

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

## בלב אחד

בס"ד

TiferesYisroel.org

410-764-1971

11 Elul 5770/August 21, 2010

5746-5770

Celebrating our 24th year

1986-2010

**DAVENING SCHEDULE****Friday**Candle Lighting: 6:24-7:38 pm  
Mincha/Maariv: 7:00 pm**Shabbos Day**Mishna Chabura: 8:00 am  
Shacharis: 8:30 am  
Eishet Chayil Shiur: 4:45 pm  
Rabbi's Shiur (Nesivos Shalom): 5:45 pm  
Mincha: 6:45 pm  
Maariv: 8:55 pm  
Shabbos is over after: 9:08 pm**Sunday**Shacharis: 8:00 am  
Mincha/Maariv: 7:30 pm**Monday-Friday**Shacharis: 6:30 am  
Mincha/Maariv: 7:30 pm**Next Shabbos — Parshas Ki Savo**Candle Lighting: 7:28 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 later 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.

**Refuah Shalaimah to**

- Mark Korn, Menachem Eliyad ben Tziporrah

**Shul Picnic**

Join us this Sunday, August 22, from 4 to 7 pm at Wellwood Elementary School for an end of summer shul picnic.

The shul will provide paper goods and grilled hot dogs and hamburgers. Please bring your own drinks and side dishes to supplement. Don't forget musical instruments, games, and sports equipment!

There is no cost to attend, but we would greatly welcome sponsors and onsite donations to help defray the cost.

If anyone can help to set up, please contact Yehuda Bennett at 443-827-8420. See you there!

**This Shabbos**

- 4:45 pm: Women's Shiur on Eishet Chayil.
- 5:45 pm: Rabbi's Shiur on Nesivos Shalom.

**Shabbos Shiur for Women**

This week is the fourth and last Eishet Chayil class, where we explore women in Tanach as role models. We have learned about Rachel Imeinu, Yael and Rahab. This week we will talk about Serach bat Asher.

Please join the class in exploring text, Midrash and our own insights. Feel free to come even if you missed the other sessions. There's a recap at the beginning of each class, and each class stands alone.

**Yom Tov Sparkle**

It's time for the 5th Annual TY Museum Quality Silver Polishing Fundraiser.

Calling all silver, brass or bronze Kiddush cups, candlesticks, spice boxes and other precious objects for polishing in preparation for Yom Tov.

On Sunday, September 5, drop off your items between 9 and 10 am and pick them up

from 5 to 6 pm. Drop-off and pick-up may also be by arrangement.

Cost will be determined by the condition of the object. All proceeds go to the shul.

Volunteers are needed and will be trained to perform museum-quality work. If you can volunteer or if you have questions, please contact Susan Vick at susanj.vick@gmail.com or 410-358-6921.

**Share a Wedding Simcha**

On Sunday, August 29, Aharon Adler and Feige Rochel (Francine) Root will be getting married.

Make it special and share this memorable day with them as they begin their new life together. The wedding will take place in the Shul Simcha Hall. Join us at the chuppah at 11:30 am and come dance with us at 12:30 pm.

Please RSVP ASAP, 443-710-1759, feigerochel@gmail.com. Modest attire.

**Mazel Tov to**

- Gad and Dena Frenkel on the birth and bris of Yeshaya Doniel to their daughter Chava. May they be zoche l'gadlo l'Torah l'chupah ul'maasim tovim!

**Shabbaton August 27 and 28**

Join us for a joint Shabbaton with Etz Chaim on August 27 and 28.

There will be a scrumptious Friday night dinner, a terrific Shalosh Seudos and a musical Melave Malka. Shabbos lunch will be at members' homes. To register, contact Hillorie Morrison at hilloriejoan@gmail.com.

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

Meira Blaxberg in honor of Nisan's 50th birthday, Zephan's 21st birthday, Gavriel's 12th birthday and in honor of Tivon's departure for the Boston Yeshiva. May it be a meaningful year of growth for all of them!

Karen Yosafat Beleck in honor of her birthday; in honor of her wonderful parents, Carol and Joe Yosafat; and in honor of her wonderful children, Yosef, Elishu, ShiraMindel and Ze'ev.

## Bigdei Kahuna

by Yehuda Katz

“A perfect and honest weight shall you have.” (25:15)

The Torah is commanding the Jewish people to maintain honest weights, even just having a dishonest weight in one’s possession is prohibited. A question can be asked: Why does the Torah have to command us regarding honest weights and measures, shouldn’t this fall under the category of stealing, or lying? It seems to be a redundant commandment.

I would like to propose, Bezrat Hashem, the following original answer: There is something symbolic concerning honest weights that needs to be addressed. We all know that G-d is the ultimate “Scale-Keeper.” The world is continuously being “measured” and “weighed” in terms of its righteousness. This concept is found in Kiddushin 40b as follows: The Rabbis taught: A person should always consider himself as though his good deeds and sins were equally balanced; so that if he fulfills one Mitzvah ... he has tilted the scale to the Mitzvah side.

R. Elazar ben R. Shimon said: Your actions have global ramifications because the whole world is judged according to its majority. Therefore, if a person were to do one Mitzvah, how fortunate is he, for he has tipped the scale to the side of merit, for himself and the entire world. (Please refer to Kiddushin 40b for further details.)

When a person deals in honest weights and measures, he begins to value what a scaling system entails.

Even a slight deviation in weight has an effect on the overall balance. This will now push a person into realizing that another scaling system is in effect, namely the “Heavenly” one.

A person will no longer erroneously assume that his deeds have no value whatsoever. A person will now apply what he knows concerning weights from his everyday business experience to his and the world’s overall spiritual “scale.” The Mitzvahs that he might have neglected before now take on a new dimension of significance and importance. He now knows that any slight shift in weight has the power to tip the scale. Every opportunity for Mitzvahs is a means by which the world can be saved or redeemed. Can you imagine for one moment if the very Mitzvah that he performed was the very one that had the proper spiritual weight to tip the scale for merit in the Heavenly “scale” above!!!!

Of course you would be eager to perform it, it’s the Mitzvah that tipped the “scale” for merit. Do we at all value the very Mitzvahs that we perform on a daily basis? The Torah is training us through the Mitzvah of honest weights and measures how to in essence be able to view the “heavenly scaling” system above. If we can appreciate the value of

honest weights in business, then perhaps we can now shift our attention to the spiritual weight of our Mitzvahs above.



“You shall not see the donkey of your brother or his ox falling on the road and hide yourself from them, you shall surely stand them up, with him.”

It’s a Mitzvah to help your friend with a heavy load. Similarly, in Exodus 23:5 the Torah extends the Mitzvah to include an enemy. At first glance it seems strange that the Torah would predicate a Mitzvah on something which is forbidden, namely to have enemies to begin with. In Leviticus 19:17, it states the following: “You shall not hate your brother in your heart.” This clearly prohibits hatred. So how can the Torah have a Mitzvah which hinges on the sin of hatred which is forbidden initially?

Firstly, a person is forbidden to hate, and secondly, if you see a person burdened under a load, help him. I would like to propose an original answer to this question, Bezrat Hashem. The Torah is teaching us a tremendous lesson. We learn from here that G-d is actively seeking out the sinner. G-d knows that this person has hatred in his heart, yet G-d is providing him with the means to Tshuva (REPENTANCE) by specifically predicating a Mitzvah on hatred. We see from here that G-d is intimately concerned with the sinner’s welfare, and provides him with the means to rectify his sin. Especially in the month of Ellul (the month before the High Holidays) when one is actively involved in seeking out and rectifying any sins that he may have committed during the past year, a person may often feel a lack of hope when confronted by his many sins.

It can be very disheartening, yet the Torah is informing us that hope still remains because all is not lost. When we see the Mitzvah of helping our enemy with his burden, it’s apparent that G-d has not given up hope in us by providing this very Mitzvah specifically for the sinner that harbors hatred for another by having an enemy. If G-d has not given up on the sinner, why should we give up on ourselves? This very Mitzvah teaches us this very lesson.

I would like to elaborate on this concept with an original Moshal (Parable) as follows: There was once a merchant that purchased merchandise to be sold in his store. He loaded up his wagon to the brim with this merchandise which was of exceptional quality so that it could be brought back to his warehouse for storage. Yet along the way he experienced some hardships with his wagon.

One time he had to fix the wheel, another time his horse got loose and ran away. There was much hardship in this particular journey. Finally when he came close to his warehouse, the wagon got stuck in the mud. This

merchant was so frustrated that he decided to give up and abandon his wares altogether out of mere frustration, so he left everything and started home. When people saw what was happening, they yelled out to him, “What are you doing? Are you crazy? You have such beautiful merchandise. Are you going to give up now because of a few bumps in the road? Why give up?” The businessman felt kind of foolish, and returned to his wagon. The Mitzvah to help our enemy is a wake-up call to us, namely all is not lost for G-d has provided a Mitzvah specifically for the sinner. This means that G-d is actively concerned with his welfare notwithstanding his many sins.

Have a good Shabbos.

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## THE WEEKLY NAVI

By Avraham Sonenthal

### Yishayahu (Isaiah) 54:1-54:10

This week is the fifth of the Haftorahs of consolation that we read in the run up to Rosh Hashana. It starts out with the famous words, “rani akara” or “Sing out O barren one,” and the whole first verse goes like this: “Sing out O barren, childless one, open up in song and rejoice you who did not birth, since the children of the widow will outnumber the children of the married one, says G-d.”

This is, of course, allegorical, as is most language of prophecy, and the “widow” refers to Yerushalayim (Jerusalem) bereft of its inhabitants, whereas the “married one” refers to the non-Jewish nations, according to Rashi and Radak. However, Ibn Ezra feels that the “widow” refers to the Jewish nation itself which is barren in that it is few in number.

The Ibn Ezra, by the way, appears in almost all editions of “Mikraot G’dolot.” Mikraot G’dolot is the generic name of editions of Tanach, or Chumash by itself, with more commentators than just Rashi, usually at least five. The Ibn Ezra’s full name was Avraham ben Meir ibn Ezra, and he lived from 1089 to 1167 CE, making him one of the Rishonim that we discussed in a previous column. He was widely learned in secular subjects, and wrote books on astronomy, astrology, number theory and celestial navigation. He lived in Moslem Spain.

In the next verse, Israel is advised to enlarge their tents to prepare for the great return of Jews to their homeland: “because right and left you will burst forth, and your progeny will drive out nations and settle the desolate places.” Verse 4 informs the Jews that the shame of their “widowhood,” that is, the embarrassment that the Jewish people suffered in being too weak to maintain a hold on their homeland, will be forgotten as if it never happened. According to the Metzudath

David (the 18th century commentator David Altschuler, who lived in Jaworow, Galicia, in Poland), the “widowhood” represents the lack of a king. According to this, the nation of Israel without a king is like a married woman widowed of her husband, and this lack of a king is embarrassing to the Jewish nation since it makes the Jewish nation weak.

Verse 5: “Because your husband shall be he who made you, the G-d of hosts is his name; your redeemer shall be the Holy One of Israel: Lord of all the earth he will be called.”

Verse 6: “For a small moment I abandoned you, but with great compassion I will gather you up.” And the last verse “For the mountains will wear away and the hills be broken down but my kindness will not be removed from you and the covenant of my peace will not fail,” says your merciful G-d.”

## Focus on Shabbos

### Parsha Potpourri – Selections

by Oizer Alport

#### PARSHAS VAYAKHEL-PEKUDEI

Sheishes yamim te'aseh melacha uvayom hashevi'I yih'yeh lachem Kodesh Shabbos Shabbason L'Hashem kol ha'oseh bo melacha yumas (35:2)

Hikdim lahem azharas Shabbos l'tzivuy meleches haMishkan lomar she'aino docheh es haShabbos (Rashi)

In our parsha, the mitzvah of observing Shabbos is related before the commandment to build the Mishkan. In Parshas Ki Sisa, however, the order is reversed (31:1-17). The Meshech Chochmah notes that Rashi explains that here Shabbos is written first in order to teach that the building of the Mishkan may not be done on Shabbos. If so, why is the order in last week's parsha different?

Rav Meir Simcha points out that after the Mishkan was actually constructed and assembled, the Divine Service which took place inside was allowed to be performed on Shabbos, even though it often involved otherwise-forbidden labors. He suggests that this is because the entire purpose of Shabbos is to testify to Hashem's Kingship, in particular with respect to His creation of the entire universe.

In the Mishkan, the Divine Presence was itself palpable and tangible. As such, it was permissible to perform the Service there, since the person doing so was able to nevertheless feel and testify to Hashem's dominion. Before the Mishkan was fully erected, however, the Shechina didn't yet rest inside and work on its construction was consequently forbidden, as it didn't yet offer an alternative means to reach the goal of the observance of Shabbos.

Before the sin of the golden calf, however, the Divine Presence rested throughout the entire Jewish camp, and the Mishkan was

merely intended to serve as a place for additional holiness. At that time, it would indeed have been permissible even to construct the Mishkan on Shabbos for the same reason that it was later permitted to bring sacrifices inside once it was completed. In Parshas Ki Sisa, the Torah is addressing the Jews on their pre-sin level, and it therefore reverses the order specifically to teach that at that time, the building of the Mishkan was indeed permissible even on Shabbos!



Lo s'va'aru aish b'chol moshvoseichem b'yom haShabbos (35:3)

There are 39 creative labors which a person is forbidden to do on Shabbos. Why did the Torah single out and emphasize the prohibition against kindling a fire more than any of the other 38 labors? Rav Yonason Eibeshutz and the Imrei Emes note that the Medrash relates that fire didn't exist during the six days of creation, as fire was initially produced on the night following the first Shabbos. If so, this wasn't one of the activities from which Hashem “rested” on the first Shabbos. As the concept of Shabbos is to emulate Hashem's resting from creative labors, one might have erred to think that it is permitted to kindle a fire, and the Torah therefore singles it out to teach and stress its prohibition!

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### Coming Up

- **August 22:** Shul picnic. 4-7 pm, Wellwood Elementary.
- **August 27/28:** Shabbaton with Etz Chaim.
- **September 5:** 5th Annual TY Museum Quality Silverpolishing Fundraiser.
- **November 26-28:** Shul Shabbaton at Pearlstone.

### Help Wanted for Upcoming Events

- August 27/28: Shabbaton with Etz Chaim. Friday dinner at TY; lunch home hospitality; Shalosh Seudos at TY; Melava Malka at Etz Chaim.
- November 26-28: Shabbaton at Pearlstone.
- April 3: 25th Anniversary Banquet. Apply to glenny.ross@verizon.net.

### Calendar

- **Ongoing until October 25:** Baltimore community-wide Tefilah Emuna Initiative. Strengthen your emuna by learning Praying With Fire 2. Join any time. For weekly emails, contact info@prayingwithfire.org.
- **August 21:** Ner Tamid Youth invites students grades 1-8 for an Oneg. Snacks, stories, games and more. 5 pm. For more information please contact Shimshon Wach at 410-764-6241 or wach@comcast.net.
- **August 22:** Women's celebration get-

together to grow spiritually through creativity, friendship and fun! Program involves art, music, dance and drama to help us access the light of the New Year and to open up the gates of our imagination and our hearts. 7 pm, at the home of Shoshana Blackman, 6509 Edenvale Road. \$5. Please RSVP, although walk ins are welcome. For more information, please contact Rivka Malka Perlman at 410-358-3550.

- **August 26:** National Cherry Popsicle Day.
- **August 29:** Walk for Torah to benefit Yeshivat Rambam Scholarship Fund followed by Annual Back to School Picnic. Registration for Walk at 3:30 pm, and starting promptly at 4. Fun-filled afternoon featuring a barbeque, carnival games, music, prizes and activities for all ages. For more info, to sponsor, or to volunteer, please call 410-764-6241 or e-mail pata@yrambam.org.

### Yom Tov Seats

You should have received your membership renewal forms and shul statements. If you haven't, notify Caryn Blum at acblum@verizon.net. Please make every effort to complete your financial commitments to the shul.

Seating and Camp Yom Tov forms for Rosh Hashana and Yom Kippur have been sent out. Please respond promptly. Full payment for seats and childcare is due with the order.

Priority seating will be given to members who are current with their shul balances.

### 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.

Morris Parsowith, Moshe ben Shmuel HaKohen a"h, 11 Elul, father of Scott Parsowith

Irving Sattell, Yitzchak ben Avraham a"h, 11 Elul, father of Abby Sattell

Joseph Yaffe, Yosef Shraga ben Shmuel Eliyahu a"h, 12 Elul, grandfather of Rian Yaffe

Rav Daniel Goldberger, Rav Daniel ben HaRav Chaim HaLevi a"h, 13 Elul, father of Rabbi Menachem Goldberger

Joseph Fooks, Yosef M'chael ben Aharon a"h, 15 Elul, father of Risha Saperstein

Florence Druss, Feige bas Moshe a"h, 18 Elul, mother of Bracha Goetz

**Shemen Lamaor Sponsors**

- Ari and Caryn Blum
- Aaron and Shoshana Shamberg
- Jonathan and Talia Raun



**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, contact our shul liaison, Yehuda Bennett, at YehudaBennett@gmail.com, 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).



**Ayshel Avraham (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).



**Big Brother/Big Sister.** Be part of something BIG! 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](mailto:kcohen@jcs.baltimore.org).



**Ride Gemach.** If anyone is driving between Baltimore and other cities, please offer a ride to a person or small package (forgotten keys, tefillin, cell phones, medicine). No need to do door to door. Edelson, 410-358-RIDE (7433).



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



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

For availability, you can go to our Website, [www.tiferesysisroel.org](http://www.tiferesysisroel.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@tiferesysisroel.org](mailto:levechad@tiferesysisroel.org), call 410-764-1971 option 4, or go to [www.tiferesysisroel.org](http://www.tiferesysisroel.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).
- 7:15 pm-Mincha: **Derech Hashem** shiur for high school girls given by Rabbi Goldberger. Main shul. Currently on break.

**Monday:**

- One hour before Mincha: **Hilchos Kiddush HaChodesh** on the calendar and solar and lunar cycles, given by Jay Taffel. Upstairs Beis Midrash.
- 8-9 pm: **Chumash Rashi Revealed** shiur for women given by Rabbi Elie Cohen.

**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.

**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!*

**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 the Rabbi's shiur. **Eishet Chayil** given by Judy Schnidman. Last class.
- One hour before Mincha: **Nesivos Shalom**, topics on Shabbos from Chelek Bais. Rabbi Goldberger.

**OFFICERS**

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

➤ **Treasurer** Ken Gelula [ken@tiferesysisroel.org](mailto:ken@tiferesysisroel.org)

**CONTACT INFORMATION**

- **Calendar** Eileen Rosenbaum 410-764-8443  
[eileen@tiferesysisroel.org](mailto:eileen@tiferesysisroel.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@tiferesysisroel.org](mailto:levechad@tiferesysisroel.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@tiferesysisroel.org](mailto:eileen@tiferesysisroel.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@tiferesysisroel.org](mailto:tzadik@tiferesysisroel.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@tiferesysisroel.org](mailto:admin@tiferesysisroel.org)

**Lev Echad Deadline:**

**Wednesday 6:13 pm**  
[levechad@tiferesysisroel.org](mailto:levechad@tiferesysisroel.org)

*Good Shabbos!*



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

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

