

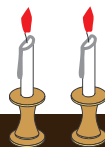
Shaarei Tefillah Weekly Newsletter

שַׁעַר תְּפִלָּה



Sha'arei Tefillah

בס"ד



Shabbos Times

Mincha	5:05pm
Candle Lighting	5:04pm
Shkiah	5:22pm
Shacharis	9:00am
Latest time for Shema	9:58am
Halocha Shiur	4:20pm
Shabbos Mincha	4:50pm
(followed by Seudah Shlishis)	
Shabbos ends	6:07pm
Avos Ubonim	7:15pm

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 @3:45 - 4:45pm

At the home of Family Pacanowski

Boys Grade 4 Up @3:45 - 4:45pm

At the home of Family I Teller

Drop off and pick up from Shaarei

Boys Seudah Shlishis after Mincha

Wednesday night learning

This week @7:30 - 8:15pm

This Motzei Shabbos Kumzitz

At the home of Family Franck

8 Merton St

8:15-10pm All boys Grade 3 Up

פרשת ואתחנן

Sponsor a Kiddush

Would you like to sponsor a kiddush for your birthday / anniversary or for a Yahrzeit?
Contact Antony or the Rabbi to book in

Halocha from the Daf

The Gemorah in Pesachim 27 brings the opinion of Rebbi Yehudah that ביעור חמץ (the elimination of chometz) can only be performed by burning. The Chachomim argued that the Torah says to eliminate leaven from within your houses – (this implies) use anything to destroy it. The Gemara (12b) explained that Rebbi Yehudah only ruled that one must burn his chometz at the time of elimination (שעת ביעור), but chometz that is discovered at another time, he would be free to dispose of it in any way he could.

Rashi and Tosafos disagree about the meaning of the phrase שעת ביעור (the time for the elimination of chometz). Rashi says that it refers to the sixth hour on erev Pesach, after this time one would not be required to burn his chometz according to R' Yehuda. Tosafos says the opposite! At the sixth hour one may get rid of the chometz in any way possible, but after the sixth hour one is obligated to burn his chometz.

The Poskim write that the custom is to burn chometz in line with the opinion of R' Yehuda, whether it be at the end of the fifth hour, the sixth hour or thereafter. Therefore, one should not soak his chometz in a flammable substance e.g. lighter fluid, before burning it as the liquid would render it unfit to be eaten and therefore it would be considered as if it had been halachically eliminated. Rather one should place the inflammable liquid alongside the chometz or underneath in order that it remains fit for consumption prior to its elimination through burning.

Daf HaYomi - We will be starting Pesachim 32a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	Sunday Night 8:00pm
Gemorah Baba Metziya	Monday Night 8:30pm
Gemorah Rosh Hashanah	Tuesday Night 7:30pm
Parsha Shiur	TBC
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 4:15pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	5:05pm*
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	5:10pm

*Mincha & Maariv

Something for the Shabbos table

In this week's Parsha when the Torah mentions the commandment to keep Shabbos the Torah uses the word 'Shamor' (observe) as opposed to the word 'Zachor' (remember) used in parshas Yisro. Rashi inquires why the Torah begins its first account with the word "Zachor" and the second with the word "Shamor?" He answers with the famous Midrash that both Zachor and Shamor were spoken and heard simultaneously as one word (Mechilta 20:8).

Nevertheless, the question remains why mention Zachor specifically in the first account and Shamor in the second?

The Meshech Chochmah explains that one purpose of our Shabbos is to testify that God created the world in six days and ceased from creative activity on Shabbos. Another reason is to give people a day off work, enabling them to direct their attention solely to spiritual pursuits. It provides an ideal opportunity to learn about Hashem and to study His Torah.

In the desert, where the Bnei Yisroel did not work for a living because they received the Manna daily, they spent their time studying the Torah in great depth. For them, Shabbos was not needed as a day off to learn. Its main purpose was to testify that Hashem created the world. This is why the Ten Commandments in Shemos, taught in the first year of the Bnei Yisroel's sojourn in the desert, emphasise Zachor, i.e. remember that God created the world.

In our Parsha, when Moshe is reviewing the Mitzvos, just weeks prior to the Bnei Yisroel's entry into Eretz Yisroel, the other reason for Shabbos had to be highlighted. The people were about to conquer the land, where they would begin a new life of agriculture and industry. They needed to appreciate that Shabbos would provide them with an opportunity to recharge their spiritual batteries, to energise themselves for the week ahead. The Torah therefore emphasised Shamor, meaning observe the Shabbos so that Shabbos becomes a truly spiritual encounter, without distractions.

This weeks Kiddush Roster:

**Belinda Begleiter
& Chana Franck**

This weeks Clean Up Roster:

**Eli Franck
& Greg Cohen**

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