



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 8 July 2006/ 12 Tammuz 5766

Service Times (Sara Freedman's Bat Mitzvah)

Shacharis	9.00 am
Minchah followed by Seudah	8.50 pm
Ma'ariv & Shabbos ends	10.20 pm
Kabbalos Shabbos next Friday	7.30 pm

Welcome to **Sara Freedman's Bat Mitzvah!** The Kehilla extends a warm Mazel Tov to Sara on the wonderful occasion of her Bat Mitzvah today and, of course, the community also wishes a hearty Mazel Tov to her parents, **Sue and Laurence**, and to her brother and sister, **Daniel and Rachel**. After *Adon Olam*, would you stand in your places as Sara is sung onto the Bimah accompanied by Sue & Rachel and then by Laurence and Daniel. Sara will then deliver her *D'var Torah* to the Kehilla. **Lester Harris** will then respond to Sara. Sue & Laurence have great pleasure in inviting the Kehilla to a Kiddush in celebration of Sara's Bat Mitzvah.

We also wish a hearty Mazel Tov to **Adam Miller** who celebrated his Bar Mitzvah two days ago at Kisharon School. Adam will receive an *aliyah* this morning and the Shul extends a warm Mazel Tov to Adam's father, and one of our dear Gabbaim, **David**.

Reading of the Torah

Sedrah Synopsis:

Sara Freedman

Leyning: Chukas-Balak

Jonny Levy

Hertz p 652, Soncino p 898

Haftorah:

Alexander Segall

Hertz p 682, Soncino p 929

We are showing an inspirational film here at 5.00 pm on Tisha Ba'Av. Full details from next week.



This week's Clayhall Kehilla has been kindly sponsored by Sue & Laurence Freedman on the occasion of Sara's Bat Mitzvah.

Children's & Youth Davening Service

Reception - Year 6

10.30 am – 11.30 am

Year 7 - Year 11

10.30 am - 11.30 am

Weekday Services

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

Minchah: 1.15 pm, Monday to Thursday.

Minchah/Ma'ariv: 7.30 pm, Tuesday & Wednesday evenings.

Sunday breakfasts: 23 July & 27 August.

Board of Management update

The newly formed task groups have begun their important work for the next year. In particular, the Marketing and Communications group is looking at how the Shul presents itself to new and potential members. The Honorary Officers are very confident that all six task groups will deliver quality results that will directly benefit our members, including a new-look website.

Youth Service Update

As was previously mentioned in the 'Clayhall Kehilla', the HO's and the Board of Management were going to submit an application to *Tribe* (Young United Synagogue) for a part-time Youth Coordinator. This paper has now been completed and submitted to them. Our aim is to employ a young professional who will run a Shabbos morning programme every fortnight for young people in school years 7 to 11. If this is successful and, subject to funding, this might be extended to a weekly basis. The HO's see this post as crucial to the future rejuvenation of the Youth Service. We simply do not have the time and expertise to deliver the highest quality for our youngsters.

East End Evening

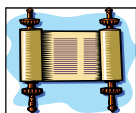
A reminder that the Springboard Foundation's film '*Going Down the Jewish East End*', which was not shown on 13th June because of the flash floods, will now be shown on **Thursday 27th July 2006 at 8.00 pm**. Those who attended on the 13th June will be receiving their tickets sometime next week at the special concessionary price. Others can buy tickets from the Shul office for £5 (to include light refreshments). Book early though!

Rabbi Update

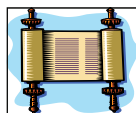
As this space has remained virtually unchanged for some time, you may be thinking that nothing is really moving forward. However, you may well think that but the Honorary Officers couldn't possibly comment! Just watch this space and, one day soon, something might happen.

Entering Jewish Adulthood (part 1)

At birth, the 'evil inclination' enters a person, i.e., he or she loses that incredible clarity that they possessed before entering this world. The soul's desires are overshadowed by the physicality of the body and its yearning for spiritual fulfilment is muted by ego and materialism. Childhood is a time when the physical world and all its overwhelming desires rule over the human being, and the soul and its aspirations are largely dormant. It is for this reason that a child is not held legally responsible for his/her actions. Towards the end of childhood - during a girl's 12th or a boy's 13th year - the soul begins to awaken. When the child reaches adulthood, the soul has reached its full level of activity, and therefore the person now has complete free will.



We daven Minchah/Ma'ariv every Tuesday and Wednesday evenings. More support would be appreciated.



Articles are required for the Shalom magazine. Start scribbling!

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.

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 within 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.

Entering Jewish Adulthood (part 2)

In the West, reaching legal adulthood usually means that one now has certain rights that he or she did not have before. The 'new' adult now has the right to drive, to vote, to buy cigarettes and alcohol, and so on. It is a celebration of rights and the loosening of restrictions. The view is in stark contrast to the significance of reaching bar/bat mitzvah. We celebrate the fact that the child has matured sufficiently to become obligated in Mitzvos, to enter a community and join the historical chain that began with Avraham and Sarah. These are opportunities from G-d to become better people. He or she can now actually earn greater reward because the mitzvah is done through a free-will decision.

"And speak to the Rock before their eyes" (20:8)

One leading Sage interprets this to mean: *Apply My Great Name to the rock*, which implies a symbolic, spiritual link to be established between the name of Hashem and the rock. It was this link which gave the rock the potential to produce a miraculous outpouring of water. Indeed, of the same rock, Hashem had said 40 years before, *'Behold, I shall stand before you by the rock'* (Shemos 17:6). Moshe and Aaron understood that the staff would also play a part in making the water spring forth. Indeed, that was how the water had been produced the first time [*you shall strike the rock and water will come forth from it and the people will drink (Shemos 17:6)*]. But here only a few drops began to emerge from the rock and some of the mixed multitude scoffed; *is that to wet the lips of sucklings?* It was then that *Moshe raised his arm and struck the rock with his staff twice (v. 11)*. After Moshe struck the rock, the water flowed in torrents. *Rashi* (to v.12) explains that Moshe sinned in failing to make use of an opportunity to sanctify Hashem's name. If he had spoken to the rock and it had brought forth water, people would have said, *if this rock which does not speak or hear, and does not require sustenance, fulfils the command of Hashem, then surely we should do so.* Moshe brought the water out from the middle of the stone, not from beneath it, and with this he proved that this was a miracle. The water filled up rivers along their length and breadth, for it was not possible for all Israel and their animals to drink from one lone stone. G-d told Moshe to give all of Israel to drink with his own hands, so that they should see the great miracle, but the people were very thirsty, and made haste to drink themselves.

The question of faith is studied by the Midrash which observes that the same rock played a role at the beginning and end of the journey through the wilderness, each time bringing forth water. But the use of the staff was meant to change - its role becoming much less important. For the true sanctification of Hashem by man lies not in showy miracles of the type with which the staff was associated but in quiet obedience to His words. That is what Judaism calls *Emunah - faith*. That is what marks the passage from infancy to maturity.

Don't forget to send back your New Year Greetings for inclusion in the Shalom magazine. Just £5 per insertion.

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