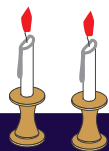




Shaarei Tefillah | שערי תפילה

פרשת בהעלותך



Shabbos Times

Mincha	4:50pm
Candle Lighting	4:50pm
Shkiah	5:08pm
Shacharis	9:00am
Latest time for Shema	9:54am
Halocha Shiur	4:15pm
Shabbos Mincha	4:35pm
(followed by Seudah Shlishis)	
Shabbos ends	5:53pm
Avos Ubonim	7:00pm

Shaarei Youth

Boys Youth Kiddush

Winter Shabbos Groups

Boys Grade 1 - 3 @4:05 - 4:35pm

Boys Grade 4 Up @4:05 - 4:35pm

Drop off and pick up from Shaarei

Seudah Shlishis After Mincha

Wednesday Night Learning

This week 7:30 - 8:15pm

Avos Ubonim

This Week 7:00-7:45pm

Soccer Tournament Final

This Motzei Shabbos

Mazal Tov

Mazal Tov to Sruli & Chana Deutsch
on the birth of a baby Boy

Mazal Tov to grandparents

Moshe Ephraim & Tzippy Deutsch

John & Helen BenPorath

The Sholom Zochor will take place at Shaarei
from 8:30-11:00pm

The Bris will take place
on Shabbos morning in Shaarei at 11:30am
The Seudah will take place at Seudah Shlishis

Halocha Corner

Poskim discuss the practice of fasting on the day a parent died and some authorities point to our Gemara as the source for this custom. The Gemara relates that if a person declares, "I will not eat meat or drink wine like on the day my father or Rebbe died etc." This implies that it is known that one does not eat on the day that a parent died, i.e. the yahrtzeit.

Rav Akiva Eiger, however, rejects this proof because one would be forced to say that one should fast on the yahrtzeit of his Rebbe and there is no such custom. Rav Yeshayah Horowitz, the Shelah Hakodesh, in fact maintains that it is proper for a person to show honour to his primary Rebbe by fasting on his yahrtzeit. This opinion is cited by Elya Rabbah but he writes that the purpose of fasting on a yahrtzeit is not to show honour to the deceased but rather it is because on a parent's yahrtzeit one's fortune is bad. Additional reasons are given for the practice of fasting on a yahrtzeit. Some suggest that the fast provides atonement for the deceased. The S'dei Chemed points out that even if one's parents were righteous one should fast to provide them with atonement since it is impossible for a person to live without committing some sort of transgression. Dayan Weiss, the Minchas Yitzchok, cites authorities who address the practice of distributing food and drink to others on a yahrtzeit. They write that pious people saw that people were weaker and were no longer able to fast so they developed another approach, one that could be practiced by all.

Daf HaYomi - We will be starting Nedarim 14a on Sunday



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Shiurim and Learning at Shaarei this Week

Bein Odam Lechaveiro	Monday Night 8:30pm
Gemorah Megillah	Tuesday Night 7:30pm
Gemorah Kiddushin	Tuesday & Thursday 8:30pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos afternoon 4:15pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	*4:50pm
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	4:49pm

*Mincha / Maariv

Something for the Shabbos table

When Miriam was stricken with Tzoraas, Moshe beseeched Hashem to heal his sister with a remarkably brief tefillah: "Please Hashem, please heal her" [Bamidbar 12:13].

The Gemorah [Brochos 34a] took note of the unusual briefness of this tefillah in the following story:

Once, a student led the tefillos in Rabbi Eliezer's house of study, and his tefillos were unusually lengthy. The other students complained, 'Master, how slow this fellow is!' Rabbi Eliezer responded to them, 'He is no slower than Moshe, who pleaded on behalf of the Jewish people (after the sin of the golden calf) for forty days and forty nights.' On another occasion, a different student led the tefillos. This student recited the tefillos quickly. The other students complained, 'How hasty this fellow is!' This time, Rabbi Eliezer replied, 'He is no hastier than Moshe, who pleaded for his sister's recovery with a few short words.' What determined the length of Moshe's tefillos? Why did his own sister merit only a brief, one-line prayer?

Tefillah serves two functions. The first function is to refine character traits and deepen knowledge - either for the person davening, or for those being davened for. This type of tefillah requires persistence, since correction of flawed traits requires extended effort, and usually occurs gradually over time.

For this reason, Moses needed to daven extensively when he davened for the Jewish people. Why forty days? This period is the time it takes for an embryo to develop. The forty days of Moshe's tefillah indicated a rebirth of the Jewish people, with a new heart and spirit.

There is, however, a second function of tefillah. Sometimes the inner emotions and character traits have already been refined and purified. Tefillah only comes to express that which already exists in the inner soul. In such cases, an extended tefillah is unnecessary; even a brief prayer may express many holy feelings. In the case of Miriam, she had already conceded her mistake. So her healing, both physical and spiritual, required only a short, simple prayer.

This weeks Kiddush Roster:

This weeks Clean Up Roster:

Lenny Faraday
& Elli Franck

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