



# קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 18 October 2008/ 19 Tishri 5769

## Service Times (David Kott's 90th birthday)

Shacharis	9.00 am
Minchah followed by Seudah	5.15 pm
Shabbos ends	6.48 pm
Shabbos next week	5.34 pm

We wish a hearty Mazel Tov to **David Kott** on the wonderful occasion of his 90th birthday and the Kehilla wishes David many more years of good health and happiness. David has great pleasure in inviting the community to a Kiddush after the Service in celebration of his simchah.

Tomorrow evening, Clayhall will hold its annual **Simchas Beis HaSho'evah (Succos Party)** at 8.00 pm in the Shul succah. The highly talented and charismatic **Rabbi Shlomo Craimer** will, once again, serenade us with some beautiful songs while a gorgeous dessert buffet will satisfy our taste buds. There will also be a chance to indulge in a few l'chaims. The weather looks set fair so we look forward to welcoming you tomorrow evening! There is no charge for this event.

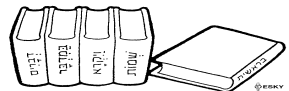
## Torah Reading

Leyning: Shabbos Chol Hamoed  
Hertz p 362, Soncino p 558  
Maftir: Bamidbar 29:23-28  
Haftorah:  
Hertz p 979, Soncino p n/a

**Rabbi Nissan Wilson**

**Anton Ereira**

Minchah on Monday evening (Erev Shemini Atzeres) begins at 5.42 pm.



*This week's Clayhall Kehilla is kindly sponsored by Jackie & Bernie Jay on the occasion of Bernie's big 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.

Ma'ariv: 7.30 pm, Tuesday and Wednesday.

Sunday breakfasts: 19 October, 2 November & 30 November

### ***Mazel Tov***

The Kehilla wishes Mazel Tov to **Rabbi Nissan Wilson, Robin Abrahams and Rosalind Jessener** and their families on their deserved honours of Chasan Torah, Chasan Bereishis and Eshes Chayil respectively. We look forward to celebrating with them over this forthcoming Yom Tov.

### ***Israeli Dance Course***

Ever been to a simchah and mis-timed your Israeli dance steps? Or do you just want to improve on your current repertoire? Do you also want to raise urgent funds for Israel at the same time? Then a 4-week Israeli Dance course beckons. This is for ladies only. It takes place from **Wednesday 5**

**November until 26 November** from 7.15—8.15 pm at *Ilford Jewish Primary School*. The cost is just £15 for the course or £4 per session. Further information can be obtained from Mrs Jeanette Jacobs at:

*family.jacobs@hotmail.com*

All monies raised will go to the Gina Myers z'l fund for a Magen David Adom rapid response vehicle in Israel. So as well as contributing to a most worthwhile cause, you can improve your Israeli dancing leaps and bounds!

### ***"Dwell" as You Live***

*"You shall dwell in the succah for seven days" (Vayikra 23:42).*

*"You shall dwell"* implies: in the same manner that you usually live in your home. Accordingly, the Rabbis ruled that all the seven days of Succos one should make his succah his permanent abode, and his house his temporary abode. If one has beautiful vessels and china, he should bring them into the succah; he should eat and drink and pass his leisure in the succah; he should also engage in deep Torah study in the succah (Succah 29a).

### ***New Ladies Committee***

The role of the traditional Ladies Guild has changed considerably in recent times so much so that a Ladies Guild in itself is not necessarily the right way forward. We are therefore holding an open meeting on **Tuesday 28 October at 8pm** at RJCC for all ladies to discuss ways by which they can be involved in Shul life and make an important contribution.

## *Hoshana Rabbah*

Succos in general and Hoshana Rabbah in particular are periods of judgement in two ways: Despite the awesome nature of the Yomim Noraim, not all is decided during this time of general judgement. In particular, on Succos, we are judged with regard to the water supply. The decision about water is not rendered until the end of Succos; for this reason, certain specific mitzvos of Succos revolve around water: in the Temple, water libations were offered at the altar; the mitzvah of the Four Species is performed with plants that depend on abundant water for their existence; and the willow, which assumes the spotlight on the great day of the water-judgement, Hoshana Rabbah, is identified by the Torah as a plant that grows alongside streams. The Zohar describes Hoshana Rabbah as a judgement day akin to Yom Kippur itself, for on this day the parchments containing the Yom Kippur decrees are made final. The day assumes special significance as one of prayer and repentance. The verdict on Yom Kippur is written and sealed, but not yet 'delivered' until Hoshana Rabbah, our very last chance to return to Hashem.

**If you are able to donate whisky or other Kosher alcoholic drink, it would be greatly appreciated and warmly received!**

### *Succos Davening*

Shacharis on Hoshana Rabbah will be at **6.15 am**. All other times are printed on your tickets. Tomorrow, **Sunday 19 October**, Chol Hamoed Succos, a sumptuous breakfast will follow Shacharis (davening begins at **8.00 am**). This is being kindly given by the **Mervish family** in honour of Jonathan's Bar Mitzvah which takes place b'h next week, Shabbos Bereishis, 25 October.

### *Book of Koheles*

We read the book of Koheles, written by King Solomon after Hallel today. The most familiar reason why this beautiful Megillah is read on Succos is that it describes the futility of worldly striving and extols the virtue of fear of G-d. This theme is appropriate to Succos, for the succah symbolises the futility of materialism and encourages us to live frugally under Hashem's protection. Please read the book in English if you prefer as the words are inspiring and poetic (*Artscroll* translation is best).

### *Kol Nidre Appeal*

After Rabbi Wilson's Kol Nidre Appeal on Yom Kippur, it is also worth noting that **30%** of all the proceeds we, as a Kehilla, raise is given back to the Shul for education projects. If any of your address details are wrong on your card, please let Michelle know as soon as possible. If you did not receive your card for whatever reason, the UJIA will, as always, write to members over the next few weeks, or you can pick your card from the Shul office.

## ***Shmini Atzeres and Simchas Torah by Rabbi Shraga Simmons***

Each year G-d has a weeklong celebration called Succos. In Jerusalem, the service in the Holy Temple during the Succos featured a total of 70 bull offerings. This corresponds to each of the 70 nations of the world. The Temple was not just for Jews. When King Solomon built the Temple, he specifically asked G-d to heed the prayer of non-Jews who comes to the Temple (1-Kings 8:41-43). And the prophet Isaiah refers to the Temple as a "*House for all nations*" (Isaiah 56:7). The Temple was the universal center of spirituality, a concentrated point where G-d-consciousness filtered down into the world. In fact, the Talmud says that if the Romans would have realized how much benefit they themselves were getting from the Temple, they never would have destroyed it! And then, at the end of Succos, G-d added a special day called Shmini Atzeres, literally the "Eighth Day of Assembly." On that day, only one bull was offered - representing the Jewish people. It is a day of great intimacy with our Creator, as He asks His Jewish children to remain with him for extra personal time together. Even though it immediately follows Succos and is often considered part of Succos, it is, in fact, a separate holiday. This means that the *She'hechyanu* blessing is recited, and the obligation to sit in the Succah does not apply.

Nachmanides (12th century Spain) explains a beautiful kabbalistic concept: Seven is the number of the natural world. There are seven days in the week, seven notes on the musical scale and seven directions (left, right, up, down, forward, back and center). "Seven" - represented by the seven days of Succos - is the world of nature. "Eight" - represented by Shmini Atzeres - is that which is beyond nature. The Jewish people, says the Talmud, are beyond nature. We have survived every imaginable persecution, exile, hardship and expulsion. And still, we have achieved and thrived far beyond our numbers. As Mark Twain wrote: "All things remain mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

The "secret," as we know, is the special gift that G-d gave to the Jewish people: The Torah. As Rabbi Emanuel Feldman writes: "Torah is the mysterious bridge which connects the Jew and G-d, across which they interact and communicate, and by means of which G-d fulfills His covenant with His people to sustain them and protect them." Therefore it is no coincidence that on Shmini Atzeres we also celebrate the completion of the yearly cycle of Torah readings and the beginning of a new cycle. This event is lovingly referred to as "Simchas Torah," literally "Rejoicing of the Torah." Why are we accustomed to both finish and re-start the reading of the Torah on the same day? The Sages explain: "To show that the Torah is beloved to us like a new object and not like an old command which a person no longer treasures. Since it is brand new to us, we all run to greet it." We sing and dance for hours around the *bimah*, and express our joy. On Shmini Atzeret, as we complete this holiday season, we offer a special prayer to G-d for rain. Rain represents the blessings of growth and abundance. Through all of Ellul, Rosh Hashanah, Yom Kippur and Succos, we have come a long way. Our task now is to carry that energy throughout the year.

### ***Clayhall United Synagogue***

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