

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



TiferesYisroel.org

410-764-1971

3 Iyar 5770/April 17, 2010

5746-5770

Celebrating our 24th year

1986-2010

DAVENING SCHEDULE**Friday**Candle Lighting: 7:27 pm
Mincha/Maariv: 7:00 pm**Shabbos Day**Mishna Chabura: 8:00 am
Shacharis: 8:30 am
Mincha: 6:55 pm
Maariv: 8:45 pm
Shabbos is over after: 8:58 pm**Sunday**Shacharis: 8:00 am
Mincha/Maariv: 7:35 pm**Monday-Friday**Shacharis: 6:30 am
Mincha/Maariv: 7:35 pm**Next Shabbos – Parshas Acharei Mos-Kedoshim**Candle Lighting: 7:34 pm
Friday Mincha: 7:00 pm**This Shabbos**

- Camp Shabbos

Mazel Tov to

- Shlomo and Miriam Schor on the bris of their son this past Shabbos. May they be zoche l'gadlo l'torah l'chuppah u'l'ma'asim tovim!
- Josh and Cheryl Levin on the bris of a grandson, born to Rivka and Nechemia

Schor. Mazel tov also to grandparents Rabbi Moshe and Devorah Schor. May they be zoche l'gadlo l'torah l'chuppah u'l'ma'asim tovim!

- Ray and Jacque Sandler on the engagement of their daughter, Shoshana (Celia), to Moshe Reznitsky, son of Rabbi Yisroel and Devorah Reznitsky. May they be zoche to build a bayis ne'eman b'Yisroel!
- Moshe and Shelly Cohen on the birth of a daughter, Talia Dina. May they be zoche l'gadla l'torah l'chuppah u'l'ma'asim tovim!
- Rabbi Yoli and Netanya Margolese on the birth of a baby girl. Mazel tov also to the proud grandparents Mordecai Zev and Esther Nechama Margolese and Dr. Sandy Rhodes as well as the entire Margolese/Ginian families and especially to the great grandmothers Mrs. Ruth Margolese and Mrs. Ruth Goldfein. May they be zoche l'gadla l'torah l'chuppah u'l'ma'asim tovim!

Nossi Gross on Shabbos Davening, But Now on Sunday Nights!

The Melody and the Meaning, a discussion on the music of Shabbos Tefilos, will continue on Sunday evening, April 25.

Nossi Gross will share background on the music used in Shabbos davening, and how the music contributes to the meaning of the prayers.

Sefirah-friendly.

Join in, 8:30-9:45 pm at the shul. \$5 suggested donation. Turn your Sunday night into Shabbos (and you can even drive home afterwards).

For those who missed the first two sessions, you'll find the audio on the shul website.

Attention Shul Members

We are at the time of year when we urgently need those members with outstanding financial obligations to fulfill their commitments to the shul. If everyone meets the commitments they made since last summer, the shul can meet our expenses for the year.

Invoices will be sent via email shortly. Please help keep our shul strong by paying your commitment promptly.

Goldberger Vort

Rabbi Menachem and Rebbetzin Bracha Goldberger invite the entire kehilla to join them for a vort in honor of the engagement of their son, Malkiel (Keely) Goldberger, and Jillian Sanderson. Jillian is the daughter of Alan and Jill Sanderson of Atlanta, Georgia. The vort will be on Sunday, April 18, from 2 to 4:30 pm in the Tiferes Yisroel Simcha Hall.

May they be zoche to build a bayis ne'eman b'Yisroel!

This week's Lev Echad is sponsored by:

Rabbi Menachem and Rebbetzin Bracha Goldberger in honor of the engagement of their son, Keely, to Jillian Sanderson. May they be zoche to build a bayis ne'eman b'Yisroel, and to welcome their future mechutanim, Alan and Jill Sanderson.

Dr. Nisan and Meira Blaxberg with tremendous gratitude for the life that HaShem has given us, in honor of our son, Chananya Nossan Yitzchak's 7th birthday, with heartfelt appreciation for our Rabbi and Rebbetzin who are there for us every day in every way, and with special thanks to our awesome shul members for all your support and lovingkindness. May you each and all be g'bensch't with everything that is precious and holy.

Yosef and Yael Kaner and Shmuel and Reva Zomber in celebration of the marriage of their children, Naftali Moshe Kassorla (Rockville/Yerushalayim) and Mindel Zomber (Woodmere/Yerushalayim). Also in the memory of Rabbi Gedaliah Anemer.

Tazria/Metzora: Purifying Time and Soul

The Torah discusses various types of tum'ah (ritual impurity), the most prominent being tzara'at, a skin affliction similar to leprosy. Purification from these forms of impurity includes immersion in a mikveh (ritual bath) or natural spring. Immersion alone, however, is not sufficient; even after immersing, the individual remains impure until the start of the evening.

"The sun sets and then he is ritually clean. He may then eat the sacred offerings that are his portion." (Lev. 22:7)

WAITING UNTIL THE DAY IS 'CLEAN'

Curiously, the Talmud (Berachot 2a) interprets this verse in a forced fashion: "The sun sets and then it" – the day – "is clean" (i.e., finished). The Sages explained that the day must be completely over before the individual may partake of his offering.

Why not understand the verse literally: when the sun sets, the person is ritually clean? Why emphasize that the day must be "clean"?

According to Maimonides in his "Guide for the Perplexed" (III: 47), different forms of tum'ah correspond to various flawed character traits, erroneous beliefs, and impure acts. The Sages wrote that tzara'at, for example, is the result of slander and haughtiness. It is logical, then, that the various stages of purification – immersion in a spring or mikveh, waiting until nighttime, and bringing an offering – will be connected to the correction of these faults.

TWO ASPECTS TO REPAIR

The Talmud refers to two levels of purification: purifying the day ("tehar yoma"), and purifying the individual ("tehar gavra"). What is the difference between the two?

Our goal in life should be to grow spiritually and become closer to our Creator. When we sin, we stray from our overall objective. We have also misused time that could have been utilized for spiritual growth. A full life is one in which all of the days have been employed towards one's principle objective. Abraham, the Torah tells us, was ba bayamim, 'well advanced in days' (Gen. 24:1). His days and years were full and complete, wholly occupied with spiritual pursuits.

When we stray from our spiritual aspirations, we need to make two distinct efforts in order to return to our original path. If I were to upset a friend, I would first need to correct my hurtful behavior. However, that alone would be insufficient to restore the friendship to its former state. The relationship will remain fragile until I have made an additional effort to rebuild the ties of friendship and affection.

The first stage – correcting the faulty

behavior or flawed character trait – is analogous to the cleansing action of immersion in water. We immerse ourselves in the mikveh, leaving behind negative traits and flawed deeds. As we immerse ourselves in spiritual repair, we restore to the dimension of time its original purity. The day has not been lost to sin. With the setting of the sun, we begin a new day and a new start. This is the first level of purification, what the Sages called tehar yoma. The day has been purified; we have rectified the dimension of time.

Yet, we have not completely regained our previous state of purity. We still need to restore our former closeness to God. This is achieved through the final stage of purification: "he may then eat the sacred offerings." With renewed desire to be close to God, we bring an offering. The offering (in Hebrew, korban, from the root karav, to draw near) enables us to draw closer to our Maker with awe and love. At this point, we repair our relationship with God. Not only has the element of time been rectified, we too have become cleansed and renewed. This is the level of tehar gavra, when the individual is fully purified, and his errors are transformed into merits.

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Rabbi Chanan Morrison, of Mitzpeh Yericho, runs <http://ravkookTorah.org>, a website dedicated to presenting the Torah commentary of Rabbi Avraham Yitzchak HaCohen Kook, first Chief Rabbi of Eretz Yisrael, to the English-speaking community. He is also the author of *Gold from the Land of Israel* (Urim Publications, 2006 <http://ravkooktorah.org/book-gold.htm>).

Focus on Shabbos

The Ascent Question and Answer Forum

Conducted by Yrachmiel Tilles, editor of the Ascent Quarterly
(from ascentofsafed.com)

Q: Why do observant Jews use pre-set "Shabbat timers" to turn lights and other electrical appliances on and off on Shabbat? It seems like using a loophole, against the spirit of Shabbat.

A: This is an interesting twist. Usually we hear complaints that traditional Jewry is too restrictive; now all of a sudden we aren't restricted enough!

In Shabbat law, opening and closing electrical circuits is related to the kindling and extinguishing of fires.¹ Kindling fire is the only one of the thirty-nine major categories of forbidden labors on Shabbat that is spelled out explicitly:

"You shall not kindle fire in any of your dwellings on the Shabbat day" [Ex. 35:3].

In accordance with the precise wording, the prohibition is the act of kindling on the Shabbat day by a Jew. If the fire is created in any manner before Shabbat, or on Shabbat by a non-Jew for his own benefit, the law is not violated, nor, really, is its spirit.

All the work involved in setting the

"Shabbat timers" takes place before Shabbat, of course. In that sense, setting a timer is like any other work we do before Shabbat, such as lighting the candles or leaving the cholent on the stove with the fires and the controls covered. Clearly the verse specifies that it is Jewish people who are commanded to abstain from work on Shabbat, not Jewish-owned utensils and appliances.

Once set on Friday, there is no need to think about the timers further, nor even to pay attention to them on Shabbat, when they click on and off. A creative act may be taking place, but no Jew is doing it. It is happening by itself so there is no need to be concerned, just as we pay no attention when the rain waters our lawns and gardens on Shabbat, causing things to grow – a creative activity which is forbidden to actively do ourselves.

Not only is it permitted to use these timers on Shabbat, it may even be considered desirable to do so! Let's risk a comparison with secular law.²

When sharp accountants and lawyers find ways for their clients to legally escape paying taxes, that is indeed using loopholes in the letter of the law to circumvent the spirit of the law, and the government and full-tax-paying citizens can only gnash their teeth in frustration. Because people tend to associate loopholes with this first type, the whole concept has come to have a negative connotation.

But some loophole deductions – for real estate purchases, pension plans, venture capital investment, etc. – are designed by the authors of the laws, the government itself, as a desirable means to stimulate the economy. They want those "loopholes" to be used more than they want the tax income that would otherwise be generated; if not, they wouldn't have written those particular deductions into the law.

Similarly, interpretation and extension of Torah law by qualified rabbis is part of G-d's plan, and is built into the Torah too.

"You must approach the Levitical priests [and other members of the supreme court that will exist ... You must keep the Torah as they interpret it for you, and follow the laws that they legislate for you ...]" [Deut. 17:9-11, Living Torah translation].

It is not tricking G-d; it is something he wants us to do.

Much of the "spirit" of Shabbat is determined by the command, "you shall call the Shabbat Day a delight" [Is. 58:13]. Certainly G-d, who is infinitely kinder and wiser than any government (excuse the silly comparison), intended Shabbat to be a day of enjoyment – within the parameters set by the Torah, of course. The sages' above-cited interpretation – we, not our possessions – besides being solidly rooted in the words of the verse itself, is consistent with G-d's expressed intention for Shabbat as an enjoyable day.

This becomes even clearer when we consider the Karaites, a breakaway-from-Orthodoxy sect more than a thousand years ago. They refused to accept any rabbinical “extras” and insisted it was sufficient to live according to the simplest meaning of the verses. You probably think this would make Judaism “easier.” Well, perhaps so, but not in our case of fire! Insisting that the verse prohibits any benefit to Jews from fire on Shabbat whatever, they would eat only cold food on Shabbat. Not only that, they refused to use fire and its derivatives as a source for heat as well, which is no joke if you live in climates with severe blizzards and freezing temperatures. It is said that the only way they were able to survive Shabbat during the Russian winters was to dig holes in the earth and bury themselves for 25 hours. It may sound too fantastic to believe, but among the few remnants of the sect today, most of whom now live in Israel, there are still some who remember those harrowing days, or who were told about it by parents.

Their total commitment to their beliefs was certainly admirable, but solely in terms of the spirit of Shabbat, most would agree that leaving fires lit and/or using timers is more in tune than eating cold food while buried in a pit! It seems safe to say that G-d does too.

Indeed, eating hot food on Shabbat is part of the mitzvah of delighting in the Shabbat, to such an extent that anyone who refuses to do so may be suspected of being a heretic – Karaite style! – who does not accept the teachings of the sages. Of course, the food must be kept hot in a permissible manner. This does not apply to the minority that prefer cold food to hot. Even so, I personally know some very religious Jews who prefer not to eat hot food on Shabbat day, but they still leave a covered fire going in their stove to obviate any possible misunderstanding of their position.

When timers are set before Shabbat to turn on lights, an electric hot plate, etc., they are helping to make it possible to enjoy Shabbat in a way that is pleasing to the divine giver of Shabbat. When used to shut them off, they make it possible for people to sleep better in those rooms (which is also part of the mitzvah of Shabbat delight), to prevent appliances from being burnt out wastefully, etc. Certainly from an ecological viewpoint they deserve a hearty vote of approval too! Of course, if timers are used for turning the television on and off, you could make a good case for “against the spirit of Shabbat.” But don’t blame the Shabbat timer for that!

¹The comparison is not precise. Much rabbinical research and debate is still being conducted on the exact nature of the prohibition of electricity on Shabbat. For a summary in English, one possible source is “Journal of Halacha and Contemporary Society” Spring 1993, pp 89-126.

²The theme of the next two paragraphs is based on a cassette by Rabbi Shmuel Kaplan of Baltimore.

Coming Up

- **April 25:** The Melody and the Meaning with Nossi Gross. 8:30-9:45 pm
- **May 1:** Camp Shabbos
- **May 1:** Lag B’Omer bonfire
- **May 15:** Camp Shabbos
- **May 29:** Camp Shabbos

Derech Hashem Shiur

Rabbi Goldberger gives a Ramchal shiur on Derech Hashem for high school girls every Sunday night in the main shul from 6:45 until 7:30 pm.

The Ramchal sets forth the fundamental principles of Judaism and Torah. This shiur is interactive and promotes questions and comments from the students.

Calendar

- **April 17:** Shiur by Harav Reuven Feinstein shlit”a at 7:50 pm. Shiur for women will be given by Rebbetzin Shelia Feinstein from 5 to 5:45 pm. The topic will be “Teaching Our Children Derech Eretz.” KAYTT.
- **April 18:** Spring Post-Pesach Carnival. Girls and women of all ages and boys 9 and under welcome. Games and booths galore; prizes; moon bounce; popcorn; cotton candy; snow cones; hot dogs and more. Free admission, 25 cents per ticket. Bais Yaakov High School (sponsored by BYHS class of 2010), 6302 Smith Avenue. 12 noon-3:30 pm.
- **April 18:** Panel discussion with representatives of various Orthodox service groups such as Hatzalah, Shomrim, Gevuras Yarden, Chaverim and Project Ezra. Find out more about what they offer at this forum moderated by Phil Jacobs. Followed by Q&A and refreshments. Free and open to the public. For more information, contact Bill Saks at saksfamily@yahoo.com or 410-493-3663. Ner Tamid Synagogue. 7 pm.
- **April 19:** Community-wide Yom HaZikaron commemoration and Yom HaAtzmaut celebration. Entire community is invited. 7 pm at Yeshivat Rambam. For more information, call 410-358-6091.
- **April 21:** Rabbi Shlomo Slatkin, MS and certified Imago therapist will be speaking on improved communications in relationships. Rabbanim strongly urge men and women to attend this shiur. There is no charge for the lecture and attendees will receive a free copy of Rabbi Slatkin’s Jewish Marriage Book. For men and women. Agudah of Park Heights, 8:30 pm.
- **April 21:** Sara Yocheved Rigler will be giving a three hour interactive marriage workshop: What Every Jewish Wife Should Know – How to Double Your Marital Happiness. Call 410-764-6094 to RSVP.

3209 Fallstaff Rd. (rear bldg), 7:30-10:30 pm, \$45 per person, limited to only 35 women.

- **April 22:** National Jelly Bean Day.
- **April 24:** Scholar in Residence, Rabbi Mordechai Becher. Ner Tamid.
- **April 25:** Women’s Gathering for Chodesh Iyar – Moving Up the Ladder Together. Learn tichel tying with Rivka Malka Perlman. Growth through Sefira Workshop concluding with an uplifting Kumsitz. 7:30 pm at the home of Chana Basya Rauch, 6117 Benhurst. \$8.
- **May 1:** Music and the Message of Brotherhood. A first-ever “achdus” event to benefit JobKatif. Featuring musicians and community Rabbis in an evening of song and story-telling, directed by “Diaspora’s” Avraham Rosenblum. Shomrei Emunah, 9:45 pm. Adults – \$18, Children – \$10. All proceeds matched by Israeli Government. Sponsorships available. For info contact jobkatifconcert@gmail.com or call 410-358-0671, option 2.

Tur Bais Yoseph

Rabbi Goldberger gives a Tur Bais Yoseph class on Wednesday nights, right after maariv. The subject is Hilchos Sefiras HaOmer.

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.

Edward Jeffrey Morganstein, Yidel ben Shlomo Tzvi a”h, 3 Iyar, brother of Barbara Landsman
 Oscar Scherr, Asher Betzalel ben Shmuel a”h, 3 Iyar, father of Susan Seiden
 Jacques Genah, Yaakov ben Reb Michael a”h, 4 Iyar, father of Sylvie Grossman a”h
 Lucy Yosafat Cohen Skurrow a”h, 5 Iyar, aunt of Karen Beleck
 Laurence Mark Adler, Mayer ben Leib a”h, 6 Iyar, father of Aharon Adler
 Vincent Gesumaria, Avigdor ben Avraham a”h, 7 Iyar
 Celia Green, Sivia bas Leib a”h, 8 Iyar, grandmother of Louis Feinstein
 Phillip Katz, Faleik ben Yitzchak HaKohen a”h, 8 Iyar, father of Efraim Katz
 Julian Rosenstock a”h, 10 Iyar, grandfather of Louis Rosenstock
 Sylvia Bartz a”h, 10 Iyar, grandmother of Louis Rosenstock

Donation

- In memory of Anna Kfare, mother of Rhoda Posner Pruce by Joan Kristall and Avrum Weiss.

Refuah Shalaimah to

- Chaya Diamond, Chaya Bruria bas Meira Naomi
- Mark Korn, Menachem Eliyad ben Tziporrah
- Esther Sonenthal, Esther Yaelle bas Raizel Shoshana

Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Elie and Esther Levi
- Shulamis Heldoorn
- Edward Auerhan
- In memory of Pauline Rednor, Perel bas Shmuel Tzvi, grandmother of Eileen Rosenbaum

Pearce

There are a few things for which this shul is unofficially known. A good percentage of our members make aliyah. A good percentage of our members are social workers or offshoots. And a good percentage of the homes on that one block of Pearce belong to our members. There is a house for sale in our block. If you don't already live there, now's your chance. Just saying.

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, Yehuda Bennett, at 443-827-8420 or Elly Lason, executive director at Joblink, elason@joblinkemployment.com, 410-602-8700.

Check out the Columbia Workforce Center's schedule of events which include workshops on the Federal job search process, resume writing and interview techniques. For additional information, visit www.dlfr.state.md.us/poac.



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.

Contact Glenna Ross at 410-358-1687 or e-mail glenna@tiferesyisroel.org.



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! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.



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. פרק ה', Rashi, selected Tosfos and Maharsha following Shacharis.
- 10-10:45 am: **Tehillim** gathering for cholim for women (Ezras Nashim).
- 6:45-7:30 pm: **Derech Hashem** shiur for high school girls given by Rabbi Goldberger. Main shul.

Monday:

- 45 minutes before Mincha: **Hilchos Kiddush HaChodesh** on the calendar and solar and lunar cycles, given by Jay Taffel. Upstairs Beis Midrash.

Tuesday:

- Immediately after Maariv: **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**. For men, women and teens. Will resume after Pesach.

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!*
- Sunday, Tuesday and Wednesday nights from 9:30 to 10. Rabbi Porter. Mishnayos shiur for men beginning with **Bava Metzia**.
- Immediately after Maariv, M-Th. Tur Bais Yoseph **Hilchos Sefiras HaOmer**. Rabbi Goldberger. Advanced. For men.

Shabbos:

- 8-8:30 am: Morning Chabura: Learning, discussion and inspiration by Rabbi Apisdorf. **Shabbos Malkisa**.
- 8-8:30 am: Mishnayos Chabura. **Nezikin**.

OFFICERS

- **President** Lenny Ross 410-358-1687 len@tiferesyisroel.org
- **VP Facility** Mordechai Beleck 443-570-3850 mordechaibeleck@yahoo.com
- **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

- **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 judy schnidman@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
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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 443-570-3850 mordechaibeleck@yahoo.com
- **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:

Wednesday 6:13 pm
levechad@tiferesyisroel.org

Good Shabbos!



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

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