

Shaarei Tefillah Weekly Newsletter

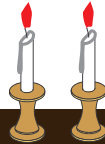
שַׁעַר תְּפִלָּה



Sha'arei Tefillah

בס"ד

פרשת בהעלותך



Shabbos Times

Mincha	4:55pm
Candle Lighting	4:55pm
Shkiah	5:13pm
Shacharis	9:00am
Latest time for Shema	9:49am
Halocha Shiur	4:10pm
Shabbos Mincha	4:40pm
(followed by Seudah Shlishis)	
Shabbos ends	5:56pm
Avos Ubonim	7:10pm

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 @3:40 - 4:40pm

At the home of Family Rosenblum

Boys Grade 4 Up @3:40 - 4:40pm

At the home of Rabbi Fogelgarn

Drop off and pick up from Shaarei

Boys Seudah shlishis - After mincha

Wednesday night learning

This week @7:30 - 8:15pm

Laser Tag - Next Motzei Shabbos

All boys Grades 6-8 are invited

See notice board for more details

Avos Ubonim

this Motzei Shabbos

7:10-7:55pm

FOLLOWED BY HOT DOGS!

Kiddush

This weeks Kiddush has been sponsored
Zalmy and Esther Kass
in memory of Zalmy's mother whose Yahrzeit is
this week

Halocha from the Daf

The Gemara on Eruvin Daf 73 relates a question that R' Chiya bar Avin asked R' Sheishes: Talmidim in a yeshiva that eat their meals in an inn in a valley but sleep in the yeshiva, from where are their 2000 amos of Techum Shabbos measured? Rav Sheishes responded that the Techum is measured from the yeshiva - i.e., from the place in which they sleep (see Shulchan Aruch, Orach Chaim 409:7). The Gemara subsequently explains that this is because, given the possibility, they would prefer to eat in the yeshiva. The Gemara equates Eiruvei Chatzeiros with Eiruvei Techumin, and on this basis the Magen Avraham (370:5) rules that a shepherd who eats his meals in town, but sleeps out in the field, does not have to be included in the town's Eiruvei Chatzeiros - since his primary place is in the field. Teshuvos Minchas Yitzchak (7:48; citing Moadim U'Zemanim 6:88) notes that the Taz (677:2) equates the parameters of Eiruvei Chatzeiros and Chanukah. Therefore, it is preferable for bochrim in a yeshiva to light the Chanukah candles in their dormitories, rather than in the dining room. The Minchas Yitzchak does qualify his ruling: If the bochrim sleep at home and eat in the yeshiva, it cannot be said that, given the opportunity, they would prefer to eat at home - since going home might lead to Bittul Torah! Therefore, they should arrange to eat at home during Chanukah, so that they definitely may light candles there. However, if this might actually lead to Bittul Torah, they should then light in the yeshiva's dining room.

SHAAREI GIRLS FUNCTION

SAVE THE DATE

16th June 2:00-4:00pm Prep - Grade 4

More details to follow

Daf HaYomi - We will be starting Eiruvim 80a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	Sunday Night 8:00pm
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 4:10pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	5:00pm*
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	4:51pm

*Mincha & Maariv

Something for the Shabbos table

When Miriam was stricken with leprosy, Moses beseeched Hashem to heal his sister with a remarkably short prayer: "Please Hashem, please heal her" [Bam. 12:13].

The Gemara [Berachos 34a] took note of the unusual brevity of this prayer in the following story: Once, a student led the prayers in Rabbi Eliezer's house of study, and his prayers were unusually lengthy. The other students complained, 'Master, how slow this fellow is!' Rabbi Eliezer responded to them, 'He is no slower than Moshe, who pleaded on behalf of the Jewish people (after the sin of the golden calf) for forty days and forty nights.'

On another occasion, a different student led the prayers. This student recited the prayers quickly. The other students complained, 'How hasty this fellow is!' This time, Rabbi Eliezer replied, 'He is no hastier than Moshe, who pleaded for his sister's recovery with a few short words.'

What determined the length of Moses' prayers? Why did his own sister merit only a brief, one-line prayer?

Prayer serves two functions. The first function is to refine character traits and deepen knowledge - either for the person praying, or for those being prayed for. This type of prayer requires persistence and determination, since correction of flawed traits requires extended effort, and usually occurs gradually over time.

For this reason, Moses needed to pray extensively when he prayed for the Jewish people. Why forty days? This period is the time it takes for an embryo to develop limbs and become recognizable as a human fetus. The forty days of Moshe's prayer indicated a rebirth of the Jewish people, with a new heart and spirit.

There is, however, a second function of prayer. Sometimes the inner emotions and character traits have already been refined and purified. Prayer only comes to express that which already exists in the inner soul. In such cases, an extended prayer is unnecessary; even a brief prayer may express many holy feelings. In the case of Miriam, she had already conceded her mistake. So her healing, both physical and spiritual, required only a short, simple prayer.

This weeks Kiddush Roster:

**Rina Jacobs
& Candi Ossip**

This weeks Clean Up Roster:

**David Kramer
& Lenny Faraday**

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