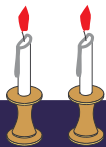




Shaarei Tefillah | שערי תפילה

פרשת נח - שבת ראש חודש



Shabbos Times

Mincha	6:05pm
Plag Mincha	6:19pm
Candle Lighting (Latest)	7:24pm
Shkiah	7:42pm
Shacharis	9:00am
Latest time for Shema	9:46am
Shiur	6:45pm
Shabbos Mincha (followed by Seudah Shlishis)	7:15pm
Shabbos ends	8:26pm

Mazal Tov

Shaarei Tefillah would like to wish Mazal Tov to
Reb Menachem Yaakov and Rivki Zuckerberg
on the occasion of
Meir's Bar-Mitzva
The Barmitzva will take place in Shaarei
A Kiddush will follow davening

New Shabbos Afternoon Program

There will be an **EARLY Mincha at 5:00pm**
followed by a number of Shiurim
Rabbi Channen's Nach Shiur - Starting Sefer Shmuel
Dr David Sacks will be learning the Shivti Program
For details of other Shiur options
please speak to Rabbi Schreck

Shaarei Youth

Summer Shabbos Groups

Boys Prep - 2 @6:00 - 6:30pm
Boys Grade 3 - 5 @6:00 - 6:30pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:30-7:15pm

Wednesday Night Learning
7:15-8:00pm

Insight from the Daf

It is clear from the Gemara (Sanhedrin 94) that one who has experienced miracles has an obligation to express thanks to Hakadosh Baruch Hu for those miracles. The Shulchan Aruch (218:1) writes that when a person sees a location where miracles occurred for the Jewish People it is necessary to make the beracha **הַמְּקוֹם הַזֶּה** במקום הזה. The Poskim disagree whether it is necessary for the person to stand in the exact location of the miracle. A simple reading of the words **הַמְּקוֹם הַזֶּה** - at this location, would seem to support the position that the person must stand in the exact location of the miracle and seeing the general location would not be sufficient. The Piskei Teshuvos notes that the Shulchan Aruch discusses reciting the brocha when one sees the lion's den from which Daniel was miraculously saved. The Shulchan Aruch also mentions the recitation of the brocha upon seeing Lot's wife. Since we do not know the exact location where these events occurred we do not make the brocha for these sightings. This is the basis for a general leniency for reciting the brochos at the place where a miracle occurred. Although there is a disagreement whether one must be at the location where the miracle occurred all opinions are concerned that we do not know the precise locations of any of the places where these miracles occurred and as such this brocha is not recited for these miracles with Hashem's name.

Daf HaYomi - We will be starting Sanhedrin 98a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa (Alei Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
Wednesday Night - 8:45pm	Parsha Shiur
Thursday Night - After Maariv	The Kosher Shmooze
Thursday Night - Late	Topical Shiur
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:30pm	7:50/9:45pm
Monday	6:30am	5:45/7:30pm	7:50/9:45pm
Tuesday	6:45am	5:45/7:30pm	7:50/9:45pm
Wednesday	6:45am	5:45/7:30pm	7:50/9:45pm
Thursday	6:30am	5:45/7:30pm	7:50/9:45pm
Friday	6:45am	6:10pm	---

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 laborious 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" (Genesis 7:7). 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" (ibid. 6:9). 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. Words do not have an effect until they are spoken with sincerity. Noach had something important to teach, which should have been taken seriously, but his lack of belief (on whatever level it may have been) was enough to take the effect out of his warnings to the people.

This weeks Kiddush Roster:

This weeks Clean Up Roster:

Yoel Eisenberg
Marvin Janet

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make a donation
accounts@shaarei-tefillah.com

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