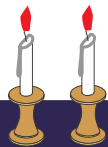




Shaarei Tefillah | שערי תפילה

פרשת וירא



Shabbos Times

Mincha	6:15pm
Plag Mincha	6:31pm
Candle Lighting (Latest)	7:39pm
Shkiah	7:56pm
Shacharis	9:00am
Latest time for Shema	9:37am
Shiur	7:00pm
Shabbos Mincha	5:00pm /
(followed by Seudah Shlishis)	7:30pm
Shabbos ends	8:42pm

Kiddush

This weeks Kiddush has been kindly sponsored by
Rabbi Channen
on the occasion of being Choson Torah
and by
Justin & Galit Ben David
on the occasion of Justin and Jacob's birthdays

Mazal Tov

Mazal Tov to Eli & Tammy Nossbaum
on the occasion of the birth of their daughter

Mazal Tov

Mazal Tov to Warren & Yvonne Simon
on the occasion of the birth of their daughter

Shaarei Youth

Shaarei Boys Kiddush

Summer Shabbos Groups

Boys Prep - 2 @6:00 - 6:45pm
Boys Grade 3 - 5 @6:00 - 6:45pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:45-7:30pm

Wednesday Night Learning
7:15-8:00pm

Insight from the Daf

The Gemorah relates that one of the sins of the Sedomites was that when a person had a row of bricks citizens would come and take a single brick for themselves. Over time the owner was left without any bricks but each one claimed that he took only one brick. The Maharsha explains that each brick was worth less than a perutah and that is how they rationalized this form of theft. This type of behaviour is a springboard for a debate about stealing less than a perutah. Although stealing less than a perutah is prohibited, when the amount is so insignificant there is no obligation on the thief to return the stolen money or object. What is the halacha if someone stole less than a perutah numerous times so that the total amount stolen is more than a perutah? Is the thief obligated to return the stolen property or not? The Minchas Chinuch suggests that the answer to this question depends upon why it is unnecessary to return less than a perutah. Is the reason because half a perutah is only 'חצי שיעור' - half a measure" and one is only obligated to return a "full measure," or is the reason that people forgive such a small amount of money? Accordingly, continues Minchas Chinuch, it could be said that the question of returning many thefts that total more than a perutah is subject to this debate.

Daf HaYomi - We will be starting Sanhedrin 112a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa (Alei Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
Wednesday Night - 8:45pm	Parsha Shiur
Thursday Night - After Maariv	The Kosher Shmooze
Thursday Night - Late	Topical Shiur
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:45pm	8:05/9:45pm
Monday	6:30am	5:45/7:45pm	8:05/9:45pm
Tuesday	6:45am	5:45/7:45pm	8:05/9:45pm
Wednesday	6:45am	5:45/7:45pm	8:05/9:45pm
Thursday	6:30am	5:45/7:45pm	8:05/9:45pm
Friday	6:45am	6:20pm	---

Something for the Shabbos table

After being informed that she was going to give birth to a son in a year's time, Sarah laughed in denial of such a farfetched possibility. Hashem was displeased with her response and He said to Avrohom (Bereishis 18:13, 14): "Why has Sarah laughed... Is anything beyond Hashem?" The Ramban explains that Sarah was blamed for her response because she should have believed the angels, or at least answered "Amen, Hashem should cause it to happen."

Rav Wolbe points out that Sarah had no idea that they were angels, she was ninety years old and the blessing was probably perceived as a way of a kind guest saying thank you. Nevertheless, she was taken to task for not saying "Amen" because nature and age are not players in the Heavenly ballpark. Her ridiculing the possibility of bearing children demonstrated a slight lack in her emunah. In a similar vein, Chazal tell us (Brachos 10a), "Even if there is a sword placed upon a man's throat he should not refrain from pleading for mercy."

People often resign themselves to negative situations since they feel that there is simply no way out. They even convince themselves that there is no reason to daven for salvation, since they perceive no natural way for them to be extracted from the dire state of affairs. Truth be told, they might have been put into that very situation to compel them to come to the realization that there is a way, and only one way, out of any problem: to daven. After all, "Is anything beyond Hashem?"

This weeks Kiddush Roster:

TBC

This weeks Clean Up Roster:

Binny Klien
Ezra Abrahams
Rabbi Widmonte

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