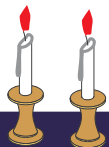




Shaarei Tefillah | שערי תפילה

פרשת מצורע - שבת הגדול



Shabbos Times

Mincha	5:40pm
Candle Lighting	5:40pm
Shkiah	5:58pm
Shacharis	9:00am
Latest time for Shema	9:32am
DROSHA	4:45pm
Shabbos Mincha (followed by Seudah Shlishis)	4:00pm / 5:30pm
Shabbos ends	6:38pm
Avos Ubonim	N/A

Shaarei Youth

Summer Shabbos Groups
NO Shabbos Groups this week

Seudah Shlishis After Mincha

**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**

**Wednesday Night Learning
7:30-8:15pm**

Shabbos Hagodol Drosha

The Rabbi's Shabbos Hagodol Drosha will take
place at 4:45pm
Topic: Chometz She'avar Alav HaPesach

Mechiras Chometz

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

Interesting Halacha

HOW TO READ THE HAGGADAH

The Rema (OC 473:6) writes that one should read the *Haggadah* in a language that everyone understands or explain the main points well. The Mishna Berura (473:64) points out that this is to ensure that one fulfills the *mitzva* of 'vehigadeta levincha, teach it to your children' (Shemos 13:8).

R' Ephraim Greenblatt (Rivevos Ephraim 1:302:2; 3:314) writes that one hasn't fulfilled their *mitzva* if they don't understand what they are reading (See Minchas Chinuch 21:11). Thus, just reading the words in Hebrew wouldn't suffice.

The Shulchan Aruch Harav (OC 473:24) and Chassam Sofer (OC:15) write that ideally one person should read the *Haggadah* while others fulfill their obligation by listening, *shomea keoneh*. According to Maaseh Rav (291), this was the practice of the Vilna Gaon, too. Likewise, R' Shlomo Zalman Auerbach (Halichos Shlomo, Pesach 9:31) and R' Ephraim Greenblatt (ibid. 1:369; 5:323; 8:202:1) write that one can fulfill their obligation by listening to other adults read the *Haggadah*.

In conclusion, it is preferable to listen to others read the *Haggadah* in a language that you understand, rather than say all the words like *davening*.

Daf HaYomi - We will be starting Chulin 138a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	TBC
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA-
Wednesday Night - 8:45pm	Meseches Megillah
Thursday Night - After Maariv	Topical Shiur
Thursday Night - Late	
Sunday - Thursday before Maariv	Kitzur Shulchan Aruch
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:40pm	6:00/9:45pm
Monday	6:30am	5:35pm	8:15/9:45pm
Tuesday	6:45am	5:35pm	8:15/9:45pm
Wednesday	6:45am	5:35pm	8:15/9:45pm
Thursday	6:30am	5:35pm	8:15pm
Friday	7:30am	5:30pm	

Something for the Shabbos table

Yetzias Mitzrayim was the event that took the numerous individuals who were all offspring of Avraham, Yitzchok and Yaakov and forged them into a single nation. This process of redemption not only turned us into a nation, but also demonstrated our uniqueness. While the water in the Egyptian's cup turned into blood, the Jew could drink from the very same cup and enjoy crystal clear water. The Egyptians endured extreme darkness and at the very same time the Jew enjoyed the radiance of daytime. The redemption demonstrated that the Jew was part of a Divine nation, and thus he merited a unique level of Divine Providence.

Chazal tell us (Medrash Tehillim 114) that the creation of the Jewish Nation was not a simple process. The Torah describes this event as, "taking out one nation from inside another nation." Accordingly, the Medrash compares the process to a cow experiencing difficulty giving birth to its calf. The shepherd must insert his hand into the womb of the cow, grab hold of the calf and pull it out of the mother. In a similar vein, Bnei Yisrael were so entrenched in the Egyptian society that they had to be yanked "from inside" the womb of the nation which enveloped them.

Rav Wolbe comments that this might very well be the reason why, as stated in the Hagaddah, the redemption was performed, not by an angel or any other intermediary, but by Hashem Himself. Had the purpose of the midnight revelation merely been to kill the firstborn, an angel certainly could have sufficed. However, there was another aspect that had to be accomplished: Bnei Yisrael had to be completely severed from their previous surroundings and only the Omnipotent One had the ability to accomplish this feat.

The exodus from Mitzrayim was not meant to be a onetime occurrence. Chazal tell us (Pesachim 116b), "In each and every generation a person is obligated to perceive himself as if he went out of Mitzrayim." Whenever and wherever the Jew finds himself, he must make an effort to free himself from the non-Jewish culture which has permeated every nook and cranny of our planet. This idea is hinted to in the Haggadah, for we declare, "Originally our forefathers were idol worshippers and now Hashem has brought us close to His service.

"What do we mean by "now" Hashem brought us into His service? Didn't Yetzias Mitzrayim occur more than three thousand years ago? Indeed, we left back then, but each and every year we must once again disengage ourselves from the nations around us.

This weeks Kiddush Roster:

TBC

This weeks Clean Up Roster:

Avi Jacobs
Shmuel Rosenblum

To sponsor the newsletter,
kiddush or Seudah Shlishis
office@shaarei-tefillah.com

To pay a bill or
make a donation
accounts@shaarei-tefillah.com

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

www.shaarei-tefillah.com

Ladies Shiur

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