

SHABBOS OF UNITY & ACHDUS

Shabbos Times

Friday, June 12

Mincha/Maariv: 7:00

Candle Lighting: 8:11

Shabbos, June 13

Parsha Shiur: 8:30

Shacharis: 9:00

Youth Groups: 9:30

Krias Shema: 9:15

Gemara Shiur: 7:20

Mincha/ Shalosh Seudos: 8:05

Shekiah: 8:23

Nightfall/Maariv: 9:11

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Weekday Shacharis

Rosh Chodesh

Monday & Tuesday: 6:35

Wednesday & Friday : 6:45

Thursday 6:40

Mincha

Sunday - Friday: 8:15

Friday: 7:00

Candle Lighting next Shabbos:

8:14

Kiddush & Shalosh Seudos

Due to the setup for the dinner, there is no kiddush this shabbos. Shalosh Seudos will take place upstairs.

Shalosh Seudos is sponsored by Toby and Beverly Bernstein Lilui Nishmas Toby's grandfather, Ephraim Ben Moshe a"h.

Mazel Tov

Mazel Tov to Bernie and Allison Greenberg upon the engagement of their son Benjy to Marta Mengistu of Bat Yam!

Mazel Tov to Marlene Markowitz upon her grandson, Spencer Markowitz's marriage to Sara Schneider! Mazel tov to Marlene Markowitz upon becoming a great grandmother for the second time. Her Granddaughter Morgan Markowitz gave birth to Emma Markowitz.

Mazel Tov to Rabbi Yonah and Mrs. Chaya Raizy Burr on the birth of a grandson to their children Rabbi and Mrs. Nossan Nota Burr.

Mazel Tov to Eli and Ayelet Saks upon the bris of their baby boy, Reuven Tzvi! Mazel tov to Tova Saks and to the entire family!

Upcoming Programs

June 14: Annual Shul Dinner

June 20: Graduation Kiddush

July 1: Women's L'chaim Initiative Event

Week's Reflections

Reflections on Jewish Life in America: As we enter shloshim yom kodem l'chag and approach America's 250th anniversary, two timely articles reflect on the American Jewish experience. Rabbi Efrem Goldberg considers [here](#) whether America still retains its status as a Medinah shel Chesed, while Philadelphia's David Magerman challenges parents [here](#) to rethink the aspirations we hold for our children in today's America.

A Question of Life and

Faith: Aish.com and Chabad.org receive thousands of questions from Jews who may not have, or feel comfortable approaching, a Rabbi. This week, we highlight [here](#) a powerful response to an anonymous parent's question about aborting a baby diagnosed with Down syndrome.

With the summer heat arriving, we are happy to make our Water Bottle Gemach available to everyone. If you need a bottle of water while at shul, please feel free to take one from the refrigerator. Stay hydrated and enjoy the summer!

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

As a kehillah, we look forward with anticipation to the celebrations of the coming weekend. Alongside the shul dinner on Sunday evening, we will share together in a Shabbos of Achdus.

For some, this is an opportunity to meet fellow members of the community they have not yet encountered and to form new relationships. For others, it is a chance to enjoy an uplifting Shabbos meal in warm company. For hosts, it is an opportunity to open their homes, whether to familiar faces or to those they have never met, relationships that may well grow into lasting connections.

One particularly interesting sociological observation emerged from the sign-up process: the number of people eager to host far exceeded those who wished to attend as guests. Perhaps this reflects the comfort of being at home, surrounded by familiar routines and a sense of control over the food, timing, atmosphere, and even the direction of conversation. To be a guest is something different entirely. It requires entering another's space, relinquishing control, and embracing the unknown. It means allowing oneself to be cared for and stepping into the world of another, something many find surprisingly difficult.

Yet there is also a unique gift in being a guest. Those who seek to understand another will often do so most deeply when seated at their table. Walking through a living room, noticing the seforim on the shelves, the photographs on display, or the notes on a kitchen door offers more than hospitality. It offers a window into values, priorities, and lived life. In this way, the experience of being a guest becomes not only a shared meal, but an opportunity to see through another's eyes and to strengthen the bonds that form a true community.

Between the Lines

Lehavdil, Klal Yisroel stands on the threshold of entering Eretz Yisroel. After years in the midbar, sheltered by the Ananei HaKavod and sustained by miraculous food, life had taken on a steady and almost settled rhythm under the direct protection of HaKadosh Baruch Hu. True, they traveled at a moment's notice and sometimes found themselves in harsh terrain, but by and large there was clarity, structure, and predictability.

רוצים בלות ובעבודה

Preferring exile and servitude.

- The Kuzari describing the people of Bavel

Chazal and the mefarshim offer different perspectives on the motives of the meraglim and their negative report. Among them is the fear of stepping into the unknown: a new land, a transformed national life, shifting leadership structures, and the loss of the familiar spiritual "cover" of the Ananei HaKavod. That uncertainty may well have fueled their resistance.

But it was a profound error. As the Ramban teaches, Eretz Yisroel was not merely a destination, but a divine gift to Klal Yisroel. To reject it was to turn away from a matanah from HaKadosh Baruch Hu. True, it came with unknowns, but it also offered something far greater: a transformative opportunity to elevate Klal Yisroel, reshape its national destiny, and deepen its bond with Avinu Shebashamayim.



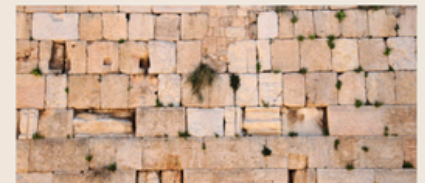
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Pages of the Past

History would repeat itself centuries later. After seventy years in exile, Koresh issued his declaration allowing the Jews to return to Eretz Yisroel and rebuild the Beis Hamikdash. Yet only about 42,000 Jews made the journey. The overwhelming majority remained behind in Bavel.

Why? After generations in exile, Bavel had become familiar. Families had built homes, established livelihoods, and created communities. Returning to Eretz Yisroel meant leaving behind the known for the unknown. It meant embracing uncertainty, sacrifice, and the challenges of rebuilding a nation.

The Gemara in Yoma (9b) sees this as a missed opportunity of historic proportions. Had Klal Yisroel returned "like a wall," united and in full force, the Second Beis Hamikdash could have attained a far greater and more enduring sanctity. Instead, they returned only partially, "like a door," opening only partway. The opportunity for redemption had arrived, but many were unwilling to leave the comfort of what they knew for the uncertainty of what could be. Like the generation of the Meraglim, they stood before a transformative gift from Hashem and hesitated at the threshold of the unknown.



For the Table

- When growth within our lives or community presents itself, do we step forward, or remain with what feels safe and familiar?
- Do we, at times, forgo moments of potential transformation because they require stepping beyond the familiar into uncertainty, even when we sense their capacity to elevate us?