



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 24 March 2007/5 Nissan 5767

Service Times

Shacharis	9.00 am
Minchah followed by Seudah	5.35 pm
Ma'ariv & Shabbos ends	7.07 pm
Shabbos next week	7.16 pm

We wish a hearty Mazel Tov to **Sonia and Norman Myers** on the wonderful occasion of their Golden Wedding anniversary and the Shul wishes them many more years of health and happiness together. Sonia and Norman cordially invite the Kehilla to a Kiddush after the Service in celebration of their Simchah. This Tuesday sees the final session of the very successful pre-Pesach series of lectures. Last week, the **Chief Rabbi** gave an impressive and inspirational talk followed by SPEEDlearning workshops conducted by 9 local Rabbonim. On Tuesday, at 8.00 pm, **Rabbi Wilson** will be 'Creating an Interactive Seder.' How do we maximise both Sedarim to produce a real and meaningful experience for all those around our table? Come along to learn some excellent ideas and techniques.

Torah Reading

Sedrah synopsis:

Leyning: Vayikra

Hertz p 410 , Soncino p 605

Haftorah:

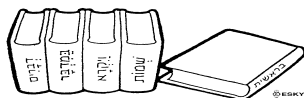
Hertz p 424, Soncino p 625

Don't forget to move your clocks forward by one hour tonight. Summer is here!

Joel Abramson

Rabbi Nissan Wilson

Rabbi Danny Shmulovitz



This week's Clayhall Kehilla has been kindly sponsored by Sonia and Norman Myers in celebration of their Golden Wedding

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, Tuesday and Wednesday.

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

A Pesach Thought

The word *Seder* means *order*. The term refers to the rituals and texts arranged by the Sages in a definitive order to which one must adhere. Every detail in this order is significant; each custom and ritual is laden with deep and esoteric meaning. Though we have no understanding of their deep intent, we merit to be exalted and sanctified by keeping the order of the Seder service as instructed by our Sages.

Family Shabbaton

The Shabbos of **16th June** (Rosh Chodesh Tammuz) promises to be a real cracker! Rabbi Wilson plans to run a big family Shabbaton aimed at the whole community. There will be something for everyone. The much sought-after speaker and scholar, **Rabbi Dovid Roberts**, from Edgware is already confirmed as a guest speaker. The event will be run in conjunction with **Project Seed**, an organisation that has just celebrated its 25th birthday. Project Seed has recently run some very successful events at **Ilford Jewish Primary School** and in other Jewish schools around London. Further details will be sent to members after Pesach but please try to keep the date free.

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.

The Complete Mitzvah - Chametz busting!

All Mitzvos can be divided into three categories; those verbalised by the mouth; those fulfilled in one's heart; and those performed through deed, as it says, *...it is in your mouth and in your heart to do it* (Devarim 30:14). Therefore, the Torah required that chametz be nullified in one's heart (through the *bitul* formula) corresponding to the mitzvos of the heart; that it be removed from one's house or burned, corresponding to the mitzvos performed through deed; and that the *Kol Chamira* passage be recited paralleling verbal mitzvos. So, the prohibition of chametz encompasses **all** mitzvos. Just as the Torah requires that we nullify the chametz in our hearts, so too, are we obligated to nullify the *yetzer hara* (evil inclination) in our hearts as well and not permit it to rule over us. Just as we are taught to remove the chametz and to search even the cracks and crevices for it, so too, must we search within ourselves for bad thoughts and notions. The sweep of the broom helps sweep the dust off one's soul so that it can renew itself for Pesach.

***Smoked salmon and
beigel breakfast after
Shacharis tomorrow.
Don't miss it!***

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. It is very important that you phone the Shul office to indicate your attendance. A lot more support is needed for the event to become viable.

Sign of Freedom

The abundance of wine drunk at the Seder signifies the theme of **freedom**, which is dominant throughout this night. The Gemara states that the beverage used for the Four Cups should have the 'taste' of wine. *Rashbam* explains 'taste' as referring to the wine's power to intoxicate. Accordingly, wine is preferable over grape juice for this mitzvah. *R' Moshe Feinstein* was of the opinion that one who uses grape juice for the Four Cups has not demonstrated the true freedom.

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.

The Book of Vayikra

'Each person shall revere his father and mother.' *'Do not put a stumbling block before the blind.'* *'Do not insult the deaf.'* *'Do not hate your brother in your heart.'* *'Love your fellow as you do yourself.'* *'Leave the corners of your field, stalks of grain that have fallen and sheaves that have been forgotten for the poor.'* *'Do not lie or deceive.'* *'Do not lend your money in usury.'* *'Stand up before the elderly and show respect to the wise.'* These are some of the laws in the Book of Vayikra. We can readily see the great value in these laws, both for their social function and individual character refinement. However, there are many laws in Vayikra that pertain to rituals, some of which are beyond our understanding.

The Talmud says that when G-d spoke the first two commandments, 'I am your G-d and you shall have no other gods before Me,' the nations of the world said, 'G-d is interested in His own glory.' But, when they heard, 'Honour your father and mother,' they realised that G-d was not interested in His own glorification. Inasmuch as the latter commandment is obviously intended for the betterment and refinement of mankind, so must the first commandments be for the same purpose (*Kiddushin 31a*).

This also applies to the Book of Vayikra. The Lawgiver Who dictated the laws of ethical behaviour and social justice also specified that a person who recovered from *tzaraas* (a skin disease mistakenly referred to as leprosy) required purification with a complex ritual that we cannot understand. We can only conclude that just as the logical laws are for our betterment, so are those that escape our understanding. It is traditional that when a child begins to learn Torah at age five, he is taught the first few verses of Vayikra relating to the sacrificial offerings. The reason generally given is that our children are holy. A common practice when a child begins Torah study is to treat him with sweets, so that he may associate Torah study with sweetness. Perhaps this is another reason why children begin with Vayikra, so that they should know that even those mitzvos that we do not understand are also sweet.. The word Vayikra is written with a diminutive *aleph*, and we point out to children that the small *aleph* represents diminutive people; i.e. children. This is a way we encourage them to identify with Torah. It is **their** Torah, for the little people. Torah is sweet, all of it. And it is **our** Torah.

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