



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 26 May 2007/ 9 Sivan 5767

Service Times

Shacharis	9.00 am
Shabbos Shiur (see inside)	7.45 pm
Minchah followed by Seudah	8.30 pm
Ma'ariv & Shabbos ends	10.03 pm
Shabbos next week	7.30 pm

Rabbi Wilson will be running a ***Question and Answer*** session on an occasional basis after the Shabbos morning service. Please would you submit your questions to the Shul office over the next few days as the first session might take place next week.

Although you may opt for anonymity, it would be helpful if you could put your name against your question! It will last for about 30 minutes.

Last week, there was very positive feedback on Rabbi Wilson's talk about the Jewish commitment to help and support people of all faiths and backgrounds who are in distress. Rabbi Wilson is keen to add variety and spice to a Shabbos morning.

Torah Reading

Sedrah synopsis:

Leyning: Naso

Hertz p 586 , Soncino p 814

Haftorah:

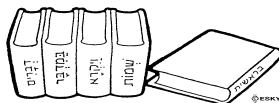
Hertz p 602, Soncino p 835

Jonathan Mervish

Rabbi Nissan Wilson

Robert Segall

Naso is the longest Sedra in the Torah so sit back, listen quietly, and enjoy the ride.



This week's Clayhall Kehilla has been kindly sponsored by the Mervish family in celebration of Alison's 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: 1.45 pm, Monday to Thursday.

Ma'ariv: 7.30 pm, Tuesday and Wednesday.

Sunday breakfasts: 17th June & 22nd July.

Tikun Leil Shavuous

This year's Tikun was again a great success as 16 men enjoyed the small hours with an impressive array of malt whiskies, delicious cheesecake and words of Torah from 5 different people. At around 4.00 am the ranks were swelled by a large Aish contingent and Shacharis was davened at the correct time of 4.10 am. Some left just before for a few hours sleep before arriving in Shul at 9.00 am as usual!

Community Shabbaton

Application forms for our major Community Shabbaton on **16th June** have just been sent out in the Shul mailing. It promises to be a real cracker! The much sought-after speaker and scholar, **Rabbi Dovid Roberts**, from Edgware is our guest speaker. The event will be run in conjunction with **Project Seed** and **Tribe**. There will be a children's and youth programme run by professional leaders. We are indebted to **Project Seed** for providing the colourful flyers and these will also be distributed to all IJPS pupils. Aside from the speakers, enjoy a hot cholent and kugel kiddush, a gorgeous meat lunch and an ice cream finale!

Gemara Shiur

Rabbi Wilson's Gemara Shiur continues this Tuesday 29th May at 8.00 pm in the Board room at Sinclair House. The tractate being studied is *Makos* which deals with the delineation of the laws of judicial procedure including false witnesses, exile and lashes - the latter two being closely related to capital punishment. There is plenty of explanation along the way by Rabbi Wilson together with suitable refreshments.

Rosh Chodesh Group

Gifted educator, Shoshana Tugendhaft, will speak on the subject of, *'The Evil Eye and How To Avoid It'*. Shoshana, formerly Rebbetzin at Ohr Yisrael Synagogue in Elstree, is a busy mother of four, who gives regular lectures to women in London. We look forward to another great Rosh Chodesh event. Join us on **Monday 28th May, 8.30pm** venue from the office.

Trip to Beth Shalom Holocaust Memorial Centre

The Shul is organising a coach trip to the Beth Shalom Centre in Nottingham on Sunday 1st July 2007. The visit will include a guided tour of the Centre, a tour of the memorial garden and a talk by a Holocaust survivor followed by a discussion. The cost of the visit is £22.50 per adult and £11.25 for a student which includes return coach travel, entry to the Centre, a packed lunch plus morning and afternoon refreshments. The coach will be leaving Sinclair House at 9.30 am (plenty of time to daven Shacharis first in Shul) and returning at approximately 7.00 pm. Places are limited and they will be allocated on a first come, first served basis. If you would like to join the trip, please complete and return the slip sent out in the recent mailing together with your remittance by Sunday 10th June 2007. Some of the costs for this trip have been met by the Clayhall Kehilla Foundation. You can find out more about the Beth Shalom Holocaust Memorial Centre by logging on to:

www.holocaustcentre.net

Whisky stocks are alarmingly low so we kindly ask you to do your duty!

Redemption through Shabbos

"Were Israel to observe two Sabbaths properly, they would immediately be redeemed" (Shabbos 118b).

Election Results

The following were duly elected to the 2007/8 Board of Management:

Lester Harris: Chairman.
Martin Greenberg: Vice-Chairman.
Mervyn Lyndon: FR
Michael Bash: Warden
Leslie Pollock: Warden

Male Board members:
Robin Abrahams, Ivor Lethbridge, Leslie Linder, Gordon Miller, Victor Shafier & Greg Woolf.

Female Board members:
Melanie Alicoon, Pamela Grant, Jackie Jay, Estele Miller, Jackie Shafier and Karen Wise.

In its simplest sense, this means for the entire Jewish nation to observe two consecutive Sabbaths in strict accordance with its laws. Such an accomplishment would indicate the nation's having freed itself of inner subjugation to the passions and desires of this world. A natural result of such attainment would be ultimate redemption, for a nation that has achieved total victory in life's greatest struggle - the conquering of one's evil inclination - cannot remain subjugated to the laws and whims of foreign nations.

Clayhall Calendar

Please don't forget to complete the form with your insertions for the Shul calendar that is sent out before Rosh Hashanah. Birthdays, anniversaries, Bar/Bas Mitzvahs and Yahrzeits can all be added. This year, the New Year greetings will also be part of the calendar. The closing date is **Sunday 17th June**. Spare forms can be obtained from the Shul office.

"And they shall confess their sins that they did" by R' Twerski

There is not a single superfluous letter in the Torah. Yet the words "that they did" seem to add nothing to the sentence. The Torah is telling us that sins do not occur in a vacuum. A person must have had a mind-set that was conducive to sin in order for sin to occur. He must have done something improper which caused him to be in an altered state of spirituality that enabled him to sin. *R' Mendel of Kotzk* said that the reason a person should not sin is not because it is forbidden, but because he should not have free time to sin. If a person is engaged in studying Torah, doing mitzvos and conducting himself in his daily activities according to Torah teachings, he will simply not have any available time to commit a sin. Therefore, if a person has sinned, it is not enough that he regrets his sin and resolves not to repeat it. True *teshuvah* requires that he review his behaviour and see where he had been lax in leading a total life of Torah that allowed the sin to occur. He must then correct his lifestyle so that the opportunity for sin does not occur. This is what the Torah is telling us. "They shall confess their sin," but that is not enough. They must also do some serious soul-searching and discover "what they did" that made the sinful act possible. This, too, they must confess and correct. A recovering alcoholic who was sober for twenty years said, "The man I once was, drank. And the man I once was, will drink again." This is an important insight. The character traits that he once had resulted in his drinking. In recovery, he underwent significant personality changes which enabled him to abstain from alcohol. If he were to revert to his pre-drinking personality, he would certainly drink again. In my book, *Addictive Thinking*, I described the nature of thinking that allows addictive behaviour to occur. Sustained recovery requires changing the way one thinks. This is equally true of any improper act. The only way one can prevent a sin from recurring is by making salutary changes in one's character, thereby creating a personality that cannot do this act. *Rambam* states that this is why *teshuvah* works. Reuven cannot be held culpable for something that Shimon did. Neither can this new person, whose previous personality was discarded, be held culpable for what a previous personality did. The realisation that "that they did," i.e. the character makeup that had existed was responsible for the wrongful deed, enables a person to divest oneself of those traits and develop this new personality.

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