

Shabbos Times

Friday, January 16

Candle Lighting: 4:42

Mincha/Maariv: 4:45

Shabbos, January 17

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 9:44

Mincha/ Shalosh Seudos 4:35

Shekiah: 5:01

Maariv/Nightfall: 5:42

There is no Gemara Shuir
this Shabbos

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Kollel Boker: 6:20

Monday: 6:35

Tuesday & Wednesday 6:45

Thursday: 6:40

Friday: 6:45

Mincha

Sunday - Thursday: 4:50

Friday: 4:55

Candle Lighting next Shabbos:
4:50

Kiddush & Shalosh Seudos

Kiddush sponsorship is still available

Shalosh Seudos is sponsored by and enhanced by Daf Yomi shiur. The Siyum is Lzchar Nishmas Ran Givili, Ran Ben Itzik, the last Israeli whose remains are still held by Hamas.

Mazel Tov!

Mazel Tov to Mark and Sandra Margolies upon the bris and naming their grandson, Aviad Shalev, this past Sunday!

Condolences

Condolences to the Kampler family upon the passing of their mother, Vicki Kampler.

Notes

The Federgrun bris will be following the 8:40 Shacharis on Sunday

Please note Rabbi Federgrun will be away next week from Tuesday-Sunday. Please only contact him if there is an emergency.

Chulent Bowl

After Davening, please head downstairs to the Kiddush table to receive your ballot.

Once you have your ballot, take a small sample of each Cholent and give yourself time to taste them properly.

When you have decided which cholent you prefer, place your ballot in the box next to the cholent of your choice.

Everyone is welcome to enjoy the cholent. Voting, however, is limited to those who are Bar or Bas Mitzvah and older.

We hope to conclude the series with a special Shabbos featuring a kids' Cholent contest, where the children will be the judges and only kids will vote.

Enjoy the Cholent!

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!

Upcoming Programs

January 17: First Round of BIOZ's Chulent Bowl Competition!

February 12: Whisky and Wisdom

February 17: L'Chaim Initiative - Lets Get Organized!

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

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

For most of us, slavery is an abstract concept. The loss of autonomy and the experience of living under another's will are realities we encounter only in the parshiyos. We study them, but rarely feel them. Even when we speak about being enslaved to our desires, our wealth, or our need for social approval, we still experience ourselves as choosing freely.

Yet there was a subtler form of slavery in Mitzrayim that may be far more familiar. Beyond the physical oppression lay a quiet spiritual erosion. When the Jewish people entered Egypt, they were known as the children of Yaakov and the brothers of Yosef, a family of dignity and stature. Over time, a new generation emerged, and the Egyptians diminished them. Eventually, the Jews internalized that message. They no longer saw themselves as heirs to greatness, but as Egyptians or as outsiders who never fully belonged.

I often think about the subtle trends that shape our society, both from the broader culture and from within the Jewish world itself. These shifts are rarely intentional. They unfold gradually, until they feel normal. Sometimes they elevate us, and sometimes they erode us. No blame is needed, but awareness is. The slowest changes are often the most consequential.



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

Between the Lines

"I will bring you out from beneath the burdens of Egypt; I will save you from their bondage; I will redeem you with an outstretched arm and great judgments; and I will take you to Me as a nation, and I will be a G-d to you. Then you will know that I am Hashem your G-d Who brings you out from beneath the burdens of Egypt."

The closing phrase seems repetitive. Why restate that Hashem will remove them from the burdens of Egypt, and why is sivlos spelled here with a vav, unlike earlier?

The Be'er Yosef explains that the exile in Mitzrayim functioned on two levels. One was physically brutal. The Egyptians crushed the Jewish people with exhausting labor and ruthless decrees, culminating in Pharaoh's order to drown every newborn Jewish boy.

If the early generations are characterized as sons of angels, we are the sons of men. And if the early generations are characterized as the sons of men, we are akin to donkeys. - Talmud

The second oppression was quieter but no less destructive. Prolonged degradation weakened the Jewish people's sense of themselves as descendants of the Avos and Imahos. Yet they cried out only from the suffering they felt. They sensed the toil of the body, not the erosion of their spiritual identity.

Hashem, however, saw both. Initially, He promises to remove the burden the people recognized, the physical sivlos, spelled without a vav. Only afterward does He speak of taking them as His nation and becoming their G-d. After receiving the Torah and reclaiming their role as a holy people, they would finally understand that the redemption was complete. Hashem had freed them from two forms of bondage, physical and spiritual, the fuller sivlos now written with a vav.

Pages of the Past

One mark of true leadership is the ability to notice subtle societal shifts and to respond to them with wisdom and foresight. One of the earliest and most striking instances appears more than a thousand years ago, in the leadership of Rabbeinu Gershom Me'or HaGolah, the Light of the Exile during the late tenth century.

This period was marked by powerful external pressures. Christianity was ascendant, and increased commercial travel transformed how Jews interacted with the broader world. Recognizing the spiritual risks embedded in these changes, Rabbeinu Gershom introduced a series of takanos to protect Jewish life and values.

Among them was the prohibition against reading another person's private correspondence, a response to the growing use of letters in commerce. He also mandated compassion and acceptance for Jews who had converted under pressure and later returned to Torah. It is interesting to note that Rabbeinu Gershom himself experienced this pain personally, sitting shiva for his son both for his physical passing and for his spiritual loss. Additionally, he instituted the ban on polygamy, reshaping Jewish family life for generations.



For the Table

- What subtle changes are unfolding in the Jewish world today?
- How do we interpret them? Are they expressions of Hashgacha and not to be interfered with, or are we charged with the responsibility to recognize and confront navigate these emerging trends?