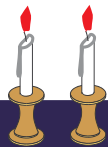




Shaarei Tefillah | שערי תפילה

פרשת בא



Shabbos Times

Mincha	6:50pm
Plag Mincha	7:07pm
Candle Lighting (Latest)	8:17pm
Shkiah	8:34pm
Shacharis	9:00am
Latest time for Shema	10:03am
Shiur	7:35pm
Shabbos Mincha	5:00pm /
(followed by Seudah Shlishis)	8:05pm
Shabbos ends	9:19pm

Kiddush

This weeks kiddush has been kindly sponsored by
David and Ilana Cohney
in memory of Ilana's uncle שלמה בן חיים ז"ל

Seudah Shlishis

This weeks Seudah Shlishis has been sponsored by
Yossi Franck & Judy Lebovitz
in honor of their mothers Yahrzeit

Halocha from the Daf

The Remedy for One Who Forgot to Daven

It is clear from the Gemara that one who intentionally did not say the prayer is not given the remedy of doubling the next prayer. The remedy is afforded only to one who unintentionally missed the prayer. The Poskim discuss the law in the case that one forgot to daven. Is forgetfulness considered deliberate neglect or unintentional? The Nimukei Yosef extrapolates a position on this matter from the opinion of the Ramah who rules as regards damages that forgetfulness is akin to accidental. The case: someone did not pray when there was still time, because he was sure that after he completed the activity that he was directly occupied with there would still be time. The person then forgot to pray, and the time for prayer passed. The Nimukei Yosef says that it is clear that this qualifies as accidental, and the person would be permitted the remedy of repeating the next prayer. However, the Nimukei Yosef later reconsiders this since we find that limitations are put on activities prior to prayer, indicating that there is a higher degree of awareness incumbent upon us for prayer. Thus, one who put off prayer with other concerns is actually neglectful, and would not be able to repeat the next prayer. The Beis Yosef quotes the Nimukei Yosef and states that his initial statement is the prevailing view in this matter, and therefore one who forgot would be able to pray the next prayer twice. Only in a case where one deliberately skipped prayer without preoccupation is it considered neglectful. The Shulchan Aruch (OC 108:8) rules accordingly. The Mishnah Berura accepts this position. However, the Kaf HaChaim quotes authorities that state that in the case of forgetfulness, one should stipulate that the remedial prayer is conditional.

Shaarei Youth

NO Shaarei Boys Kiddush

Summer Shabbos Groups
NO Shabbos Groups this week

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 7:20-8:05pm

Wednesday Night Learning
7:45-8:30pm

Ladies Shiur

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

Daf HaYomi - We will be starting Berochos 30a on Sunday



Shaarei Tefillah | שערי תפילה

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	8:15pm	8:35/9:45pm
Monday	6:30am	8:15pm	8:35/9:45pm
Tuesday	6:45am	8:15pm	8:35/9:45pm
Wednesday	6:45am	8:15pm	8:35/9:45pm
Thursday	6:30am	8:15pm	8:35/9:45pm
Friday	6:45am	6:45pm	---

Something for the Shabbos table

At the end of Parshas Bo we are told about Tefillin. They are to be 'as a sign on your arm and 'letotafos' between your eyes' (13:16). Rashi quotes that 'letotafos' means 'four' and comes from a combination of the Caspian and African language, and so the Torah is telling us that the Tefillin Shel Rosh are to be made of four parts. But the question is why did Hashem write a word in foreign languages in the Torah - and why especially regarding the Tefillin Shel Rosh? One can suggest the following answer; the Tefillin Shel Rosh and Tefillin Shel Yad fulfil different roles. The Shel Yad are to be a private witness to our connection with Hashem; that's why we cover it over with our shirt sleeves. But the Gemorah tells us that the Tefillin Shel Rosh is called 'our glory' because we show the other nations that we are Hashem's Chosen People (see Ramban on this possuk). This is why the Torah speaks about the Tefillin Shel Rosh in another language, to reflect that the Tefillin Shel Rosh are to give a message to other nations.

This weeks Kiddush Roster:

Shira Abrahams
Hadassah Creighton

This weeks Clean Up Roster:

Bradley Urban
Daniel Franck

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

FOST 2020

Shaarei Tefillah will shortly begin its FOST 2020 campaign
FOST is the primary fundraiser of the year
It helps raise the funds needed to continue to provide the
services it does for the community
For more information
please contact Geoffrey Heimann or Merv Adler
Thank you in advance for your support