

Shaarei Tefillah

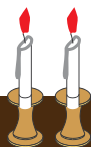
Weekly Newsletter

שערי תפילה



Sha'arei Tefillah

בס"ד



Shabbos Times

Plag HaMincha	6:19pm
Mincha	7:00pm
Candle Lighting (latest)	7:23pm
Shkiah	7:41pm
Shacharis	9:00am
Latest time for Shema	9:46am
Shiur	6:40pm
Shabbos Mincha	7:10pm
(followed by Seudah Shlishis)	
Shabbos ends	8:25pm

פרשת נח

Kiddush

The Kiddush this week has been sponsored by
Lenny & Wendy Faraday
on the occasion of Yossi's Barmitzva Parsha

Seudah Shlishis - Siyum

Rabbi Berlin and Yossi Kramer will be making a
siyum on Meseches Beitza

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 @4:45-6pm
At the home of Family C Goldberg
Boys Grade 4 Up @5-30-6:30pm
At the home of Family Rosenblum
Drop off and pick up from Shaarei

Chavrusa Learning with Madrichim

Boys Grade 4-6 will have an opportunity to
learn with one of the madrichim.
30 Mins before Mincha - this week 6:40pm

Boys Seudah Shlishis after Mincha

Wednesday night learning

This week 8:00-8:45pm

'My Shul cards' Start collecting - Level 2
more cards due to come out soon....

New Shiurim

Parsha Shiur - Thursday Night after Maariv
Mussar - Friday 15 Mins before Mincha

Halocha from the Daf

In this week's Daf one of the topics of discussion was the status of Glass in regards to Tumah. Do we compare glass to earthenware or to metal? Even though the Halocho's of Tumah are not relevant today, the status of glass in regards to kashrus is still very practical. Can a glass which was used for milk be rinsed and used for meat (or vice versa). There are 3 opinions in the Rishonim (see Rav Shimon eider on hilchos Pesach P.139 footnote 17). The generally accepted Halocha is that one can (there are certainly those who are strict and it is praiseworthy to have separate glasses for milk and meat), this is even if they were used hot. When it comes to Pesach the minhag of Ashkenazim is to follow the view that glass is like earthenware and they cannot be used or Kasher'd for Pesach.

Daf HaYomi - We will be starting Shabbos 20a on Sunday

Shiurim and Learning at Shaarei this Week

Gemorah Succah	Sunday Night 7:00pm
Gemorah Kesubos	Monday Night 8:00pm
Arvei Pesochim	Tuesday Night 8:45
Hashkofa Shiur (R"Goldman)	Wednesday Night 8:00pm
Chavrusa learning	Wednesday Night 8:00pm
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 6:40pm
Halocha Yomi	Daily after Shacharis & Mincha

Davening Times this Week

	Shacharis	Mincha/Maariv
Sunday	8:00am	7:30pm
Monday	6:30am	7:30pm
Tuesday	6:45am	7:30pm
Wednesday	6:45am	7:30pm
Thursday	6:30am	7:30pm
Friday	6:45am	7:00pm

Something for the Shabbos table

Why does the Torah go out of its way to inform us that Noach had three sons? Couldn't it have simply listed their names and we could have counted them for ourselves? In fact, the Torah does just that at the end of last week's parsha when it lists Noah's genealogy. Why provide us with this unnecessary number?

Rabbi Dovid Feinstein points out that the Gemorah asks a similar question regarding the two sacrificial goats that are brought for the special Yom Kippur Avodah. There is a general grammatical rule in the Torah that when no number is attached to a plural noun, then it refers to two of that item. If this is the case, then why does the Torah go out of its way to say that two goats were necessary for the offering? The Gemorah derives from this superfluous mentioning of the number two that the sacrificial requirement must refer to a pair, that the goats have to be like twins - similar in worth and appearance - in order to be used for the Yom Kippur Avodah.

Continuing this line of reasoning, it would seem that the seemingly unnecessary mentioning of the number three regarding Noah's sons is referring to the fact that they were triplets. But that is simply not the case. Shem, Cham, and Yefes were born in different years, and were therefore not triplets. Rabbi Feinstein elucidates the matter by explaining that all three sons were created equally, all of them possessing the potential to be great men and inherit their father's good character traits. However, we see that each son ended up differently. Shem was the only one that actually emulated his father's righteous ways. Yefes, and especially Cham, allowed themselves to be affected by the evil behaviours of the environment which surrounded them. In case we mistakenly think that they all did not share the same opportunity for stardom, the Torah informs us that initially they all started out as the three sons of Noah, all of them equal to one another. This explanation of the Passuk presents us with a powerful lesson for our everyday lives. We cannot let the corrupt social values that we encounter seep into our souls. We must stay strong like Shem, and overcome any obstacles which may come in our way, so that we can successfully reach our goals and fulfil our potential to be the absolute best human being that we can be.

This weeks Kiddush Roster:

Wendy Faraday
& Candi Ossip

This weeks Clean Up Roster:

Adam Goldberger
& Mark Franck

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