

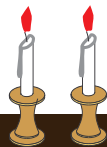
Shaarei Tefillah Weekly Newsletter

שערי תפילה



Sha'arei Tefillah

בס"ד



Shabbos Times

Mincha	6:40pm
Plag Hamincha	6:55pm
Candle Lighting (latest)	8:02pm
Shkiah	8:20pm
Shacharis	9:00am
Latest time for Shema	10:11am
Halocha Shiur	7:15pm
Shabbos Mincha	7:45pm
(followed by Seudah Shlishis)	
Shabbos ends	9:02pm

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 5:00 - 6:00pm

Boys Grade 4 Up - 5:00 - 6:00pm

Please meet at the shul

Learning with Madrichim

7:15pm

Boys Seudah Shlishis

After Mincha

Wednesday night learning

Come join the group of boys learning
Sefer Hachinuch

This week at 7:30pm

Adventure trip scheduled during
Pesach break for those that attend!

פרשת כי תשא

Kiddush

This weeks Kiddush has been kindly sponsored by
John & Judy Fleischmann
on the occasion of their 41st Wedding Anniversary

Halocha from the Daf

Numerous discussions related to the use of סוכה that will dry up during Sukkos are found in the Poskim. According to some, the disqualification is Rabbinic based on the concern that it will dry up during Sukkos and one will not have the ability to obtain other סוכה. Others maintain that it is Biblically disqualified by virtue of the fact that it cannot be used for the seven days of Sukkos.

Another issue is defining what constitutes drying up for this halacha.

Rav Yoel Sirkis writes that the disqualification of drying up סוכה applies only if when the סוכה dries up the pieces will fall off but in the event that the dried סוכה will remain in place it remains valid סוכה. Furthermore, the Pri Megadim writes that if the leaves will dry up only because of extremely hot weather, the סוכה remains valid until it actually dries up and falls off. Rav Akiva Eiger asserts that the Gemorah's statement that these leaves are considered like empty space applies only when it results in a stringency but not when it results in a leniency.

A second application of this question relates to placing dry סוכה on valid סוכה. If the dry סוכה is considered like empty space, the valid סוכה below it does not become disqualified but if the dry סוכה is treated like invalid סוכה it would disqualify the סוכה below.

Daf HaYomi - We will be starting Sukkah 15a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	TBC
Halachic topics	Monday Night 8:40pm
Gemorah Megillah	Tuesday Night 7:20pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 7:15pm
Halocha Yomi	Daily after Shacharis & Maariv
Shaarei Tefillah Library open daily - Everyone welcome to use this facility	

Davening Times this Week

	Shacharis	Mincha / Maariv
Sunday	8:00am	8:00pm
Monday	6:30am	8:00pm
Tuesday	6:45am	8:00pm
Wednesday	6:45am	8:00pm
Thursday	6:30am	8:00pm
Friday	6:45am	6:30pm

Something for the Shabbos table

In the opening of Perek 31, Hashem tells Moshe that He has called (up) Betzalel from the tribe of Yehudah and has filled Betzalel with a Divine spirit to be able to construct the Mishkan. Why do we need to know, before Betzalel got down to work, that Hashem had given Betzalel such wisdom?

The Netziv answers that we are being taught an important lesson about the Mishkan here. The Mishkan was not like any other building project where one hires workers and the job is then done. For a normal building project all you need is a good builder or team of builders and a bit of patience. But the Mishkan was altogether different. The Mishkan was a project to build 'Hashem's home in this world,' and as such Hashem was not looking for the best craftsmen around. Instead, Hashem was looking for worthy people of spiritual note to build the Mishkan - and Hashem would take care of making them able to do the work. This is why we were told from the outset that Hashem 'filled Betzalel with Divine wisdom' for the job. Indeed, the Netziv continues that this is why Moshe is told to 'see, I have called Betzalel...' What does it mean to 'see' in this context - how could Moshe 'see' that Betzalel had been called? Moshe was being told to recognise and take note of the holiness of the job of building the Mishkan and therefore understand why it was not the best physical craftsmen who were given the job. Additionally, it's important to note that the two people who were 'awarded the Mishkan contract' were Betzalel and Achisamach - from the tribes of Yehudah and Dan respectively. Yehudah was the first of the tribes in the desert formation - and represented malchus (kingship), whilst Dan was the last tribe to travel and it was often the tribe of Dan who sunk to idolatrous practices in Jewish history. The combination of members of these two tribes represented the participation of the full spectrum of all the tribes in the construction of the Mishkan.

This weeks Kiddush Roster:

**Lanie Goldberger
& Brocha Hurwitz**

This weeks Clean Up Roster:

**Sruli Deutsch
& David Lewis**

To sponsor the newsletter,
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A Project of



**Ladies Shiur
This Shabbos Morning
Given by: Mrs Yael Schneier**