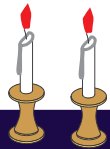




Shaarei Tefillah | שערי תפילה

פרשת אמור



Shabbos Times

Mincha	4:57pm
Candle Lighting	5:15pm
Shkiah	5:20pm
Shacharis	9:00am
Latest time for Shema	9:47am
Halocha Shiur	4:25pm
Shabbos Mincha	4:45pm
(followed by Seudah Shlishis)	
Shabbos ends	5:58pm
Avos Ubonim	7:00pm

Shaarei Youth

Boys Youth Kiddush

Shaarei Girls Kiddush

Winter Shabbos Groups

Boys Prep - 2 @4:15 - 4:45pm

Boys Grade 3 - 5 @4:15 - 4:45pm

Boys Grade 6 - 8 @4:15 - 4:45pm

Seudah Shlishis After Mincha

Avos Ubonim

This Motzei Shabbos

7:00-7:45pm

Motzei Shabbos Soccer

see other flyer

Wednesday Night Learning

This week 6:30-7pm

Lag BaOmer

See other flyers for details of boys and girls functions

Sponsorship

This weeks kiddush has been sponsored
Anonymously

Friday Night learning

Join us on Friday night's for learning, Divrei Torah
and refreshments - from 8:30pm

Halacha from the Daf

The Gemorah in the beginning of the 4th Perek of Kiddushin talks about the genealogy of different groups of Jews. The Poskim debate whether kohanim nowadays are assumed to be genuine kohanim or not. Mahari Weil, for example, writes that in our times one should not give chalah to a kohen since it cannot be definitively established that someone is a kohen. Similarly, the Magen Avrohom, explains that the reason we do not give precedence to kohanim in all matters is based on the assumption that we are no longer experts in the genealogy of kohanim. R' Yonason Eibeshutz extends this concept and writes that the reason, nowadays, people do not give the foreleg, jaw and קיבה to kohanim is based on the comment of the Magen Avrohom that we are no longer experts in the genealogy of kohanim. The Minchas Chinuch also utilizes this principle to explain an omission in the Tur. The Tur does not mention the restriction that prohibits kohanim from entering into the house of a gentile in Eretz Yisroel out of concern that there may be a body buried in that home. The reason the Tur omits this halacha is that there is a ספק ספיקא. Maybe the house of the gentile contains a corpse, or maybe not, and even if there is a corpse maybe this person is not a kohen. The Chazon Ish challenges the position that we should be concerned with the possibility that kohanim are not truly kohanim. Since we allow kohanim to make a beracha before Birkas Kohanim and at a pidyon haben it is clear that we consider them to be kohanim. The Chasam Sofer also writes that kohanim nowadays are assumed to be genealogically fit and may preside at a pidyon haben without hesitation.

Daf HaYomi - We will be starting Kiddushin 72a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Rambam Shiur
Tuesday Night - After Maariv	Hashkofa (AleI Shur)
Tuesday & Thursday - After Maariv	Gemorah Beitza
Thursday Night - After Maariv	The Kosher Shmooze
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 9:40-10:10am	Daily Halocha Shiur
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:00pm	5:15 / 8:15pm
Monday	6:30am	3:00pm	8:15pm
Tuesday	6:45am	3:00pm	8:15pm
Wednesday	6:45am	3:00pm	7:00pm
Thursday	6:30am	3:00pm	8:15pm
Friday	6:45am	4:53pm	---

Something for the Shabbos table

A large part of this week's Parsha is focused on the Yomim Tovim. In the introduction to the perek-long listing of the various Yomim Tovim the Torah tells us that 'these are the Mo'adim of Hashem which you shall call 'holy callings...' (23:2).

What does it mean to 'call' a festival? There are a number of approaches given in the Rishonim. The Rashbam explains that this 'calling' means that we must fix the times of the Mo'ed. As the Gemorah highlights, the Beis din are supposed to fix the day of Yom Tov by declaring and fixing the month. Indeed, this naming/declaring of the date fixes the kedusha of the day in that it allows the kedusha to 'come down' on the appointed day - which is why we say mekadesh Yisroel ve'hazmanim in our Yom Tov davening. Shabbos, in contrast, is fixed by Hashem - so we say mekadesh haShabbos in our davening; there's no reference to Yisroel there, for the day of Shabbos is automatically holy, without it being fixed by us.

The Sforno gives us another explanation of the 'calling' here. He explains that it refers to the gathering of the people together for holy matters.

This is similar to the explanation of the Ramban here, that 'calling' means that the people are called to gather in the Mikdosh on the festival (aliyah le'regel).

This weeks Kiddush Roster:

Leah Lawrence
& Chumi Franck

This weeks Clean Up Roster:

TBC

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