



קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 19 July 2008/ 16 Tammuz 5768

Service Times

Shacharis	9.00 am
Pre-Shabbos Minchah Shiur	7.50 pm
Minchah followed by Seudah	8.35 pm
Ma'ariv & Shabbos ends	10.08 pm
Shabbos next week	7.30 pm

"On Wednesday morning, after over 2 years of uncertainty and prayer, the bodies of **Eldad Regev** and **Ehud Goldwasser** were returned to their families. We consider that it would be wrong not to mark this occasion.

As a result we will be running a commemoration service this Sunday in Norrice Lea Synagogue, Hampstead Garden Suburb, London N2 from 5-6pm.

I understand that this is late notice and would appreciate any assistance you can offer us.

It can be contacted on 07855 786 794."

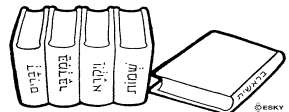
Bivirchat Shalom I'Torah V'Avodah,
Eli Bauernfreund (B'nei Akiva Chinuch department)

Torah Reading

Leyning: Pinchas
Hertz p 686, Soncino p 932
Haftarah:
Hertz p 699, Soncino p 951

Rabbi Nissan Wilson

Ben Gonshaw



"The Gan" an IJPS pre-school nursery for children aged 2-3 years, opens this September. Further details are available from the school on 8551 4294.

*This week's Clayhall Kehilla is kindly sponsored by
'anonymous' of the occasion of their birthday*

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: 3rd August & 7th September.

Tisha B'Av

The Fast of Av, the saddest day in the Jewish calendar begins on Saturday evening 9 August at 8.34 pm and ends on Sunday 10 August at 9.21 pm. We will daven Shabbos Minchah at **7.10 pm** followed by the Seudah Shilishis but without the usual banter and singing. On Sunday afternoon, Rabbi Wilson will be organising a fitting and appropriate event in keeping with the sombre mood of the day.

Fast of Tammuz

The Fast of Tammuz begins at 1.05am on tomorrow **20 July** and ends at 10.00pm the same day. The Fast starts the period of '*The Three Weeks*' of mourning culminating with Tisha B'Av on 10 August. The 17th of Tammuz (*Sheva Asar B'Tammuz*) commemorates the breaching of the walls of Jerusalem by Titus at the time of the Second Temple. At the time of the destruction of the First Temple, the walls were breached on the 9th of Tammuz. In order not to burden the community excessively the Rabbis did not designate both days as fast days because of their proximity. They rather chose the 17th of Tammuz to honour both events since the Second Temple's destruction is to us a greater calamity than that of the first destruction. We will daven Shacharis at the normal time of **8.15 am**. This will include Selichos and leyning and last about 30 minutes longer than usual. Minchah will begin at **8.30 pm** immediately followed by Ma'ariv.

Pimms & Ice Cream Kiddush

We shall be holding our summer Pimms and Ice Cream Kiddush on **Shabbos 26th July**. After the Service and before Kiddush, Rabbi Wilson will be addressing the community on *Alcohol and Substance Abuse in Jewish Thought*, very apt before Pimms!

Chasanim/Eshes Chayil

We are delighted that **Rabbi Nissan Wilson, Robin Abrahams and Rosalind Jessener** have accepted the honour of Chasan Torah, Chasan Bereishis and Eshes Chayil respectively for 5769. We wish Mazel Tov to the celebrants and their families. The Kehilla looks forward to celebrating in due course!

The Three Weeks: A Brief Overview

For 830 years, there stood an edifice upon a Jerusalem hilltop which served as the point of contact between heaven and earth. So central was this edifice to the relationship between man and G-d that nearly two-thirds of the mitzvos are contingent upon its existence. Its destruction is regarded as the greatest tragedy of our history, and its rebuilding will mark the ultimate redemption; the restoration of harmony within G-d's creation and between G-d and His creation. A full three weeks of our year, the three weeks "between the strictures" of Tammuz 17 and Av 9, are a time of mourning over the destruction of the Temple and the resultant galus – our current physical exile and spiritual displacement. During the Three Weeks we read the "Three of Rebuke"-three weekly readings from the Prophets which prophesy the Destruction, describe the sins which caused it, and admonish us to repent our ways. During the Three Weeks, no weddings or other joyous events are held; like mourners, we do not cut our hair or purchase new clothes. Additional mourning practices are assumed during the "Nine Days" beginning on Av 1, such as not eating meat, drinking wine and enjoying music.

NEROS Selichos...

The Chief Rabbi and the Shabbaton Choir with Rev Lionel Rosenfeld and Jonny Turgel. Coming soon.....

Loshon Hora

Loshon Hora is a weapon manufactured solely from words, yet the Torah considers the harm those words create to be massive. So sharp a wedge does *loshon hora* drive between a Jew and Hashem that it even deprives him of Divine assistance in a time of need. The sheer number of Torah directives relating to speech has no other direct parallel.

Next Week in Jewish History

The 20th of Tammuz marks the passing of **Theodor Herzl** in 1904. Upon witnessing the Dreyfus trial in France, Herzl was so affected by the anti-Semitism that he committed his life to strongly pursuing Zionism. Herzl promoted his vision in two books, *The Jewish State*, and *Old New Land*, which pictured the future Jewish state as a socialist utopia. Herzl coined the phrase, "**If you will it, it is no dream,**" which became the motto of the Zionist movement. During his career as president of the World Zionist Organization, he never took a salary and paid for all expenses out of his own pocket. Herzl died, penniless, of heart disease at the age of 44.

Five Calamities of 17 Tammuz

Apart from the breaching of the Jerusalem walls already mentioned, the first set of Tablets were broken when Moshe descended from Sinai and saw the Jewish people worshiping the golden calf. The daily sacrificial offering ceased in the first Temple since *Cohanim* no longer found sheep available for the offerings. At the destruction of the second Temple, Apostomous the wicked burned the Torah and placed an idol in the sanctuary.

Day In-Day Out by Rabbi Shraga Simmons

The Sedra tells of the heroic deed of Pinchas, who jumped up with his spear to save the Jewish people from a plague of immorality. When the moment called for bold action, Pinchas was ready and willing to step forward. Later, G-d announces who will become the successor to Moshe as leader of the Jewish people. Surprisingly, it is not the heroic Pinchas. Nor is it another great hero, Calev, who bravely stood up to protest, when the spies recommended not to enter the Land of Israel. Instead, Joshua was chosen to succeed Moses. Why? The Talmud explains that the greatness of Joshua was that he stayed by Moshe's side - day-in, day-out.

No, Joshua didn't perform any incredible heroics that earned him front-page headlines. But in his own quiet and consistent way, Joshua made it his priority to draw close to G-d, absorb Jewish wisdom, and do whatever he could to help others do the same. In fact, the Talmud says that Joshua came to the synagogue early each morning - to help set up the chairs! Think about it: These humble acts of dedication are what G-d values most, even more than dramatic demonstrations of bravery and heroics. Teachers, public servants, dedicated parents - these are the true Jewish heroes of yesterday and today.

Credibility & Respect by Rabbi Shaul Rosenblatt

In this week's Torah portion, Moshe speaks about the laws of inheritance vis-a-vis the future apportionment of the Land of Israel. Five sisters - orphaned from their father, Tzafchad - challenge one aspect of Moshe's ruling. When you put the story of Tzafchad's daughters in the context of its times, it belies belief. Although equality of the sexes seems completely natural today, we must remember that the feminist movement only began roughly 100 years ago. For thousands of years before that, women had no say, no role and certainly no position in any society on earth. Bearing that in mind, let's think about what happens with Tzafchad's daughters.

For five young girls of no particular lineage to be granted an audience with the national leader would be unthinkable. For them to question his judgment would be impossible. For him then to agree with them would just not happen. Apart from the respect for women that is light years ahead of its times, I want to point out something else. Even after such an episode occurred, for it to be then written in the history books of the nation would be absolutely unimaginable. How can Moses possibly maintain his credibility as "the lawgiver" if five young girls know the law better than he does?! One of the many aspects of Torah that always impresses me is its honesty. The Author of this book has nothing to hide and nothing to prove. The laws are unreservedly challenging. The stories do not always paint even the greatest of characters in a positive light. There is no fear of upsetting or offending anyone. Someone so seemingly disinterested in convincing his audience that he is G-d, is someone with supreme confidence that he really is G-d.

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