

קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 4 November 2006/ 13 Mar Cheshvan 5767

Service Times

Shacharis	9.00 am
Minchah followed by Seudah	3.45 pm
Ma'ariv & Shabbos ends	5.16 pm
Shabbos next week	4.04 pm

What - no Simchah this week? Well not officially, but every Clayhall Shabbos is special, and there's still plenty of single malt whisky left over from Simchas Torah. Roll on the Kiddush!

Please don't forget to enroll on the **6-week Hebrew Reading Crash course** that **Rabbi Wilson** is starting this Wednesday, 8th November at Sinclair House. Full details are inside the newsheet but you must speak to the Shul office quickly to book your place. It's an opportunity not to be missed.

Chanukah is just round the corner and the Shul is organizing a big event for everyone on Sunday 17th December. This will coincide with the draw for the Grand Raffle - see inside.

Reading of the Torah

Sedra Synopsis:

Leyning: Lech L'Chah

Hertz p 45, Soncino p 60

Haftorah:

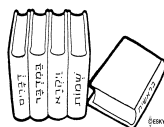
Hertz p 60, Soncino p 82

Sam Chaplain

Rabbi Nissan Wilson

Victor Shafier

How can you miss our fantastic Seudah Shilishis held every Shabbos afternoon? Come along and enjoy food, drink, laughter, song and beautiful words of Torah at no cost - except for just a little of your time.



This week's Clayhall Kehilla has been kindly sponsored by David & Adam Miller together with Sandra Fisher in celebration of their Simchah

Children's & Youth Service (Shabbos)

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, Monday to Thursday.

Sunday breakfasts: 19 November, 24 December & 21 January.

Dates for your Diary

Top Golf Tournament for Year 7-11 on Sunday November 19th in Chigwell.

6-week Hebrew Reading crash course starting Wednesday 8th November.

Chanukah Extravaganza for everyone on Sunday 17th December.

Melavah Malka on Motsei Shabbos 24th February 2007.

'The Great Purim Breakfast' on Sunday 4th March after the Megillah reading.

Put these dates in your diary!

Clayhall Kehilla Newsheet

This newsheet has been running in its present format for almost three years with very few changes to its layout and design. Generally speaking, it is well received by the community.

However, that doesn't mean that it can't be improved or re-styled. So if you have any constructive suggestions we would like to hear them. Bear in mind that the weekly production time is limited so any alterations need to take this into account. There is also no point in changing something just for changes sake. So this exercise may in the end count for nothing. But your views are important. Please write to or email the Shul office and we'll let you know in time what the results are.

Future Events

Various task groups are busy planning programmes for the next few months and beyond. This includes a **Chanukah event** on Sunday 17 December, the revival of the ladies **Rosh Chodesh group**, a **Melavah Malka** in February, adult education courses and more. It is also hoped to plan a trip to the Holocaust Education Centre in Nottingham in April. Rabbi Wilson intends to run sessions on navigating through the Siddur and understanding Tefillah (prayer).

Fund Raising

Do you have any fund raising experience and knowledge? If so, Victor Shafier would like to hear from you. He is currently setting up a new Fund Raising Task Group as a sub-committee of the Board of Management. Please either speak to him directly or you can contact Victor through the office.

Learn to read Hebrew in 6 Weeks!

Whether you have never read Hebrew before or your reading just needs a bit of polishing, join **Rabbi Wilson** for a 6-week adventure in the wilds of Sinclair House. Starting on **Wednesday 8th November** at **8.00 pm** in the Board room, you can truly do something amazing. ***Never again will you need to struggle with your Hebrew reading.*** With just a little effort at home and during the course, it is quite possible to do this in just 6 weeks. **It is essential to pre-book** by calling the Shul office and leaving your name(s) or you can speak directly to Rabbi Wilson. If the demand is such, a second course will be run during the early part of 2007. The Shul has kept the cost of the course down to just £15 per person. This includes £5 for the course book and yummy refreshments! So there's just one other thing left to say -

You Really CAN Do It!

***Ladies Rosh
Chodesh Group
coming soon.
Watch this space!***

A New Life at 75!

'Avram went as G-d had directed him.' (12:4)

He was seventy-five years old when he left Charan. G-d said to him: 'You are seventy-five years old, yet you must drag yourself around like a penitent. Because of this sacrifice one of your descendants will be a saviour of the Jews. This refers to Queen Esther who was seventy-five years old when she was taken to King Achashveirosh. For this reason she was called *Hadassah* which, in Hebrew, is numerically equivalent to seventy-five.

Clayhall Grand Raffle

Our grand raffle first prize is worth a whopping **£1200**. Please sell as many tickets as possible as the draw takes place on Sunday 17th December (Chanukah). Expenses have been covered so all tickets sold benefit the Shul.

Special Speaker Event

Clayhall Synagogue and Sinclair House present **Rabbi Gideon Sylvester** from Israel on **Monday 6th November 2006** at 8.00 pm. Rabbi Sylvester is currently the Adviser to the Minister for Israeli Society & World Jewish Community in Jerusalem. He was formerly the highly successful Rabbi of the Radlett Shul. The Aliyah Department of the Jewish Agency in London are bringing him over for a series of speaking engagements to coincide with the reading of the Sedrah of 'Lech Lecha.' He will be focusing on the meaning behind this Sedrah and its close connection to the Land of Israel. Organised jointly between Clayhall and the Community Shlichah, Revital Shloman, you can book your place by phoning on 8418 2114. Donation £3, includes refreshments.

"Go For Yourself" (Based on the teachings of Rabbi Elie Munk)

The call to separate oneself from homeland, birthplace and father's house constituted the first step towards the realisation of Judaism. To be a Jew means to 'break with the crowd' out of love for Hashem and to accept the sacrifice of isolation.

The Divine command, '*Lech L'Chah*' - *go for yourself* - is put at the heart of Judaism. It implies the will to go it alone with G-d if need be. The idea of 'majority rule' is indeed legitimate. But when the majority's values do not meet the criterion of Divine truth, man has the duty to separate himself and to remain 'alone for himself' and with G-d. How could we have existed and how could we continue to exist if Avram had not given us the courage to be a minority? Should Judaism be of the times - so called 'Up-to-date Judaism?' The loudest protest against it is Judaism's first words, *Lech L'Chah*. As soon as Avram appears, he stands in opposition to the spirit of the times. Amidst a perverted, idolatrous, immoral society, idolising power, almost completely wiping out the name of G-d, Abram willingly gives up all his family and social closeness so dear to people. He becomes a bearer of Hashem's message and throws a protest in the face of the gods worshipped by all the nations. This demands courage and the deep conviction of the truth of the message itself. This demands an enduring consciousness of a messianic mission. This demands the Jewish conception of G-d, and Jewish confidence and boldness - in short, that obstinacy and persistence that epitomises the Jew.

Although the land of Canaan was full of idols and paganism, as tradition stresses, it was still more suitable than Ur and Haran for receiving Avram's message. In Canaan he proclaimed the Name of G-d, built altars and converted idolaters without being molested and cursed, as had been the case in his country of birth. Thus his strategy was different in Canaan. He did not go about smashing idols and scorning his own safety, but seeing that people were listening to him, he preached the acknowledged truth and sought only to gain converts. In this sense, Rashi explains that his departure was 'for his own good and for his happiness.' When in times of great trial, a Jew has to leave his father's home, he must know but one sole duty: that of following G-d blindly wherever He will lead him.

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