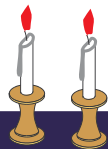




Shaarei Tefillah | שערי תפילה

פרשת חוקת



Shabbos Times

Mincha	4:50pm
Candle Lighting	4:50pm
Shkiah	5:08pm
Shacharis	9:00am
Latest time for Shema	9:59am
Halocha Shiur	4:20pm
Shabbos Mincha	3:30pm /
(followed by Seudah Shlishis)	4:40pm
Shabbos ends	5:54pm
Avos Ubonim	6:55pm

Kiddush

The Kiddush this week has been kindly sponsored by
Rafi and Rivki Fogelgarn
in honour of their daughter **Nava Tehila**
and by
Yudi and Humi New
in honour of the Yahrzeits of Humi's grandfathers
Felix Brawer & Oscar Fine

Insight from the Daf

The Avnei Nezer was asked about the halacha of putting tefillin on an arm that no longer senses pain. There was a person afflicted with some disease that left him without any feeling in his arm. The basis of the uncertainty comes from the Mishnah in our Gemara that teaches that if a bird's wing dries up it is invalid for use as a korban since it is considered as though it is missing that limb. The Rashba explains that although the wing is still attached to the bird's body it is considered missing since a bird's strength comes from its wings. Accordingly, the question is whether the same halacha applies to a person. Do we say that once his arm dried up it is as if the arm is not there and he may not put tefillin on that arm or perhaps one cannot equate the arm of a person with the wing of a bird? In his response Avnei Nezer asserts that there is a difference between a bird's wing and a person's arm; therefore, an arm without feeling is not considered as though it was already removed and one is permitted to continue to put tefillin on the arm. It is only if the arm is so dry that one could puncture it and blood would not come out that it is considered as though it is no longer there.

Rav Moshe Feinstein also addressed this question and drew the same distinction. He wrote that if the arm is merely paralysed but blood flows in and out of the limb one continues to put tefillin on that arm. It is only if the arm has dried to the point that it no longer has blood flowing in and out (gangrene) that it is considered as though it has been removed. He then relates that his father's left side was paralysed the last number of months of his life and he continued to put tefillin on his left arm.

Shaarei Youth

Shaarei Boys Kiddush

Shabbos Afternoon Groups

This week 4:10-4:40pm

Seudah Shlishis After Mincha

Motzei Shabbos

Avos Ubonim

This Week 6:55-7:40pm

Special treat - Pizza!!

Wednesday Night learning

7:30-8:15pm

WINTER SHABBATON

Parshas Bolok 30th June

At Doncaster Shul

Grades 4-7

Limited spaces - make sure you sign up

Friday Night learning & Chulent

This week @8:30pm - Come join us!

Daf HaYomi - We will be starting Zevachim 72a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa (Alei Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
Wednesday Night - 8:45pm	N/A
Thursday Night - After Maariv	The Kosher Shmooze
Thursday Night - Late	Topical Shiur
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	4:50pm	5:15/9:45pm
Monday	6:30am	4:50pm	8:15/9:45pm
Tuesday	6:45am	4:50pm	8:15/9:45pm
Wednesday	6:45am	4:50pm	8:15/9:45pm
Thursday	6:30am	4:50pm	8:15/9:45pm
Friday	6:45am	4:52pm	---

Something for the Shabbos table

When Bnei Yisroel complained about the mann and spoke disparagingly about Hashem and Moshe Rabbeinu, Hashem sent snakes to attack them. The Medrash (Bamidbar Rabbah 19:22) offers two explanations why Hashem specifically chose snakes to carry out their punishment. Firstly, the snake was the first creature to speak lashon hara and Bnei Yisroel did not take a lesson from the terrible punishment that it received. Therefore, the snake was chosen to mete out their punishment.

Additionally, when a snake eats even the most sumptuous delicacies, in its mouth everything tastes like dirt. Conversely, Bnei Yisroel ate the mann which was a single food, but in their mouths, it turned into numerous flavours. Therefore, the snake which eats many foods but senses only one taste, was chosen to punish Bnei Yisroel who ate one food that produced many tastes.

Rav Wolbe explains that in the Torah punishment comes as a direct result of the aveirah. If the snake spoke lashon hara and was punished that all its food would taste like dirt, there must be a correlation between the transgression and the punishment. The Gemara (Sotah 42a) cites a pasuk that refers to someone who habitually speaks lashon hara as "rah" - evil. In other words, his very essence is rotten. This evilness causes him not only to lose his portion in the Next World, but also to forfeit his ability to enjoy this world. The Gemara (ibid. 49a) tells us that at the point in time that purity was greatly diminished in the world, hand in hand the fruit lost much of its taste and smell. The ability to really enjoy even this world is limited to those who guard the Torah.

This weeks Kiddush Roster:

Dina Goldberg
Tehilla Urban

This weeks Clean Up Roster:

Greg Cohen
Rafi Fogelgarn

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Avos Ubonim

This weeks Avos Ubonim has been sponsored by
Family Bensky

לע"נ ר' דוד בן יעקב