

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



TiferesYisroel.org

410-764-1971

30 Sivan 5770/June 12, 2010

5746-5770

Celebrating our 24th year

1986-2010

**DAVENING SCHEDULE****Friday**Candle Lighting: 7:57-8:15 pm  
Mincha/Maariv: 7:00 pm**Shabbos Day**Mishna Chabura: 8:00 am  
Shacharis: 8:30 am  
Rabbi's Shiur (Nesivos Shalom): 6:30 pm  
Mincha: 7:30 pm  
Maariv: 9:30 pm  
Shabbos is over after: 9:46 pm**Sunday**Shacharis: 8:00 am  
Mincha/Maariv: 8:20 pm**Monday-Friday**Shacharis: 6:30 am  
Mincha/Maariv: 8:20 pm**Next Shabbos – Parshas Chukat**Candle Lighting: 8:02-8:18 pm  
Friday Mincha: 7:00 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. If one wants to light candles when the shul accepts Shabbos, this is approximately 40 minutes after the start of Mincha. This year's calculation of Plag HaMincha is later than previous years.

**Summer Art Classes**

The shul is offering a summer art class in basic drawing for boys and men, middle school and up, Wednesdays from 4:30 to 6 pm, starting June 30. Taught by Jonathan Raun. For more information contact Jonathan at 410-243-2691, jonathanraun@gmail.com.

**Shul Members**

We are at the time of year when we **URGENTLY** need 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 have been sent out via email. Please help keep our shul strong by paying your commitment promptly.

If you're up to date financially, why not think about sponsoring the Lev Echad or Shemen LaMaor, or just sending a donation. Every little bit helps.

**This Shabbos**

- Bar Mitzvah of Avi Goldman. Kiddush sponsored by his parents Stuart and Debbie Goldman.
- 6:30 pm. Rabbi's shiur on Nesivos Shalom.
- Siyum Mishnayos Shalosh Seudos in memory of Max and Zechariah Komet; our dear departed members; and all the terror victims in Eretz Yisrael.

**Donation by**

- Ari and Caryn Blum in honor of the birth of a granddaughter to Lenny and Glenna Ross

**Mazel Tov to**

- Lenny and Glenna Ross on the birth of a granddaughter, born to Sarah and Yoav Elan. May they be zoche l'gadla l'Torah l'chuppah u'l'ma'asim tovim!

Please let the Lev Echad know if you have a high school or college graduation coming up so we can wish you Mazel Tov.

**Full Steam Ahead**

The officers of the shul are planning a series of parlor meetings to discuss the direction and future of the shul. All members are strongly encouraged to attend and participate. Everyone's input and involvement are essential to building Tiferes Yisroel into the place we all want it to be.

A schedule will be forthcoming. Remember; come early and often!

**Chasuna Alert!**

If you are a member of our shul and did not receive an invitation to the chasuna of Keely Goldberger and Jillian Sanderson, please let Rebbetzin Goldberger know.

All members of Tiferes Yisroel are invited.

**Coming Up**

- **June 19:** Aufruf of Keely Goldberger. Kiddush and Shalosh Seudos sponsored by Rabbi Menachem and Rebbetzin Bracha Goldberger.
- **June 19:** Shabbas Kallah for Jillian Sanderson. 5 pm at the Ferences, 2700 Bartol Ave.
- **June 26:** Shalosh Seudos sponsored by Rabbi Menachem and Rebbetzin Bracha Goldberger. Sheva Brachos for Keely Goldberger and Jillian Sanderson.
- **July 31:** Aufruf for Menachem Tenenbaum. Kiddush following davening sponsored by his parents Morty and Beth Tenenbaum.
- **August 7:** Bar Mitzvah of Shalom Zev Vanderhoof. Kiddush following davening sponsored by his parents, Tzadik and Sheva Vanderhoof.

***This week's Lev Echad is sponsored by:***

Lenny and Glenna Ross in gratitude to Hashem for the birth of their new granddaughter.

Elka and Jerry Rottman in memory of Elka's dearly loved brother, Eliyahu ben Aryeh Leib HaCohen and her dearly loved friend Esther Leah bas Yosef's first yearzeit. May Hashem grant their neshamas an aliyah and may their memories be a source of blessing.

**Sedrah Selections — Selections**

by Zvi Akiva Fleisher

Ch. 16, v. 1: “Korach” — We find someone with this same name much earlier in the Torah, in Breishis 36:5, “V’Oholivomoh yoldoh es Y’ush v’es Yalom v’es KORACH.” Rashi comments there, “Korach ZEH mamzer hoyoh,” — THIS Korach was illegitimate. As bad as Korach of our parsha was, nevertheless, Rashi was careful to not heap undeserved scorn upon him. Rashi measured every word he wrote, and even every nuance. Had Rashi simply commented that Korach was illegitimate, if one were to just read these words of Rashi and not pay attention to the fact that he is surely commenting on the Korach of Breishis 36:5, his words could be understood to mean that Korach of our parsha was illegitimate. Rashi therefore went to the trouble of adding the word ZEH, to insure that there is no misunderstanding, no matter how farfetched. The practical application to our personal behaviour is obvious. (Nirreh li)

Ch. 16, v. 3: “Ki kol ho’eidoh kulom k’doshim uvsochom Hashem umadua tinasu al k’hal Hashem” — Because all the congregation all of them are holy and within is Hashem and why should you lord over the assemblage of Hashem — Korach might be criticizing Moshe, not by saying that he is no better than anyone else, but possibly, that he is even less worthy. Moshe, notwithstanding his great piety, was surely high-profile. The masses surely did not impart an aura of sanctity as did Moshe. This was Korach’s complaint. “The whole congregation is holy, ‘uvsochom Hashem,’ their G-dliness is hidden within them. They are capable of keeping all their holiness inside. This is not the case with you, as your piety is printed all over your face. They are better than you, so by what right do you lord over them?” (Nirreh li)

Ch. 16, v. 5: “Boker” — Morning — Rashi explains that Moshe suggested that they push off their discussion until the morning because the end of the day is a time of intoxication. This is well understood according to the gemara Sanhedrin 52a, which says that Korach threw a party during which he spoke of Moshe in derision. (Chid”o in Pnei Dovid)

Alternatively, some say that in the morning it would be clarified that their ridiculous claim that Moshe sinned with their wives (see gemara Sanhedrin 110a) was false. If he had indeed sinned with them, the women’s portions of manna would not be found at their husbands’ tents.

Mahara”m Schiff in his commentary at the end of the gemara Chulin says that in the morning it would be clarified who was righteous and who wasn’t, as there was the spiritual barometer of where the manna fell to indicate each person’s level of piety, based on how close or how far it fell from their doorsteps, as per the gemara Yoma 75a.

In a similar vein, Moshe hoped that by the time the morning came they would repent after realizing the folly of their claims, as Korach and his cohorts were great Torah scholars and the gemara Brochos 19a says that if a Torah scholar sinned in the evening you can rest assured that by the time the morning rolled around he surely repented. (Kometz Haminchoh)

Ch. 16, v. 15: “Va’yomer el Hashem al teifen el minchosom” — And he said to Hashem do not turn to their meal-offering — An offering for Hashem embodies certain prayers and wishes, be it for atonement or for special favour, or the like. Had Korach’s cohorts’ offering been accepted there would be a real fear of the populace at large falling into Korach’s camp and denying Moshe’s transmission of the Torah ch”v. It would seem obvious that even without Moshe beseeching Hashem, He would not accept their offering. Nevertheless, Moshe feared that their offerings and accompanying prayers would ch”v be accepted. He therefore prayed that it not be accepted. We see from this the powerful capacity of prayer, even if for the wrong thing. (Alter of Kelm)

Ch. 16, v. 17: “Ish machtoso” — Each man his pan — The verse stresses and repeats “HIS pan” so that it would be clear to everyone that Aharon’s pan was not one that he took from the Mishkon, as the vessels used in the Mishkon were consecrated with special anointing oil, and this might be the reason for his offering being accepted over those of the others, since it was offered in such a holy vessel. (Meshech Chochmoh)

Ch. 17, v. 23: “Shkeidim” — Almonds — Why of all things, did the staff produce almonds? This exercise was one that would bring the arguments to a close. The gemara Chulin 25b says that there are two types of almonds. One type is bitter when it is at the initial stage of its growth, but sweetens when it matures. There is another type, which is just the opposite. The almonds are sweet only when it is in its early stage, and becomes bitter when it matures. These two types of almonds are representative of discord and peace. When one is displeased with a situation and lashes out argumentatively, he feels good about reacting in a forceful manner, assuming that he will thus have his desired results. However, later on he tastes the exceedingly bitter fruits of his labour.

One who pursues peace has it bitter in the beginning. He perceives an injustice and keeps quiet. However, the results of his “keeping the peace” are very sweet in the end. (Menachem Tzion)

Rashi says that just as an almond tree produces its fruit very quickly, so too, Hashem punishes those who are argumentative quickly.

In a previous edition on our parsha I cited

an opinion that the staff was a branch of an almond tree.

Ch. 18, v. 1: “Va’yomer Hashem el Aharon” — And Hashem said to Aharon — See Rashi on Vayikra 1:1 who says that although in 13 places in the Torah it seems that Hashem spoke to Aharon directly, there are likewise 13 expressions of exclusion, which teach us that in each of these places Hashem actually spoke directly to Moshe, and commanded him to relate the message to Aharon. Our verse is one of these 13 places according to many commentators. The lone dissenting voice is that of the Baa’lei Tosfos in Moshav Z’keinim in parshas Shmini, who posits that here Hashem spoke directly to Aharon. Although the medrash says that there are three places that Hashem spoke directly to Aharon, the Moshav Z’keinim says that there are a few more. He explains there why the medrash says that there are only three.

Ch. 18, v. 3: “V’lo yomusu gam heim gam a’tem” — And also they will not die also you — The gemara Arochin 11a derives from this that if a Kohein or a Levi does the service of another, be it a Kohein or a Levi, he will die. This seems unusually strict, as, for example, a Levi whose responsibility to be gatekeeper, who joins the vocal group dies, even though they are both Levites, and each one could have easily had the other’s job. Sefer Hachinuch explains that when two people have the same job there is laxity, as one relies on the other. The reliable fulfillment of all services in the Mikdosh is paramount, so no one may do another’s job. This is safeguarded by a most stringent punishment, and we are thus guaranteed that the job will get done.

Ch. 18, v. 8: “L’mosh’choh” — For nobility — On the first words of our verse, “Vaani HI’NEI nosati” Rashi comments that BEHOLD indicates that Hashem has given these items to Kohanim with great joy, “b’simchoh.” Targum Yonoson ben Uziel likewise says, “b’chedva.” Hence, Kohanim in return must consume the sacrifices with “mosh’choh,” nobility, which has the same letters as “simchoh.” (Nirreh li)

A Gutten Shabbos Kodesh.

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**THE WEEKLY NAVI**

By Avraham Sonenthal

**Yishayahu 66:1-24**

This Shabat we would normally read about the coronation of King Shaul, but since it’s Rosh Chodesh, we instead read a passage from the prophet Yishayahu, known in English as Isaiah.

The first thing I will bring to your attention are the chapter and verse numbers above, 66:1-24. I find it interesting to note that those chapter and verse numbers were invented by

the Christians — the Jews later adopted them.

Yishayahu is one of the three major prophets recorded in the Tanach, the other two being Yechezkel (Ezekiel) and Yirmiyahu (Jeremiah). They are “major” in terms of the amount of prophecy they had to say. There is also a book of Tanach called “Trei Asar,” which contains twelve “minor” prophets, meaning their accounts are shorter, so they are all combined into one book. Each of these prophets recorded in the Tanach actually had a school, and had hundreds if not thousands of students who wanted to be prophets too. They engaged in Torah study, Kabbalah and meditative techniques in order to achieve a state where they might access prophetic insight. Only the prophets in the Tanach gained prophecy which was for all generations. Many of the others had prophecies which were more mundane. One famous example is when King Shaul, before he became king, consulted a prophet to find his donkey.

Yishayahu’s full name was Yishayahu ben Amotz. He lived in Yerushalayim and was a Navi during the reigns of the following kings of Judah: Uzziahu, Yotam, Achaz, and Yechizkiyahu. Radak says we don’t know what tribe he is from, but says that there is a tradition that Yishayahu’s father Amotz was a brother to Amatzia king of Yehuda. He lived from approximately 758 to 698 BCE. During his lifetime Romulus and Remus founded the city of Rome. During his time Hoshea, Nahum, and Micah were also prophets.

Chapter 66 is the last chapter of the Book of Yishayahu. In it Hashem first declares that even though he made the heavens and the earth he still looks out for the downtrodden. Hashem says to the faithful that even though they are a minority among idol worshipers and murderers, in the end Hashem’s ways will triumph and the faithful should always believe in retribution against evil people. Hashem, says Yishayahu, tells us that Yerushalayim will be renewed with joy, power, and prosperity, and that he will come against the idol worshipers and kill all but a few which he will allow to escape to spread the news of their defeat at his hands.

He then goes on to say that the non-Jewish nations will bring the Jews that are scattered among them to Yerushalayim as an offering to Hashem. Finally, the Haftorah ends with these words, which will also explain why we read this portion on Rosh Chodesh:

For as the new heaven and the new earth  
Which I will make  
Shall endure by My will,  
declares the Lord —  
So shall your seed and your name endure.  
And new moon after new moon,  
And sabbath after sabbath,  
All flesh shall come to worship Me,  
said the Lord.

## focus on Shabbos

### Why was the Torah Given on Shabbat?

Words from the Editor

(from Aram Soba Foundation Newsletter)

In the gemara (Shabbat 86b) it says: According to all opinions, the Torah was given to Israel on Shabbat. Therefore, our sages instituted that one should say in the prayer of Shabbat: “Let Mosheh be happy with the gift of his inheritance,” which was given on this day. (Tur, Orah Hayim, 222). Why on Shabbat? The holy Shelah wrote that Shabbat is the day of declaration of belief in the Creator, and this belief is the foundation of the Torah. In the Sefer Ha’ikarim (2:11), it is written that it was necessary that the Torah be taught in holiness, and the holiness of the Shabbat enabled its teaching. The Maharal (in his introduction to Derech Hayim) explains that Shabbat is the day of the perfection of creation, and it is appropriate that on that day, the Children of Israel should reach their perfection through the acceptance of the Torah.

These are some explanations, and there are many more. But there is another explanation: that every day, with the dawn, they would go out and collect the manna before it would be heated up by the sun and would melt. If the Torah were given on a weekday, they would have gone out to receive the Torah in the morning, they would have heard its words, but they would have been distracted. Oh, what will happen to the manna, will it wait for us, won’t it melt, are we going to have to fast today?

Since the acceptance of the Torah demands complete concentration, it was given specifically on Shabbat, on which day the manna did not fall.

The lesson for us: Absolute concentration during learning, and the removal of all distractions when praying. It is not enough to turn off the cellphones, but rather we must not think about them at all!

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### Calendar

- **June 13:** Second Annual Torah Home Education Conference. Join current and potential homeschoolers from across the country for a day of inspiration and information. Keynote speaker is Rabbi Daniel Lapin. Park Heights JCC, 9 am-5 pm. For information or registration, call Alisa at 410-963-2977, or go to <http://jewishhomeschooling.wordpress.com>.
- **June 16:** Workshop on Federal Jobs. Presented by Joe O’Hare, Job Opportunity Coordinator, Montgomery College. 7:30

pm. Silver Spring Jewish Center, 1401 Arcola Avenue. To reserve a spot, please contact David Marwick, [dmarwick@jobassist.org](mailto:dmarwick@jobassist.org).

- **June 18:** Washington County Job Center Job Fair. 10 am-1 pm. 14 North Potomac Street, Suite 100, Hagerstown, MD 21740. [www.dllr.state.md.us/county/wash](http://www.dllr.state.md.us/county/wash)
- **June 19:** World Juggling Day.
- **Upcoming:** Healing Group for Jewish Men. If you have endured traumatic experiences as a child, adolescent or adult — you are not alone. A healing group is starting that will meet weekly in a private Pikesville location, and be facilitated by Yehuda Bergman, Ph.D., RDT. Dr. Bergman has extensive experience working with trauma survivors. To discuss participation and group fees, please contact Joan Kristall, LCSW-C, at 410-843-7576. All calls are completely confidential. This group is sponsored by the Shofar Coalition, [www.shofarcoalition.org](http://www.shofarcoalition.org).

### Refuah Shalaimah to

- Chaya Diamond, Chaya Bruria bas Meira Naomi
- Mark Korn, Menachem Eliyad ben Tziporrah

### Shemen Lamaor Sponsors

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Fred and Rena Levi
- 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.

Sarah Rosenblatt, Sara bas Rav Yaakov Ozer a”h, 2 Tammuz, mother of Chana Leah Kuritsky

Allan Obstler, Avraham Mordecai ben Moshe Meir a”h, 2 Tammuz, uncle of Esther Nechama Margolese

Thelma Shepard, Tival bas Leibish a”h, 3 Tammuz, mother of Dena Frenkel

Lena Berman, Lipke bas Hertz a”h, 4 Tammuz, grandmother of Dr. Edward Leventhal

Morris Berman, Moshe ben Yankel Shmuel a”h, 5 Tammuz, grandfather of Dr. Edward Leventhal

Robert Goldfein, Aharon Shlomo ben Shabsei a”h, 7 Tammuz, father of Esther Nechama Margolese

**Halfway to Sinai.** From Shavuot through Succos, if you will be walking to visit someone at Sinai Hospital or Levindale on Shabbos or Yom Tov, you can stop to rest your feet and have a cold drink on the porch of 3000 Glen Avenue (corner Key) or 5932 Cross Country Blvd. (corner Simmonds).

Our new Hebrew name is Ayshel Avraham, in memory of Allan (Avraham Shalom) Novograd, a"h, who was nifter this past November, during the week of Parshas Vayeira which speaks of the hospitality of Avraham Avinu and the mitzva of visiting the sick. May this project be a zechus for his neshama.



**Big Brother/Big Sister.** Be part of something BIG! Right now, there are children in our community who need a mentor and a special friend. Become a Big Brother or a Big Sister and experience the joy of making a positive difference in a young person's life. Training and support are provided. For more information, please contact Mrs. Cohen at Jewish Community Services, 410-843-7462 or kcohen@jcs baltimore.org.



**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 Lasson, executive director at Joblink, elasson@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.dllr.state.md.us/poac](http://www.dllr.state.md.us/poac).



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

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



**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](mailto:glenna@tiferesyisroel.org).



**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](mailto:levechad@tiferesyisroel.org), call 410-764-1971 option 4, or go to [www.tiferesyisroel.org](http://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).
- 7-8 pm: **Derech Hashem** shiur for high school girls given by Rabbi Goldberger. Main shul.

#### Monday:

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

#### Tuesday:

- One hour before Mincha. **Gemara Chulin**, chapters 7 and 8, the basis for the many laws of kashrus, given by Jay Taffel. Upstairs Beis Midrash.
- One hour before Mincha. Rabbi Goldberger. **Hilchos Shabbos**. For men, women and teens. Will resume in a few more weeks.

#### 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**.
- One hour before Mincha: **Nesivos Shalom**, topics on Shabbos from Chelek Bais. Rabbi Goldberger.

### OFFICERS

- **President** Lenny Ross 410-358-1687 [len@tiferesyisroel.org](mailto:len@tiferesyisroel.org)
- **VP Facility** Mordechai Beleck 443-570-3850 [mordechaibeleck@yahoo.com](mailto:mordechaibeleck@yahoo.com)
- **VP Programming** Mo Margolese [mo@tiferesyisroel.org](mailto:mo@tiferesyisroel.org)
- **VP Member Relations** Howard Reznick 410-825-8729 [howard@tiferesyisroel.org](mailto:howard@tiferesyisroel.org)
- **Secretary** Tzadik Vanderhoof 410-764-2258 [tzadik@tiferesyisroel.org](mailto:tzadik@tiferesyisroel.org)
- **Treasurer** Ken Gelula [ken@tiferesyisroel.org](mailto:ken@tiferesyisroel.org)

### CONTACT INFORMATION

- **Calendar** Eileen Rosenbaum 410-764-8443 [eileen@tiferesyisroel.org](mailto: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](mailto: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](mailto: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](mailto:eileen@tiferesyisroel.org)
- **Supplies Ordering** Emunah Friedman 410-318-6727
- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850 [mordechaibeleck@yahoo.com](mailto:mordechaibeleck@yahoo.com)
- **Webmaster** Tzadik Vanderhoof 410-764-2258 [tzadik@tiferesyisroel.org](mailto:tzadik@tiferesyisroel.org)
- **Yahrzeit Plaques** Nisan Blaxberg 410-358-3943
- **Yahrzeit Records** Alisa Mandel 410-963-2977 [apmandel@yahoo.com](mailto:apmandel@yahoo.com)
- **Yomim Noraim Seating** Ari Blum 410-358-5478
- **Shul Business** [admin@tiferesyisroel.org](mailto:admin@tiferesyisroel.org)

**Lev Echad Deadline:  
Wednesday 6:13 pm  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)**

*Good Shabbos!*



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

6201 Park Heights Avenue  
Baltimore, MD 21215  
410-764-1971  
[tiferesyisroel.org](http://tiferesyisroel.org)