

Shaarei Tefillah Weekly Newsletter

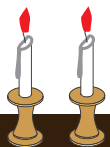
שַׁעַר תְּפִלָּה



Sha'arei Tefillah

בס"ד

פרשת תזריע מצורע



Shabbos Times

Mincha 5:39pm

Candle Lighting 5:39pm

Shkiah 5:57pm

Shacharis 9:00am

Latest time for Shema 9:32am

Gemora Shiur 4:55pm

Shabbos Mincha 5:25pm

(followed by Seudah Shlishis)

Shabbos ends 6:37pm

Avos Ubonim 7:40pm

Kiddush

This week's Kiddush has been sponsored by
Danny and Adina Karp
on the occasion of their anniversary

Sefiras HaOmer Reminder

Sun Night	Mon Night	Tues Night	Wed Night	Thurs Night	Fri Night	Shab Night
20	21	22	23	24	25	26

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 @4:10 - 5:20pm

At the home of Family Moss

Boys Grade 4 Up @4:10-5:20pm

At the home of Family E Franck

Drop off and pick up from Shaarei

Boys Seudah shlishis - After mincha

Wednesday night learning

This week @7:30 - 8:15pm

Madrichim's Pizza & Pool

This Motzei Shabbos @9pm

at the home of the Rabbi

**Avos Ubonim starting
this Motzei Shabbos
7:40-8:25pm**

Thoughts from the Daf

An Eiruv that was locked up in a Shul

The Gemorah teaches that the food of the eiruv must be in an accessible place. If the eiruv food is placed in a location that one may not access on Shabbos due to some sort of Torah prohibition, e.g. moving the eiruv from a private domain to a public domain, the eiruv is invalid. Poskim discuss the validity of an eiruv that is inaccessible due to a government regulation that the Shul must be locked and it is illegal for anyone to enter the building. Does the eiruv become invalidated as a result of this restriction or perhaps the government regulation does not make the eiruv inaccessible and it therefore remains valid?

The Noda BiYehudah answered that if the government closes a Shul due to taxes, the eiruv inside the building is invalid. Although there is no Biblical prohibition against breaking the lock even if it is attached to the ground, and a Rabbinic restriction that stands in the way of accessing the eiruv does not invalidate the eiruv, nevertheless the eiruv is invalid. The reason is that once the government prohibited anyone from entering the building, it is inaccessible since no one will violate that restriction and break the government's lock. Furthermore, although theoretically one could pay the tax bill and have the government open the building; as long as the bill is not paid it cannot be considered as though one has access to the food for the eiruv to be valid. Others question the Noda BiYehudah's rationale. They contend that an eiruv becomes invalidated only when the only way to access the food is by violating a prohibition. If, however, there is a permitted manner to access the food of the eiruv (for example, in this case they could pay the tax bill) the eiruv is not invalidated just because there is an impediment to accessing it. However, as far as the practical halochah is concerned they agree with Noda BiYehudah that the eiruv is invalid due to the fact that it is inaccessible.

Daf HaYomi - We will be starting Eiruvin 39a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	Sunday Night 7:45pm
Gemorah Baba Metziya	Monday Night 8:30pm
Arvei Pesochim	Tuesday Night 7:30pm
Parsha Shiur	Thursday Night 8:30pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 4:55pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	5:40pm*
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	5:30pm

*Mincha & Maariv

Something for the Shabbos table

Why does the Torah differentiate between the appearance of a sign of impurity (tzara'as) on the body – where there is no period of quarantine – and between the appearance of such a sign on clothing where determination is held off for seven days?

The Ohr Hachaim explains, that this distinction teaches us the extent to which the Torah goes to protect the property of a Jew – even one who is guilty of sin. When a person's body is stricken with tzara'as, there is a purification process and the body regains its state of ritual purity. In contrast, when clothing or a home is struck by signs of ritual impurity, the kohen's determination that the sign is impure leads us to destroy the clothing or home. When a sign of impurity appears on the walls of a home, the Torah tells us; *'and they shall empty the home before the kohen arrives'*. Had the articles remained in the home when the kohen determined that the sign rendered the house tamei they would have to be destroyed along with the home. Because the Torah did not want to cause the Jew loss, it instructed him to remove all moveable articles beforehand. On the other hand, when a person's body is struck by tzara'as, he can do Teshuvah and regain his original state even after he has been declared tamei.

This weeks Kiddush Roster:

Chana Franck
& Shoshi Berkovits

This weeks Clean Up Roster:

Antony Ossip
& Yigal Ruben

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