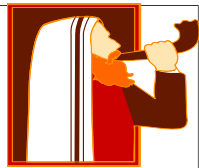




קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 4 October 2008/ 5 Tishri 5769

Service Times (Shabbos Shuvah)

Shacharis	9.00 am
Minchah followed by Seudah	5.45 pm
Shabbos ends	7.18 pm
Shabbos next week	6.04 pm

Today is ***Shabbos Shuvah, the Shabbos of Return***, because the Haftorah begins with the words "Shuvah Yisroel" (Hosea 14). It is customary for the Rabbi to speak at length about Teshuvah to make known to people the penalty for wrong, so that they might turn their hearts to Hashem. In general, one should not pass the time idly by this Shabbos but rather to concentrate entirely on Torah, prayer and reflections of Teshuvah. Sincere and proper preparation is the key to maximising the holiest day of the year, Yom Kippur.

Minchah on Erev Yom Kippur is at **2.00 pm** on Wednesday 8th October. Kol Nidre starts promptly at **6.08 pm**. The Kol Nidre Appeal will be given by Rabbi Wilson before Yizkor when attendance is at its maximum, a change from previous years.

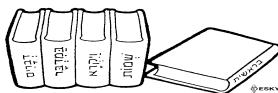
Torah Reading

Leyning: Vayelech
Hertz p 878, Soncino p 1138
Haftorah:
Hertz p 883, Soncino p 1145

Rabbi Nissan Wilson

Rabbi Nissan Wilson

This is the time of year that the Shul kindly asks for 'extra' donations of whisky in readiness for Succos and Simchas Torah!



***This week's Clayhall Kehilla is kindly sponsored by
Vivienne & Sam Agassee***

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.

Ma'ariv: 7.30 pm, Tuesday and Wednesday.

Sunday breakfasts: Chol Hamoed Succos, 19 October

Succah Decoration

The Shul succah is being decorated on **Sunday 12 October** at 11.00am. Any donations of fruit and/or help would be greatly appreciated. We also wish Mazel Tov to our celebrants, **Rabbi Wilson, Robin Abrahams and Rosalind Jessener**, Chasan Torah, Chasan Bereishis and Eshes Chayil respectively.

Simchas Beis HaSho'evah

"Whoever did not see the rejoicing of the Beis HaSho'evah never saw rejoicing in his lifetime." The festivities associated with the drawing of the water for the libation on Succos were the highpoint of the festival. Clayhall's very own celebrations take place on **Sunday 19 October** from 8.00 pm in the Shul succah. There will be live music provided by talented musicians and a scrumptious dessert buffet packed with all your extra-high calorie favourites. Notwithstanding, there might even be a few L'Chaims! Our 'party in the succah' promises to be another entertaining evening and enjoyable evening. We'll be singing, dancing, eating and drinking the night away—what better way to spend an autumn evening! There is no charge but any donations will be welcomed.

The Kapparos Ritual

Kapparos is designed to imbue people with the feeling that their lives are at stake as Yom Kippur approaches, and they must repent and seek atonement. The ceremony symbolises that our sins cry out for atonement and that our good deeds and repentance can save us from the punishment we deserve. A chicken is moved in a circular motion round the penitents head; the chicken is later killed (symbolising the concept that a sinner deserves to give up his soul for not having used it to do G-d's will) and either the chicken or its cash value is given to the poor, for charity is an indispensable part of Teshuvah, and the combination of both can achieve atonement. If a chicken is not used, it is acceptable to waive money instead and then distribute it as Tzedakah for the poor.

New Ladies Committee meeting on Tuesday 28 October at 8pm at RJCC. All ladies most welcome.

Like Angels on Yom Kippur

What are "angels?" Angels are completely spiritual beings, whose sole focus is to serve their Creator. On Yom Kippur, every Jewish person becomes like an angel. As the Maharal of Prague explains: "*All of the mitzvos that G-d commanded us on [Yom Kippur] are designed to remove, as much as possible, a person's relationship to physicality, until he is completely like an angel.*" Just as angels (so to speak) stand upright, so too we spend most of Yom Kippur standing in the synagogue. And just as angels (so to speak) wear white, so too we are accustomed to wear white on Yom Kippur. Just as angels do not eat or drink, so too, we do not eat or drink.

There are five areas of physical involvement which we remove ourselves from on Yom Kippur. They are: ***Eating and Drinking, Washing, Applying oils or lotions, Marital Relations & Wearing Leather Shoes.*** Throughout the year, many people spend their days focusing on food, work, superficial material possessions (symbolized by shoes) and superficial pleasures (symbolized by anointing). On Yom Kippur, we restore our priorities to what really counts in life. As Rabbi Eliyahu Dessler writes: "*On Yom Kippur, the power of the evil inclination is muted. Therefore, one's yearning for spiritual elevation reasserts itself, after having lain dormant as a result of sin's deadening effect on the soul. This rejuvenation of purpose entitles a person to special consideration and forgiveness.*"

Please order your Arba Minim through the Shul office. The price per set is £25, little changed from the last few years

Selichos & Breakfast

Selichos on Sunday are **7.45 am**, Monday/
Tuesday @ **6.25 am**.

Selichos, Erev Yom Kippur start at **6.30 am**. Shacharis during Chol Hamoed Succos will be at **6.40 am**.

On **Sunday 19 October**, Chol Hamoed Succos, a sumptuous breakfast will follow Shacharis, kindly given by the **Mervish family** in honour of Jonathan's Bar Mitzvah which takes place b'h on Shabbos Bereishis.

Day of Repentance

Without the possibility of repentance, the world could not exist because man stumbles more than he strides. If there were no chance of wiping the slate clean, man could have no hope of rising above his frequent sins. They would always remain to condemn him, never allowing him to escape the inevitability of judgement and punishment. For this reason, the concept of Teshuvah had to be created before the universe, for G-d would not create a world that was doomed from its inception. But though the possibility of repentance always—must exist—it is uniquely acceptable during the 10 days ending with Yom Kippur. During this period, G-d waits anxiously and expectantly, as it were, for the Jewish people and the Jewish person to return to His embrace. He is more responsive at this time, He assists those groping for His closeness, and He regards our failure to respond to this opportunity as a transgression of uncommon magnitude.

(adapted from Yom Kippur Artscroll Mesorah)

The Jewish Meritocracy by Rabbi Shaul Rosenblatt

In this week's Sedra, Moshe passes the mantle of leadership to Joshua. It's a shame that Korach is not alive to see this. His rebellion in the desert was a complaint about Moshe's supposed nepotism - Moshe is the leader, his brother Aaron is the High Priest, etc. But when Moshe hands out the biggest position of all, that of his successor, it goes to Joshua - a complete outsider, with no family or political connections. He is simply the best person for the job.

We see something similar with Saul when he is appointed as the first king of Israel. He comes from nowhere. The prophet Samuel is told by God to appoint him, but no one - Samuel included - has ever heard of him.

What Jews value in a leader is very different than what one sees in the rest of the world. A leader is not chosen for his oratory. If Moshe had needed to debate Obama, he would have stood no chance. He is not chosen for how much he appeals to the electorate, or that "wow" factor that plays so well on the nightly news.

A Jewish leader is chosen for very different reasons. He is chosen for his humility. Moshe and Saul had something in common: Neither was interested in the job. And that's what made them the ideal candidates.

Because it's so hard for a leader to distinguish between his desire to serve the people and his desire to serve himself. The desire for honour and power are two of the strongest forces known to mankind and it is so easy to be seduced. If a leader has these desires before he even gets to office, he'll struggle all the more so once he's there.

Moshe and Saul had the quality of humility, which meant that they had no interest in the power or the honour that came with their position.

Once there, they were committed solely to serving the nation.

Democracy has many, many advantages. But one of its great failings, almost wherever one looks, is that self-serving people are the most likely to reach the top.

The Sages tell us why Joshua merited to become the leader: He would stay behind in the study hall at night and tidy the room. It was not beneath his dignity to do this because it was done in service of the nation. He did what needed to be done, when it needed to be done, no matter what people might think.

Now that's a leader. It's a shame we don't get that nowadays.

Rabbi Rosenblatt is the author of [Finding Light in the Darkness](#), published by [Targum Press](#), about facing life challenges with strength and faith. Shaul founded Aish UK in 1993 and Tikun UK in 2006 along with Dean Kaye.

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