

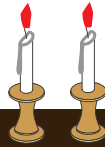
Shaarei Tefillah Weekly Newsletter

שערי תפילה



Shaarei Tefillah

בס"ד



Shabbos Times

Mincha	4:52pm
Candle Lighting	4:52pm
Shkiah	5:09pm
Shacharis	9:00am
Latest time for Shema	10:00am
Halocha Shiur	4:05pm
Shabbos Mincha	4:35pm
(followed by Seudah Shlishis)	
Shabbos ends	5:55pm
Avos Ubonim	7:00pm

Rosh Chodesh Tamuz *This Shabbos & Sunday*

Shaarei Youth

Boys Kiddush after davening

Shabbos Afternoon Groups

Boys Grade 1-3 3:30-4:35pm
at the home of Family Rosenblum
Please meet at the Shul

Pre Mincha Learning

All boys grade 4-7 4:05-4:35pm

Seudah Shlishis After Mincha

Avos Ubonim
This Motzei Shabbos
7:00-7:45pm

פרשת חקת - שבת ראש חודש

Halocha from the Daf

The Gemorah in Taanis (12) discusses the halocha of fasting for a bad dream, even if it occurs on Shabbos. The Tur brings opinions who assert that nowadays people should not fast on Shabbos if they experience a bad dream because we no longer know how to properly interpret dreams to know whether the dream indicates good or bad things to come. The Shulchan Aruch HaRav, explains that this applies even to those dreams that were explained by Chazal. Just like medical treatments mentioned by Chazal are no longer practiced, so too their interpretation of dreams are no longer practiced. Therefore, one should not fast on Shabbos since we are uncertain whether the dream is truly bad. The Kaf HaChaim, cites opinions who advise that rather than fasting on Shabbos following a bad dream one should refrain from talking with others and recite the entire book of Tehillim. On Sunday if they wish to fast they may fast and the appropriate Tzedakah should be given at that time. The Aruch HaShulchan writes that if the person thought about matters related to the dream during the day or if the person went to sleep with a full stomach it is not categorized as a bad dream that requires fasting even during the week. He then notes that the custom in his time was for people who experienced a bad dream to consult with their Rov, who would interpret it positively.

Shaarei Girls Update

An enjoyable Melave Malka was held last Motzei Shabbos for our senior Shaarei Girls. A special note of thanks to Mrs Yael Schneier and Mrs Anna Bankier for leading the interactive discussion. Please stay stunned for more events for all our Shaarei girls



Daf HaYomi - We will be starting Taanis 18a on Sunday

Shiurim and Learning at Shaarei this Week

Halachic topics	Monday 8:30pm
Gemorah Megillah	Tuesday 7:30pm
Gemorah Kiddushin	Tuesday & Thursday 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 4:05pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	*4:55pm
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	4:55pm

*Mincha & Maariv

Something for the Shabbos table

Famously, Moshe Rabeinu sins in our Parsha by hitting a rock which he was commanded to speak to. What exactly was the sin?

There are several opinions brought down in the Mefarshim. Rashi (20:11-12) writes the above point; that Moshe was supposed to speak to the rock but hit it instead (see Gur Aryeh for full explanation). The Rambam holds that the sin was that Moshe got angry with Klal Yisroel. Rebeinu Chananel is of the opinion that the sin was Moshe saying the words (20:10) 'should we bring the water out of this rock,' when he should have stressed that Hashem was going to bring the water forth. The Ramban writes that the sin was that Moshe hit the rock twice, thus making it out as if 'nature' was providing the water. The Netziv writes that Moshe was supposed to get the people to daven for the water to come - this being a more 'natural' way of obtaining the water. But instead, Moshe hit the rock, using a more miraculous, supernatural means of getting the water. This, the Netziv continues, is why Moshe was punished by not being allowed into Eretz Yisroel, for the entry into Eretz Yisroel was to see Bnei Yisroel go from relying upon miracles to finding Hashem within the natural course of things. This is why Moshe was supposed to use the davening ('natural') route in obtaining the water - to get the people accustomed to using natural means. Therefore, when Moshe chose the more supernatural route he effectively rendered himself unfit to lead the people into the more 'nature-governed' Land of Israel.

This weeks Kiddush Roster:

**Lanie Goldberger
& Belinda Begleiter**

This weeks Clean Up Roster:

**Aaron Max
& Greg Cohen**

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rabbi@shaarei-tefillah.com
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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