

🕯️ Shabbos Times

Friday, May 1

Mincha/Maariv: 7:00

Candle Lighting 737

Shabbos, May 2

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 9:28

Counting Towards Sinai: 6:00
at the Wohlgelernter home

Gemara Shiur: 6:30

Boys Perkei Avos: 7:00

Mincha/ Shalosh Seudos: 7:30

Shekiah: 7:56

Nightfall/Maariv: 8:37

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Weekday Shacharis

Kollel Boker: 6:15

Monday, Thursday: 6:40

Tuesday, Wednesday, Friday:
6:45

Mincha

Sunday-Thursday: 7:45

Friday: 7:00

Candle Lighting next
Shabbos: 7:44

Kiddush & Shalosh Seudos

Kiddush is sponsored by Mark and Sandra Margolies upon the Yartzeit of Mark's father Harav Yitzchok Asher Ben Harav Yosef Meir.

Shalosh Seudos

Sponsorship is still available.

Mazel Tov

Mazel Tov to Rabbi Dovid and Mrs. Ettie Wachs upon the birth of a grandson to Chaya and Yechiel Schreck!

Mazel Tov to the Daf Yomi Chaburah upon completing Menachos.

Upcoming Programs

May 2: OU Women's Counting Towards Sinai

May 2: Boy's Shabbos Afternoon Learning Program

May 3: Guest speaker Jen Airley, Seeing the light of redemption in the ruins and uncertainty.

May 4: Nshei Lag Ba'omer Event

May 17: Breakfast and Learn: Tefillah in Crisis, Shoah, Soviet Union and Survival.

June 2: L'Chaim Initiative: American Treasure Tour Museum

June 14: Annual Shul Dinner

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

Seeing the
Light of Redemption
in the
Ruins and Uncertainty



Jen Airley

Jen Airley lives in Ramat Beit Shemesh, where she built her life after making aliyah from New York in 2006 with her husband Rob. Her work as an exercise physiologist, personal trainer and Torah educator reflects her belief in the connection between mind, body and soul.

With her husband, Rob, she co-founded Beit Binyamin, a retreat center supporting those affected by war. It was created in memory of their son, Binyamin Hy"d who was killed in Gaza defending Am Yisrael.

Sunday, May 3rd | 10 AM
Breakfast will be served

Babysitting in the playground will be provided.

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

I was at an event this past week, trying to find hot water for my baby's bottle, when I ran into an unexpected obstacle. The hot water, it seemed, was located in a restricted area, cordoned off behind a stairwell guarded by four security personnel. I spent several minutes attempting to persuade one of them to accommodate what felt like a most basic request. Then someone casually remarked that an unguarded elevator led to the very same place. Within moments, I was there. No resistance. No negotiation.

The contrast was almost comical, yet quietly instructive.

How often do we position ourselves at the foot of a guarded stairway, straining against barriers, convinced that this is the necessary path forward, while an open elevator waits just out of view? We can become so conditioned to difficulty that we mistake it for depth, so accustomed to resistance that we assume it is a prerequisite for progress.

This tendency seeps into our religious lives as well. What is meant to be lived with rhythm and integration can begin to feel like something to be forced, navigated through friction and strain. Instead of a current that carries us, it becomes an obstacle we brace against.

There is a difference between avodah that demands effort and avodah that invites alignment. Not every closed stairwell is meant to be forced open. Sometimes the wiser move is simply to look around, notice the unguarded elevator, and allow ourselves to rise.

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

Between the Lines

Rabbi Dovid Lau asks how we distinguish between joy that is grounded in meaning and purpose and joy that drifts into emptiness, even danger.

The Torah offers a guide. It states: **ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ עבת ושמחתם, וערבי נחל לפני ה' אלקיכם שבעת ימים**. The sequence is instructive.

The **מינים** carry a dual role. They are the fruits of our labor, expressing our rejoicing over a successful harvest. At the same time, they serve within a season of **דין**, when the world is judged for the coming year's winds and rains. Celebration and accountability stand together.

"The Torah does not seek to suppress or weaken earthly life, but to sanctify and elevate it." - Rav Shamshon Raphael Hirsch

True **שמחה** emerges when these meet. Joy is grounded when it is **לפני ה'**, with an awareness of before Whom we stand and a clear sense of purpose. Without that, it risks becoming hollow.

But the reverse is also true. **עבודת ה'** that feels forced or joyless signals something is off. A life of meaning should be lived with genuine **שמחה**.

שמחה and purpose are not in tension. They deepen one another.



Pages of the Past

Avraham Borenstein (1839-1910), author of *Eglei Tal* and the responsa *Avnei Nezer*, sets forth a foundational principle in his introduction to the *Eglei Tal* regarding the study of Torah:

"I hear that many people commit a fundamental error in their approach to studying the holy Torah. They claim that one who innocates in Torah and greatly relishes its study is not learning Torah "for its own sake" as much as one who learns Torah without enjoyment; the latter learns purely for the mitzvah and the former dilutes the mitzvah with his personal pleasure. This notion is a widespread fallacy. To the contrary, the sense of the mitzvah to learn Torah is to rejoice, to be merry, and to take great satisfaction from learning- this way the words of Torah will be absorbed in one's blood! Through enjoying the words of Torah one becomes united with the Torah."



For the Table

- When I encounter resistance in my religious life, do I instinctively assume that struggle is the point, or am I willing to step back and ask whether I've overlooked a more natural, life-giving path?
- If **עבודת ה'** is meant to be lived with **שמחה**, what does it say about my approach when it consistently feels heavy or forced, and where might the "unguarded elevator" be in my own life?