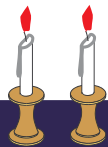




Shaarei Tefillah | שערי תפילה

פרשת צו - שבת הגדול



Shabbos Times

Mincha	5:55pm
Plag Mincha	6:12pm
Candle Lighting (Latest)	7:10pm
Shkiah	7:27pm
Shacharis	9:00am
Latest time for Shema	10:26am
Drosha	6:10pm
Shabbos Mincha (followed by Seudah Shlishis)	5:00pm / 6:55pm
Shabbos ends	8:07pm

Shabbos Hagodol Drosha

The Rabbi's Shabbos Hagodol Drosha will take place at 6:10pm

Topic: Celiac and אכילת מצה

Mechiras Chometz

If you have not yet sold your Chometz Rabbi Berlin will be available after Shacharis and Maariv throughout the week

Halachic insight

Question: We bought a new matching seder plate and kos shel Eliyahu for seder night. Do we need to tovel them?

Answer: The Gemara (Avoda Zara 75b) writes that any kelim used while eating require tevila. The Shulchan Aruch (YD 120:4) extends this to kelim that are used in cooking or food preparation such as barbecue grills.

Nonetheless, the Rema (YD 120:5) writes that while one doesn't use a chalaf, knife for shechting, for preparing food, one should ideally tovel it without a beracha. The Shach (YD 120:10) explains that this is because it can be used for other food purposes.

R' Asher Weiss (Minchas Asher 3:62) writes that a kos shel Eliyahu fits into a similar category as it may be used for drinking. Additionally, one may come to use it years later for kiddush, especially if one finds another, nicer kos for seder night. Thus, it should be tovelled without a beracha (See Rivevos Ephraim 1:122).

In the following teshuva (ibid. 3:63), R' Weiss writes that there is no need to tovel a seder plate, however, as it is not used for eating off or for preparing food. While some make a point of eating the food from the seder plate, it still serves as a tray for displaying the symbolic foods.

In conclusion, there is no need to tovel the seder plate, but one should tovel the kos shel Eliyahu without a beracha.

Shaarei Youth

Shaarei Boys Kiddush

Shabbos Afternoon Groups

Prep - 2 @5:25 - 6:10pm

Grades 3 & 4 @5:25 - 6:10pm

Grades 5 & 6 @5:25 - 6:10pm

Seudah Shlishis After Mincha

Summer Avos Ubonim

Due to the

Shabbos Hagodol Drosha
there will be no Avos Ubonim

Starting from
Wednesday morning
there will be a
second Shacharis at 8:30am
followed by learning

Please Note

The Shul (downstairs) has been Pesach cleaned
please do not bring any food into the shul

Daf HaYomi - We will be starting Avodah Zarah 69a 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	N/A
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	7:10pm	7:30/9:45pm
Monday	6:30am	5:45pm	8:15/9:45pm
Tuesday	6:45am	5:45pm	8:15/9:45pm
Wednesday	6:45am	5:45pm	8:15/9:45pm
Thursday	6:30am	7:05pm	7:20pm
Friday	7:30am	6:59pm	---

Something for the Shabbos table

After Bnei Yisrael were commanded to bring the korban Pesach, the Torah tells us, "Bnei Yisroel went and did as Hashem commanded Moshe and Aharon, so did they do" (Shemos 12:28). Rashi explains that the superfluous "so did they do" refers to Moshe and Aharon. They also fulfilled Hashem's commandment to designate a sheep to be used for the korban Pesach. The Maharal elaborates that the korban Pesach was a mitzvah given to Bnei Yisrael as a merit to make them worthy for redemption. Thus, one might think that Moshe and Aharon, who were Hashem's emissaries to carry out the redemption, need not perform this mitzvah. Therefore, the Torah informs us that they too fulfilled this commandment.

It would seem that the original assumption is correct. Why should Moshe Rabbeinu have to fulfil this mitzvah if he was never enslaved in Mitzrayim and did not need to be redeemed? It would also appear that he did not need the mitzvah to advance his spiritual level since he had already reached the high level where he was speaking to Hashem as one converses with a friend.

Rav Wolbe (Daas Shlomo Geulah 323) explains that the korban Pesach was consumed exactly at the time when Hashem passed through Mitzrayim and smote the firstborn. This final plague was an incredible, almost tangible, display of Hashgacha Pratis as Hashem killed only the firstborn and only the Egyptians. Bnei Yisrael also prepared themselves for this moment of revelation in a very tangible way. They "hurriedly ate the korban Pesach with their loins girded, their shoes on their feet and their staffs in their hands." The spiritual impact achieved through witnessing an overt display of Hashgacha Pratis is so great that even Moshe Rabbeinu could gain from it. Therefore, he too prepared himself for the revelation by fulfilling the commandment of korban Pesach.

Leil HaSeder is all about trying to experience that awesome revelation that took place on that very night way back in Mitzrayim. The goal is to achieve a level of clarity where Hashem's hashgacha pratis in our world and our lives, is evident to our corporal eyes.

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This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

Greg Cohen
Betzael Ernst

To sponsor the newsletter,
kiddush or Seudah Shlishis
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To pay a bill or
make a donation
accounts@shaarei-tefillah.com

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

To contact Rabbi Schreck
rabbischreck@shaarei-
tefillah.com or 0424076370

www.shaarei-tefillah.com

Ladies Shiur

This Shabbos morning there will be a
ladies Shiur given by
Rabbi Schreck
All ladies and girls welcome