



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 17 March 2007/27 Adar 5767

Service Times (Parashas Ha'Chodesh & Shabbos Mevarachim)

Shacharis	9.00 am
Minchah followed by Seudah	5.20 pm
Ma'ariv & Shabbos ends	6.55 pm
Shabbos next week	6.04 pm

We are honoured and privileged that the United Synagogue President, **Simon Hochhauser**, is spending Shabbos at Clayhall. What a time to host our first-ever hot Cholent Kiddush (so you see, it wasn't a Purim spiel!). During the mouth-watering bites of king-sized cholent, Dr Hochhauser will speak on the future of Anglo-Jewry and, together with Rabbi Wilson, they will take questions on this fascinating and challenging topic.

It's a very busy morning with a double-Sedra, an extra Maftir for Parashas Ha'Chodesh (more details inside) and the blessing of the new month of Nissan.

This Tuesday sees the second part of the pre-Pesach series with the Chief Rabbi providing the keynote speech followed by a spiritual SPEEDlearning with 9 local Rabbis - please see inside.

Torah Reading

Sedrah synopsis:

Leyning: Vayakhel-Pekudei
Hertz p 373, Soncino p 573

Maftir: Bo (Shemos)12:1-20

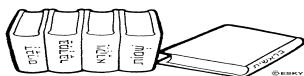
Haftorah:

Hertz p 1001, Soncino p 1195

Ryan Alicoon

Rabbi Nissan Wilson

Leigh Finegold



*This week's Clayhall Kehilla has been kindly sponsored by
Marlene & Michael Finegold in celebration of Leigh's 21st birthday*

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, Monday to Thursday.

Sunday breakfasts: 25th March, 22nd April & 20th May.

A Pesach Thought

The Torah is more strict about chametz than with any other forbidden food. It prohibits not only consumption but also possession of chametz. The punishment for wilful consumption of chametz is *kareis*, spiritual excision. The *Arizal* taught that one who avoids even inadvertent consumption of the tiniest piece of chametz during Pesach has earned for himself a special protection against sin for the entire year.

Parashas Ha'Chodesh

Our Sages decreed that on the Shabbos before 1Nissan, or on Rosh Chodesh itself if it occurs on Shabbos, we read the chapter starting with the words, *This month shall be for you the head of the months; it is the first for you of the months of the year (Shemos 12)*. Because of the importance of Nissan, our Sages decreed that we should add a section of topical interest to the usual Torah reading. The letters of the word '*for you*' (*lachem*) are the same as those of the word '*king*' (*melech*) and we should honour Nissan more than any other month. This reading also reminded the people that Pesach was coming and to prepare for the Jerusalem pilgrimage.

Induction Service

Invitations have been sent out to all members for Rabbi Wilson's Induction Service that takes place on Sunday 29th April 2007. We are delighted that the **Chief Rabbi, Sir Jonathan Sacks**, will formally induct Rabbi Wilson and that Chazzan Gedalya Alexander will lead us in Minchah. Owing to limited space, seats will be reserved on a first-come, first-served basis. Please ensure that you return the reply cards quickly. This is a **members-only** event.

Sale of Chometz

Rabbi Wilson will be in the Shul office on Sunday 25th March & Sunday 1st April from 10.00 am until 11.30 am for anyone wishing to sell their chametz. Alternatively, you can complete the form in the Shul office and it will also be sent out in the pre-Pesach mailing. However, it is better to sell your chametz in person with Rabbi Wilson.

Pre-Pesach Programme

Following last Tuesday's opening programme led by both **Rabbi and Rebbetzin Wilson** for men and ladies alike, those attending are now experts in the art of Pesach cleaning. The ladies have been given the job of kitchen cleaning while the men take on the far more weighty responsibility of the rest of the house! This Tuesday, the Rabbinical Council of North East London presents a keynote speech from the **Chief Rabbi Sir Jonathan Sacks** followed by '*SPEEDLearning - 9 Rabbis. 18 minutes. Your Choice.*' The SPEEDLearning Rabbis are, Rabbi Odam Brandman, Rabbi Baruch Davis, Rabbi Beni Fleischer, Rabbi Geoffrey Hyman, Rev Stewart Myers, Rev Johnny Lorraine, Rev Gary Newman, Rabbi Aryeh Sufrin and Rabbi Nissan Wilson. There is a £3 entrance charge. The final session takes place on Tuesday 27th March with Rabbi Wilson '*Creating an Interactive Seder.*' Both evenings begin at 8.00 pm followed by refreshments. Please make every effort to attend as the series promises to be fun, inspiring and educational.

***Rosh Chodesh Nissan
on Tuesday 20 March.
Shacharis will be a little
earlier at 6.45 am.***

Quiz Mania!

On **Tuesday 17th April**, it's the men's turn with another popular and highly competitive sports quiz. The action begins after Minchah and Ma'ariv at 8.00pm with a beigel and beer supper. Tickets are £8 and the details have been sent out in the recent Shul mailing. .
You may have realised by now that the United Synagogue Pesach Canal Cruise was sunk by a Purim spiel. There were a few potential takers. Oh dear!

The Rabbi and the Golem!

The amazing Purim world premiere musical was greeted with rave reviews from the hundreds of adoring fans who crowded into a packed Shul. Shouts of 'unbelievable' and 'why bother to wear a mask' were heard. The six old singing and dancing fools, the two musical monkeys and a stand-in curtain puller have turned down mouth-watering offers to repeat the unrepeatable! Rumours that the DVD is selling like hot latkes on a cold Chanukah day are fortunately false.

Hebrew Reading Course

Rabbi Wilson would like to run another 6-week Hebrew reading crash course after Pesach. The first course was very successful and it really is possible to read Hebrew competently after just 6 weeks! Rabbi Wilson already has a few names on the 'interested list' but would you please speak to him directly if you would like to participate in such a course. It really is a worthwhile and rewarding experience. Do something amazing and give yourself the chance to read the Holy tongue.

On six days, work may be done (Shemos 35:2)

Rashi notes that the prohibition against doing work on Shabbos is placed before the command concerning the construction of the Mishkan (Sanctuary). This teaches that building the Mishkan was not permitted on the Shabbos. A similar remark appears in *Rashi's* commentary to 31:13 and prompts *Abarbanel* to observe that since the building of the Mishkan was primarily a demonstration of the bond between Hashem and Israel, we might have thought that this command takes precedence over all other activities and mitzvos, including the cessation of work on Shabbos. We could easily have been persuaded that action is greater than rest especially when a project of extreme holiness is performed. For these reasons, the law of Shabbos is repeated several times in connection with the construction of the Mishkan to emphasise to us that the Shabbos takes precedence over the Mishkan. One reason for the supremacy of Shabbos over the building of the Mishkan is that the Mishkan and its successor, the Temple in Jerusalem, would one day disappear. Nevertheless, as long as the people continued to observe Shabbos, the loss of these structures would not mean a break in the covenant with G-d. Another reason for the pre-eminence given to Shabbos over the Mishkan is based on a comparison of the concepts of time and space. By consecrating to G-d the seventh day of each week, Shabbos bears the stamp of holiness on the dimension of time. In analogous fashion, the Mishkan sanctified the dimension of space. The sanctification of time takes precedence over the sanctification of space because the former was instituted by G-d when the seventh day of Creation was consecrated, after He created time. On the other hand, the Mishkan, which represents sanctification of space, was fashioned by man and consecrated by Hashem. The holiness of time is inherent in Creation, while the sanctification of space is not. Indeed, it is within the dimension of time that man can attain perfection. It is the hours and minutes that enable him to realise himself. The spatial dimension, however, does not offer these indispensable values. Such values are not found by conquering or overpowering space, nor by increasing one's possessions in quantity or quality. Our holy function as G-d's servants does not depend on certain fixed points on the earth, but in the way we serve Him, a service delineated by specific times, days, hours and minutes.

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