

Shabbos Times

Friday, September 26

Candle Lighting: 6:32

Mincha/Maariv: 6:30

Shabbos, September 27

Parsha Shiur: 8:30

Shacharis: 9:00

Latest Shema: 9:51

Shabbos Shuva Drasha: 5:30

Mincha/ Shalosh Seudos: 6:25

Shekiah: 6:48

Maariv/Nightfall: 7:32

Weekday Times

Shacharis/ Selichos

Sunday: 8:00

Monday: 6:00

Tuesday: 6:00

*Wednesday- Thursday:

Yom Kippur: See schedule

Friday: 6:45

Mincha

Sunday: 6:25

Monday- Tuesday: 6:25

Wednesday- Thursday:

*Yom Kippur: See schedule

Friday: 6:25

Candle Lighting next

Shabbos: 6:20

Kiddush & Shalosh Seudos

Kiddush is sponsored by Haviv and Sandy David for the Yartzheit of Sandy's Father, Klonomus Ben Yehoshua a"h.

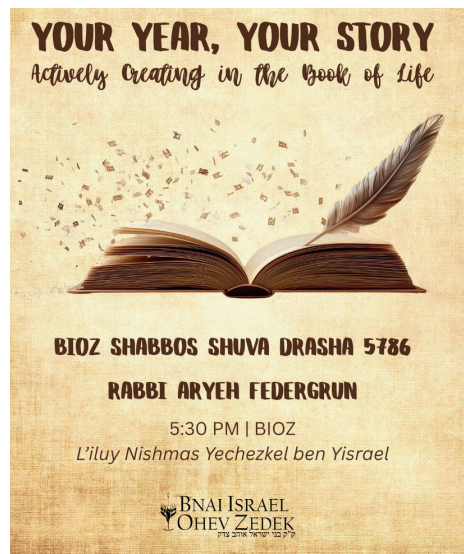
Shalosh Seudos sponsorship is still available

Condolences

We regret to inform you of the passing of **Estreilla Beniflah a"h**.

She is survived by her husband, Meir Beniflah, and her children: Daniel Beniflah, Macelle Moas, Raphael Beniflah, Rebecca Danzig, Yoram Beniflah, Aline Bender, and the late Judah Beniflah z"l. She is also survived by her sisters, Annette and Esther.

Shabbos Shuva Drasha I 5:30 PM



Upcoming Programs

October 9: Soup, Sushi & Soul in the Sukkah for women and girls

October 11: Simchas Beis Hasho'eivah at the Federgrun sukkah for men and boys

October 22: L'Chaim Initiative- Winterthur Garden

November 22-23: Scholar in Residence with Rabbi Larry Rothwachs

KIDS KORNER

KIDS' KABOLOS SHABBOS

All kids old enough to sit with their parents are invited to join us for kabolos shabbos and will receive a prize!

YOUTH GROUPS

Back on! Beginning @ 9:30 with Shevi Burr.

We encourage our boys to participate and lead the end of davening!

BI POINTS

Given out all Shabbos to all participating kids. Accumulate and earn great prizes!

A NO-COST WAY TO DONATE!



JUST MENTION CODE
6130 AT CHECKOUT TO
DONATE 2% TO BIOZ

Mother Daughters Series - Kickoff Event

This Sunday I 10:00 - 11:00 AM

Mother Daughter Series

MONTHLY PROGRAMS
FOR YOU!

JOIN US
SUNDAY, SEPTEMBER 28
10:00-11:00 AM
DECORATING THE SUKKAH!

FOR MORE INFORMATION, PLEASE
CONTACT SARAH GILA SCHWARZBAUM OR
REBBETZIN FEDERGRUN

\$100 sponsorship opportunities. Sponsor in honor of a birthday or special occasion! Contact Rabbi Federgrun to sponsor.

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

"I'm having a hard time staying up during the day."

"This davening feels as long as a regular Shabbos davening."

Every year, I'm struck by the same wonder: the stubbornness—yes, in the best sense—of the Jewish people. After two long days in shul on Rosh Hashanah, we rise at 5:30 am, fast, and begin Selichos at 6 am, launching into yet another extended tefillah.

And this rhythm doesn't stop—it continues through the days leading up to Yom Kippur. The davening isn't only long; the words are as difficult to pronounce as they are to fully understand. And yet—we come. Year after year, we come, to pour out our hearts before Hashem in these days of teshuvah.

Why? Because we know that some values matter more than being rested for the day. Some values matter more than eating and drinking. We refuse to live by the whim of comfort or convenience. Instead, we are a people who stand on principle: to cry out to the Almighty, to acknowledge that our lives are in His hands, and to approach Him with humility—yet also with the strength of responsibility.

We are, indeed, an עם קשה עורף - that very stubbornness is not our flaw but our glory.



To sponsor or for
comments/suggestions, email
Rabbifedergrun@gmail.com.

Between the Lines

חזקו ואמץ—Be courageous and bold. Do not fear and do not tremble before them, for Hashem is with you. He will not weaken you and He will not abandon you."

When facing the enemy, the Torah commands us: stay strong. Remain courageous. The Malbim explains that a person might think Hashem helps only at the beginning of a battle, but once time passes—and even if the enemy remains among us—His protection fades. The Torah assures us otherwise: Hashem is with us always.

The Gemara tells of a heretic who saw Rava so absorbed in Torah study that he pressed his fingers until they bled without noticing. Mocking this intensity, the heretic derided the Jewish people as impulsive for saying na'aseh v'nishma—accepting the Torah before first hearing it. If only the heretic knew that this was our secret.

The very next pasuk repeats the phrase חזק ואמץ. "And Moshe called to Yehoshua before all of Israel and said: Be courageous and bold, for you shall lead this people into the land promised to your forefathers."

Why the repetition? Perhaps to teach a broader lesson: when we face not only external challenges but also internal doubts, our bitachon can falter. At such moments, Moshe reminds both Yehoshua and the people that true strength is not the absence of fear but the resolve to move forward despite it. חזק ואמץ—hold firm, trust in Hashem, and rise to the challenge. With that courage, victory is assured.

Pages of the Past

Unlike in Spain, where the punishment for heresy was hanging, the Pope's aim in 16th-century Rome was to convert the Jews. Churches stood at every gate of the small Jewish ghetto, their facades inscribed with Hebrew scriptures.

Jews were compelled to attend Mass, where priests exhorted them to renounce their faith and embrace Christianity. Yet the Jews remained steadfast. They refused to convert.

Only years later did the Church realize what had happened. The Jews had taken the wax from their Motzei Shabbos Havdalah candles and fashioned it into makeshift earplugs. During the sermons, they inserted these "ear buds" into their ears and shut out the weekly attempts at conversion.

In a profound act of spiritual resistance, the same Havdalah candles—used each Motzei Shabbos to mark the boundary between the sacred and the profane—served once again the next morning to draw that very line. Such was the resilience and resolve of the Jewish people.



For the Table

We are all on different spiritual journeys. Yet every religious life needs a clear boundary — a line beyond which we refuse to compromise. There must be a value so essential to your Yiddishkeit that you will not yield, no matter the pressure.

Where do you draw that line? At what point do you say, "This has gone too far"? And perhaps most importantly, is that line where it truly ought to be?