

Shabbos Times

Friday, March 20

Candle Lighting: 6:54

Mincha/Maariv: 6:55

Shabbos, March 21

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 10:04

Gevuros Hashem Shiur: 6:15*

Mincha/ Shalosh Seudos 6:45

Shekiah: 7:13

Nightfall/Maariv: 7:54

*Until Pesach- the Gemara Shiur will be a "Gevuros Hashem" Shiur.

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Kollel Boker: 6:20

Monday & Thursday: 6:40

Tuesday, Wednesday and

Friday: 6:45

Mincha

Sunday - Thursday: 7:00

Friday: 7:05

Candle Lighting next
Shabbos: 7:01

Kiddush & Shalosh Seudos

Kiddush sponsorship is still available.

Shalosh Seudos sponsorship is still available.

Mazel Tov

Mazel Tov to Rabbi Ari and Rachel Steinig upon the birth of a boy! Shalom Zachor will be at their house and the bris will iy"b be on Sunday.

Thank You to Avromi and Adina Braun for sponsoring Whiskey and Wisdom and to Jeremy and Chavi Schwarzbaum for sponsoring Sunday's Breakfast & Learn!

Upcoming Programs

March 22: Breakfast & Learn: Zmanin, Kavanos and Clockwatching

March 22: Pre Pesach Halacha Shuir

March 28: Shabbos Hagadol Drasha

March 29: Hagalas Keilim

April 26: L'Chaim Initiative: Andrea Strongwater

Guest Speaker - Rabbi Hillel Eisenberg



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!

Reminder: Give Maos Chitim and sell your Chametz.



**BNAI ISRAEL
OHEV ZEDEK**

Breakfast & Learn

FROM AVRAHAM AVINU UNTIL ALEINU

- November 9 Tefillah in the Times of the Avos: Myth or Model?
- November 23 Tefillah in the Beis Hamikdash Era: Korbanos and Beyond
- December 7 From Bavel to Brachos: Tefillah in Galus Bavel
- December 28 How the Siddur was Made: From Scrolls to Standard Texts
- February 8 Nusach Wars: Why We Daven the Way We Do
- March 1 The Rise of the Shul: Architecture, Atmosphere, and Mechtizos
- March 22 Tefillah and Time: Zmanim, Kavanos, and Clockwatching
- April 19 The Chazan and the Choir, Music, Piyutim, and the Power of Voice
- May 3 Women and Tefillah: Obligation, Opportunity, and Evolution
- May 17 Tefillah in Crisis: Shoah, Soviet Union, and Survival

SUNDAY MORNINGS | 9:45 - 10:30 | BIOZ
BREAKFAST FOLLOWED BY LEARNING
PLEASE NOTE: DATES ARE TENTATIVE

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

"I think the reason he was able to be so successful in his rabbanus, leading and growing a community, was that he retained the ability to teach at a high level in the yeshiva. That was his energy, his lifeline. It was the axis around which everything else revolved."

These words, shared by a son about his father, Mori V'rabi, Rav Yaakov Neuburger, at the RIETS dinner this past week, capture a powerful truth.

Spending long hours each day, from early morning until late at night, immersed in Torah with depth and intensity is not merely about accumulating material for a future drasha or shiur. It is something far more essential. It is the source of a person's chiyus, the wellspring that animates and energizes everything else in life. Torah is not just what we teach; it is what sustains us. It shapes the rhythm, the clarity, and the purpose of the entire day.

"For they are our life and the length of our days, and in them we will meditate day and night."

This is not a prescription reserved for rabbanim. It is a calling for every Jew. To approach daily learning not as an obligation, but as something to anticipate with genuine excitement. To carve out those moments and guard them. And ultimately, to reach a point where a day without Torah feels incomplete and where its absence is not just noticed, but deeply felt.

Thank you to Sue Carre for sponsoring this week's Shabbos Reader in honor of the upcoming marriage of her granddaughter, Tzipora Merkin to Meir Komarow.

Between the Lines

"And He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying." Chazal describe this call as powerful, clear and resounding enough for Moshe to hear distinctly, yet miraculously inaudible to anyone else nearby. Moshe would enter the Ohel Moed to receive the word of Hashem, the Voice emanating from between the Keruvim in the Kodosh HaKodoshim and reaching him as he stood in the Kodosh. It was a sound of immense force, a heavenly resonance that filled the Mishkan, yet it did not travel beyond its walls. This was a voice meant for Moshe alone: וַיִּלֶּךְ, to absorb, to internalize the depth of Torah at its source.

**"8 yr old son: Do you want me to be a Rabbi when I grow up?
Rav Neuburger: I want you to be a Talmid Chacham. I don't care how you make a living."**

"Saying" at the end of the Pasuk connotes relating it back to the Jewish people. Rav Neuburger elaborates: "He would indeed be able to communicate the Torah studied in the precincts of Mishkan with the clarity of creation and the joy and certainty of Sinai all around, to a people who may be struggling with doubts and difficulties. It would become his responsibility and that of our spiritual giants with which we have been blessed in every generation, to assure that the thunderous tones of Torah which they would hear, would travel far beyond, with passion and warmth."



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

Pages of the Past

The Avnei Nezer (1838-1910), the first Sochatchover Rebbe, initially arrived in Sochatchov as both the Rav of the town and the Rosh Yeshiva of his yeshiva. In his role as Rav, he addressed complex shailos with authority and clarity, while as Rosh Yeshiva he delivered shiurim of exceptional depth, shaping a generation of Talmidei Chochmim. Only later, around 1870, did he assume the mantle of Rebbe, thereby embodying a rare "triple crown" of leadership, serving simultaneously as Rebbe, Rav, and Rosh Yeshiva.

Remarkably, even after becoming a Rebbe, he refused to accept a salary for this new role, relying instead on the compensation from his rabbinic and yeshiva positions. More striking was his unwavering commitment to the beis midrash. While others might have set aside the daily rigor of teaching to focus on the expanding responsibilities of leading chassidim, the Avnei Nezer would not yield. For him, the yeshiva was not secondary but central. Even as his court grew and his influence spread, he remained devoted to delivering shiurim with consistency and intensity, viewing the cultivation of talmidim as his primary calling, and only then embracing the broader role of a Rebbe who guided and cared for his chassidim.



For the Table

- How should one prioritize personal, family, communal, and spiritual responsibilities in shaping the structure of a day?
- If one does not feel excitement for Torah, is daily learning still essential, or can anything else take its place?