

## Shabbos Times

**Friday, February 27**

Candle Lighting: 5:31

Mincha/Maariv: 5:35

**Shabbos, February 28**

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 9:23

Iyun Shuir: 4:55

Mincha/ Shalosh Seudos 5:25

Shekiah: 5:50

Nightfall/Maariv: 6:31

## Weekday Times

**Shacharis**

Daf Yomi: 8:00

Sunday: 8:30

Monday: 6:35 \*

Tuesday: 6:45 and 8:30\*

Kollel Boker: 6:20

Wednesday and Friday: 6:45

Thursday: 6:40

*\*Please see Purim Schedule*

*for Megillah times.*

**Mincha**

Sunday: 5:40

Monday: 5:30

Tuesday: 3:30

Wednesday, Thursday and

Friday: 5:40

Candle Lighting next Shabbos:

5:39

## Kiddush

**Kiddush and Shalosh Seudos**

Sponsorship is still available.

## Condolences

Condolences on the passing of Rena Tennenberg a"h. Daughter of Helen Wohlgelernter and sister of Ezra Wohlgelernter.

## Thank You

Thank you to all those who helped volunteer for the OU community fair this past Sunday. A special thank you to Renanit Baker for overseeing the whole thing from beginning to end.



## Upcoming Programs

**March 1:** Breakfast and Learn- The Rise of the Shul: Architecture, Atmosphere and Mechitzos. **Sponsored by Vadim and Vera Zubarev.**

**March 7:** Boys Night: Bowling and Laser Tag!

**March 12:** Youth Lego Mishkan Event

**March 15:** Guest Speaker, Rabbi Hillel Eisenberg

**March 19:** Whiskey & Wisdom



## 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!



BNAI ISRAEL OHEV ZEDEK קהילת בני ישראל אוהב צדק	
Purim Schedule	
MONDAY, MARCH 2   TA'ANIS ESTHER	
5:12 am	Fast begins
6:35 am	Shacharis
5:30 pm	Mincha
6:35 pm	Maariv/Fast ends
6:45 pm	Megillah Reading #1
9:15 pm	Megillah Reading #2
TUESDAY, MARCH 3   PURIM DAY	
6:45 am	Shacharis - Megillah 7:25 am
8:30 am	Shacharis #2 - Megillah 9:10 am
10:30-11:00 am	Yeshivas Mordechai HaTzaddik; Women's Tehillim; Children's Megillah & Stories with Rabbi Ezra Elstein
11:15 am	Additional Megillah Reading
2:00-3:30 pm	BBQ & L'chaim at the Rav's home
3:30 pm	Mincha
8:30 pm	Maariv



## M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

### This Week, That Thought

As tensions rise and military buildup in the Middle East intensifies, it's becoming increasingly common to hear comments like: "Wouldn't it be Hashgachah if a war with Iran began on Purim?" Someone recently shared with me a social media post that read: "If Iran War II happens and the regime is unseated over Purim, I'm commissioning a Sefer Torah for an Israeli community and conceding we're living in biblical times." I'm not even sure the person who posted it is Jewish.

I am not one to take strong political positions and certainly not to broadcast them. Who can truly claim to know whether war or diplomacy is the better path? It is difficult to feel enthusiastic about either. War, even when justified, brings innocent suffering, fear, and an atmosphere of constant uncertainty. Yet diplomacy carries its own serious risks and consequences.

At the same time, it is striking how readily people are donning "Hashgachah Pratis glasses" before anything has even happened. In recent years, the remarkable timing of events and the open miracles we have witnessed have trained us to look beyond the surface and search for deeper meaning.

But that instinct carries a danger. Since October 7th, the extraordinary military successes and moments of protection experienced by Israel and its allies risk becoming taken for granted. We begin to assume that war will bring swift success. That casualties will be minimal. That outcomes are predictable. They are not.

**To sponsor or for comments/suggestions, email [Rabbifedergrun@gmail.com](mailto:Rabbifedergrun@gmail.com).**

### Between the Lines

Rabbi Shammai Kehas Gross notes a striking idea: when Haman issued his genocidal decree against the Jewish people, it was never entirely nullified, but only deferred. The mekubalim suggest that its shadow lingered until the year 1648. The Shever HaKehasi points to an intriguing hint in the Megillah itself: the unusually large letters נ and ת. These, he explains, allude to the year ת"ח (1648), the time of the devastating Chmielnicki massacres, when unimaginable suffering befell Jewish communities across Eastern Europe.

**"And now I go to G-d. Purim Fest, 1946."**

**-Julius Streicher, a Nazi war criminal, shouted in his final moments before the gallows.**

The Yismach Moshe adds another layer. Chazal established a fast day on כ' סיון to commemorate the tragedies of 1648-1649. He sees this date encoded in the passuk "כי יד על כס קה", the word חס hinting to כס. On that day, so to speak, the Divine Throne was left incomplete in the wake of the destruction.

Rav Shimon Sofer, grandson of the Chasam Sofer, takes the idea a step further, proposing that the Cossacks who perpetrated the massacres can be viewed as spiritual successors of Amalek.

Haman, after all, was hanged on a kotz, a thorn tree. The Torah's first mention of thorns appears in the phrase "וקוץ ודדר", "thorns and thistles." The word דדר may be read homiletically as דר דר "generation after generation." Strikingly, the gematria of דר דר equals 1648, corresponding to the year ת"ח, when the Chmielnicki massacres unfolded.



### Pages of the Past

In 1898, Kaiser Wilhelm of Germany visited Yerushalayim, and many residents turned out to greet him. Rav Yosef Chaim Sonnenfeld, however, chose not to attend. When his students asked why he refrained from joining the crowds, he explained that his rebbi, Rav Yehoshua Leib Diskin, had transmitted a tradition in the name of the Vilna Gaon: that the German nation traces its roots to Amalek. Outwardly refined and cultured, they present an image of dignity and sophistication, yet beneath the surface, they harbor a deep-seated enmity toward Klal Yisrael and possess a capacity for cruelty.

Another remarkable tradition focuses on the names of Haman's sons in the Megillah. Three letters ת, ש, and י are written smaller than the others. Some have seen in this a coded reference to a later moment in history: the year תש"ז (1946), when ten Nazi leaders were executed at Nuremberg. Notably, the verdict had originally been issued in תש"ו, but the executions were delayed, after appeals for clemency, until October 28, 1946, which fell on Hoshana Rabba of תש"ז. The Zohar describes Hoshana Rabba as a day of judgment for the nations of the world, lending further resonance to the timing. For a fuller discussion of these themes, see Rabbi Daniel Glatstein's work on Purim, particularly the chapter titled Purim Fest 1946.



### For the Table

- Do we recognize Hashem's hashgachah in both world events and our personal lives?
- Can reliance on His protection ever weaken our commitment to hishtadlus, spiritually or practically?