SHABBOS SCHEDULE
Minyanim in shul parking lot/indoors
Shabbos Night
7:00p Mincha followed by Kabbolas Shabbos
Shabbos
8:19p Candle Lighting
Shabbos Day
8:30a Shacharis
9:28a Krias Shema
8:20p Mincha
9:10p Maariv
9:19p Havdallah
9:50p Daf Yomi (Yehuda Neuberger)

WEEKLY SCHEDULE
Sunday 7/5-13th of Tammuz
7:15, 9:00a Shacharis
8:30p Mincha/Maariv
Mon-Wed, Fri a.m.
7:00a Shacharis
8:30p Mincha/Maariv
Thurs 7/9-17th of Tammuz
4:40a Fast Begins
6:45a Shacharis
8:20p Mincha/Maariv
9:15p Fast Ends

WEEKLY SHIURIM
Sun 8:00a Daf Yomi
Mon - Fri
5:45a Tzidkas HaTzadik
5:55a Daf Yomi (Thurs 5:45)
Online Emunah Minute
Mon
9:00p Learning, Living and Losing: 3 Lessons for the 3 Weeks
Tues
4:30p Kids in the Beis
Thurs
9:00p Virtual Shabbos Drasha
Shabbos
Btwn Mincha and Maariv
High School Boys Learning
Zoom Beis Midrash: zoom.us/j/4591668597, password 7504 | audio: (929)205-6099, code: 459 1668597
Suburbanorthodox.org for updated schedule, links & sponsorship opportunities.

DAVENING B’YICHIDUS GUIDELINES
COMPiled BY SOTC GABBAIM

General
A person should set aside a space in their home (or outdoors) for prayer. Those davening without a minyan do not recite the tefillos of Kaddish. Borchu or Kedusha and include the verse of Kel Melech Ne’eman before reciting Shema.

Friday Mincha
Recite the same Mincha as recited in Shul.
8:19p Candle lighting for Shabbos

Kabbalas Shabbos
Sing Kabbalas Shabbos
Recite the same davening as recited in Shul (sing and dance just as you would in shul) After the completion of Lecha Dodi, no more melacha (prohibited work) may be performed.

Friday night Maariv
Recite the same Maariv as recited in shul. If possible, recite the prayer of Vayechulu following the Amidah along with one other person. If not, the tefilla may be said alone.
Those davening without a minyan omit the prayer of Magen Avos following the Amidah.
Repeat the three paragraphs of Shema after nightfall (9:19p).

Shabbos Morning
Recite the same Birchos Hashachar, Psukei D’Zimra and Shachris as recited in shul.
Those davening without a minyan do not recite any tefillos for taking out the Torah. Read the Torah portion of Chukas and Balak and the Haftorah of Micha 5:6 – 6:8.
Recite Yekum Purkan. Those davening without a minyan only recite the first paragraph of Yekum Purkan.
Recite Av harachamin, Ashrei and the Mussaf Amidah.
Complete the davening as usual. Those who are not davening with a minyan omit Anim Zemiros.
It is customary to study a Perek (Chapter) of Pirkei Avos (Ethics of our Fathers) every Shabbos afternoon until Rosh Hashana. This week, we study Perek Chamishi (Chapter 5).

Shabbos Mincha
Recite Ashrei and Uva Le’tzion, the Amidah, Tzidkascha and recite Aleinu.

Seudas Shlishis
Seudas Shlishis should begin before Shkia (8:36p).

Maariv – Motzai Shabbos
Maariv begins at 9:19p.
The same davening as recited in shul, which includes the supplemental tefilla of Atah Chanantau within the bracha of Atah Chonen in the Amidah. After completing the Amidah, we recite Vayehi Noam, Ve’atah kadosh and Vayiten Lecha, followed by Aleinu.
The latest one can recite Kiddush Levana is the whole night of Motzai Shabbos (Saturday night – July 4).

CHOLIM LIST
The shul Cholim list will be refreshed on July 5th with the hope that all our tefillos have been answered l’tova. Please send names to sotcgabbaim@gmail.com.
“How many emperors and how many princes have lived and died and no record of them remains, and they only sought to gain dominions and riches in order that their fame might be ever-lasting.”

Leonardo Da Vinci

Bilam wanted his 15 minutes of fame. On a deeper level, he sought affirmation of his prophetic identity. He wanted to know he mattered. And so, after receiving the invitation of Balak, the king of Moav, to curse the Jewish people, Bilam gathered some possessions, loaded his donkey, and began the journey.

“In the morning Balaam arose, saddled his she-donkey and went with the Moabite dignitaries. God’s wrath flared because he was going, and an angel of the Lord stationed himself on the road to thwart him, and he was riding on his she-donkey, and his two servants were with him.” (Bamidbar 22:21-22)

Rashi comments:

*to thwart him:* It was an angel of mercy, and he wanted to prevent him from sinning, for should he sin, he would perish.

The Hebrew word the Torah uses for “thwart” is *satan*. This word conjures up many images. The *Satan* is often understood to refer to the prosecuting angel who highlights our shortcomings and faults before the heavenly tribunal. At other times, the Satan is a reference to the *yetzer hara*, the evil inclination which seeks to undermine our dynamic life growth. Yet Rashi explains that this angel, which came *satan* (to thwart), was an angel of mercy sent to try to prevent Bilam from making a terrible mistake.

It is in this simple statement that Rashi teaches us a profound life lesson about failure. There are times when, like Bilam, we set out to accomplish something great. We load the proverbial donkey and ready ourselves to move forward only to encounter a roadblock. These roadblocks occur often throughout the journey of life. At times they are barriers which prevent us from moving forward and at other times they actively derail and overturn us. We must always remember that the roadblocks are merciful. God puts roadblocks in front of us for two primary reasons. Sometimes the roadblocks tell us that we are headed down the wrong path. This is not the proper road.. We need new direction, a new destination. Many times, we think we know where we are supposed to go, but we are wrong. The destination we think we need to get to is not the right one.either for right now or perhaps forever. The roadblock tells us to turn around, choose a new destination and try again. Yet, sometimes the roadblock is there to make us work harder. The roadblock tells us to find an alternate route, a detour; the destination is correct but will be so much more impactful and meaningful if we put in the additional effort to reach it. The roadblock is there to test our resolve.

How badly do we want to get to our individual intended destinations? How far are we each willing to travel? How hard are we willing to work? The roadblock does not tell us to turn around just to try harder.

It was an angel of mercy who tried to tell Bilam to turn around. He was headed down the wrong path; a path which would ultimately lead to his demise. It is this same angel of mercy who often stands in our way as well. At times he tells us to turn around and find another path and at times he smiles as he directs us onto the shoulder or towards a detour and gently encourages us to try harder and travel wiser.

May God grant us the wisdom and understanding to know when to take the detour and when to turn around.