

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא

בס"ד



Pushka total: \$5,245.74 (see p. 3)

15 Tammuz 5777/July 8, 2017

5746-5777

Celebrating our 31st year

1986-2017

**DAVENING SCHEDULE**

<b>Friday</b>	
Candle Lighting:	7:04-8:18 pm
Mincha/Maariv:	7:00 pm
<b>Shabbos Day</b>	
Shacharis:	8:30 am
Mincha:	7:30 pm
Maariv:	9:30 pm
Shabbos is over after:	9:48 pm
<b>Sunday</b>	
Shacharis:	8:00 am
Mincha/Maariv:	8:10 pm
<b>Monday, Wednesday-Friday</b>	
Shacharis:	6:30 am
Mincha/Maariv:	8:10 pm
<b>Tuesday- Fast of Shiva Asar b'Tammuz</b>	
Fast begins:	4:37 am
Shacharis:	6:20 am
Mincha:	8:00 pm
Maariv:	9:05 pm
Fast ends:	9:18 pm
<b>Fast ends:Next Shabbos- Pinchas</b>	
Candle Lighting:	7:01-8:15 pm
Friday Mincha:	7:00 pm

before shkia; please check the seasonal davening schedule or the Lev Echad for exact times. Extra credit if you are one of the first ten in shul to daven.

**New Shiur for Men with Rabbi Dovid Jaffee**

“Have Something to Say,” a new shiur with insights on the weekly parsha to illuminate your Shabbos table. Thursday nights in the upstairs Beis Medrash, 20 minutes before Mincha (this week at 7:50 pm). All men are invited and encouraged to attend.

**Vort**

There will be a vort this Sunday for Ze'ev Beleck and Hadassa Perlman at the Heather Ridge Clubhouse, 6201 Heather Ridge Drive, from 4:30 to 6:30 pm. Everyone is invited to join in the Simcha!

**New Shul Succah**

To help sponsor the new shul succah, please go to the shul website and click on the “Shul Succah Project” under upcoming events. Every shul member can have a share in the project by contributing a small amount.

**Baruch Dayan HaEmes**

Congregation Tiferes Yisroel is saddened to learn of the passing of Jerome Barson (Yona ben Raymond) on June 22, stepfather of Moshe Cohen. Shiva was observed in Florida and has concluded. May Hashem bring comfort to Moshe and his family along with the mourners of Zion and Jerusalem.

**Shul Succah Project**

Thank you and yasher koach to the following sponsors so far for the new succah:  
• Rabbi and Rebbetzin Goldberger

- Lenny and Glenna Ross
- Dov and Karen Pear
- Ari and Caryn Blum
- Rabbi Zvi and Felicia Graber
- Jerry and Eileen Rosenbaum
- Jerry and Elka Rottman

**Mazel Tov to**

- Yaakov and Batsheva Goldman in Eretz Yisroel on the engagement of their daughter, Ruti, to Nosson Dovid Simon of Cleveland. May they be zoche to build a bayis ne'eman b'Yisroel.
- Mordechai Beleck, Karen Yosafat Beleck, and Bezalel and Rivka Malka Perlman on the engagement of their children, Ze'ev Beleck and Hadassa Perlman. May they be zoche to build a bayis ne'eman b'Yisroel.

**Support Our Maaser Vendors**

Patronize one of our maaser vendors, tell them you saw it at TY, and they will give maaser to the shul from your purchase!

- Books:** Bookshop Baltimore
- Catering and Food:** Challah by Sara
- Clothing and Alterations, Jewelry and Gifts, Shaitels and Hair:** Wrapunzel, Tichel Gemach, Pampered Queen, Alfontso's Bargains
- Graphic and Web Design:** Ausome Graphics
- Health and Wellness:** Abilities OT Services, Bmorehealthcoach
- Photography:** Lev Avraham Rosenstock Photographs
- Photography/Video:** Adina Levitan
- Real Estate:** Kosoy-Realty
- Real Estate and Law:** Bmorehealthcoach
- Roofing and Windows:** Ameriroofs
- Shabbos Candles:** Messing CandleLites
- Teambuilding and Training:** Teamwork-Innovationz

**This Shabbos**

- 10-11:30 am: Camp Shabbos
- Boys' Beis Medrash upstairs after krias haTorah.
- 6:30 pm: Rabbi's Shabbos shiur in Hilchos De'os.

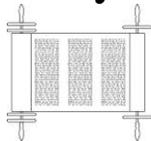
**Want to Be a “Minyanaire”?!**

Want to impress your Creator? Looking for a way to increase your “spiritual equity”? Come join the TY minyan. We are looking for a few (10+) good men ages 13-120 to join our daily minyan. **Shacharis** is at 6:30 am during the week, 8:30 am on Shabbos, and 8:00 am on Sundays. **Mincha/Maariv** begins 10 minutes

*This week's Lev Echad is in honor of:*

The engagement of Ze'ev Beleck and Hadassa Perlman. May they be zoche to build a bayis ne'eman b'Yisroel – a binyan adei ad.

## The Weekly Parsha



### Parshas Balak

By Rabbi Ozer Alport

**“G-d came to Bilaam at night and said to him, ‘... but only the thing that I shall speak to you – that you shall do.’ Bilaam arose early in the morning... and went with the officers of Moav. G-d’s wrath flared because he was going...” (22:20-22)**

The back-and-forth between Bilaam and the angels is difficult to comprehend. Initially, when Balak’s representatives came to invite Bilaam to curse the Jews, Hashem told Bilaam in no uncertain terms: *lo seileich imahem* – do not go with them. Bilaam refused, and Balak responded by sending higher-ranking officials. Hashem relented and permitted Bilaam to go with them, which he did the following morning. Curiously, the next verse states that Hashem was angry with Bilaam for going. Why did Hashem change His initial position, and why did He get upset when Bilaam followed His instructions?

The Vilna Gaon brilliantly explains that there are two Hebrew words which mean “with them” – *imahem* and *itam*. The word *imahem* is used when the subject is identical to the others, while *itam* is appropriate when the subject is similar, but not identical, to the others.

Balak’s agents wanted Bilaam to go with them in kindred spirit, united in their plan to curse and destroy the Jewish nation. Not surprisingly, Hashem replied *lo seileich imahem* – you may not go together with them if your motives are identical to theirs. When Hashem subsequently appeared to relent, it was with one critical condition: *kum leich itam* – you may travel with them, but only if you are not united with them in your intentions. Hashem permitted Bilaam to say only what He would command him to say.

Bilaam, with his intense hatred for the Jews, refused to accept this subtle but crucial distinction. The Torah relates *vayeileich im sarei Moav* – Bilaam went joined with them in their mission, and it was precisely at that moment that Hashem got angry at Bilaam’s refusal to follow His directions.

Using this distinction, we may now resolve another difficulty. After repeatedly obstructing the path of Bilaam’s donkey, the angel gave him permission to travel with Balak’s officers. Rashi comments (22:35) *b’derech she’adam rotzeh leileich bah molichin oso* – a person is

led in the direction in which he wishes to go. In this case, Bilaam was given permission to go with Balak’s agents to curse the Jews. Why didn’t Rashi make this comment previously when Hashem allowed Bilaam to go with them?

The Vilna Gaon explains that Hashem permitted Bilaam to walk with them but not to be united with them in their wicked intentions. After blocking his way, the angel said to him *leich im ha’anashim*, giving him permission for the first time to join them in their diabolical scheme. It was precisely at this point that Rashi noted that he was permitted to travel on the path that he truly desired!

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## The Talking Donkey

“Ten things were created on [the first] Erev Shabbos, at twilight. They are...the mouth of [Bilaam’s] donkey...” (Pirkei Avos 5:8). That Bilaam’s donkey would have the power of speech with which it reproached Bilaam was decreed at twilight on the eve of the first Shabbos (Rashi, R’ Yonah). The purpose of that miracle was to show Bilaam that even man’s normal functions are under G-d’s control. If a beast could speak intelligently, then surely Bilaam could be forced to say what G-d wanted him to say, and he could be silenced if he wished to oppose G-d’s will. This proved to him that his sorcery could not prevail against G-d (Ramban), and that man is ultimately only a pawn in His hands (R’ Elie Munk).

I read a fascinating concept this week from the Ibn Ezra that I had never learned before that I would like to share. Ibn Ezra suggests that the episode about Bilaam, the *malach*, and the talking donkey occurred only in a dream. He explains that the entire narrative is a continuation of the previous verse that said, “G-d came to Bilaam at night...” (Bamidbar 22:20), in a vision, and that the next fourteen pasukim, ending with “So Bilaam went with the officers of Balak” (ibid. 22:35), are all part of that vision. The Malbim writes: “Ibn Ezra felt forced to explain as he did because he considered it highly unlikely that there should exist a donkey that perceived a *malach* or one engaged in conversation. The Sages, however, understood otherwise; they saw this narrative as describing an actual occurrence. As for Hashem’s endowing a donkey with the power of speech, the same One Who gives speech to humans can give this ability even to sticks and stones should He choose to do so. Or, if you like, say that the donkey became possessed by a disembodied spirit (*sheid*) that spoke from within the donkey’s mouth.” According to this

idea of the Malbim, our Mishnah above refers to the idea that the disembodied spirits (*sheidim*) were created on the twilight of the first Shabbos. Malbim goes on to explain that according to this, the verse “...and his two young men were with him” (ibid. 22:22) – otherwise superfluous and out of place – comes to explain why Bilaam at first did not see the *malach* and why it did not harm him, because a *sheid* does not appear when three people are present (Berachos 43b). Later, Bilaam does see the *malach*, perhaps because at that point he was far from the others or separated from them by the vineyard’s stone wall. Malbim apparently means to say that the *malach* who opposed Bilaam and the *sheid* that spoke from the mouth of the donkey were one and the same.

Rashi agrees with most other *meforshim* that the episode of Bilaam, the *malach*, and the talking donkey did in fact take place, as the Torah suggests. Rashi cites Tanchuma that the three times the *malach* blocked the she-donkey symbolized the three Patriarchs. Tanchuma elaborates that it was as if a different Patriarch did the blocking each time. The first time (vs. 22-23), the *malach* prevented Bilaam from moving ahead, but he could have gone around the *malach* either to the right or left, symbolizing that Bilaam could curse Avraham’s progeny that had drifted to the right or left, i.e., the descendants of Yishmael or of the sons of Keturah, but not the descendants of Yitzchak, Avraham’s true son. The next time (vs. 24-25), the she-donkey had only a narrow space to avoid the sword, and had only one option to move forward because of the stone wall by the vineyard, alluding to Yitzchak, who had only one unworthy son, Esav. Finally, the third time (vs. 26-27), there was no room at all for the she-donkey to move, symbolizing the offspring of Yaakov, all of whom were righteous and whom Bilaam could not curse (Rashi, Artscroll Stone Chumash). It was these descendants of Yaakov that Bilaam went to curse but was unable to do so because G-d told him “...You shall not curse the people, for it is blessed” (ibid. 22:12).

It is interesting to note that the second time the *malach* blocked the road, the Torah states: “The she-donkey saw the *malach* of Hashem and pressed against the wall, and it pressed Bilaam’s leg against the wall...” (ibid. 22:25). The Midrash teaches that Bilaam was either the *gilgul* or a direct descendant of Lavan, and the stone wall outside of the vineyard was the ancient heap of stones erected by Lavan and Yaakov as a *matzeivah*, a monument, to serve as a covenant between them to not harm one another, as the Torah states: “And Lavan said to Yaakov, ‘... here is the monument which I have cast between me and you...the monument shall be witness that I may not cross over to you...nor may you cross over to me...past this monument for evil’” (Bereishis 31: 51-52).

Because Bilaam was “crossing over” to do evil to the descendants of Yaakov, Hashem had the she-donkey crouch and press his leg up against the wall [the *matzeivah*] as a punishment and painful reminder of that covenant that Bilaam was about to breach.

My rebbe at the Kollel, Reb Shragi Baumgarten, taught me an amazing insight by the episode of the talking donkey. Hashem has granted human beings two special faculties that no other creature on earth possesses – the gift of speech and of *seichel*, the ability to discern. Thus, animals act on instinct, whereas humans can think and discern right from wrong. Hashem gave these two gifts to Bilaam’s donkey in order to raise the she-donkey above her master, to humiliate him and teach him a powerful lesson. All too often when we transgress, especially with the sins of *arayos*, we make excuses and say, “What can I do, I am only human.” This, according to Rebbe Shragi, is incorrect thinking. When we transgress in this manner, it is the “animal instincts” of our personality, the *yetzer hara*, that is in control. However, when we overcome our base desires, then we are using our *yetzer hatov*, the “human instincts” of our self. By granting the she-donkey the ability to discern, to actually see the *malach* in the path, and then the ability to speak in rebuke to the wicked Bilaam, Hashem raised the donkey above Bilaam, giving her “human” qualities and reducing him to his “animal” self. Instead of saying, “I am only human,” we should be thinking, “I am striving to become human,” to enable my *neshama* to rule over my *guf*, my *yetzer hatov* over my *yetzer hara*.

May we all be zoche to learn the lesson of the talking donkey, and rule over our *yetzer hara* and the animal instincts that can sometimes dominate us. Parshas Balak has always been one of my favorite parshios, and

the lessons we can glean from this parsha are simply invaluable. And best of all, a talking donkey! A gutten Shabbos.

*-Lev Avraham Rosenstock*

## Community

- **The Mei Miriam** program, in memory of Rebbetzin Miriam Lowenbraun, a”h, is back for a second season and will run through the summer months. Cold water bottles will be provided to pedestrians on Shabbosim when temperatures reach 85 degrees or higher.
- **New Positive Mussar Vaad** forming every Shabbos morning 10:30 to 11:15 am called “Parsha Growth” with Rabbi Yisroel Roll. Agudah Park Heights third floor; men and women invited. For details, call Rabbi Roll, 410-585-0497.
- **July:** CJE presents “Modern Living: Maintaining Balance,” every Thursday in July at the CJE conference room, 2<sup>nd</sup> floor, Park Heights JCC from 7 to 8 pm. Cost is \$20/person; please register online at [cjebaltimore.org/maintaining-balance](http://cjebaltimore.org/maintaining-balance).
- **July:** Join WIT this summer for Wellsprings of Learning: WIT’s Summer Spotlight on Water at Bnai Jacob Shaarei Zion. For more information, please contact WIT at 410-358-2545 or [witbaltimore@verizon.net](mailto:witbaltimore@verizon.net).
- **July 16:** The Baltimore Holocaust Survivors and Descendants Group will have the next meeting in the Community Room, Park Heights JCC. Program is “The Rose Temple: A Child Holocaust Survivor’s Vision of Faith, Hope, and Our Collective Future,” Mitchell Weitzman’s biography of his mother’s life and struggles. The event is free of charge; dietary laws are observed. For

more information, contact Felicia at [hgraber@earthlink.net](mailto:hgraber@earthlink.net) or 443-759-5556.

- **July 16 & 23:** Mesila of Baltimore presents a free two-part seminar “Helping You Acquire the Skills to Manage a Financially Balanced Life” from 7 to 8:30 pm at Bnai Jacob Shaarei Zion. Please RSVP by 7/14 to Nisa at [MesilaBaltimoreClass@gm.ail.com](mailto:MesilaBaltimoreClass@gm.ail.com).

## Halfway to Sinai

Halfway to Sinai will be open again this summer through Shabbos Parshas Bereishis. If you are walking to Sinai Hospital, Levindale or any other distant destination, you can rest your feet and have a cold drink on the porch at 3000 Glen Avenue (corner Key Ave.) or 5932 Cross Country Blvd (corner Simmonds Ave.) For more info, please call 410-299-5921.

## New TY Sefer Lending Library

We are very excited to announce our first seforim lending library located inside the Nancy Taffel Annex. Books may be taken home for up to two weeks; all books must be signed out and returned in the same condition as when they were borrowed.

## Yizkor Donation

- Aviva Paul

## Coming Up

- **July 22:** Camp Shabbos
- **July 22:** Shalosh Seudos sponsored by Ken and Chana Birnbaum in honor of the yahrzeit of Ken’s parents.
- **August 12:** Bar Mitzvah of Eliyahu Margolese. Kiddush following davening sponsored by his parents, Rabbi Moshe and Shaina Margolese.
- **August 19:** Aufruf for Ze’ev Beleck. Kiddush following davening sponsored by his parents, Karen Beleck and Mordechai Beleck.

## 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’Ori bas Nachas
- Mordecai Zev Margolese, Mordechai Zev ben Rivka Roche

## 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 Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

Adriane Berman a”h, 14 Tammuz, mother of Donald Berman

## PUSHKA CAMPAIGN

Sign up by emailing [shlomhuva@aol.com](mailto: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  
Lev Avraham and Rachel Rosenstock

**Running total: \$5,245.74**

### Participants:

Rabbi and Rebbetzin Goldberger  
Keely and Jillian Goldberger  
Shlomo and Ahuva Goldberger  
Mordy and Mori Goldberger  
Caleb Ezra  
Rafi and Rachel Goff  
Dov and Tayna Goldstein  
Rabbi Tsvi and Felicia Graber  
Shulamis Heldoorn  
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Elie and Esther Levi  
Binny and Brocha Margolese  
Mo and Shaina Margolese  
Jonathan and Talia Raun  
Howard and Dvora Sora Reznick  
Jerry and Eileen Rosenbaum  
Lev Avraham and Rachel Rosenstock  
Lenny and Glenna Ross  
Dr. Jerry and Elka Rottman  
Ray and Risha Sapperstein  
Rabbi and Mrs. Reuven Schnidman  
Shom and Shifra Weinstein

Rhoda Epstein, Rhoda bas Yisrael a"h, 14 Tammuz, aunt of Alisa Mandel  
Stefan Kahane a"h, 15 Tammuz, uncle of Suzanne Kayne

Milton Werdesheim, Mordechai ben Mordechai a"h, 16 Tammuz, father of Moshe Werdesheim

Shlomo Lederberger/Bialecki, Shlomo ben Leib Yisroel, 16 Tammuz, father of Felicia Graber

Arthur Rosean a"h, Aharon Eliezer ben Mordechai Yosaif, 17 Tammuz, father of Rebbetzin Bracha Goldberger

Irene Zuch, Hika Malka bas Tzvi Hersh a"h, 17 Tammuz, aunt of Glenna Ross

Sylvia Wise, Raizel bas David a"h, 17 Tammuz, mother of Shoshana Aaronson

Rabbi Nandor Marton, HaRav Zaide Noach ben Rav Shmuel Yehuda a"h, 17 Tammuz, father of Esther Macklin

Dr. Edgar Harold Lehrman, Ezra Hirsch ben Yaakov a"h, 17 Tammuz, father of Ellen Schwarz

Feige Leah bas Reb Zev a"h, 18 Tammuz, grandmother of Chana Leah Kuritsky

Gussie Kristall, Gussie bas Eliezer Binyamin a"h, 19 Tammuz, mother of Joan Kristall

Sam Rosenzweig, Shlomo Yaakov ben Aharon a"h, 20 Tammuz, grandfather of Dr. Jerry Rosenbaum

Burton Schreiber, Ben Tzion ben Shimon Yisroel a"h, 20 Tammuz, father of Rachel Levitan



**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](mailto: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](mailto: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.



**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](mailto:facilityrental@tiferesyisroel.org). There is no fee to reserve the date. For availability, go to

[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.



**Sponsorships.** To arrange your sponsorship, email [levechad@tiferesyisroel.org](mailto: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](mailto:seforim@tiferesyisroel.org).

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.



**Tehillim G'mach.** The Sefer Tehillim can be said for an emergency situation R"L. Please call Leah 410-764-6252 or Judy 443-660-7650

### 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 Goldberger following Shacharis.

10:00-10:45 am: Women's Tehillim gathering for cholim (Nancy Taffel Annex).

8:00-9:00 pm: Women's shiur in Sefer Mishlei with mefarshim with Rabbi Goldberger in the Nancy Taffel Annex on hiatus.

**Monday:**

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

**Tuesday:**

8:15 pm: Rabbi Goldberger's shiur in Midrash Rabbah on Parshas HaShavua, following Maariv.

**Wednesday:**

7:00-8:00 pm: Shulchan Orech- Hilchos Taaruvos, given by Jay Taffel. Upstairs Beis Midrash, followed by Maariv.

**Daily (Monday-Friday):**

Every morning before Shacharis - a chabura for strengthening Hebrew reading with Nesivos Shalom. Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Sunday through Thursday after Maariv for 15 minutes - Dvar Halacha with Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

**Shabbos:**

After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.

Boy's Beis Medrash learning after krias haTorah, upstairs Beis Medrash with Itchy Weingot.

After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.

One hour before Mincha: Rabbi Goldberger's shiur for men and women, Rambam's Hilchos De'os.

### OFFICERS

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Raizy Cohen (cholim) 410-764-8852

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➤ **Father/Son Learning** Dov Pear 410-358-9825

➤ **Gabbai Rishon** Jay Taffel 410-358-9029

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

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

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Lev Echad Deadline:  
**Wednesday, noon**  
[levechad@tiferesyisroel.org](mailto:levechad@tiferesyisroel.org)

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*Good Shabbos!*



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