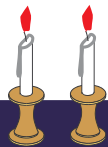




Shaarei Tefillah | שערי תפילה

פרשת וירא



Shabbos Times

Mincha	6:10pm
Plag Mincha	6:24pm
Candle Lighting (Latest)	7:30pm
Shkiah	7:47pm
Shacharis	9:00am
Latest time for Shema	9:42am
Shiur	6:45pm
Shabbos Mincha	5:00pm /
(followed by Seudah Shlishis)	7:15pm
Shabbos ends	8:32pm

Shaarei Youth

Shaarei Boys Kiddush

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
7:10-7:55pm

Kiddush

This week's Kiddush has been kindly sponsored by
John Fleischmann
in appreciation to the Rabbi, Gabboim, Baalei
Tefillah and all those who helped with the running
of the Shul over the Yomim Tovim

Insight from the Daf-A-Week

In this week's Daf the Gemorah explains why we don't read the Megillah on Shabbos. Rabbah said: Everyone is obligated to read the Megillah but not everyone is an expert in how to read the Megillah [therefore, Chazal] decreed [against reading the Megillah] out of fear that one will take the Megillah in his hand to bring to an expert to learn how to read and will carry it four amos in a public domain. There is a well-known dispute regarding the public reading of Shir Hashirim, Koheles and Rus. According to Rav Moshe Isserles, the Rema (490:9), these megillos are read without making a beracha. Rav Eliyahu of Vilna, the Vilna Gaon, however, maintains that it is correct to make a beracha when reading each of the five megillos. Haghos Peulas Sachir writes that a scholar challenged the Vilna Gaon's position based on our Gemorah. If there is an obligation to read all five megillos with a beracha, Chazal should have made a decree against reading them on Shabbos out of fear that someone may carry the Megillah four amos in a public domain, similar to the decree against reading Megillas Esther on Shabbos.

The Vilna Gaon responded that the only time Chazal deemed it necessary to issue a decree against the performance of a mitzvah out of the fear that it may lead to carrying is when the mitzvah is incumbent upon each individual to fulfil. Shofar, lulav and the reading of Megillas Esther are obligations that each individual must fulfil. Therefore, Chazal forbade the fulfillment of these mitzvos to prevent people from inadvertently violating Shabbos. The obligation to read Koheles, Rus or Shir Hashirim rests on the community rather than on individuals, consequently there is no need for concern because members of the community will remind one another about the prohibition against carrying on Shabbos.

Daf HaYomi - We will be starting Menachos 79a 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-
Wednesday Night - 8:45pm	Meseches Megillah
Thursday Night - After Maariv	Topical Shiur- TBC
Thursday Night - Late	Kitzur Shulchan Aruch
Sunday - Thursday before Maariv	
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:35pm	7:55/9:45pm
Monday	6:30am	7:35pm	7:55/9:45pm
Tuesday	6:45am	7:35pm	7:55/9:45pm
Wednesday	6:45am	7:35pm	7:55/9:45pm
Thursday	6:30am	7:35pm	7:55/9:45pm
Friday	6:45am	6:15pm	---

Something for the Shabbos table

After taking leave of Avrohom, the angels went to Sodom and were extended an invitation by Lot: "My masters, please come to your servant's house; spend the night and then wash your feet" (Bereishis 19:2). Rashi comments that the wording seems to be out of order. People generally first wash up from their journey and only afterwards do they retire for the night. He explains that Lot was worried that people would think that his guests had already been in his house for a number of days - a contemptible act in the city of Sodom. However, if they would see the dust on the guests' feet, they would presume that the guests had just arrived.

Rashi earlier (18:12) seems to explain this incident in a different light. In contrast to Lot, when Avoahom beheld the wayfarers he invited them inside and immediately offered them water to wash their feet. Noting this difference, Rashi writes that Avrohom thought that his guests were Arabs who worship the dust on their feet, and thus, he immediately had them wash their feet lest they bring a speck of idolatry into his tent. In contrast, Lot was not concerned with the possibility of idolatry entering his home and therefore he mentioned sleeping before washing.

Rav Wolbe explains that in reality there is no contradiction between the two Rashis. If Lot was truly concerned and bothered by the possibility that idolatry might enter his house, then he would have put his life on the line to prevent such a possibility. After all, he risked his life minutes earlier when he invited guests into his house. If he wasn't afraid, then why was he afraid now? It must be that preventing idolatry wasn't on the top of his list of priorities.

The effort one invests into a venture demonstrates how much he is willing to sacrifice for it.

This weeks Kiddush Roster:

Rina Jacobs
Adina Leigh

This weeks Clean Up Roster:

Lenny Faraday
Rabbi Widmonte

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