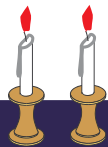




Shaarei Tefillah | שערי תפילה

פרשת וישב



Shabbos Times

Mincha	6:35pm
Plag Mincha	6:54pm
Candle Lighting (Latest)	8:07pm
Shkiah	8:25pm
Shacharis	9:00am
Latest time for Shema	9:30am
Shiur	7:25pm
Shabbos Mincha	5:00pm /
(followed by Seudah Shlishis)	7:55pm
Shabbos ends	9:14pm

Kiddush

This weeks Kiddush has kindly been sponsored by
Yudi and Humi New
in honor of Ella going seminary in Eretz Yisroel

Hanochas Tefillin

Dovid Aharon Davis will be having his
Hanochas Tefillin this Sunday Morning
There will be a breakfast after davening

Reminder 1st night Chanuka - Sunday Night

Shaarei Youth

Shaarei Boys Kiddush

Summer Shabbos Groups

Boys Prep - 2 @6:40 - 7:10pm
Boys Grade 3 - 5 @6:40 - 7:10pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 7:10-7:55pm

Wednesday Night Learning
7:45-8:30pm

Rosh Chodesh Teves

Next Shabbos & Sunday

Insight from the Daf-A-Week

Our Gemorah discusses the story of the translation of the Torah into Greek and how the חכמים made changes so Ptolemy would not make any mistakes or use anything as an excuse to attack the Jews.

The Gemorah in Bava Kamma (37) tells the story of the Romans who sent two officers to demand they be taught the entire Torah. After hearing everything, the officers responded that everything is true except the halacha of an ox owned by a Jew that gores an ox of a Non-Jew is פטור, and if the reverse occurs he pays שלם נזק. The Gemorah asks why the חכמים didn't just lie about the דין since they knew it would be controversial and dangerous for everyone? He answers an incredible concept: we see from here that lying about what the Torah says is כפירה בתורה and is יהרג ואל יעבור. The obvious question is that our Gemorah with Ptolemy seems to be in direct contradiction to this as the חכמים made many changes when submitting their translation to Ptolemy. The Gemorah answers that in our the חכמים never changed a halacha but just said things in a way that would not be confusing and lead to כפירה. In addition, they had special רוח הקודש which told them what to write, so in a sense, what they did was based on the Torah.

Daf HaYomi - We will be starting Chulin 5a 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-
Wednesday Night - 8:45pm	Meseches Megillah
Thursday Night - After Maariv	Topical Shiur- TBC
Thursday Night - Late	Kitzur Shulchan Aruch
Sunday - Thursday before Maariv	
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

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

Something for the Shabbos table

When Yosef related his dreams to his father and brothers, the Torah tells us that they had reacted differently. "His brothers were jealous of him and his father 'shamar es ha'davar (lit. kept the matter in mind)" (Bereishis 37:11). Rashi translates "shamar es ha'davar" to mean that Yaakov "was waiting and looking forward to the time [that the dreams would be fulfilled]."

Accordingly, Rav Wolbe explains a seemingly questionable declaration made by Yaakov in last week's parasha: "Im Lavan garti v'taryag mitzvos shamarti - I lived with Lavan and I fulfilled all 613 mitzvos." How could Yaakov make such a declaration if, as the Ramban points out, he married sisters and thus did not keep all 613 mitzvos when he was outside of Eretz Yisrael? However, if the correct translation of shamar is "waiting and looking forward" then Yaakov certainly was "shamar" all 613 mitzvos since he was yearning for the time that he would enter Eretz Yisrael and be able to properly keep them all.

Shemira is the desire to put one's knowledge into practice. Rav Wolbe describes a scenario where someone it is sitting and learning the Gemorah in Yevamos 63a about lending money to a poor person in his time of need. Suddenly, he hears knocking at the door and he opens it to find a poor person standing in the doorway. "Maybe you can lend me a hundred dollars?" asks the impoverished fellow. The host responds that it is not a good time for him and that he should try when he's in his office. He then closes the door and sits back down and continues learning the Gemorah about lending money to a poor person at the time of his need! This man was learning, but without shemira - the intention of integrating his knowledge into practice.

On Chanukah we celebrate the liberation of the Jewish People from the clutches of Greek culture. Similar to the Jews, the Greeks were also keen on becoming scholarly and amassing knowledge. Yet, there was a fundamental difference between the Greeks and the Jews. The Greeks never intended to integrate their knowledge into practice, while the Jewish People "wait and look forward" for such opportunities. The Ramban wrote in his famous letter (and it should be our guide for life): "When you stand up from a studying a sefer, search to see if there is anything that you have learned that you could put into practice."

This weeks Kiddush Roster:

Shifra Jager
Samara Rosenblum

This weeks Clean Up Roster:

Greg Cohen
Danile Franck

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To contact Rabbi Berlin
rabbi@shaarei-tefillah.com
or 0425 858 503

www.shaarei-tefillah.com

Ladies Shiur

This Shabbos morning there will be a
ladies Shiur given by
Rabbi Smukler
All ladies and girls welcome