

Shaarei Tefillah Weekly Newsletter

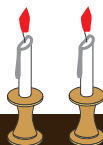
שערי תפילה



Sha'arei Tefillah

בס"ד

פרשת נח - שבת ראש חודש



Shabbos Times

Mincha	6:09pm
Candle Lighting	6:09pm
Shkiah	6:27pm
Shacharis	9:00am
Latest time for Shema	8:59am
Halocha Shiur	5:25pm
Shabbos Mincha	5:55pm
(followed by Seudah Shlishis)	
Shabbos ends	7:09pm

Remember to turn your
clocks forward 1hr
this Motzei Shabbos

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 @4:45 - 5:45pm

At the home of Family Rosenblum

Boys Grade 4 Up @4:45 - 5:45pm

At the home of Family Lang

Drop off and pick up from Shaarei

Boys Seudah Shlishis

After Mincha

Wednesday Night Learning

7:30pm followed by Maariv

Mazal Tov

Mazal Tov to Zac Goldberger
on the occasion of his Bar-Mitzvah this Shabbos
Mazal Tov to Adam & Lanie

PLEASE NOTE

Shaarei will be Davening at Werdiger Hall
There will be NO minyan at Shaarei
this Shabbos morning.

Seudah Shlishis

Shaarei Tefillah has the privilege of having
Rabbi David Blackman speak at Seudah Shlishis

Thought from the Daf

The Gemorah brings a machlokes between Rav Chisda and Rav Sheishes.

Rav Chisda holds that one who eats foods which require a brocha achronah to be said in the place they were eaten and left before saying the brocha, does not have to say a brocha. Rav Sheishes however holds that even in regards to foods which need a brocha achronah to be said in their place, if one leaves to go somewhere else, he would have to say a new brocha in his new spot, unless he left his friends in the first place.

In practice, the Shulchan Aruch rules according to Rav Sheishes. The Rema holds like Rav Chisda, that if one were to leave his place, בדיעבד, he would not be required to say a new brocha.

However, ideally one should not leave his place.

The Mishna Berurah and the other Poskim decide in favour of this Rema. The Ben Ish Chai and the Kaf HaChaim say that the Sefardim should also conduct themselves in accordance with this Rema.

The Rishonim argue about what foods are "required to say the brocha achronah in their place." In practice, the Achronim write that ideally one should be stringent to make sure to say a brocha in the place where he ate even for the 7 species, however, בדיעבד, if one left without a brocha, the Mishna Berurah writes in the name of the Gra that with the 7 species one should say a new brocha rishona on what he will eat in the second spot. However if he eats foods of the 5 grains, he would not need a new brocha in the second spot.

Daf HaYomi - We will be starting Pesachim 109a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	Sunday Night 8:00pm
Halachic topics	Monday Night 8:30pm
Gemorah Megillah	Tuesday Night 7:30pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 5:25pm
Halocha Yomi	Daily after Shacharis & Maariv
Shaarei Tefillah Library open daily - Everyone welcome to use this facility	

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	7:15pm*
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15am
Thursday	6:30am	8:15am
Friday	6:45am	7:00pm
*Mincha & Maariv		

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:

**Yossi Kraemer
& Aaron Max**

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