

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



בלב אחד

Pushka total: \$7,039.23 (see p. 3)

9 Av 5776/August 13, 2016

5746-5776

Celebrating our 30th year

1986-2016

DAVENING SCHEDULE

Friday

Candle Lighting: 6:40-7:47 pm
Mincha/Maariv: 7:00 pm

Shabbos Day

Shacharis: 8:30 am
Mincha: 6:00 pm
Fast begins: 8:03 pm
Maariv/Eichah: 9:35 pm
Shabbos is over after: 9:16 pm

Sunday- Fast of Tisha b'Av

Shacharis/Kinnos: 8:00 am
Chatzos: 1:10 pm
Mincha with tallis and tefillin: 7:15 pm
Maariv: 8:35 pm
Fast ends: 8:52 pm

Monday-Friday

Shacharis: 6:30 am
Mincha/Maariv: 7:40 pm

Next Shabbos- Va'eschanan

Candle Lighting: 6:32-7:38 pm
Friday Mincha: 7:00 pm

This Shabbos

- Rabbi Yehuda Leib's Shabbos shiur in Mesillas Yesharim will not be held this week.

Thank You

This week's special thank you goes out to Eliyahu Weinberg for selling over \$108 of TY used books (donated by shul members and sorted and priced by Steve Schwarz) last Sunday- yasher koach!

Baruch Dayan HaEmes

Congregation Tiferes Yisroel is saddened to learn of the passing of Anne Birnbaum, the mother of Ken Birnbaum. Shiva will be at the Birnbaum home, 6204 Pearce Avenue, Friday,

August 12, to Wednesday morning, August 17. Shacharis: Friday, Monday - Wednesday at 7:00 am; Mincha/Maariv: Sunday at 7:15 pm, Monday and Tuesday at 7:40 pm.

May Hashem grant strength and comfort to Ken and the entire Birnbaum family along with the mourners of Zion and Jerusalem.

From Rabbi Yehuda Leib Goldberger

Contact information:

Phone: 410-764-1971, mailbox #2
Email: rabbiylg@gmail.com

Since Tisha B'Av falls out on Shabbos, there is no Seuda Hamafsekes this year. One may eat a normal Shalosh Seudos. If one usually has guests, they are permitted to have them this week as well. Marital relations are forbidden Friday night, unless it is mikva night. The Fast begins at sunset at 8:03 pm; although you may not continue to eat or drink after shkia, you may continue to sing zemiros; however, the mood should not be a festive one. Washing one's body is also prohibited beginning at sunset. After Shabbos is over, you should remove your shoes and change out of your Shabbos clothing. Maariv will begin a little later than usual to allow people time to get to shul after Shabbos. Only the bracha over fire is said on Motzai Shabbos; it should be said before the reading of Eicha. Preferably, a woman should hear the bracha from a man (it will be recited in shul). If this is not possible, or her husband already made the bracha for himself earlier, she may say it herself. The fast ends at 8:52 on Sunday night; only Borei Pri Hagefen and Hamavdil are said (no B'samim). It is not necessary to give the wine to a minor; one may drink it themselves. Eating meat, drinking wine (except Havdala), and listening to music are forbidden until Monday morning. All other prohibitions of the Nine Days are permitted immediately after the fast is over.

On Tisha b'Av one may not:

1. Eat or drink: People who are sick and women who are pregnant or nursing should ask a shaila to determine whether or not they should be fasting.

2. Wash one's body: It is permitted to wash dirt off one's body. For Negel Vasser and after using the bathroom, wash only the fingers, not the hands.

3. Smear ointments on one's body- medicine is permitted.

4. Wear leather shoes.

5. Have marital relations: At night, physical contact with one's spouse should be avoided.

6. Study Torah: One may learn the laws of Tisha B'Av and the laws of mourning. One may learn materials which describe the Churban and other sad events in Jewish history. In-depth learning is not permitted regardless of the topic since it brings intellectual enjoyment.

7. Extend greetings: If someone is unaware of the halacha and extends a greeting to you, you may respond in a low voice in order not to offend the greeter.

8. Work: Any work (including housework) which takes some time and diverts one's mind from mourning should not be done until after Chatzos. Even after Chatzos one should be careful not to become overly involved with matters which distract one's mind from the Churban. Someone who will suffer a financial loss if they do not work should ask a shaila.

9. Sit on a chair: People who find it difficult to sit on a low chair (elderly or sick people, pregnant or nursing women) may sit on a regular chair. After Chatzos, one sits in a regular chair.

-Rabbi Yehuda Leib

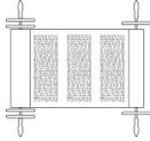
Mazel Tov to

- Ben and Renee Temin on the birth of a baby girl, Ashira Miriam. May they be zoche l'gadla l'Torah l'chuppah ul' maasim tovim.

This week's Lev Echad is in honor of:

R' Dovid Safier and R' Max Singer for their participation in this year's TY Men's Summer Learning Program. Yasher koach!

The Weekly Parsha



Parshas Devarim By Rabbi Ozer Alport

"I instructed your judges at that time, saying, 'Listen among your brethren and judge righteously between a man and his brother, or his litigant.'" (1:16)

Even in his youth, the great Rav Yonason Eibeshutz was known for his remarkable diligence in his studies. While all of his peers idly passed their free time playing games and acting their ages, Rav Yonason utilized every spare moment for the study of Torah. Somebody once asked him about his behavior, questioning whether he wouldn't be happier if he spent at least a portion of his free time engaged in more age-appropriate extracurricular activities.

Rav Yonason, demonstrating the incredibly sharp and analytical mind for which he would later become world-famous, responded by quoting the Gemora in Sanhedrin (7b). One opinion in the Gemora there cites our verse as the source of the law that a judge may not listen to the claims of one of the litigants if the other party is not present to challenge his arguments. According to this opinion, this is hinted to by the words *shamoa bein acheichem* – you shall listen between your brothers – which teaches that a judge may only listen to the accusations of one party if the other is present at the time.

The Gemora in Sanhedrin (91b) states that a person receives his *yetzer ha'ra* – evil inclination – at the time of his birth, whereas a person's *yetzer tov* – good inclination – doesn't enter him until the time of his Jewish adulthood (*bar mitzvah*), at which point he is held accountable for his actions. Even a person who never becomes a judge on a Jewish *beis din* still serves as a judge every moment of his life, as he must constantly listen to the arguments of the two "litigants" inside of him – his *yetzer ha'ra* and his *yetzer tov* – and sort them out in order to come to a judgment regarding the proper course of action to choose. "While putting away my studies in order to indulge in the hobbies and games enjoyed by the other boys may seem quite tempting," concluded the wise-beyond-his-years Rav Yonason, "this is the opinion of only one of the litigants – the *yetzer ha'ra*. The law is that as a judge, I am forbidden to listen to his claims until my *Bar Mitzvah*, at which time the other party will be able to present its counter-claims and I will be able to reach a judgment as to the proper course of action. Until that time, however, the "law"

gives me no choice but to ignore him and to continue my diligent studies!"

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Graphic courtesy of Chinuch.org.

The Art of Rebuke

Sefer Devarim begins with the *pasuk*, "These are the words that Moshe spoke to all Israel, across the Yarden, in the wilderness, in the Plain, opposite the Sea of Reeds, between Paran and Tophel and Lavan, and Hazereth and Di-zahav" (Devarim 1:1). Rashi comments on "These are the words": "Because they are words of rebuke, and because Scripture lists here all the places in which they caused anger before the Omnipresent, this is why it put 'the words' vaguely, and mentioned them through intimation, because of the honor of Israel." Rashi is teaching us here that Moshe rebuked the Bnei Yisroel in a subtle way, by alluding to their transgressions through the names of the places, in order not to embarrass them. For example, Rashi identifies "in the wilderness" to be an allusion to the complaints against G-d about the lack of food in the *midbar*; "in the Plain" is a reference to the sins in Shittim regarding Baal Peor and the Midianite women; "Hazereth" refers to Korach's rebellion; "Di-zahav" alludes to the sin of the Golden Calf.

The Torah obligation to rebuke someone begins as soon as we see they are making a mistake, so why did Moshe wait to rebuke Klal Yisroel now some forty years later? The Rambam states: "It is a *mitzvah* for a person who sees that his fellow Jew has transgressed, or is following an improper path, to rebuke him for his behavior, and to inform him that he is causing himself a loss through his evil deeds, as the Torah says, 'You shall admonish your fellow' (Vayikra 19:17) ... Whoever has the ability to rebuke and fails to do so is considered responsible for those people's sin, for he had the opportunity to rebuke them" (Hilchos *Dei'os* 6:7). Rashi answers that Moshe waited until a short while before his death to give rebuke, drawing on the example of Yaakov Avinu, who reproached his sons just before he died (Bereishis 49:3-28).

R' Noach Weinberg writes: "When it comes to giving rebuke, there is a crucial difference between the responsibilities of an individual and a leader. Concerning the individual, the *halacha* is very clear: Provided our words will be heard, we are obligated to rebuke someone immediately. But a leader is different. He cannot admonish the people for every mistake he sees, even if in the short run he will be listened to, because this will ultimately undermine his effectiveness as a leader and cause even greater damage. A leader needs to pick his battles wisely, in order to preserve the respect of the people and safeguard his role as their leader."

Rebuking someone properly is a delicate matter, and should be done in an extremely gentle way. No one likes to be criticized or to have their flaws pointed out by another, especially when the one rebuking comes off as being "holier-than-thou" to the one being rebuked. In this case, the admonishment is completely ineffective, and the one rebuking is actually guilty of embarrassing another, which causes him to transgress, as the Torah warns, "do not bear a sin because of him" (Vayikra 19:17). Although we are required to reprove wrongdoers, we must be careful not to embarrass them and bring sin upon ourselves (Rashi; Sifra). For words of rebuke to be truly effective, they must emanate from a warm, loving place of concern, as the Rambam states, "A person who rebukes a colleague... should speak to him patiently and gently, informing him that he is making these statements only for his colleague's own welfare..." (Hilchos *Dei'os* 6:7)

This is particularly important regarding a parent's rebuke of their children. Rav Noach suggests to express love before, during, and after criticism, to reassure the child that you are on their side and have only their best interests in mind. He writes: "This principle cannot be overstated when it comes to parents and children. Parents often make the mistake of criticizing their children too often and without emphasizing how much they love them. Like Moshe Rabbeinu, put the overall relationship first. Focus on being effective, not just right. Evaluate your words carefully, and ensure that they promote a loving, trusting relationship, because in the long run, that connection and trust will prove to be a most effective vehicle for communicating with your children."

I know from my own personal experience how important it is to be careful with not only what you say, but how you say it. This principle applies to all relationships; not only between parents and children, but between husband and wife, and with friends and family. May we all be *zoche* to have healthy, loving relationships, and help to bring *achdus* and *shalom* to Klal Yisroel, the prerequisite to Moshiah and the Final Redemption. A *guten Shabbos*.

-Lev Avraham Rosenstock

EdFest 2016

Come join us for EdFest 2016 on August 28 at the Leventhal Farm from 2:30 to 9:30 pm. The cost is just \$5 a person, with a family maximum of \$20. Make your reservations on the shul website: Picnic at the Leventhal Farm.

Men's Summer Learning

We are pleased to announce that R' Dovid Safier and R' Max Singer from the Ner Yisroel Kollel will be joining us at TY for a few weeks in the summer for men's learning. Please

contact them to set up times to learn: R' Dovid Safier- 901-299-6794, R' Max Singer- 954-756-1181. They will be at shul for the weekday minyanim, so you can arrange something with them in person as well. Please take advantage of this great opportunity.

From El Presidente

To Our Holy Kehilla,

Thanks for all of your great ideas regarding fund raising opportunities for the shul. Keep those letters and postcards coming in!

Just Completed:

Amazon Smile- Glenna Ross, Caryn Blum
<http://smile.amazon.com/gp/aw/ch/about>

We're looking ahead to EdFest 2016, scheduled for Aug 28, at the Leventhal farm, and your great programming ideas. Last year, we had games, music, face painting and learning, as well as a delicious BBQ capped off by Ed's spectacular fireworks display. Please send any ideas that you have that will make this shul event even more fun. What are your talents and skills that you would like to share with the shul (i.e.- yodeling in the barn at 3 pm-women only)? Can you lead games? Are you a musician? Do you have a band? Do you have access to an amazing game? Do you have access to a 'dunking the President' machine? Are you able to help shop? Bring out equipment? Clean up? Please let me know (dovpear@gmail.com) how you would like to help.

-Dov Pear, El Presidente

Shul Payment Incentive

We would like to encourage our shul membership to sign up for PayPal/bank automatic monthly payments. Our goal is 75

participants; we currently have 50 participants (only 25 left to go!). If we reach our goal of 75 by August 28, we will have a lottery for all participants at Ed Fest shul picnic.

- 1st prize - \$75 restaurant gift certificate and \$25 cash
- Runner-up - \$25 restaurant gift certificate

JobKatif's Vision of Chesed

In previous years, JobKatif has been busy integrating the significant majority of displaced former residents of Gush Katif into a productive workplace. It was extremely successful in finding employment for 2,700 people, helping start 240 new businesses, and retraining hundreds. As Rav Yosef Zvi Rimon, chairman and founder of JobKatif, stated: "If G-d blessed us with this idea to create a new employment model certainly non-existent in Israel... why not adapt it to help other sectors suffering on the fringes of Israeli society."

This year, JobKatif has branched out into four new avenues of chesed, all towards the goal of 'paving a new future through employment' **Achotenu**: A revolutionary nursing program for young Ethiopian men and women, enabling them to enter a five-year academic nursing program at Hebrew University's School of Nursing. **Ta'asuchayil**: a unique employment program coordinated with the IDF designed to help impoverished soldiers find work during their service. **Ta'asukati**: individualized mentoring for the chronically unemployed. **Haboydem**: an innovative social business, offering employment-rehabilitation program for people dealing with mental illness.

In addition to these new programs, JobKatif will continue to provide customized

employment solutions for the former Gush Katif residents. Please join us in supporting JobKatif in these exciting, new initiatives and send your generous contributions to: Shomrei Emunah Israel Fund, 6221 Greenspring Avenue, Baltimore, MD 21209. Please list JobKatif with the project name in the memo. For more info, please visit www.jobkatif.org or info@jobkatif.org.

Coming Up

- **August 14**: Tisha b'Av program for post-seminary women downstairs in the TY Simcha Hall from 11 am to 2 pm.
- **August 21**: Concert for women featuring Atara Pear accompanied by Shalomis Weinreb, beginning at 7:30 pm downstairs in the Simcha Hall.
- **August 27**: Shalosh seudos/tzeischem l'shalom for Hillel, Karen and Shlomo Zeitlin. To help sponsor, contact Mordechai Beleck, or indicate your sponsorship on the shul website Events page.
- **August 28**: EdFest 2016 at the Leventhal Farm from 2:30 to 9:30 pm. The cost is just \$5 a person, with a family maximum of \$20. Make your reservations on the shul website: Picnic at the Leventhal Farm.

Community

- **August 14**: Join WIT on Tisha b'Av for the annual Tisha b'Av lecture for women by Rabbi Shmuel Silber. The lecture, "From Darkness to Light: Finding Redemption on Tisha b'Av," will take place at 3 pm at Bnai Jacob Shaarei Zion. There is a \$5 suggested donation for non-WIT members.
- **August 17**: The Jewish Caring Network cordially invites you to an intimate meeting at Dougie's for "BRCA Gene Lunch and Learning," from 12:30 to 1:30 pm. Please RSVP by Monday, August 15, to Nisa Felps nisafelps@gmail.com or 410-804-4204.
- **September 2-4**: Shalom Singles Shabbaton for singles 40+, Labor Day Weekend at Ner Tamid Greenspring Valley Congregation, 6214 Pimlico Road. To register, please email shalomsingles2016@gmail.com; for more information, please call 410-764-3209 or 443-929-3339.

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Or bas Nachas
- Mordecai Zev Margolese, Mordecai Zev ben Rivka Rochel

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

PUSHKA CAMPAIGN

Sign up by emailing shlomhuva@aol.com. The pushka challenge is to put whatever amount of money one is able into a pushka every day or as often as possible. The recommended amount is only 36 cents a day.

When your pushka is full, please empty it into a ziplock bag marked with your name, and drop it into our locked mailbox at 3310 W. Strathmore Avenue. If it is difficult for you to drop it off, please contact Shlomo and Ahuva Goldberger at 410-358-4456 to arrange a pickup

Latest contributors:

Rabbi and Rebbetzin Goldberger
Shul Pushka

Running total: \$7,039.23

Participants:

Rabbi and Rebbetzin Goldberger	Elisheva Rottman
Shlomo and Ahuva Goldberger	Avrum Weiss and Joan Kristall
Keely and Jillian Goldberger	
Eddie Auerhan	
Dvora Balaban	
Esther Barak	
Ze'ev Beleck	
Ari and Caryn Blum	
Ken and Yocheved Gelula	
Eric and Elaine Gerstenfeld	
Binyomin and Zahava Gerstenfeld	
Shulamis Heldoorn	
Nisan and Marietta Jaffee	
Suzanne Kayne	
Ed and Mesa Leventhal	
Elie and Esther Levi	
Binny and Bracha Margolese	
Dov and Karen Pear	
Bezalel and Rivka Malka Perlman	
Fred Petersen and Alisa Mandel	
Jonathan and Talia Raun	
Jerry and Eileen Rosenbaum	
Howard and Dvora Sora Reznick	
Lev Avraham and Rachel Rosenstock	
Jerry and Elka Rottman	

to Tiferes Yisroel. And may the soul of your loved one be bound in the bond of life, together with the souls of Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Mina Bailis, Mina bas Aryeh Leib a"h, 9 Av, mother of Eileen Rosenbaum

Rosie Lipsitz, Rochel Aideh bas Baruch HaLevi a"h, 11 Av, grandmother of Harold Lipsitz a"h
Sharon Beth Cooperman, Zeryl Buna bas Yehuda a"h, 11 Av, sister of Susan Vick

Elliott Morrison a"h, Eliyahu Reuvain ben Chaya Raisel, 12 Av, husband of Hillorie Morrison

Rose Rosenzweig, Susse Raizel bas Shmuel Yaakov a"h, 12 Av, grandmother of Dr. Jerry Rosenbaum

Max Komet, Moshe ben Yochanan HaLevi a"h, 13 Av, husband of Rachael Komet

Shimon Weinstock a"h, 14 Av



No Peanuts! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.

Fragrances. In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.



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, David Sawilowsky at 804-350-2117, or Marthe Vidaver at Joblink at marthe@joblink.com or 410-602-8700.



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.

To purchase mitzvah cards please contact Glenna Ross at mitzvahcards@tiferesyisroel.org.



Ride G'mach. Call the Ride G'mach at 410-358-RIDE (7433). We need ride offers when anyone drives interstate, any direction. Not door-to-door, just city-to-city. Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in Baltimore hospitals. **Offer a ride to SHARE YOUR RIDE GMACH, and be entered into a raffle to win \$75 free gas.**



Shul Rentals. To reserve the use of the shul's simcha hall or Nancy Taffel Annex, please contact Eileen Rosenbaum at 410-764-8443 or facilityrental@tiferesyisroel.org. There is no fee to reserve the date. For availability, go to www.tiferesyisroel.org, and click on the "Calendar"

button on the left. This online calendar is kept up-to-date continuously.



Sponsorships. To arrange your sponsorship, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor for a month or the Lev Echad or Camp Shabbos for a week, the donation is \$36. To sponsor Father/Son Learning for a week, the donation is \$90. Half-sponsorships are also available for \$45.

For the following, please contact Nisan Blaxberg at 443-527-1726 or seforim@tiferesyisroel.org.

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

TY SHIURIM SCHEDULE

(Unless otherwise noted, all shiurim are for MEN.)

Sunday:

- 9:10-9:55 am: Men's Gemara Taanis shiur given by Rabbi Yehuda Leib Goldberger following Shacharis.

- 10-10:45 am: Women's Tehillim gathering for cholim (Nancy Taffel Annex).

- 9-9:45 pm: Weekly Avodah Chabura, given by Reb Shuki Nissan. Each week the chaburah will have a new topic of focus and discussion, from the writings of the Meor Einayim.

Monday:

- 7:00-8:00 pm: The Rambam's Mishneh Torah, Hilchos Shabbos given by Jay Taffel. Upstairs Beis Midrash.

- After Maariv: Chassidus, 20-minute shiur given by Rabbi Goldberger.

Tuesday:

- 9:00 pm: Rabbi Yehuda Leib Goldberger's women's halacha shiur on the laws of washing one's hands and tefila.

Wednesday:

- After Maariv: Chassidus, 20-minute shiur given by Rabbi Goldberger.

- One hour before Mincha: Gemara Horayos, given by Jay Taffel. Upstairs Beis Midrash.

Thursday Night:

- Reb Shlomo Goldberger's shiur in Sefer Yaaros Dvash will be on hiatus until further notice.

Daily (Monday-Friday):

- Every morning before Shacharis — a chabura for strengthening Hebrew reading with Nesivos Shalom. With fresh hot coffee!

- Monday through Thursday between Mincha and Maariv: Rabbi Goldberger, 5 minutes of Hilchos Tefillah.

- Sunday through Thursday evening after Mincha/Maariv - Rabbi Yehuda Leib Goldberger will give a 20-minute shiur in Chassidus/Machshava.

Shabbos:

- 8:00-8:30 am: Mishnayos Chabura. Nezikin.

OFFICERS

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campshabbos@tiferesyisroel.org

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358-7736; Tova Jussim (births) 862-220-6531;

Raizy Cohen (cholim) 410-764-8852

➤ **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 410-627-8745

➤ **Gabbai Tzedakah** Nathan Franco 240-472-3815

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Heldoorn 410-664-1212

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1212 suppliesordering@tiferesyisroel.org

➤ **Tzeischem L'Shalom Coordinator** Mordechai Be-

leck 443-570-3850 mordechaibeleck@yahoo.com

➤ **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726

➤ **Yahrzeit Records** Alisa Mandel 410-963-2977

yahrzeits@tiferesyisroel.org

Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!



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

6201 Park Heights Avenue

Baltimore, MD 21215

410-764-1971

tiferesyisroel.org

