



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 12 April 2008/ 7 Nisan 5768

Service Times

Shacharis	9.00 am
Minchah followed by Seudah	7.10 pm
Ma'ariv & Shabbos ends	8.41 pm
Shabbos next week	7.30 pm

We are only a week away from Pesach. After the service this morning, **Rabbi Wilson** will be giving a Shiur on the laws of Erev Pesach when Pesach begins on Motsei Shabbos (Saturday night). There will be an opportunity to ask questions and a summary of the Shiur will be available on the Shul website after Shabbos. Kiddush will follow Rabbi Wilson's talk.

Sale of Chametz forms were sent out recently. Please complete them and either send them back to the Shul office or, preferably, give them to Rabbi Wilson in person. There are a few short articles inside the Clayhall Kehilla about Pesach. If you have any questions, please ask Rabbi or Rebbetzen Wilson.

Torah Reading

Leyning: Metzora

Hertz p 470, Soncino p 689

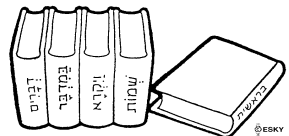
Haftorah:

Hertz p 477, Soncino p 702

Rabbi Nissan Wilson

Eli Batashvili

Rabbi Wilson will be continuing to look at themes of the Haggadah during the Shiur at Seudah Shilishis this evening. So for a most convivial atmosphere replete with tasty food and a l'chaim, come along and enjoy.



*This week's Clayhall Kehilla has been kindly sponsored by
Lisa & Eli Batashvili*

Children's & Youth Service: 10.30 am - 11.30 am

Weekday Services

Shacharis: Monday to Friday, 7.00 am. Sunday @ 8.15 am.

Shacharis Rosh Chodesh: 6.45 am Monday to Friday.

Shacharis Rosh Chodesh: 8.00 am Sundays.

Minchah: 1.45 pm, Monday to Thursday.

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

Sunday breakfasts: 4th May, 1st June, 6th July & 3rd August.

Why Is This Year Different?

The problems that arise when Erev Pesach falls on Shabbos are not new.

For an in-depth practical guide, go to: <http://www.kosher.org.uk/documents/WhyIsThisYearDifferent.doc>

This is a booklet written by Rabbi Philip Ginsbury. He will take you on a step-by-step path in preparing for Pesach. Rabbi Wilson also intends to speak about this interesting topic over the next couple of weeks.

Differences continued...!

The Fast of the Firstborn usually takes place the day before Pesach. Since we do not fast on Shabbos, it is brought forward to Thursday. The celebration Siyum meal made at the end of studying a Talmudic tractate, which exempts a firstborn from fasting, takes place after Shacharis on Thursday 17 April. **The search for chametz** usually takes place the night before Pesach but this year that would be Friday night, and the use of the candle is forbidden on Shabbos. The search therefore takes place Thursday night after nightfall. **The burning of the chametz** is done on Friday 18 April in the morning before 11.50. The *Kol Chamira* declaration which annuls any left over chametz is omitted as a quantity of bread must be left for Shabbos. The Shabbos morning service is held early (7.00am) so as to finish eating chametz by 10.39am.

Sale or No-Sale?

The sale of chametz carried out today is a legally binding sale using a contract. The sale is usually carried out by a Rabbi on behalf of a community. Various methods of transaction are used. The buyer purchases outright all the products listed on the sale forms. After pesach, the Rabbi and the non-Jew meet up again at which point the Rabbi demands payment in full or the return of the chametz. When the non-Jew chooses the latter, the sale is reversed and the chametz falls back into the property of the Rabbi.

Mitzvos of Seder Night

Several mitzvos are practiced on the Seder nights. Some are Biblically ordained and some were instituted by our Sages. The Biblically ordained mitzvos are 1) Eating Matzah and 2) Haggadah, telling the story of the Exodus. Those practices instituted by our Sages are 1) Drinking Four Cups, 2) Eating Maror and 3) Reciting Hallel.

Selected Pesach Service Times

Thursday 17th April—Fast of the Firstborn

Shacharis: 6.40 am

Friday 18th April

Minchah: 7.30 pm followed by Kabbalos Shabbos

Shabbos 19th April—Shabbos HaGadol (Erev Pesach)

Shacharis: **7.00 am** (Finish eating Chametz by 10.39 am)

Minchah: 7.30 pm

Ma'ariv: 8.45 pm (Seder not to start before 8.55 pm)

Sunday 20th April—1st day Pesach

Shacharis: 9.00 am

Minchah: 7.40 pm

Ma'ariv: 8.05 pm (2nd Seder not to start before 8.56 pm)

Monday 21st April—2nd day Pesach

Shacharis: 9.00 am

Minchah: 7.45 pm followed by a Shiur & Ma'ariv at 8.58 pm.

**NEROS Super Supper
Quiz on 18 May @
Boundary Road Shul.
Tickets available from
either Michelle Mervish
or Robin Abrahams**

Omer Counting

When the Temple stood there was a mitzvah to offer a communal meal offering on 16th Nisan, the 2nd day of Pesach. The measurement of coarsely ground barley flour used was an *omer* a volume equal to 43.2 eggs. On the day the offering was brought, a 49-day count was begun, culminating with Shavuos on the 50th day. There will be more about this next week!

CCY Events & Dates

CCY (Clayhall Children & Youth), has many events lined up over the next few months. Full details will be sent out nearer the time but just to whet the appetite, CCY can reveal:
Shabbos 3rd May: Activity afternoon
Monday 26th May: Lag B'Omer Family Picnic
Sunday 1 June: Mums & Daughters Baking
Sunday 1 June: Shavous Messy afternoon
Monday 9 June: Shavous Ice Cream Party
Shabbos 12 July: 1st CCY Shabbos lunch
Shabbos 6 September: Activity afternoon
Sunday 7 September: Activity Day

Reclining at Seder

It is incumbent to recline while drinking the wine. This requirement actually applies to only two of the 4 Cups. However, the Gemara disagreed about which two cups were intended, the first two or the last two. It concluded, therefore, that one should recline for drinking all the 4 Cups (Pesachim 108a). It is also incumbent to recline when eating matzah. Any mitzvah that calls for reclining remains unfulfilled if it is performed without reclining.

Cutting to the Core by Rabbi Shaul Rosenblatt

Following on from last week's portion, this week continues with the consequences of negative speech, *loshon hara*. "Sticks and stones will break my bones but words will never hurt me." Whoever made that one up is either naive or deaf. While we might tell our children not to be bothered, the reality is that words hurt a great deal more than sticks and stones. The pain caused by sticks and stones is temporary; the pain caused by words can be eternal. When someone hits you, it is a very crude and superficial expression of contempt for your humanity. What he is saying, in effect, is that you are an object, not a person. There is a sense of violation. Words, however, can express that contempt infinitely more eloquently and thus penetrate much deeper. When you talk badly about another person, it can be much more personal and biting, and cut to the core of his individuality. Ouch. Beyond this, the Sages say that whoever speaks *loshon hara* denies G-d Himself. It is, to be sure, an indefensible action to talk badly about a fellow human being, but to say that one who does so denies G-d seems a little harsh. Here is an explanation that I once heard from one of my students. Every human being is made in the image of the G-d. No one of us is inherently any more or less G-dly than anyone else. We are G-dly no matter what we do. The question is only whether we will act in a G-dly fashion or not. The Jewish concept is that although a person may 'do' bad, his or her essence 'is' still good. When one recognizes this, one is able to appreciate the goodness, the greatness and almost unlimited potential of those around us.

At the same time, all of us G-dly human beings make mistakes. Yes, we are G-dly, but we are not G-d. And only G-d is perfect. When one speaks *loshon hara*, one is focusing on the bad that people do. G-d created a world of G-dly and elevated souls and we, in our minds and with our words, turn it into a world of small and petty people. We are looking at G-d's most precious creation, a human being, created in his image, and not even noticing that goodness. If we wish to see G-d in those around us, He is always there to be seen. But equally, if we want to ignore G-d, we will see the bad and end up speaking *loshon hara*. When one puts it into that perspective, it becomes obvious why there are few things in Judaism that are considered worse than talking badly about another person. Next time you are tempted to do so, take a moment to consider how unbecoming it is for a dignified soul to stoop to such depths. It simply doesn't pay. (www.aish.com)

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