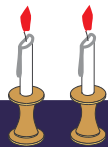




# Shaarei Tefillah | שערי תפילה

## פרשת חיי שרה



### Shabbos Times

|                               |          |
|-------------------------------|----------|
| Mincha                        | 6:30pm   |
| Plag Mincha                   | 6:47pm   |
| Candle Lighting (Latest)      | 7:59pm   |
| Shkiah                        | 8:16pm   |
| Shacharis                     | 9:00am   |
| Latest time for Shema         | 9:31am   |
| Shiur                         | 7:15pm   |
| Shabbos Mincha                | 5:00pm / |
| (followed by Seudah Shlishis) | 7:45pm   |
| Shabbos ends                  | 9:05pm   |

### Mazal Tov

**Mazal Tov to Family Davis**  
on the occasion of Nechama's Bas-Mitzva  
The girls Kiddush has been sponsored  
in honour of the Simcha

### Siyum

**The Daf Hashavua Program will be making a Siyum**  
on Meseches Moed Koton at the Seudah Shlishis

### Interesting Halacha

#### COVERING THE SEFER TORAH

The Gemorah (Shabbos 5b) writes that if a sefer unrolled into a reshus hayachid in a way that they couldn't roll it back, they should turn it over so that the writing should not be exposed.

The Shulchan Aruch (YD 277:1) writes that when a sofer who's writing a sefer Torah leaves it to dry, he should cover it rather than turn it over, as covering it is more respectful. The Bach (YD 277:1) writes that we learn from here that it is disrespectful to leave a sefer Torah or other sefarim open for any extended period of time (See Shach YD 277:1; Baer Heitev YD 277:1; Aruch Hashulchan YD 277:2).

Thus, the Shulchan Aruch (OC 139:5) writes that the minhag is to cover the sefer Torah between each aliya. The Rema, however, writes that the minhag ashkenaz is to roll it closed. Likewise, the Mishna Berura (139:21) quotes the Taz that one shouldn't cover the sefer Torah each time as it is a tircha, extra bother.

The Baer Heitev (OC 139:8) adds, however, that it is appropriate to cover the sefer Torah when saying kaddish afterwards. Thus, we cover the sefer Torah whenever there is a substantial pause, such as the gabbai saying mi shebeirach.

In conclusion, one should close, but not cover the sefer Torah after an aliya. When there is a longer break, such as kaddish or mi shebeirach being recited, then it should be covered.

### Shaarei Youth

#### Shaarei Girls Kiddush

#### Summer Shabbos Groups

Boys Prep - 2 @6:30 - 7:00pm  
Boys Grade 3 - 5 @6:30 - 7:00pm  
Drop off at Shaarei

**Seudah Shlishis** After Mincha

**Summer Avos Ubonim**  
**45 Minutes before Mincha**  
**This Week 7:00-7:45pm**

**Wednesday Night Learning**  
**7:35-8:20pm**

### Rosh Chodesh Kislev

**THIS Thursday & Friday**

**Daf HaYomi - We will be starting Nida 48a on Sunday**



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## *Shiurim and Learning at Shaarei this Week*

|                                  |                       |
|----------------------------------|-----------------------|
| Sunday Morning - After Shacharis | Meseches Kehillah     |
| Monday Night - After Maariv      | Hashkofa Shiur        |
| Sun, Tues & Wed - 8:30pm         | NIGHT CHABURA-        |
| Wednesday Night - 8:45pm         | Meseches Sukka        |
| 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    | 8:05pm | 8:25/9:45pm |
| Monday    | 6:30am    | 8:05pm | 8:25/9:45pm |
| Tuesday   | 6:45am    | 8:05pm | 8:25/9:45pm |
| Wednesday | 6:45am    | 8:05pm | 8:25/9:45pm |
| Thursday  | 6:20am    | 8:05pm | 8:25/9:45pm |
| Friday    | 6:20am    | 6:30pm | ---         |

## *Something for the Shabbos table*

At the beginning of the Parsha Avrohom Avinu is faced with the challenge of burying his wife Sarah. This comes right after the test of the Akeida. Avrohom was given a total of 10 tests (avos 5:3). Rashi and the Rambam understand that the last of the 10 was the Akeida. This is relatively easy to understand; the Akeida is prefaced in the Torah by the words 'and Hashem tested Avrohom' (22;1). Moreover, the Akeida openly demonstrated that Avrohom was willing to give up everything for Hashem.

However, Rabeinu Yonah (avos 5:3) says something remarkable which requires explanation. He says that the culmination of the ten tests was not the Akeida, but rather the burial of Sarah. Why should the test of burying Sarah be the one to complete the set of 10; how does it go further than that which was tested in the Akeida? Some of the commentaries suggest the following explanation; Avrohom Avinu had just gone through the Akeida and had reached his highest spiritual greatness so far. However, when he returns to Sarah, not only does he not find reward for this achievement, but the exact opposite. He finds that Sarah had died as a direct result of the shock of the Akeida (Rashi 23;2), and he had nowhere to bury her. To make matters worse, the person he had to deal with to acquire a burial spot was none other than Efron, his antithesis. In short, Avrohom was forcibly brought from the spiritual highs of the Akeida and dumped down to the lowly physical job of burying his lifelong ezer kenegdo and partner, whilst still dealing with Efron.

The test was firstly that he should not regret the Akeida, but, even more than that, it was to deal with this fall despite his achievements in the Akeida, and still not doubt Hashem (as well as behaving respectfully to Efron).

### *This weeks Kiddush Roster:*

Tehillah Urban  
Michelle Max

### *This weeks Clean Up Roster:*

Greg Cohen  
Sruli Deutsch

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or 0425 858 503

www.shaarei-tefillah.com

## *Ladies Shiur*

This Shabbos morning there will be a  
ladies Shiur given by  
Mrs Chana Franck  
All ladies and girls welcome