

Shabbos Times

Friday, July 10

Mincha/Maariv: 7:00

Candle Lighting: 8:12

Shabbos, July 11

Parsha Shiur: 8:30 AM

Shacharis: 9:00

Krias Shema: 9:23

Youth Groups: 10:00

Chavrusa Learning: 6:00

Shuir: 7:00

Mincha: 7:50

Shalosh Seudos: 8:10

Shekiah: 8:30

Nightfall/Maariv: 9:12

Weekday Times

Shacharis

Daf Yomi: 8:00

Sunday: 8:30

Weekday Shacharis

Monday & Thursday: 6:40

Tuesday, Wednesday &

Friday: 6:45

Mincha

Sunday - Thursday: 8:15

Friday: 7:00

Candle Lighting next Shabbos:

8:08

Kiddush & Shalosh Seudos

Kiddush and enhanced **Shalosh**

Seudos is sponsored by the Chelkeinu Initiative in honor of the Summer Kollel.



You're Invited..

July 10-11

Summer Kollel
Opening Shabbaton
with
Rabbi Yaakov Werblowsky
and the Summer Kollel

11:15am: Shabbos morning drasha by R' Werblowsky:
A Fateful Decision: Were B'nai Gad and B'nai Reuven Right?
followed by Sit- Down Kiddush Luncheon
6pm: Chavrusa learning with Summer Kollel
7pm: - Shiur by R' Werblowsky:
Kidney Donation in Halachah
7:50pm: Mincha
8:10pm: Seudah Shlisheet Talk by R' Werblowsky
Mourning over Yerushalayim:
What Are We Missing?

BNAI ISRAEL
OHEV ZEIDEK
CHELKEINU INITIATIVE

Upcoming Programs

July 6-21: Women's Virtual Learning Program

July 11: Opening Shabbos with our Summer Rosh Kollel

July 12: Women's Shiur with Rebbetzin Nechama Karlinsky

July 12 - August 6: Summer Kollel

July 15: Nine days begin

July 23: Tisha B'av

Week's Reflections

Rabbi Daniel Feldman

writes [here](#) about what Rav Aharon Kotler believed his fundraising journeys were really accomplishing beyond supporting his yeshiva?

In this follow-up to his controversial essay, "An Apology from Your Jewish American Parents," Philadelphia's David Magerman explains **[here](#)** how American Jewish schools can move beyond supporting Israel to meaningfully preparing students for a potential future there.

Anne Neuberger's remarkable journey from the daughter of Entebbe hostages to a leading from U.S. cybersecurity official reveals [here](#) how one historic rescue shaped her lifelong commitment to defending freedom and protecting the innocent.

Please Note:

Youth groups will have a delayed start time. They will begin at 10:00.

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

Daf HaShavua, a Gemara-learning program with which I have been involved for the past seven years, will be completing Maseches Nedarim in just a few weeks. For more than a year and a half, I, together with thousands of others, have studied topics rooted in the opening of this week's parsha.

At the heart of Maseches Nedarim is the remarkable power of speech. A person's words can create binding halachic realities and obligations. At the same time, the Torah provides ways to uproot certain commitments when they were made hastily, in anger, or without a full awareness of the consequences that would follow.

This lesson is especially relevant in a world of texting, emailing, and posting online. It is easy to respond within seconds, without pausing to consider the impact of our words. Once an email has been sent, a text has been read, or a post has been shared, its effect can be difficult to undo. Even when the words were written in haste, the consequences may remain.

The Torah reminds us that words matter, but it also recognizes human weakness and creates room for reflection, regret, and repair. At the same time, it challenges us not to rely on apologies alone. When impulsive or hurtful speech becomes a pattern, the deeper task is to slow down, become more thoughtful, and work to ensure that our words reflect the people we truly aspire to be.



Between the Lines

"Moshe spoke to the heads of the tribes" (Bamidbar 30:2). Why does the Torah refer here to the leaders of the Shevatim as ראשי הַמִּטּוֹת, the heads of the Matos?

Rav Aharon Friedman, Rosh Yeshiva of Kerem B'Yavneh, explains that a shevet is a young branch whose strength still comes directly from the tree. A mateh, however, is a branch that has matured and become strong enough to stand on its own. It represents firmness, confidence, and the strength to lead.

A Jewish leader must possess that inner strength. He must recognize that his words carry weight and that others may rely upon them. Perhaps this is also why, when Moshe doubted his ability to lead, Hashem asked him, "What is in your hand?" Moshe responded, "A mateh." Hashem was teaching him that he already possessed the strength necessary to fulfill his mission.

"A person is trapped when he hastily declares something sacred and only after making vows begins to examine them."

-Mishlei

The Chasam Sofer explains that this is precisely why the laws of vows were first addressed to the leaders. The message of וְיָחֹל דְּבָרֹךְ, that a person may not violate his word, must resonate especially strongly with those in positions of responsibility. Leaders make promises, commitments, and assurances, and their words influence the lives of others.

True leadership requires both the strength to speak and the discipline to stand behind what was said. If you give your word, live up to it. If you cannot fulfill it, do not say it.

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

Pages of the Past

In this week's Pages of the Past, we travel farther back than ever before, to the creation of mankind.

When the Torah describes the unique soul breathed into Adam, Onkelos defines the human being as a ruach memalela, a speaking spirit. Yet animals also communicate. They warn one another of danger, locate food, attract mates, and guide their young. What, then, was truly unique about the sixth day of creation?

Animal communication responds to the physical world as it already exists. Human speech can do far more. Through words, people create shared meaning and shape the way reality is understood. Nations, money, laws, institutions, and communities all function because people collectively accept the ideas and commitments upon which they are built.

This ability enables human beings to trust, cooperate, and build relationships with people they may never have met. Shared stories, values, and promises create expectations and unite individuals into a society. The power of speech lies not merely in describing reality, but in creating new realities through the words we choose to speak.



For the Table

- In an age of constant texting, posting, and reacting, have we gained more opportunities to communicate while losing the discipline to think before we speak?
- If our words have the power to create realities, what kind of world are we creating through the words we speak each day?