

Shaarei Tefillah Weekly Newsletter

שַׁעְרֵי תְפִלָּה



Sha'arei Tefillah

בס"ד

פרשת וישב

Mazal Tov

Shaarei Tefillah would like to take this opportunity in wishing a very special Mazal Tov to the Fried family on the occasion of

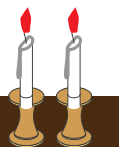
Aryeh Yaakov's Bar Mitzva

May you only see yiddishe naches from Aryeh as well as the whole mishpocha.

Mazal Tov to all the grandparents & great grandparents

This weeks Seudah Shlishis will be in honour of the simcha. All men are invited.

Shabbos Times



Plag HaMincha 7:01pm

Mincha 7:00pm

Candle Lighting (latest) 8:14pm

Shkiah 8:32pm

Shacharis 9:00am

Latest time for Shema 9:32am

Shiur 7:30pm

Shabbos Mincha 8:00pm

(followed by Seudah Shlishis)

Shabbos ends 9:22pm

Shaarei Youth

Shabbos Afternoon Groups

Boys Grade 1 - 3 5:00 - 6:00pm
At the home of Family C Goldberg

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

Learning with Madrichim

This week - 7:20pm

Wednesday night learning

This week 7:30pm

**Stay tuned for Shaarei Youth's
full holiday program.....**

'My Shul cards' - Level 2

MORE CARDS THIS WEEK...

Halocha from the Daf

GOING OUTSIDE WITH CRUTCHES ON SHABBOS

May a person walk in Reshus ha'Rabim with crutches on Shabbos? Are crutches considered tools that a person is 'carrying', and prohibited, or are they considered a piece of apparel, and permitted to be taken into Reshus ha'Rabim?

The Shulchan Aruch O.C. 301:17 distinguishes between two situations:

- 1) A person who cannot walk without using a crutch is permitted to use crutches in Reshus ha'Rabim, as they are considered garments like shoes (See MB 301:63)
- 2) A person who is able to walk without crutches but uses crutches to assist in walking is not permitted to use his crutches in Reshus ha'Rabim. They are considered a Masuy.

The Mishnah Berurah (301:64) writes that if a person walks without using a stick when at home and only uses it when he walks outside; he falls into category #2 above. However, Mishnah Berurah (301:65) quotes the Taz that if a person has difficulty walking and must use a stick in wet or icy conditions, he is in category #1, and permitted to use a stick in Reshus ha'Rabim. The Mishnah Berurah himself argues, bringing several Achronim who disagree with the Taz and are stringent in this situation, but the Aruch Hashulchan (301:70) agrees with the Taz and permits the use of a cane in icy conditions.

Daf HaYomi - We will be starting Shabbos 69a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	Sunday Night 7:35pm
Gemorah Baba Metziya	Monday Night 7:45pm
Arvei Pesochim	Tuesday Night 7:35pm
Hashkofa Shiur (R"Goldman)	Wednesday Night 7:35pm
Parsha Shiur	Thursday Night 7:45pm
Mussar	Friday 6:45pm
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 7:30pm
Halocha Yomi	Daily after Shacharis & Mincha

Davening Times this Week

	Shacharis	Mincha/Maariv
Sunday	8:00am	8:20pm
Monday	6:30am	8:20pm
Tuesday	6:30am	8:20pm
Wednesday	6:30am	8:20pm
Thursday	6:30am	8:20pm
Friday	6:20am	7:00pm

Something for the Shabbos table

WHY WAS YOSEF PUNISHED?

The final Rashi in the Parsha reveals to us that Yosef was punished by HaShem with a further 2 years imprisonment. What was his crime?

He told the sar hamashkim (chief butler) that when you get out of jail, go remind Pharaoh of me (Yosef). ie - he relied on an Egyptain and not on HaShem to get him out of jail.

But why is this a crime; isn't in a basic principle that one does hishtadlus and does not aim to rely on miracles; surely Yosef was just playing his physical part?

There are a number of answers given; one answer is that the exit from prison was (and did eventually occur 2 years later) to be on Rosh Hashanah, and though the rest of the year hishtadlus is important, Rosh Hashanah is the forging of a direct connection between us and Hashem. Therefore, for Yosef to act via a human agent to facilitate his leaving jail was not in keeping with the Rosh Hashanah spirit.

The Beis HaLevi gives a different answer; each person has their own level of bitachon and what hishtadlus is considered a lack of bitachon for them. Yosef was on such a high level of bitachon that even this act of asking the butler was too much hishtadlus. The Chazon Ish explains that the butler was a liar and a swindler, whose word could not be trusted. Therefore, this did not constitute any real hishtadlus whatsoever.

This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

Craig Goldberg
& Damien Urban

To sponsor the newsletter,
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To contact Rabbi Berlin
rabbi@shaarei-tefillah.com
or 0425 858 503



Rosh Chodesh - Next Friday



A Project of



Reminder- Chanukah BBQ

This Sunday - 9th December
@ Alma Rd Park - from 12:30pm