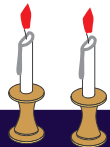




Shaarei Tefillah | שערי תפילה

פרשת אחרי מות



Shabbos Times

Mincha	5:09pm
Candle Lighting	5:09pm
Shkiah	5:27pm
Shacharis	9:00am
Latest time for Shema	9:41am
Halocha Shiur	4:30pm
Shabbos Mincha	4:55pm
(followed by Seudah Shlishis)	
Shabbos ends	6:09pm
Avos Ubonim	7:10pm

Mazal Tov

Shaarei Tefillah would like to wish
Mazal Tov to
Daniel & Amanda Teller
on the occasion of
Yehuda's Bar Mitzvah
Mazal Tov to all the
Grandparents & Great Grandparents

Please Note

The Bar Mitzvah will take place
at Caulfield Shul Hall - Shacharis 9am
There will be NO minyan at Shaarei this
Shabbos morning

Shaarei Youth

Winter Shabbos Groups

Boys Prep - 2 @4:25 - 4:55pm
Boys Grade 3 - 5 @4:25 - 4:55pm
Boys Grade 6 - 8 @4:25 - 4:55pm
Drop off and pick up from Shaarei

Avos Ubonim
This Motzei Shabbos
7:10-7:55pm

Seudah Shlishis After Mincha

Wednesday Night Learning
7:30-8:15pm

Rosh Chodesh Iyar

This Sunday & Monday

Daf Insight

The Gemorah in Kiddushin (54a) rules that it is permitted for kohanim to wear the priestly garments even when they are not involved in the avodah of the Beis Hamikdosh. This seems to apply to all of the garments. The Meiri, however, records a dispute whether the Kohen is permitted to wear the belt – אבנט, when he is not actively involved in the service of the Beis Hamikdosh. The reason to consider the belt different to the other garments is that it contains sha'atnez and the prohibition against wearing sha'atnez is suspended only for the Kohen to perform the service in the Beis Hamikdosh but once he has completed that task the prohibition against wearing sha'atnez resumes. The Rambam rules that it is permitted for a Kohen to wear his priestly garments when he is not performing the service of the Beis Hamikdosh except for the belt which he is not permitted to wear unless he is performing the avodah. The Ra'avad disagrees with this ruling and asserts that the Kohen is permitted to wear even the belt when he is not performing the service of the Beis Hamikdosh. Mahari Kurkus suggests that if a Kohen completed the avodah he is permitted to continue to wear, for the remainder of that day, all the priestly garments, even the belt. What is not permitted is to put on the belt in the first place if one is not going to perform the service in the Beis Hamikdosh, as opposed to the other garments that a Kohen may wear even if he is not going to do the avodah.

Daf HaYomi - We will be starting Kiddushin 58a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Rambam Shiur
Tuesday Night - After Maariv	Hashkofa (AleI Shur)
Tuesday & Thursday - After Maariv	Gemorah Beitzah
Sunday - Thursday After Maariv	Mishne Brurah Shiur
Monday - Friday 9:40-10:10am	Daily Halocha Shiur
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	
Shabbos Afternoon - Before Mincha	Hilchos Shabbos Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:10pm	5:30 / 8:15pm
Monday	6:20am	TBC	8:15 / 9:20pm
Tuesday	6:45am	TBC	8:15 / 9:20pm
Wednesday	6:45am	TBC	8:15 / 9:20pm
Thursday	6:30am	TBC	8:15 / 9:20pm
Friday	6:45am	5:03pm	---

Something for the Shabbos table

In this week's Parsha we are taught about the Yom Kippur Avodah. The Torah tells us that Aharon 'did just as Hashem had commanded Moshe.' (16:34). This Pasuk seems to be extra, why does the Torah need to tell us this? Rashi points out that this pasuk is singing the praises of Aharon, who did exactly as he was told by Moshe. The Ohr Hachaim adds that our pasuk is also praising Moshe for passing over to Aharon the exact instructions that Hashem gave to him. But this all seems a bit strange; why would we have thought that Moshe and Aharon would have diverged from the instructions that Hashem gave them as to how to do the Yom Kippur service; who knows what is spiritually beneficial more than Hashem Himself? Is it really a praise for them to have done what they were expected to do anyway? Perhaps an answer is; Moshe might have thought to add more atoning features to the Yom Kippur service, for example more davening or a late-night Torah-learning session. Therefore, the Torah sings the praise of Moshe in that he kept rigorously and strictly to what Hashem told him to relay to Aharon. As for Aharon, his praise is that he resisted the temptation to try and get close to Hashem (albeit in an illegal way) by going into the kodosh kodashim any other time during the year, as well as the fact that Aharon performed the Yom Kippur service with total humility; he did not do it with any feeling of his own greatness, but instead did it purely for Hashem's glory and honour.

This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

TBC

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make a donation
accounts@shaarei-tefillah.com

To contact Rabbi Berlin
rabbi@shaarei-tefillah.com
or 0425 858 503

To contact Rabbi Schreck
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