

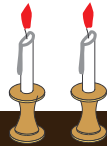
Shaarei Tefillah Weekly Newsletter

שַׁעַר תְּפִלָּה



Shaarei Tefillah

בס"ד



Shabbos Times

Mincha	6:00pm
Plag Hamincha	6:15pm
Candle Lighting (latest)	7:13pm
Shkiah	7:31pm
Shacharis	9:00am
Latest time for Shema	10:25am
Halocha Shiur	6:30pm
Shabbos Mincha	7:00pm
(followed by Seudah Shlishis)	
Shabbos ends	8:10pm

פרשת שמיני - פרשת פרה

Kiddush

This week's Kiddush has been sponsored by
Daniel & Chumi Franck
on the occasion of Daniel's birthday

Halocha from the Daf

Sitting in the Sukkah on Shemini Atzeres in Chutz La'Aretz

The Gemorah concluded that the halachah is that we sit in the sukkah [on Shemini Atzeres in chutz la'aretz] but we do not make the brachah.

Although the Gemara doesn't seem to differentiate between eating and sleeping in the sukkah on Shmini Atzeres, nonetheless, the Maharil rules that eating should be in the sukkah but one sleeping should be in the house. The reason for this ruling is that normally one makes a brocha when eating in the sukkah, and by not making a brocha on Shmini Atzeres one demonstrates, in a discernable way, that one does not intend to add to the mitzvah. On the other hand, people do not make a brocha for sleeping in the sukkah, therefore, if one were to sleep in the sukkah on Shemini Atzeres it would not be discernable that one does not intend to add to the mitzvah. The Mishnah Berurah records the qualification of Maharil that one should not sleep in the sukkah on Shemini Atzeres. Notwithstanding the above there are many people, who have alternative customs regarding the use of the sukkah on Shmini Atzeres. Some do not sit in the sukkah at all, others eat only lunch in the sukkah and some would only make Kiddush and eat some cake in the sukkah during the day and eat the remainder of the meal inside. Many explanations have been suggested to explain the different customs; the Aruch Hashulchan offers the following explanation to explain, in general terms, this custom. The reason it is permitted to sit in the sukkah on Shmini Atzeres without regard to the prohibition against adding to the Torah is that people occasionally eat outside simply because it is pleasant to sit outside. In cold countries, however, this claim does not stand because it is too cold to eat outside comfortably. Thus, different practices developed to avoid the appearance of adding to the Torah.

Shaarei Youth

Boys Kiddush

Straight after davening

Shabbos Afternoon Groups

Boys Grade 1 - 3 5:00 - 6:15pm

At the home of Family Y Kraemer

Boys Grade 4 Up 5:00 - 6:15pm

At the home of Family Lang

Please drop off and pick up from Shaarei

Learning with Madrichim 6:30pm

Boys Seudah Shlishis

After Mincha

Wednesday night learning

Come join the group of boys learning
Sefer Hachinuch. This week - 7:30pm

Daf HaYomi - We will be starting Sukkah 50a on Sunday

Shiurim and Learning at Shaarei this Week

Hilchos Bosor V'Cholov	TBC
Halachic topics	Monday Night 8:30pm
Gemorah Megillah	Tuesday Night 7:30pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 6:30pm
Halocha Yomi	Daily after Shacharis & Maariv
Shaarei Tefillah Library open daily - Everyone welcome to use this facility	

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	*7:15pm
Monday	6:20am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	5:50pm
*Mincha & Maariv		

Something for the Shabbos table

Kashrus & Silence

Rashi (11:2) tells us that the reward for Aharon's silence at the deaths of his two sons was that the portion of the Torah regarding kashrus was told via him as well.

All of Hashem's rewards are middah ke'neged middah - the reward matches the deed perfectly. So what has eating Kosher got to do with silence?

One idea is that their silence (as Rashi says) showed their understanding that whatever Hashem does it is for the best - they accepted Hashem's decree with love. This show of great understanding is connected to the mitzvah we have to understand and differentiate between kosher and non-kosher animals (Vayikra 10:10).

Furthermore, the fact that silence is connected to the laws of Kashrus shows us that there is a certain connection between what comes out of our mouths and what we put into our mouths.

Lastly, one underlying principle of kashrus of animals is that non-kosher animals tend to be cruel in their behaviour. Therefore, we do not want to ingest them for if we do so, we will absorb a certain degree of cruelty and callousness into our characters. This means that the underlying idea of kashrus is keeping one's character clean in terms of having good Middos (traits).

The connection to Aharon's silence here is that such a silence demonstrated a great wealth of good Middos in putting Hashem's agenda over any pain Aharon might have experienced.

This weeks Kiddush Roster:

**Dina Goldberg
& Candi Ossip**

This weeks Clean Up Roster:

**Benji Levy
& Antony Ossip**

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