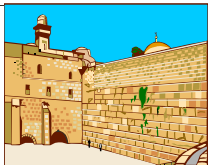




קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 28 July 2007/ 13 Menachem Av 5767

Service Times (Shabbos Nachamu)

Shacharis	9.00 am
Minchah followed by Seudah	8.20 pm
Ma'ariv & Shabbos ends	9.53 pm
Shabbos next week	7.30 pm

We are delighted that **Eli Simons** is leyning for us this morning and we welcome him back from his few weeks in Gateshead. Rabbi Wilson and family are in Israel until 13th August and over the next two weeks, Rev Shlomo Kreiman, will be leyning. This Shabbos is known as **Shabbos Nachamu** after the Prophetic portion read in the Haftorah: '*Nachamu, Nachamu Ami*' - '*Console, console My people.*' The Haftorah of *Nachamu* is the first of the 'Seven Consolation-Haftorahs.' There are seven such Prophetic passages of comfort that are read from the Prophet Yeshayahu (Isaiah) on the seven Shabbasos that follow Tisha B'Av. This takes us up to the Shabbos before Rosh Hashanah. In other words, Rosh Hashanah is getting very close!

Torah Reading

Sedrah synopsis:

Leyning: Va'eschanan

Hertz p 755, Soncino p 1008

Haftorah:

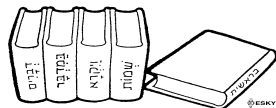
Hertz p 776, Soncino p 1028

If you would like to sponsor the newsheet for just £15, please speak to Michelle.

Ryan Alicoon

Eli Simons

Mike Callaghan



This week's Clayhall Kehilla has been kindly sponsored by Ruth & Mervyn Lyndon on the occasion of their wedding anniversary

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.

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

Sunday breakfasts: 19th August & 9 September.

B'nei Akiva news

There have been discussions with B'nei Akiva over the last week and they are very keen to create a Clayhall group. Some suggestions were made and options are being explored. Now that the summer camps are about to start, those conversations will resume in a few weeks time. While it is difficult to predict when a group will start, the Honorary Officers will keep everyone informed of any developments.

The 15th of Av

The 15th day of Av is observed as a day of minor festivity. The day serves as a memorial for a number of events over which Israel rejoiced at various times. On this day death ceased for the Generation-of-the-Wilderness. It was when the tribe of Binyamin was permitted to intermarry with the remainder of the people of Israel after the scandal of Give'ah. It was the day when Hoshea Ben Elah removed the blockades which Yeroboam had placed upon the roads, in order to prevent Israel from going up to Jerusalem for the Chagim. It was the day when permission was granted by the Romans to bury the half million of Jews slaughtered in the city of Betar.

Why Seven Consolations?

Our Rabbis say: The first consolation is that which G-d bids the righteous to convey to Jerusalem. The second is that which our Father Avraham extends to Jerusalem. The third is that of Yitzchak. The fourth is Ya'acov's. The fifth is that of Moshe. The sixth refers to Jerusalem's unwillingness to accept the comfort of the righteous and her plea for other consolations. The seventh is the consolation extended by G-d himself to Zion and Jerusalem.

Clayhall's 100 Club

Ticket sales for the 100 Club are going very well but more places are available. Forms were sent out recently and tickets are just £10 each. There are two draws each year - Rosh Hashanah and Pesach - with a top prize of **£150** and two runners-up prizes of **£50** each. It's a great way to raise extra money for the Shul.

Structure of the Jewish Calendar - An Introduction

The Jewish calendar is a lunar calendar, meaning that it is based on the moon's revolutions around the earth. Each such revolution - known as a lunar cycle - is a single lunar month, which consists of 29 days, 12 hours and 793 *chalakim* (44 minutes and 3½ seconds). In Halachic terminology, an hour is divided into 1080 *chalakim*, literally portions; so each *chelek* is 3½ seconds, and 18 *chalakim* equal one minute. A regular lunar year consists of 12 such cycles and a so-called leap year consists of 13 cycles. As already noted, a lunar cycle is approximately 29½ days, but a *calendar month* must be formulated using whole days. Therefore, since two lunar cycles are 59 days, the months alternate: one month is 30 days and the next is 29. A 30-day month is called *malei* (*full*) and a 29-day month is called *chaseir*, (*defective*). A twelve-month lunar year is 354 days, 8 hours and 876 *chalakim*. However, since there cannot be fractional days in the calendar, the year is rounded out to 354 days (or sometimes 353 or 355 days as will be explained next week).

*Ladies Guild meeting
on 30th July at 8.00 pm
at 7 Strafford Avenue.
All ladies welcome.*

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. There are some excellent books to educate and inspire. If anyone would like to donate books either in celebration of a Simchah or to commemorate a Yahrzeit, please speak to Michelle.

Selichos Service

The NEROS Selichos Service takes place on Saturday night **8th September** at Clayhall United Synagogue. The Shul is very honoured to be hosting the event for the second time. The guest Chazan is **Edwin Ross** who hails from a Northern city called Manchester, while the guest speaker is none other than a fellow Mancunian, **Rabbi Nissan Wilson**. As the host Shul, we hope that members will support the Service. A delicious reception commences at 10.45 pm followed by the Service at 11.30 pm.

Yomim Noraim

Please don't forget to send back your ticket applications and Memorial Forms as soon as possible to the Shul office. We are running a special appeal this year and details are printed on the form.

Book Cupboard

Last Sunday, the book cupboard was given a major overhaul. Please help to keep it clean and tidy by putting items back in the place that you found them! It also would be appreciated if members do not use it as a general store for leaving their clutter. Thank you for your help.

***"You shall not kill, and you shall not commit adultery,
and you shall not steal"***

There is a subtle but significant difference between the Aseres Ha'Dibros (10 Commandments) in Shemos and the version today in Devarim. In Shemos, the above verse is '*you shall not kill; you shall not commit adultery; you shall not steal.*' There is no conjunction 'and.' In Devarim, the above three commandments are linked by 'and.' Rav Yechiel Meir of Ostrovza sheds light on this difference. The Midrash says that the devotion of the Israelites to G-d at Sinai was so complete that they were freed of the *yetzer hara* (evil inclination). That cannot mean that they were totally devoid of temptation because otherwise they would be similar to angels. When the angels protested the giving of the Torah to mortals, Moshe argued that the Torah is not applicable to angels because it prohibits various behaviours to which only mortals are subject. If the Israelites were totally free of the *yetzer hara*, the Torah would not be applicable to them either. What the Midrash means is that at Sinai the Israelites were free of the progressive sin of nature. The Talmud says that the *yetzer hara* operates by enticing a person to commit a minor sin. Inasmuch as it is the nature of sin to be progressive, the *yetzer hara* then leads him to commit sins of increasing severity. It was this aspect of the *yetzer hara* from which the Jewish people at Sinai were freed. A sin remained an isolated event and did not bring another sin its wake. The Midrash says that when the Israelites committed the worship of the Golden Calf, the *yetzer hara* returned in full force. Now any transgression would lead to another sin. Thus, Rav Yechiel Meir says, in the Shemos version at Sinai, the three commandments are not joined by an 'and' to indicate that each sin was an isolated event, not attached to any other. In the Devarim version, which Moshe related after the incident of the Golden Calf had restored the potency of the *yetzer hara* to make sin progressive so that each sin led to an additional sin, the three commandments are connected by 'and.' This indicates that a sin does not remain an isolated phenomenon, but brings further sins in its wake. This is a crucial concept. Even if an antibiotic destroys billions of bacteria, a single surviving germ can multiply and cause serious illness. That is how we must think of sin. Even a single sin can start a chain that can lead a person to a level of depravity that he never thought possible.

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