

Shaarei Tefillah Weekly Newsletter

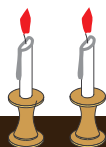
שערי תפילה



Sha'arei Tefillah

בס"ד

פרשת מצורע



Shabbos Times

Mincha 5:45pm

Plag Hamincha 5:57pm

Candle Lighting (latest) 6:51pm

Shkiah 7:09pm

Shacharis 9:00am

Latest time for Shema 10:30am

Halocha Shiur 6:05pm

Shabbos Mincha 6:35pm

(followed by Seudah Shlishis)

Shabbos ends 7:49pm

Ladies Shiur

The shabbos morning ladies Shiur will be given by
Rabbi Kennard

Mechiras Chometz

Rabbi Berlin will be available to sell the Chometz
at the following times:

After Maariv on:

Sun 6th April, Tues 8th April & Thurs 10th April

After Shacharis on:

Sunday 6th April & Sunday 13th April

Remember to turn clocks back 1hr

Shaarei Youth

Boys Kiddush

Straight after davening

Shabbos Afternoon Groups

Boys Grade 1 - 3 5:00 - 6:05pm

At the home of Family Schneier

Boys Grade 4 Up 5:00 - 6:05pm

At the home of Rosenblum

Please drop off & pick up from Shaarei

Learning with Madrichim 6:05pm

Boys Seudah Shlishis

After Mincha

Wednesday night learning

7:30pm

Halocha from the Daf

Continuing Minhogim

The Gemorah in Beitzah 4 says 'Be careful with the customs of your ancestors that are in your hands [because of the fear that] sometime the government may issue a decree and you will come to make a mistake'.

There is considerable debate concerning the practice of minhogim whose reason no longer applies. For example, in the time of Chazal it was enacted that kiddush should be recited in shul for the benefit of the guests who would eat and sleep in shul. Nowadays, people no longer eat and sleep in shul; should the practice be continued or not? In the opinion of some Rishonim once the reason for the enactment no longer applies the custom should be discontinued. Rav Yosef Karo, the Beis Yosef, cites numerous opinions which explain that although there was a specific reason which motivated Chazal to institute a specific custom, once instituted it is followed even if the motivating reason no longer applies. A proof that is used in support of this position is our Gemara. Our Gemara rules that although the initial reason for keeping two days of Yom Tov in the Diaspora no longer applies since we have a fixed calendar, nonetheless we continue to keep two days since it is a custom instituted by our ancestors.

Daf HaYomi - We will be starting Beitzah 7a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	TBC
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 6:30pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	*5:50pm
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	5:41pm

*Mincha & Maariv

Something for the Shabbos table

"And if he is poor and his hand is unable to afford." (14:21)

After a "Metzora" is healed sacrifices are offered. The Torah gives a poor "Metzora" an option to give a less expensive sacrifice.

A question can be asked in regard to the wording the Torah uses; if the possuk begins by saying a poor person, then why does it have to repeat that he is unable to afford? Isn't it obvious that if he's poor, he is probably unable to afford to sacrifice a more expensive sacrifice? Why is the Torah being redundant?

There are 2 types of poor people, one that defines himself as being poor and another that realizes that he might be poor now but that does not necessarily mean that he'll be poor in the future. The first type of poor person is a pessimist, while the second is an optimist. The Medrash Rabba lists 10 sins that can cause "Tzaras". Three such sins are: (1) conceit, (2) Lashon hara, malicious gossip, (3) acting miserly. All of these sins share a common theme, namely what's known in Hebrew as an "Eyin Rah" (a bad eye).

This type of person sees the world in a negative and pessimistic manner. In other words pessimism is the root cause for "Tzaras". The Torah is, therefore, teaching us that a person has to go from being a "pessimistic" poor person to an "optimistic" poor person as a means by which a "cure" for Tzaras can take effect. The Torah, therefore, used 2 terms to describe a poor person starting firstly with the "pessimistic" poor person and continuing with the "optimistic" poor person in order to teach the "Metzora" the direction he needs to go. We must learn from the Parsha the importance of always having a positive outlook, devoid of negativity.

This weeks Kiddush Roster:

**Belinda Begleiter
& Candi Ossip**

This weeks Clean Up Roster:

**Avi Jacobs
& David Kramer**

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A Project of



Shaarei Tefillah Library

Over the past four years, the Shaarei Tefillah Library (including the children's library) has grown.

For a list of opening times please see our website
www.shaarei-tefillah.com