

PARSHAS SHEMOS

SHABBOS ANNOUNCEMENTS

20 Teves, 5786 | January 9, 2026

Shabbos Times

Friday, January 9

Candle Lighting: 4:34

Mincha/Maariv: 4:40

Shabbos, January 10

Shacharis: 9:00

Latest Shema: 9:44

Mincha/ Shalosh Seudos: 4:30

Shekiah: 4:54

Maariv/Nightfall: 5:34

There is no Parsha or Gemara

Shiur this Shabbos.

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Kollel Boker: 6:20

Monday & Thursday: 6:40

Tuesday, Wednesday & Friday:

6:45

Mincha

Sunday - Thursday: 4:40

Friday: 4:45

Candle Lighting next Shabbos:
4:42

A NO-COST WAY TO DONATE!



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

Kiddush & Shalosh Seudos

Kiddush sponsorship is still available

Shalosh Seudos is sponsored by Toby and Beverly Bernstein who are sponsoring and enhancing Seudah Shlishis in remembrance of Toby's father's Yahrtzeit **הרב מיכאל בן אפרים**. Toby will also be making a Siyum on מסכת עבודה זרה

Notes

Rabbi Burr will be giving the Chaburah during Kiddush.



Upcoming Programs

January 13: L'Chaim Initiative - Lunch and Film

February 20th-21st: Moshe Katz, a Hartzige Shabbos at BIOZ

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!

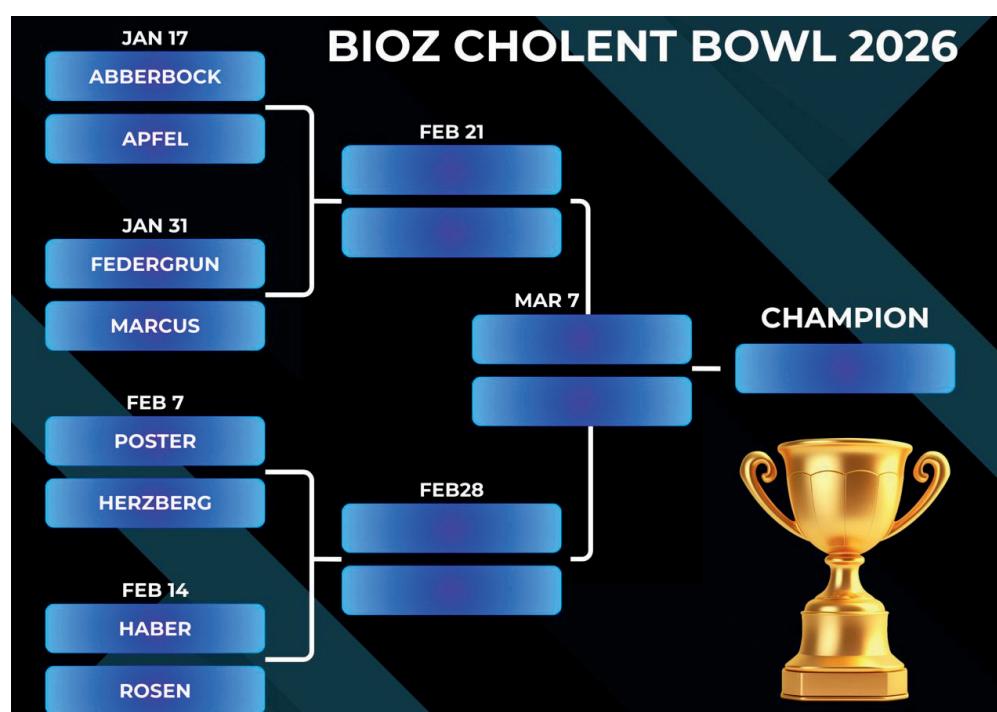
YOUTH GROUPS

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!



M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

A rabbinic colleague shared with me this week a remarkable observation made by a non-Jewish physical therapist who regularly visited their home. She remarked how special our community is. Through her work in many frum homes, she noticed a phenomenon that, in her experience, exists nowhere else.

When a family faces an emergency, whether joyful or painful, and must rush out of the house in the middle of the night, their children are asleep and immediate help is needed. Without hesitation, they can turn to a Jewish neighbor, hand over the keys, entrust them with their children, and give them full access to their home. Just as naturally, the neighbor may offer their car, to be returned whenever life settles down again. That level of trust and reliance, she said, simply does not exist in the non-Jewish world.

I do not know whether meal trains exist elsewhere. I do know that in our world, when someone needs short-term and long-term help, neighbors respond quickly and creatively to ease the burden. Beyond meals, there are offers to watch children, shop for groceries, drop off baby gifts, deliver kosher food to the Bikur Cholim rooms, and simply checking in to ask how things are going. All of this reflects a defining truth of Klal Yisroel. We are connected, responsible for one another, and willing to rely on each other. It is something precious, not to be taken for granted, and a quiet testament to the uniqueness of our community.

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

Between the Lines

The era of the twelve sons of Yaakov has come to an end, and a new generation emerges, one no longer shaped by the direct influence of the brothers and their spiritual stature. Some of our meforshim explain that this transition reflects a deeper failure. This generation was no longer fully walking in the ways of Hashem or living with the moral clarity of Avraham, Yitzchak, and Yaakov. As those values faded, society began to decay.

The Seforno offers the following insight. When the Torah states that Pharaoh did not recognize Yosef, it does not mean he lacked historical knowledge. Surely, Pharaoh knew who Yosef was. Rather, he no longer saw a connection between Yosef, the sensitive and moral leader, and the Jewish people standing before him. Yosef no longer represented them. In that sense, Pharaoh truly did not recognize Yosef, and the nation became deserving of punishment and enslavement.

Despite halachic disagreement, Beis Shammai and Beis Hillel intermarried freely, teaching that מילוי אמתה וLOY are upheld with a focus on genuine ahavah and reius. - Talmud

Yet one could read the beginning of the parsha and never realize that anything had changed. The breakdown becomes visible only later, when Moshe first interacts with his brethren. When he intervenes in a dispute between two Jews, he is told to stay out of it and is even threatened for having previously killed the Egyptian who was beating a Jew.

The deepest breakdown of a Jewish society is the refusal to be influenced by one another. When we no longer see ourselves as a unit, when we say, "this is not your concern," we unravel from within. Our strength lies in our oneness, and our downfall in our divisiveness. When such division leads to threats against Moshe, we are forced to ask whether our sense of Jewish responsibility and unity has truly remained intact.

Pages of the Past

Jewish history contains painful moments of division and internal conflict. From the rivalry among the sons of Yaakov, to the split between the Northern and Southern Kingdoms in the era of the first Beis Hamikdash, discord has appeared repeatedly. The civil strife following the Chashmonaim, the fierce debates surrounding the Rambam and his philosophy, and the later disputes between Misnagdim and Chasidim all reflect these fractures.

Yet this is not the deeper story of our people. Beneath these moments lies an enduring reality of arvus, a sense of shared responsibility woven into Jewish life. Throughout the Middle Ages, Jewish communities across Europe and the Islamic world considered the ransom of captives a supreme obligation, imposing special taxes and selling sacred valuables to redeem even one Jew. After the Expulsion from Spain, established communities in the Ottoman Empire, North Africa, and Italy absorbed tens of thousands of refugees, providing housing, livelihoods, and communal structure. Even amid starvation and terror, Jews in the Vilna Ghetto organized soup kitchens, schools, and medical care, preserving dignity and hope in humanity's darkest hour.



For the Table

- When does principled disagreement deteriorate into sinas chinam?
- At what point does standing for truth require us to draw a firm line, and how do we do so without abandoning responsibility for one another?