



# קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 17 June 2006/ 21 Sivan 5766

## Service Times

Shacharis	9.00 am
Minchah followed by Seudah	8.50 pm
Ma'ariv & Shabbos ends	10.27 pm
Kabbalos Shabbos next Friday	7.30 pm

We welcome back once again **Jonny Levy** who will be leyning this morning. Jonny has helped us many times over the last 18 months and the Shul is very grateful for his support. You may be interested to learn that we hold a small L'Chayim here every Friday about 10 minutes before Minchah. It's the perfect way to bring in Shabbos. Please join us; the more, the merrier!

Did you also know that we were the only Orthodox Shul in Essex to hold a Tikun Leil Shavuos throughout the first night of Shavuos, and then follow it with an early Shacharis? Were you also aware that nine men presented divrei Torah at Clayhall's Tikun, three of whom were doing so for the very first time?

## Reading of the Torah

Sedrah Synopsis:

Leyning: Beha'alosecha

Hertz p 605, Soncino p 838

Haftorah:

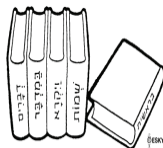
Hertz p 620, Soncino p 857

**Johnny Lyndon**

**Jonny Levy**

**Leigh Finegold**

Despite the flash floods and no film, the Nostalgic East End evening last Tuesday was very successful and profitable. The film by *Aumie Shapiro* will now be shown at Sinclair House on Thursday 27th July 2006.



**This week's Clayhall Kehilla has been kindly sponsored by Marilyn & Joel Abramson in celebration of their 40th wedding anniversary**

## **Children's & Youth Service**

Reception - Year 6

10.30 am – 11.30 am

Year 7 - Year 11

10.30 am - 11.30 am

## **Weekday Services**

Shacharis: Monday to Friday, 7.00 am. Sunday @ 8.15 am.

Minchah: 1.15 pm, Monday to Thursday.

Ma'ariv: 7.30 pm every Tuesday & Wednesday evenings.

Sunday breakfasts: 25 June, 23 July & 27 August

## **The Schottenstein Edition Gemaras**

We are delighted that our complete 73-volume set of Gemaras are now displayed in a beautiful hand-made bookcase situated in the Shul library. It is our hope and prayer that they will be well used in the years ahead as a means to increase Torah study. You can also sponsor individual editions for £25 with an appropriate insert.

## **Board of Management Task Groups**

At the first meeting of the new Board of Management, five task groups were set up to initiate, plan and implement a whole range of events and ideas as follows with names of the respective group chairmen:

**Care & Welfare:** Gordon Miller

**Children & Young People:** Bradley Mervish

**Education:** Leslie Pollock

**Marketing & Communication:** Jackie Shafier

**Membership:** Richard Rubin

There will naturally be some overlap but groups will work within terms of reference drawn up by the HO's.

## **Trip to Parliament**

In celebration of the 350th anniversary of the resettlement of the Jewish Community in Britain, **Lee Scott**, MP for Ilford North, has kindly agreed to host a group from Clayhall Shul to visit the Exhibition at the Houses of Parliament. This will take place on **Thursday 22nd June 2006** at 11am. Please contact Martin Solomons on 8551 3904 or Michelle in the office if you would like to attend. It should be very interesting

## **Rabbi Update**

The Honorary Officers are pleased with the progress being made. Again, a lot of time and effort is being exerted, and we are quite determined that this time round, there will be no last minute problems. This is why you will appreciate the confidential and sensitive nature of our negotiations. Members will be kept informed.

## **Division of the 'Tanach' into Chapters**

The sub-division of the Jewish Bible into chapters is not of Jewish origin, but rather of gentile origin. There are times when their sub-division contradicts Jewish tradition and its interpretation. In numerous places it likewise lacks all logic. At times it implies a false understanding of the meaning of a verse. It is therefore not permitted to rely on this sub-division in any matter. How did this then occur in the first place? The first Jewish printers of the Sacred Writings were forced to follow this method because of the debates in which anti-semites forced the Jews to engage. In those debates, the Christians followed the chapter sub-division of their own Bibles, and in order to be able to reply properly, the Jewish scholars were forced to adapt those sub-divisions also. In the book *Masoret Hatorah*, it is written: 'In earlier times, it was the desire of the priests to capture souls for the Christian religion, and Jews were forced by decree to hear their sermons. In order that the priests might know where to find a verse which they needed, (continued below...)

**Ladies Guild Italian  
Evening on Sunday  
10th September.  
Details to follow.**

### **Shul Library**

Please use our Shul library that is located in the Ackerman Resource Centre on the ground floor. Over **160** books to read or borrow covering a range of Jewish topics are available. We will shortly be sending out the list of books to encourage greater use. If anyone would like to donate books either in celebration of a Simchah or to commemorate a Yahrzeit, please speak to Michelle.

### **Inter-Shul Athletics**

The United Synagogue is running (no pun intended!) an inter-shul athletics competition on Sunday 16th July in Watford for young people aged 5 to 12 years. Please speak to Bradley Mervish if you would like to take part.

### **Division of Tanach (cont)**

they made a concordance in which they marked parashas and verses in accord with the Syrian translation of the Bible.'

They divided it into 'Capitulis' compiled by the Cardinal Hugo Di St. Caro. In 1438, Itzchak, son of Rav Natan, rendered that division into the sacred tongue. Rav Shlomo ben Ishmael wrote: "These are the chapters followed by the gentiles which are called 'capitulis,' of the 24 books of Tanach...so that a person might be able to respond quickly to the questions which they (the gentiles) asked us daily concerning our faith and our holy Torah. They cite proofs from verses of the Torah and they say to us: 'See and read in Book so and so, in verse so and so, and capitul so and so. We do not know what their

## **“When the Ark would travel” (Bamidbar 10:35)**

This passage is bracketed by special markers, an inverted *nun* at the beginning and another at the end. In the Midrash, Rebbi explains that this demarcates the segment as a separate book of the Torah. That makes the portions of Bamidbar preceding and following this segment into separate books as well. Therefore, with three books in Bamidbar, the Torah may be said to consist of a total of 7 books. Indeed, as R' Shmuel ben Nachmani explains, the seven books of the Torah correspond to the seven pillars of wisdom referred to by King Solomon: *Wisdom has built her house, she has hewn out seven pillars* (Mishlei 9:1). In another view cited by Rashi, The Talmud says that this passage is specially demarcated to show it is out of place. In fact, R' Shimon ben Gamliel maintains that it will ultimately be taken from this location and put where it belongs. It is situated here for now only in order to put a separation between two successive episodes in which the Jewish people failed in their devotion to Hashem.

According to Rav Ashi, the proper place for this passage is in the section dealing with the banners of the twelve tribes (chap 2). It is interesting to note that from that section to this point in the Torah there are 50 paragraphs. The numerical value of the letter *nun*, which is inverted to form the opening and closing brackets to this passage, is fifty.

Another view of the significance of the letter *nun* is offered by the Gemara (*Shabbos 115b*). It is noted that *nun* is the one letter which is not used to begin a verse in Psalm 145 - *Ashrei*. This Psalm contains 21 verses each beginning with another letter of the alphabet. The letter *nun* is left out because it calls to mind the word *nifilah* - downfall. However, it is symbolically restored in the next verse - *Hashem supports all the fallen ones* (refer to text). Thus, although *nun* appears here twice in inverted form to announce the start of Israel's downfall, it is at the same time a hope for Divine support and uplift. The Zohar explains the positioning of this passage after the passage of the three-day journey (v.33) from another point of view. It was the Holy Ark representing the Shechinah that initiated the 3-day movement in a symbolic desire to move away from an ungrateful nation. However, the letter *nun* here represents Hashem's quality of forgiveness; the Shechinah is ready to support those who fall.

**(Based on the teachings of Rabbi Elie Munk)**

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