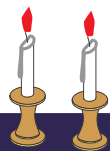




Shaarei Tefillah | שערי תפילה

פרשת דברים



Shabbos Times

Mincha	5:05pm
Candle Lighting	5:05pm
Shkiah	5:22pm
Shacharis	9:00am
Latest time for Shema	9:58am
Halocha Shiur	—
Shabbos Mincha	3:30pm
Shabbos ends	6:08pm

Shaarei Youth

No Boys Youth Kiddush

Winter Shabbos Groups

Please Note - there will be no Shabbos groups this week

Seudah Shlishis - Not this week

Wednesday Night Learning
7:30-8:15pm

Please note there will be
NO Kiddush or Seudah
Shlishis this week

Daf Hayomi on Sunday will
take place at 8:30pm

Tisha B'Av Times *Motzei Shabbos / Sunday*

Fast Begins 5:23pm

Motzei Shabbos 6:08

Maariv & Eicha 6:35pm

Shacharis 8:30am (without Tefillin)
including explanatory Kinnos

Mincha 4:40pm (with Tefillin)

Maariv 5:50pm

Fast Ends 6:00pm

Halocha Corner

Tisha B'av (Nidche) that falls on Sunday

The fast begins at 5:23pm, since it is still Shabbos one does not remove ones shoes or sit on the floor. At the conclusion of Shabbos (6:08pm), one should say Baruch Hamavdil and remove ones shoes.

Havdalah

We do not make havdalah on a cup of wine on Motzei Shabbos; this is postponed until Sunday night. However, we still say אתה חוננתנו in our Shemoneh Esrei or at the very least Boruch Hamavdil before one does any melacha. The Brocha of borei meorei h'aish is made.

Someone who is a חולה and is not fasting should make havdalah before they eat. If this is a woman there are a number of different customs as to what she does. Some say she makes the brocha and gives the wine to a child (between 6-9 years old), others say she can drink it herself (there are different views in regards to whether she should use other beverages, rather than wine. Many are lenient that she can use grape juice). There is also an opinion that if her husband is around he can make havdalah for her even though he doesn't drink.

Activities that are permitted on Sunday night

Since the Taanis is nidche, one is permitted to take a haircut, shave, wash clothing, bathe or recite שהחינו. However the prohibition of eating meat and drinking wine (except for Havdalah) remain in effect until the next morning (listening to music is a machlokes).



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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	N/A
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	8:30am	4:40pm	5:50pm
Monday	6:30am	5:10pm	8:15/9:45pm
Tuesday	6:45am	5:10pm	8:15/9:45pm
Wednesday	6:45am	5:10pm	8:15/9:45pm
Thursday	6:30am	5:10pm	8:15/9:45pm
Friday	6:45am	5:10pm	---

Something for the Shabbos table

The Torah relates that when Bnei Yisroel made the golden calf, Aharon observed the proceedings and built an altar in front of the deity. How can we understand Aharon's seemingly iniquitous behaviour? The Gemorah (Sanhedrin 7a) explains the rationale behind his actions. Aharon witnessed that Bnei Yisroel murdered Chur when he disapproved of their plan, and he was afraid that should he show opposition Bnei Yisroel might kill him as well.

Chazal tell us that he was not afraid of his own death; he was afraid of what would happen to Bnei Yisroel as a result. If they would worship the golden calf, they would still have the ability to do teshuva. However, if they would "kill a Kohen and prophet in the house of Hashem" (Eicha 2:20) they would be left without the possibility to repent their ways. Rashi explains by pointing out that when the first Beis Hamikdosh stood, Bnei Yisroel killed Zecharya, who was a Kohen and Navi, in the house of Hashem, and it was this sin which precipitated the destruction of the Beis Hamikdosh.

Why is murdering a Kohen and Navi more catastrophic than idol worship - to the point that committing such a sin leaves one without an option for teshuva? The Maharsha explains that the Torah was given to Bnei Yisroel with the explicit intention that they listen to the Kohanim (i.e. Torah scholars) and prophets. The Torah even gives the death penalty to one who rules against the opinion of the generation's greatest Torah scholars (zakan mamrei) or disregards the words of a prophet. When the foundation of the entire Torah is undermined there is no possibility for teshuva.

Rav Wolbe elaborates on the above idea. The essence of Klal Yisroel is their willingness to listen to their leaders. The scholars and prophets explain Hashem's word and rebuke Bnei Yisroel when they fail to fulfil their obligations. If Klal Yisroel kills their mentor, they have, to a certain extent, renounced their status as "Klal Yisroel." Accordingly, there is no possibility for them to do teshuva, because teshuva was not given as a means of allowing "another" nation to attain the status of Klal Yisroel.

While disregarding the words of our leaders cannot be compared to actually killing a Torah scholar which caused the destruction of the Beis Hamikdosh, there is still a common denominator between them. They undermine the Torah's foundation. Thus, the mourning on Tisha B'Av should also include a reckoning of how we relate to the words of our Torah scholars. If extreme disregard for Torah scholars caused the destruction of the Beis Hamikdosh, it follows that rectifying this wrongdoing will be the impetus for its rebuilding.

This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

N/A

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