

🕯️ Shabbos Times

Friday, September 4

Mincha/Maariv: 7:00

Candle Lighting: 7:08

Shabbos, September 5

Parsha Shiur: 8:30

Shacharis: 9:00

Krias Shema: 9:45

Youth Groups: 10:00

Maharal Shiur: 6:30

Mincha / Shalosh Seudos: 7:00

Shekiah: 7:25

Nightfall/Maariv: 8:08

R Sklare: 11:55

Selichos: 1:00

Weekday Times

Shacharis

Daf Yomi: 8:00

Shacharis: 8:30

Rabbi Sklare: 10:00

Weekday Shacharis

Selichos: 6:20 AM

Monday & Thursday: 6:40

Tuesday, Wednesday 6:45

Friday - Selichos: 5:30

Mincha

Sunday -Thursday: 7:05

Following Mariv: Shiurim

Throughout the Week.

Friday: 7:00

Candle Lighting next Shabbos:

Erev Rosh Hashanah: 6:57

Kiddush & Shalosh Seudos

Kiddush is sponsored by Shimmy and Chaya Friedman in memory of Shimmy's grandfather, Moshe Y'chiel ben Naftali, whose Yahrtzeit was 20 Elul. He was the founder of CounterForce Services, a program that provides mental health services in the Jewish education system.

Shalosh Seudos is sponsored by Arthur and Ann Bromberg I'zecher nishmas rthur's mother עסי ראסי בת אליהו א"ה

MAZEL TOV

Mazel Tov to Michoel and Shoshana Feig upon the birth of a baby girl!

CONDOLENCES

Condolences to Marlene Makowitz upon the passing of her son, Josef. Shiva information was emailed out.

Condolences to Marc Weintraub upon the passing of his wife, Judy.

Week's Reflections

Shoshana Friedman writes [here](#) about how this was the year when the powerful looked powerless, the weak proved surprisingly strong, and we were reminded where true security really comes from.

Two years, 12 lessons, and one unlikely journey: Zach Fish, a talmid of mine, reflects [here](#) on what building Sofer.AI taught him about innovation, failure, purpose, and staying in the game.

Retirement can be far more than an end to work. This article [here](#) discusses how it can be the beginning of a new chapter of spiritual growth, purpose, learning, and living with a renewed sense of meaning.



SELICHOS INSPIRATION
 WITH GUEST SPEAKER

RABBI YONAH SKLARE

Motzei Shabbos September 5 11:55 PM To Forgive is Divine: The Secret of Selichos	Sunday September 6 10:00 AM Rosh Hashana: Your Personal Encounter with the Divine
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Rabbi Sklare is a Rosh Kollel and Magid Shiur in Baltimore, MD. He lectures at numerous local institutions, including Women's Institute of Torah Seminary and Mesorah, communities across the USA and online. He received semichah and his PhD in Talmudic Law from Ner Israel Rabbinical College.
 Rabbi Sklare's refreshing ability to bring Torah to life through exploration and creativity has attracted a diverse and beloved following, from renowned talmidei chachamim to those just beginning their Torah learning journey. He is the author of "The Breathtaking Panorama - A Sweeping Thematic Approach to Yetzias Mitzrayim", now in its second printing.




Upcoming Programs

September 5 & 6: Selichos Inspiration with Rabbi Sklare

September 8: L'Chaim Initiative - A Guided Community Conversation on Navigating the Rise of Antisemitism Together

September 9: Shul Board Elections on Zoom

M'SHULCHAN HAPARSHA - FRESH TORAH FOR YOUR SHABBOS TABLE

This Week, That Thought

There is something deeply nostalgic about the Yomim Noraim. We can each hear the davening of our youth: the familiar tunes, the cry of the chazzan, the heartfelt singing. Every shul and minyan has its own unique flavor, and we naturally want to recreate those memories.

When discussing who should serve as chazzan or blow shofar for the tzibbur, the Mishnah Berurah emphasizes many qualifications. But above all, there is one overriding consideration: there should not be machlokes surrounding the person chosen. It doesn't matter how beautiful his voice is, how powerful his davening is, or how much nostalgia he evokes. If his appointment will create conflict, it is not worth it.

Why? Because on Rosh Hashanah, the most important thing is not the individual experience. It is the tzibbur. And perhaps we need to think more broadly about what machlokes means. It doesn't have to be an argument. It can be the quiet frustration inside us, the thought that "we could have found someone better," irritation with the chazzan, or even choosing to daven elsewhere because our regular minyan doesn't daven the way we would like. Perhaps the message of the Mishnah Berurah is that before we stand before Hashem, we need to put aside our individual preferences and become a tzibbur.

We come to Hashem not as individuals demanding that the Yomim Noraim be exactly as we remember them, but as one community saying: רִיבוֹנוּ שֶׁל עוֹלָם, look at us. We are one tzibbur, coming together to serve You.

May that unity itself be a zechus for all of us, and may we all be inscribed in the Sefer HaChaim.

Between the Lines

Every seven years, the entire nation would gather to hear the King read from Sefer Devarim. Men, women, and children came together to hear, learn, fear Hashem, and recommit themselves to His Torah.

The Mishnah describes how they would bring a wooden platform into the Beis Hamikdash, upon which the King would stand and read. The Rambam explains that the platform was elevated so that everyone could hear him. But how could an entire nation hear the King without microphones or speakers? Who sat in the front? Who could hear everything?

"Each individual personally accepts His kingdom, nevertheless, it must also be done 'kulchem' all together."
- Lubavitcher Rebbe

Rav Schwab is said to have explained that everyone moved through the Azarah in a continuous flow. Each person heard a portion of the reading and then moved along so that someone else could hear. No one heard the entire Hakhel. Not a single person.

And perhaps that was the point. They did not come only for their own inspiration. They came to be part of the klal. And being part of a tzibbur means recognizing that sometimes the needs of the whole come before our individual wants. I may not hear everything. I may not get the experience I would have chosen. But collectively, we were all there. That is what made Hakhel so powerful. Not that every individual experienced everything, but that an entire nation came together as one.



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

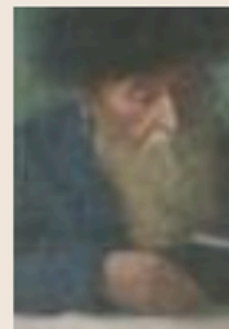
Pages of the Past

During the month of Elul, Rabbi Chaim Halberstam would stop davening with a private minyan in his home and instead join the main beis medrash of the city.

During one of his inspiring teshuvah talks, he shared the following mashal: A man was lost in a forest for several days, desperately searching for a way out. Suddenly, he saw someone approaching in the distance. Relieved, he ran toward him, certain that this man could show him the way to safety. "Can you tell me how to get out of this forest?" he asked.

"I'm sorry," the stranger replied. "I'm lost too. But I can tell you one thing: Don't take the path I just came from. It doesn't lead out. Come, let's walk together and try to find the right path."

The Rebbe concluded, "I can say the same thing to you. We must not continue on the road we have taken thus far, for it has not led us in the right direction. Let us together find the proper path to return to Hashem!"



For the Table

- As we enter the Yamim Noraim, are we coming to shul primarily to have the davening we want or to become part of something greater than ourselves?
- What would change in our Yomim Noraim if, instead of asking, "Am I getting the experience I want?" we asked, "What can I give to make this a more meaningful experience for the entire tzibbur?"