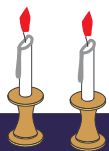




Shaarei Tefillah | שערי תפילה

פרשת במדבר - שבועות



Shabbos Times

Mincha	4:50pm
Candle Lighting	4:50pm
Shkiah	5:07pm
Shacharis	9:00am
Latest time for Shema	9:55am
Halocha Shiur	4:25pm
Shabbos Mincha	4:40pm
Avos Ubonim	5:00pm

Yom Tov Times

Maariv	5:45pm
Candle Lighting (N.B)	5:52pm

Sunday - 1st Day Yom Tov

Shacharis	6:50am & 9:00am
Mincha	4:50pm
Maariv	5:45pm
Candle Lighting (N.B)	5:52pm

Monday - 2nd Day Yom Tov

Shacharis	9:00am
Mincha	4:50pm
Yom Tov Ends	5:52pm

Ladies Shiur

There will be a ladies shiur on Second day Yom Tov given by Mrs Alisa Bensky
All ladies and girls welcome

Tikun Leil

See other flyer for full details of Shaarei's Tikun Leil program

Kiddush

The Kiddush on 2nd Day Yom Tov has been kindly sponsored by
Eli & Tammy Nossbaum
on the occasion of Akiva's 10th birthday

Halocha Corner

Eating Seudah Shlishis this Shabbos

The Shulchan Aruch rules that on Erev Shabbos or Yom Tov it is preferable to refrain from eating a regular meal from 9 hours (halachic hours) onwards (249:2 & 529:1). This is so that one has the correct appetite for Shabbos and Yom Tov.

What happens when Erev Yom Tov falls on Shabbos? When should one eat Seudah Shlishis?

It is still preferable to eat Seudah Shlishis before the beginning of the 10th hour (2:43pm). If one is not able to fit in two meals before this time (See MB 291:17 who prefers having two separate meals rather than splitting one meal in two), one could Bentch before desert, taking a 10-15 minute break (one should leave the house) and then washing again before desert.

If one did not have Seudah Shlishis before Mincha Ketana the Mishne Brurah (529:8) rules that one may eat after this time. However one should only have a small amount of food, so that it does not take away from his appetite for the Yom Tov Seudah.

Tikun Leil Refreshments

The Tikun Leil Refreshments have been kindly sponsored by Shaul Creighton and family as a Hakoras Hatov to Hakodosh Boruch Hu

Shavuos Flowers

The Shavuos flowers have been kindly sponsored by
Shifra Yager
& Family Davis (לע"נ דוד בן יעקב ז"ל)



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	YT	YT	YT
Monday	YT	YT	YT
Tuesday	6:45am	4:50pm	8:15/9:45pm
Wednesday	6:45am	4:50pm	8:15/9:45pm
Thursday	6:30am	4:50pm	8:15/9:45pm
Friday	6:45am	4:49pm	---

Something for the Shabbos table

What does the name 'Sinai' mean? The Gemorah's interpretation is surprising – and somewhat shocking:

“What is Har Sinai? The mountain that brought enmity (animosity) ('sin'ah') upon the nations of the world.” [Shabbat 89b] What is the nature of this animosity? What does it have to do with Har Sinai? Why Sinai?

Where would one expect that Hashem would reveal His Torah to the Jewish people? The logical place would be on the holiest mountain in the world – Yerushelayim's Har Moriah, the site of the Akeida, Yaakov's holy “gate to heaven” [Bereishis 28:17], the spot where both Botei Mikdosh stood. Why did the revelation of the Torah take place outside of the Land of Israel, in the middle of the desert?

The fact that the Torah was not given to the Jewish people in their own land, but rather in a desert, in no-man's land, is very significant. This indicates that the inner content of the Torah is relevant to all peoples. If receiving the Torah required the special holiness of the Jewish people, then the Torah should have been given in a place that reflects this holiness. Revelation on Har Sinai attests to the Torah's universal nature. This idea is supported by the Talmudic tradition that “God offered the Torah to every nation and every tongue, but none accepted it, until He came to the Bnei Yisroel, who received it” [Avoda Zara 2b].

This Midrash is well-known, but it contains an implication that is often overlooked. How could Hashem offer the nations something that is beyond their spiritual level? It is only because the Torah is relevant to all peoples that their refusal to accept it reflects so harshly on them.

The Torah's revelation on Har Sinai – as a neutral location belonging to none and thus belonging to all – emphasizes the disappointment and estrangement from Hashem that the nations brought upon themselves by rejecting the Torah and its ethical teachings. For this reason, the Sages taught that Har Sinai “brought enmity upon the nations of the world.” In the future, however, the nations will recognize and correct this failing: “In those days, ten men from all the languages of the nations will grasp the corner of the cloak of a Jewish man, saying, 'Let us go with you, for we have heard that God is with you.'” [Zachariah 8:23]

This weeks Kiddush Roster:

This weeks Clean Up Roster:

Anthony Ossip
Daniel Franck

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