

Shabbos Times

Friday, July 3

Mincha/Maariv: 7:00

Candle Lighting: 8:14

Shabbos, July 4

Parsha Shiur: 8:30 AM

Shacharis: 9:00

Krias Shema: 9:20

Gemara Shuir: 7:20

Mincha/ Shalosh Seudos: 8:05

Shekiah: 8:32

Nightfall/Maariv: 9:14

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:

8:12

Water Bottle Gemach

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!

Kiddush & Shalosh Seudos

Kiddush is sponsored by Leib and Miriam Piatetsky in memory of their daughter Shoshana Rochel Piatetsky-Bitton on her 19th yahrzeit today "bo bayom" remembered, loved and missed by her parents, children, sister and her entire family and her many friends.

Kiddush is also sponsored by the Haber kids as a tzeschem Ishalom to Pinchas, Sara Gila, and Shmuel Schwarzbaum.

Shalosh Seudos is sponsored by Ezra and Susie Wohlgelernter in memory of Susie's father.

Shalosh Seudos is also sponsored by the "Friends of Jeremy" wishing the Schwarzbaum family a Tzeischem L'Shalom and Hatzlachah and Brachah on their Aliyah!

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

Week's Reflections

Rabbi Bitton writes [here](#) about two rabbis who refused to compromise on halacha and, thereby, left their mark on American life by helping give America the weekend.

Rabbi Dr. Ari Berman writes [here](#) an article in the New York Times and presents the role of Israel to a world that has increasingly distorted and attacked it, arguing that it is not a slogan of politics or conflict but the Jewish people's ancient right rooted in dignity, justice, moral purpose, and hope.

The Times of Israel reports [here](#) on a rise in Jewish day school enrollment across all denominations, reflecting what may be a growing desire among Jews of all backgrounds to deepen their Jewish identity, expand their knowledge, and strengthen their connection to Klal Yisroel.

Please Note

There are no youth groups this shabbos as all of our youth leaders are away. Parents can be with their kids in the youth rooms

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

Over the past few weeks, our shul conducted a survey to better understand what our members value most and where there are opportunities for growth. As part of this process, I had the privilege of speaking with Mr. Moishe Bane, President Emeritus of the OU, who has guided countless communities through similar strategic planning efforts. At one point, he asked me a simple but profound question: Who is falling through the cracks? Which families or individuals may not be receiving the attention they need, and how can we shine a little more light on them?

That question stayed with me. Strategic planning requires us to think broadly about the future of the shul, but authentic leadership is ultimately measured one person at a time. A rav must be careful not to intrude where he is not needed, yet he also cannot hesitate to reach out and cultivate meaningful relationships. Every person is different. For some, a warm greeting or brief conversation at Kiddush is enough. Others may need more support, particularly during challenging moments in life.

Perhaps the greatest challenge is that someone may not actually have fallen through the cracks, yet still feel overlooked or forgotten. That feeling is just as real. It reminds us that building a kehillah is not only about programs, buildings, or long-term plans. It is about ensuring that every individual feels seen, valued, and that they truly belong.



Between the Lines

This week's parshah offers a profound lesson in the qualities that define true Jewish leadership. As Moshe Rabbeinu prepares for the end of his life, his attention turns to the future of Klal Yisrael. Before the nation enters Eretz Yisrael, he asks Hashem to appoint his successor.

Moshe introduces his request with an unusual description of Hashem: "Elokei haruchos l'chol basar," the G-d of the spirits of all people. Rashi explains that Hashem understands every individual because no two people are alike. Moshe's request was clear: appoint a leader who recognizes the uniqueness of every Jew, understanding each person's strengths, struggles, and needs. Hashem responds by choosing Yehoshua, "ish asher ruach bo," a man who possesses that very sensitivity.

"As water reflects a face back to a face, so one heart reflects back to another."

-Mishlei

Throughout his life, Moshe consistently placed the individual at the center of his leadership. Yisro challenged him for personally attending to the questions and disputes of the people rather than delegating more responsibility. Chazal even trace this quality back to his years as a shepherd, when he ran after a single sheep that had wandered from the flock, gently carrying it back after realizing it had simply become thirsty.

What is remarkable is that, at this pivotal moment in Jewish history, Moshe could have emphasized military strength, political wisdom, or administrative skill. Instead, the defining quality he sought in his successor was the ability to understand and care for each individual.

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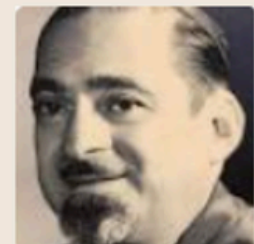
Pages of the Past

In the years after World War II, many American Jewish families were moving into the mainstream. Children attended public schools, and many parents feared that a serious Torah education would limit their children's future.

It was into this world that Dr. Joe Kaminetsky, Rav Shraga Feivel Mendlowitz, Rabbi Moshe Bakritzski, Rabbi Avroham Abba Friedman, and others worked to build yeshivas across America.

They faced enormous challenges. Jewish education was often limited to after-school programs, schools had little money, and many parents were hesitant. Yet they believed that the future of American Jewry depended on reaching one child, one family, and one neshamah at a time. They knocked on doors, spoke to strangers, and asked a simple question: "Are you Jewish?" Sometimes it led to a child entering yeshiva. Sometimes it only planted a seed.

Torah in America was built by people who believed that every Jewish child mattered.



For the Table

- As the Orthodox Jewish community continues to grow, are we still giving proper attention to every single Jew and to each person's Jewish identity?
- Do we measure communal success by size and strength, or by whether each individual feels seen and valued?