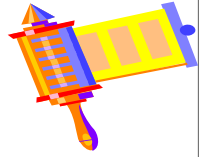




קליהל קהלה



The weekly newsheet of Clayhall United Synagogue

Shabbos 14 March 2009/ 18 Adar 5769

Service Times (Parashas Parah)

Shacharis	9.00 am
Minchah followed by Seudah	5.20 pm
Shabbos ends	6.50 pm
Shabbos next week	5.59pm

Purim at Clayhall was a brilliant and outstanding success. There were more people of all ages in Shul on Monday evening than in years. Seasoned campaigners observed that they couldn't remember the last time that Clayhall was completely full on Purim. Well done to all those involved with the programme including **Chazan Adrian Alexander** who read the Megillah with tremendous feeling and gusto. The decorum was excellent. The following morning **Immanuel Burton** read the Megillah twice with his usual flair and accuracy. Thanks are also due to **Estele Miller** and her team who had the unenviable task of preparing the fish n'chips supper for 160 people. *Strictly Come Davening* was just...well just...strictly restricted to just one performance!

Torah Reading

Leyning: Ki Sisa

Hertz p 352, Soncino p 540

Maftir: Bamidbar 19:1-22 H652, S898

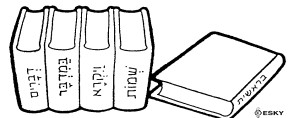
Haftorah:

Hertz p 999, Soncino p 1194

Rabbi Nissan Wilson

Robert Segall

Please join the Clayhall Shul Facebook group so that you can receive regular updates and invitations to Shul events.



If you would like to sponsor the Clayhall Kehilla for just £15, please contact the Shul office.

Children's Service: 10.30 am - 11.15 am (alternate weeks)

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: 29 March & 26 April.

Purim Spiel Fun

Over the years, we've had some Purim fun in this newsletter. Who can recall the visiting Chief Rabbi of Grenada, the shock revelation that single malt whisky was no longer Kosher, the disappearance of the ladies gallery under tons of rubble for emergency works, the floating Sedarim on the Midlands canals, & the unforgettable inflatable Shul replete with Ark and Bimah! Although some clever folk never fell for such hilarity, there were always some who deliciously did!

Kiddush Changes

Jewish Care has asked the Shul to reassure members that the dining hall floor is not undergoing maintenance for the foreseeable future. Kiddushim are therefore thankfully unaffected. A spokesman, Baruch Mordechai, told us that the story was without foundation (possibly akin to the foyer floor). Any distress caused by last week's report was probably triggered by a seasonal flow of topsy-turvy misunderstandings. Normal service will now be resumed but there can be no assurances that this sort of delightful masquerading will not re-occur at an appropriate time in the future. You have been warned!

Shacharis Minyan

The weekly Shacharis Minyan continues to struggle despite the very best efforts of a few dedicated people. Although most mornings provide the quorum of 10 men, it is often more by luck than design. Tuesdays are particularly poor and **any** help that you can give will be gladly received. Our 'squad' is getting smaller and smaller and this is putting extra strain on our depleted resources. Please make every effort to support your Shul.

Parashas Parah

The purpose of reading the passage of the red heifer before Nissan is to remind all who had been defiled by contact with the dead, to purify themselves in order to be able to offer the Korban Pesach. Although because of their sins the Sanctuary was destroyed and we do not have offerings or purification, we still hold fast to the teachings of purification, and study its precepts in the proper time.

Strictly Come Davening - Reviewed

"The best spiel this side of Broadway" was how the Clayhall Herald described it. "A magical musical masterpiece of profound depth and sensitivity" proclaimed the Clayhall Times while the Clayhall News marvelled at "the battle of the Three Chazzans." They were "beyond belief, beyond recognition and beyond this world" its critic argues.

"The children oozed nachas as parents kvelled" added the local Yiddish Observer. "A groiser success for such a kleiner Kehilla" it roared.

The cast were all unavailable for interview as agents were busily negotiating lucrative overseas contracts. Rabbi Redberg did say that "next year's spiel is already in production at a secret location somewhere over the rainbow near the promised land."

Leon Greenman

The Ilford Recorder has launched an appeal to erect a permanent tribute to Leon Greenman in the Holocaust Memorial Garden, Valentines Park. Leon was born in Whitechapel in 1910. He was a survivor of the concentration camps but his wife and son perished at Auschwitz Birkenau. He devoted his life to making people aware of the horrors of the Holocaust. He died in March 2008. Cheques should be made payable to the 'Leon Greenman Memorial Fund' and sent to the Shul office. Please mark the envelope *LG Memorial Fund.*

Rosh Chodesh Group

Mrs Yael Hamer will be the guest speaker at the next Rosh Chodesh group on **Tuesday 24 March** at 19 Lakeside Avenue, Redbridge. The talk begins at 8.30 pm followed by refreshments. All ladies are warmly welcome.

Shlock Rock in Town!

Direct from Israel, you can keep on shlocking with the great Lenny Solomon and his band on Saturday evening **28 March 2009**. The concert takes place live at Wanstead & Woodford Shul. Doors open at 8.00 pm and admission is by ticket only. The cost is £12.50 for adults and £10 for concessions. Family discounts are also available. For bookings, please call **07958 608 830** or you can email: woodforyouth@gmail.com *Free food vouchers are being given to all Tribe members!*

Proper Hygiene by Rabbi Yehuda Appel

During the Middle Ages, it was not uncommon for Jews to be accused of poisoning wells and infecting the gentile populace with plagues. Lending support to their claim, the Jews' opponents would point to the fact that Jewish rates of illness was typically lower than the general population. This statistic may well have been true. Jews have always been known for their concern with cleanliness and better sanitation.

Jewish tradition particularly stood out during the Middle Ages where in colder climates it was not uncommon for people to sew themselves into their garments for an entire winter. There are many Torah sources which speak about proper hygiene. The Talmud, written 1600 years ago, reports how the great sage Hillel emphasized to his students the importance of bathing regularly. Jewish law also requires that one bathe as a part of Shabbos preparations.

In addition, there are many Jewish rituals that require washing for "spiritual" reasons: e.g. immersion in the Mikveh, and washing hands before prayer, before eating bread, and when getting up in the morning.

One of the first explicit associations between Jewish law and washing comes at the beginning of this week's Torah portion, which commands the construction of the *kiyor*. This was a large basin, with twelve faucets, set in the middle of the Temple courtyard. It was required that each Kohen (priest) wash his hands and feet before beginning their daily service. (They washed their feet because service in the Temple was always performed barefoot.)

Rabbeinu Bechaya explains the deeper significance behind this ritual. He notes that since the Temple was primarily a conduit to bring G-d's blessing into the world, the water flowing forth from the *kiyor* was symbolically linked to the blessing of rain falling down upon the land.

Nachmanides (12th century Spain) says this washing ceremony was a sign of respect. He explains that just as one would never stand before a king with an unclean appearance, so too the Kohanim were particularly careful to present themselves properly in the sanctuary - the palace of the King of Kings! Nachmanides also notes the exact procedure the Kohanim used for washing: They would first place their right hand on their right leg, and washing the two simultaneously, then repeat the same procedure on the left side. He says that the hands - when extended up above the head - are the part of one's body that most closely reach the heavens, while the feet are the most lowly part of a person. This is an allusion to the idea that one must direct simultaneously all parts of one's being in the service of G-d. While it is clear that Jewish washing ceremonies are essentially spiritual in nature, there is little doubt that this has fostered a healthy approach to cleanliness and hygiene in the minds of Jews throughout the generations.

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