

Shabbos Times

Friday, November 21

Candle Lighting: 4:21

Mincha/Maariv: 4:25

Shabbos, November 22

Parsha Shiur: 8:30

Shacharis: 9:00

Latest Shema: 9:19

Mincha/ Shalosh Seudos: 4:00

Shekiah: 4:38

Maariv/Nightfall: 5:21

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Kollel Boker: Monday-

Wednesday and Friday: 6:20

Monday: 6:40

Tuesday, Wednesday and

Friday: 6:45

Kollel Boker Thursday: 8:05

Thursday: 8:30

Mincha

Sunday - Friday: 4:20

Candle Lighting next Shabbos:
4:18

Kiddush & Shalosh Seudos

Kiddush and Shalosh Seudos are sponsored by the Chelkeinu Initiative.

Mazel Tov!

Mazel Tov to Steve and Aimee Agami on the birth of a grandson to their children Maital and David! A special Mazal Tov to great-grandparents Leib and Miriam Piatetsky!

Mazel tov to Rebecca Danzig upon the birth of a granddaughter, Shimona Cochavit (named after Stuart Danzig and Estrella Beniflah). Mazel Tov to parents Chason and Gabriella Danzig!

Condolences

Condolences on the passing of Aaron Gindoff a"h, Laya Press's oldest brother.

BIOZ AND CHELKEINU WARMLY WELCOME ALL TO OUR

SCHOLAR IN RESIDENCE

SHABBOS with RABBI LARRY ROTHWACHS

ENERGETIC AND MOVING SPEAKER
RAV OF BETH AARON IN TEANECK, NJ

Shabbos Parshas Toldos
November 21-22
8201 Castor Avenue

Friday Night
5:30 pm | Shabbos Dinner*
7:30 pm | Holding Two Truths: Pain and Pride in Am Yisroel's Story

Shabbos Day
11:00 am | Mind Matters: What Bereishis Teaches Us About Emotional Health
11:30 am | Gala Kiddush (free to all)
4:20 pm | Seudah Shaleih (free to all)
Q&A with Rabbi Rothwachs

Motzei Shabbos
8:00 pm | Melaveh Malkah*
Stepping in and Stepping Aside: Inspiring Independence in a Scary World

A deeply wise and empathetic leader, Rabbi Rothwachs has served Congregation Beth Aaron in Teaneck, NJ for over two decades, guiding congregants with warmth, readiness, and insight. He is also the Director of Professional Rabbis at Yeshiva University's RIETS, where he focuses on integrating mental health awareness and pastoral care into rabbinic training, setting a new standard for compassionate community leadership. Among the many rabbis he has guided with wisdom is our own Mara D'atra, Rabbi Federgrun.

*Join us for Friday Night Dinner and the Melaveh Malkah

Friday Night Dinner \$20/adult
\$10/children under 12 (children under 3 free)
Vegetarian / gluten free meals available

Melaveh Malkah (dairy) \$20/person
Supervision for children 2-10 years old provided during the dinner and pre-kiddush lecture

RSVP:
<http://www.biozshul.org/shabbaton5786/>

B'NAI ISRAEL OHEV ZEDEK CHELKEINU INITIATIVE

Upcoming Programs

November 23: Breakfast and Learn-Tefillah in the Beis Hamikdash Era: Korbonos and Beyond

November 26: L'Chaim Initiative- Dr. Michael Schatz; A Look at the History of Jewish Philadelphia

December 13: Nshei Chanuka Event

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!

Notes:

Unveiling for Bruce Friedman:

December 7, 2025 at 11:00 AM
Har Jehuda Cemetery, 8400 Lansdowne Ave, Upper Darby, PA 19082

Aaron Gindoff a"h Shiva Information:

Laya Press will be sitting shiva at 8417 Castor Avenue. The hours for Shiva are as follows: Friday: 10am-1pm, Motzei Shabbos: 630pm-9pm, Sunday: 12pm-5pm, 6pm-8pm

Israel Trip Update: We've reached our max of 60 confirmed participants. If you'd like to join the waiting list, please fill out the form (first come, first serve). Open to shul members and their immediate family (parents/children).

A NO-COST WAY TO DONATE!



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M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

Apparently, I have been out of the loop regarding what "Toameha" has become. What I assumed was a small taste of kugel before Shabbos, maybe a bit of cholent, has evolved into an entire culture of not only eating, but of drinking, and drinking heavily. Rabbi Yaakov Bender recently expressed deep disappointment in fathers who gather to drink excessively and the profound impact this has on their teenage children. This is not a minor issue; it is a matter of life and death. Along similar lines, another prominent Rav told his kehillah that if he ever found someone intoxicated at the kiddush, he would personally dispose of every alcoholic beverage in the shul.

When we began our "Whiskey & Wisdom" class, some questioned whether it was appropriate. Were we unintentionally encouraging negative behavior? I see it differently. Yes - creating a drinking culture is wrong, very wrong. And yes - alcohol can be a gateway to dangerous habits and even addiction. But the unfortunate reality is that anyone seeking a drink will have no difficulty finding one. What I see beneath the surface is something deeper: a yearning to connect, to belong, to be part of a chevra.

In a healthy setting, with true moderation, our goal is to create a culture of connection, and one that feels different from a typical shiur. And I believe it's working. People are enjoying themselves, bonding with one another, and engaging with Torah in ways they otherwise might not. We must be vigilant in eliminating harmful drinking and the broader drinking culture, but we also have a responsibility to build a healthier, safer, and more meaningful alternative to belong to.

Between the Lines

"וְהָיָה עֵשָׂו אִישׁ יָדָע צֹד, אִישׁ שָׂדָה" Esav was a hunter, a man of the field. From the outset, he was very different from his brother Yaakov, the יֹשֵׁב אוֹהֲלִים whose life was rooted in the beauty of Torah. Esav, by contrast, was constantly on the move, roaming the outdoors. So why did Yitzchak feel drawn to Esav, the "man of the wild"?

Rav Simcha Zissel Broide zt"l of Chevron explains something familiar to anyone who has a child who doesn't fit the standard yeshiva mold: there are many paths to serving Hashem. The task is to help each person channel their unique strengths and interests toward avodas Hashem. Yitzchak believed he could guide Esav in that direction.

"Most parenting is done by modeling. We must work diligently on refinement of our middos in order to resist the noxious effects of today's hedonistic world, in which we are essentially trying to go up on the "down" escalator."

- Rabbi Dr. Abraham Twerski

So what went wrong? Esav was not only a hunter, he was a man of the field. He lived a life without boundaries, without structure, without limits. That lifestyle is fundamentally incompatible with the disciplined framework that Torah demands. The two cannot coexist.

That is the lesson: not everything becomes acceptable simply by attaching it to Torah or mitzvos. Toameha or Kiddush clubs "for the sake of Shabbos," extravagant weddings "for the sake of simchas chosson v'kallah," lavish homes "to host talmidei chachamim"- even noble intentions require boundaries. At some point, we must know where to draw the line.

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

Pages of the Past

The Volozhin Yeshiva, founded by Rav Chaim of Volozhin, revived Torah learning by creating a true yeshiva community. Instead of small groups in poor conditions, talmidim now lived together, learned together, and formed strong bonds with their rebbeim, building confidence, joy, and accomplishment.

In the late 1800s, under the Netziv and the Beis HaLevi, student-led clubs began to emerge. Torah remained the absolute center of life, learning continued 24/7, 365 days a year, but the student-initiated club still seeped in. Clubs like Netzach Yisroel (promoting love of every Jew), Ner Tziyonah (love of Eretz Yisroel, pre-Secular Zionism), took shape. Though not opposed in principle, the Roshei Yeshiva eventually closed them due to Russian pressure and concerns of Bitul Torah.

While far from today's Toameha, this history highlights a simple truth: talmidim crave chevra—a deeper sense of belonging and connection.



For the Table

- Is the shul meant to function like a JCC, creating a social circle where people simply enjoy each other's company? Or is its purpose solely Torah, mitzvos, and tefillah?
- At what point does our effort to elevate the spiritual through food, drink, and aesthetics cross the line, becoming less about honoring Hashem and more about satisfying our own desires?