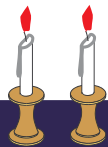




Shaarei Tefillah | שערי תפילה

פרשת נח



Shabbos Times

Mincha	6:15pm
Plag Mincha	6:29pm
Candle Lighting (Latest)	7:36pm
Shkiah	7:54pm
Shacharis	9:00am
Latest time for Shema	9:38am
Shiur	6:55pm
Shabbos Mincha	5:00pm /
(followed by Seudah Shlishis)	7:25pm
Shabbos ends	8:39pm

Mazal Tov

Shaarei Tefillah would like to wish Mazal Tov to
Greg and Ronit Cohen
on the occasion of
Tal's Bar Mitzvah
Mazal Tov to all the Grandparents
The Bar Mitzvah will take place at Shaarei
followed by Kiddush

Interesting Halacha

Ordering a taxi before Shabbos to be waiting outside our house the minute Shabbos ends

The Shulchan Aruch (OC 307:4) allows one to give a non-Jewish person money before Shabbos for them to purchase something providing that they don't specify that they should buy it on Shabbos. The Taz (OC 307:3) writes, however, that if one tells the non-Jewish person that they're leaving on *Motzei Shabbos*, it is as if they specified that it must be purchased on Shabbos as there is no other realistic time for them to purchase it.

Following this, R' Yitzchak Yaakov Weiss (Minchas Yitzchak 6:25) writes that one mustn't book a taxi to be waiting for when Shabbos ends as inevitably, one is instructing the taxi driver to drive to their location on Shabbos. One would have to wait at least as long as it would take for the driver to arrive from the taxi rank or an average journey.

R' Shalom Gelber and R' Yitzchak Rubin (Orchos Shabbos 2:23:65), however, argue that the taxi driver's journey to pick one up is incidental and not part of the instruction. They quote the Taz (OC 276:3) and Mishna Berura (276:27) who write that one is allowed to ask a non-Jewish person to wash their dishes even if that means that they will inevitably switch the lights on.

Although they are doing so in order to perform something on your behalf, this is considered as doing so for themselves. Likewise, as the driver brings their car in order to perform their job, this is considered as if they are doing so for their own needs.

In conclusion, one is allowed to ask a non-Jewish driver to pick them up immediately after Shabbos even though they will be driving on Shabbos to get there.

Shaarei Youth

Shaarei Boys Kiddush - NA

Summer Shabbos Groups

Boys Prep - 2 @6:10 - 6:40pm
Boys Grade 3 - 5 @6:10 - 6:40pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:40-7:25pm

Wednesday Night Learning
6:55-7:40pm

Daf HaYomi - We will be starting Nida 23a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa Shiur
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA-
Wednesday Night - 8:45pm	Meseches Sukka
Thursday Night - After Maariv	Topical Shiur- TBC
Thursday Night - Late	Kitzur Shulchan Aruch
Sunday - Thursday before Maariv	
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:40pm	8:00/9:45pm
Monday	6:30am	7:40pm	8:00/9:45pm
Tuesday	6:45am	7:40pm	8:00/9:45pm
Wednesday	6:45am	7:40pm	8:00/9:45pm
Thursday	6:30am	7:40pm	8:00/9:45pm
Friday	6:45am	6:20pm	---

Something for the Shabbos table

Chazal teach us that the construction of the ark took 120 years. Although Hashem could have saved Noach and his family in many ways, which would have saved much time and energy, the sages teach us that He specifically chose to have Noach go through this task to arouse the curiosity of all who passed by. This would enable Noach to have a chance to explain to them that Hashem was planning a flood that would destroy the entire world because of the evil that had pervaded it. The passer-by would, hopefully, be impressed enough to change his behaviour and begin to live a more ethical lifestyle.

Is it not odd that from the thousands of people who must have passed by and seen Noach hammering away, not one ever allowed himself to be inspired and to be saved from death? We know that only Noach, his wife, his sons, and their wives were protected in the ark throughout the flood. Apparently, no one else had decided to repent. If they had, they would have been saved. How could this be? Perhaps the answer lies in another teaching of Chazal. The Torah says that Noach and his family went into the ark "because of the waters of the flood". From here the sages derive that Noach was mediocre in his belief because it took the pushing of the waters to force him into the ark. Obviously, this statement is not to be taken at face value. The Torah itself states that "Noach was righteous and walked with Hashem". There is no doubt that he was aware of Hashem and knew that His word was to be taken seriously. However, we are being told that Noach was lacking in his belief, a belief that was to be expected of him. Perhaps this is the explanation for Noach's inability to convince anyone to repent. One who, himself, is not totally knowledgeable of the truth he is teaching will not succeed in convincing others of its importance. They will sense that he is not firm in his own belief and will, ultimately, be turned away because of it. In order for a change to take effect, one must have the intent in his heart, as he speaks with his words.

This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

Mnechi Schneier
Yoel Eisenberg

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