by mistake from Tiferes Yisroel this past Friday night, December 11?

We are looking for a grey cashmere overcoat with a silk scarf in the inside pocket and gloves in the outer pockets.

Please return it to Lenny Ross or Rabbi Goldberger.

Found Coat

Mens long gray wool coat was found at the Margolese Shalom Zachor November 20. Please call us to pick up your coat at 410-358-7387.

Coming Up

- **January 2:** Camp Shabbos
- **January 2:** Shalosh Seudos sponsored by Efraim Katz and Judy Schnidman
- **January 9:** Men’s melave malka
- **January 16:** Lecture by Nossi Gross
- **March 7:** Tiferes Yisroel Banquet

Calendar

- **December 19:** Winter lecture series on modern Jewish history by Rabbi Dovid Katz. 8-9 pm. Yeshivat Rambam.
- **December 27:** Make Cut Out Snowflakes Day

Father/Son Learning Sponsor

- Jay, Deborah and Baruch Taffel in memory of Jay’s mother, Nancy Taffel a”h

Bikur Cholim

Bernie Katz, father of Sandra Orman, and shul member and attendee, is very sick and in a nursing home. Visits will cheer up Bernie and his family and provide a little light in the storm going on now.

Please contact Shoshana Shamberg at shoshamberg@yahoo.com for information and to be included in a schedule of visitors.

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Elie and Esther Levi

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 Abraham, Isaac and Jacob; Sarah, Rebecca, Rachel and Leah; and together with the other righteous men and women in the Garden of Eden.

Anita Gayle Selmon, Chana bas Avraham a"h,
30 Kislev, mother of Jessi Franco
Charles Jaffee, Bezalel ben Nisan a"h, 5 Teves,
grandfather of Nisan Jaffee
Louis Rednor, Aryeh Leib ben Mordechai a"h, 5
Teves, grandfather of Eileen Rosenbaum
Leizer Balk, Eliezer ben Moshe Leib a"h, 8
Teves, brother of Ivan Balk
Alan Blum, Avraham Yitzchak ben Abba a"h, 8
Teves, father of Ari Blum
Rev Naftali Unger, Naftali ben Yehuda a"h, 9
Teves, father of Shoshana Porter

Online Shiurim

We have four Hilchos Shabbos shiurim, parsha shiurim, Journey through Chasidus shiurim and many others as well. Check it out. It's the next best thing to being there.

Tehillim

Tehillim are said in praise of Hashem and for all of our needs in life, including praying for the sick, difficulty becoming pregnant, shidduchim and basically everything. Each Sunday morning at 10, the Tiferes Yisroel Tehillim Group meets for 45 minutes in the Ezras Nashim to recite Psalms.

The reading is done silently in Hebrew or English, proceeding at your own pace. We supply the Tehillim books, so there's no need to bring your own. There is a long list of sick people that we pray for. If you can't make it to the group and want to add a name to the cholim list, please contact Rebbetzin Bracha.

Census Jobs

The U.S. Census Bureau is recruiting temporary, part-time census takers for the 2010 Census. These jobs offer good pay, flexible hours and paid training. Census taker jobs are an excellent way to earn extra money while performing an important service for the community. As a census taker, you'll play a vital role in making sure that everyone is counted.

Apply today by contacting your Local Census Office or by calling 1-866-861-2010.

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.



Shul Rentals. To reserve the use of the shul's simcha hall, please contact Eileen Rosenbaum at 410-764-8443 or eileen@tiferesyisroel.org. There is no fee to reserve the date.

For availability, you can go to our Website, www.tiferesyisroel.org, and click on the "Calendar" button on the left. This online calendar is kept up to date continuously.



No Peanuts!/No Fragrances! The shul is peanut and fragrance free. In consideration of our members with peanut/fragrance allergies, please refrain from bringing peanut products into the shul and from wearing fragrances.



Sponsorships. 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.

To sponsor Shemen Lamaor, the Lev Echad or Father/Son Learning, or to co-sponsor Batya Sklar Camp Shabbos, the donation is \$36. A full sponsorship for Camp Shabbos is \$72.

For the following, please 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. פֶּרֶק ה', Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Tehillim** gathering for cholim for women (Ezras Nashim).

Monday:

- 6:30-7:30 pm: **Rambam** Mishnah Torah laws about shekalim and annual donation for the Beis HaMikdash operations, given by Jay Taffel. Upstairs Beis Midrash.

Tuesday:

- 6:10-7:10 pm: **Gemara Chulin**, chapters 7 and 8, the basis for the many laws of kashrus, given by Jay Taffel. Upstairs Beis Midrash.
- 8 to 9 pm. Rabbi Goldberger. **Hilchos Shabbos**.

Daily Shiurim (M-F):

- 6-6:25 am: Chabura learning **Rashi** on the weekly parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.
- Every morning following davening – a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*
- 9:20-9:45 pm. Rabbi Goldberger. Tur with selected Bais Yoseph on **Hilchos Megillah**. Advanced. For men.

Shabbos:

- 8-8:30 am: Morning Chabura: Learning, discus-

sion and inspiration by Rabbi Apisdorf. **Shabbos Malkisa**.

- 8-8:30 am: Mishnayos Chabura. **Makkos**.

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
eileen@tiferesyisroel.org
- **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
- **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
- **Tzeischem 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
apmandel@yahoo.com
- **Yomim Noraim Seating** Ari Blum 410-358-5478
- **Shul Business** admin@tiferesyisroel.org

Lev Echad Deadline:

Monday, December 21, 6:13 pm
levechad@tiferesyisroel.org

Good Shabbos!



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