



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 26 April 2008/ 21 Nisan 5768

Service Times

Shacharis	9.00 am
Minchah followed by Seudah	7.25 pm
Ma'ariv (do not light candles until 9.08 pm)	8.55 pm
Shabbos next week	7.30 pm

Today is the seventh day of Pesach. In addition to reciting half-Hallel, we also read *Shir Ha'Shirim* (*Song of Songs*) before leyning. This was composed by King Solomon as an allegorical poem. It is a passionate dialogue between the husband (G-d) who stills loves his estranged wife (Israel) and the wife, who longs for her husband and seeks to endear herself to him once more. The leyning is from the Sedra of B'Shalach. We read the *Song of the Sea* as it miraculously split for the Jewish people on this very day, 21st Nissan, the 7th day of Pesach. Tomorrow on the 8th day, we shall say **Yizkor** (Memorial prayer).

Torah Reading

Leyning: Shemos 13:17-15:26
Hertz p 265, Soncino p 407

Maftir: Bamidbar 28:19-25

Haftorah:

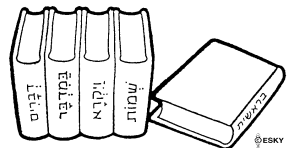
Hertz p 1017, Soncino n/a

Lester Harris

Dov Fachler

The Clayhall AGM will take place on **Tuesday 13 May 2008** at RJCC at 8.00 pm preceded by Minchah and Ma'ariv at 7.30 pm.

Voting (if necessary) will commence from 6.00 pm until 8.00 pm.



This week's Clayhall Kehilla has been kindly sponsored by seasonal members Mr & Mrs Matzo Macaroon of Rakusens Gardens

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.

Clayhall Cares

The Shul has a dedicated task group ready to help and support those in need in our Kehilla. This could include hospital visiting, shopping, phone calls and other welfare matters. Sometimes it can be frustrating when the Rabbi and Shul office are not made aware of a particular pertinent care issue - and people then wonder why nobody has been in touch! So please do give the Shul a call so that we can help.

Climbing High

Could a nation whose spirituality had been ground down by generations of exposure to the degeneracy of Egypt and then by more than a century of brutal slavery ever become a kingdom of priests and a holy nation? Moshe himself doubted it but G-d had assured him, *"When you take the people out of Egypt, you will serve Hashem on this mountain (Shemos 3:12)*. With the Exodus, the effort began. In seven weeks they would stand at Har Sinai ready to receive the Torah. The day after they left Egypt, they began counting the 49 days of preparation, every day rising higher, until they reached the summit that G-d had promised Moshe.

Where did Pharoah go?

We read in Shemos Ch.14 that Pharoah personally led his army against the Jews. There are different Midrashic opinions about his fate. Some say he was drowned in the Reed Sea with his army while others say he survived in order to retell a firsthand account of G-d's miracles. According to one Midrash, he made his way to Nineveh where he became king; the same king who, when hearing Jonah's message from G-d foretelling Nineveh's destruction, encouraged all his subjects to repent in order to avert the divine decree.

Student House

Further to the advertisement placed in the *Jewish Chronicle* recently for candidates for a student house in Clayhall, there has been some interest. We are looking for 3 or 4 students to run youth services and activities for the Shul. This project is a priority and you can hear more about the proposal at the Annual General Meeting next month.

The Seventh Day of Pesach

It was on the 22nd of Nissan, the seventh day of Pesach, that the miracle of the Splitting of the Sea occurred. This miracle was the climax of the wondrous events of the Exodus. The Chassidic masters spoke of the awesome sanctity of this day and the potential within it for spiritual rejuvenation. R' Yisrael Alter of Ger finds an allusion to this potential in the Torah. The Song of the Sea is preceded by the phrase 'And Hashem saved on that day {Israel from the hand of Egypt}' (Shemos 14:30). The Torah makes specific mention of the salvation having occurred on *that day* to allude to the fact that the 22nd of Nissan remained a day of spiritual salvation for all generations. Another allusion can be found in *Song of Songs*, much of which allegorically depicts Israel's relationship with G-d after the Exodus. Israel pleads to G-d, *Moshcheini Acharecha Norootza* - 'Draw me, we will run after You!' *Draw me* alludes to the first night of Pesach, regarding which Israel was commanded: *Draw forth...{lambs for the Korban Pesach}* (Shemos 12:21). *After You* alludes to the 7th day of Pesach, which Scripturally is the last day of Pesach. Both the first and seventh days of Pesach are times of spiritual awakening when the Jewish soul can become inspired to exult: *Norootza, we will run after You!* Like the Seder night, the essence of this day is *emunah, faith*. The seventh day of Pesach was one on which Israel demonstrated *mesiras nefesh*, self-sacrifice, and faith of the highest order.

It is advisable not to eat any Chametz until at least 1½ hours after Yom Tov ends so that the Chametz can be bought back (10.40pm)

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

CCY continued...

CCY has received excellent press coverage in the *Essex Jewish News* with great pictures from both the Tu Bishvat and Purim Messy Afternoons and the Mums and Daughters Baking Bonanza. Well done to those involved. CCY is now looking forward to Lag B'Omer and Shavous. Details will be sent out shortly. Please keep the above dates free!

The Women's Song

The Torah refers to Miriam as *the sister of Aaron* because she was a prophetess even before her brother Moshe was born. As the Talmud relates, she had said, "In the future, my mother will bear a son who will save Israel." But why must the Torah allude to this fact after the crossing of the Sea? The Sages relate that in the early years of the bondage, when Pharaoh issued the decree that all Jewish boys be drowned in the river, the men fell into despair. Amram, leader of the generation, separated from his wife. His young daughter Miriam came forth with a convincing argument: "Your decision is worse than Pharaoh's decree! His decree is directed against the newborn males, while yours will ensure that no babies at all be born!" As a result, *A man (Amram) went forth from the house of Levi and took (i.e. retook) a daughter Yocheved from Levi (Shemos 2:1)*. Three months after Moshe was born, his mother, fearing his discovery, put him into a wicker basket which she placed among the reeds at the riverbank. Amram said to Miriam, "What of your prophecy that this child would be the redeemer?" Miriam did not despair. *His sister stationed herself at a distance to know what would be done with him (Shemos 2:4)*. R' Zalman Sorotzkin makes the following observation: It was unlikely that Jews, fearing the king's wrath, would go along the riverbanks searching for Jewish babies. As for the Egyptians, they would almost certainly have overturned the basket so that the baby would drown. How did Yocheved and Miriam expect the child to be saved? It can only be that Moshe's mother was convinced that G-d would work miracles for the child who, Miriam had prophesied, would save Israel. In addition, Miriam herself was sure that her prophecy would come true; therefore she stood off to the side to see what would happen to him. Miriam had no doubt that G-d would work a miracle, and only wanted to see what sort of miracle it would be. And sure enough, a miracle occurred. That very day, Pharaoh's daughter came to the river to "cleanse herself of her father's idolatry" (Sotah 12b). She discovered the basket and rescued the child. Miriam came forward and offered to find the baby a Jewish wet nurse - and so it was that Moshe was returned to his mother. The Talmud states: "In the merit of the righteous women of that generation were our forefathers redeemed from Egypt." Miriam, who never lost faith that her prophecy would be realised, epitomised the greatness of the Jewish women of her day. Thus does the Torah allude to that prophecy when the women sang their Song at the Sea.

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