



CRANBROOK NEWS

22 Beehive Lane ● 020 8629 2780



Shabbat, May 4th, 2024 / Nisan 26th, 5784 / Omer Day 11
Acharei Mot / Shabbat Mevarachim / Pirkei-Avot Chapter 1

Service Times

Mincha followed by Kabbalat Shabbat

7pm

Shacharit followed by Kiddush

9.30am

No Mincha or Ma'ariv service

Shabbat Ends

9.23pm

Next Friday: Mincha / Kabbalat Shabbat at **7pm - Light Candles 7.40pm (8.24pm)**



Virginia & David Salamon on their wedding anniversary.

Sidney Berman, Frederick Cohen, Sandra Coren, Ivor Ingram, Jeanette Kaye, Sonny Finberg, Elizabeth Greene, Ronald Hart, Anthony Lane, Evelyne Levene, Alan Lipczer, Alan Myers and, Betty Robinson on their respective birthdays.

Rosh Chodesh Iyar is this coming **Wednesday and Thursday**

(B'Yom Revi'i Uv'Yom Chamishi) and we bless the new month today.



The *Molad* (the time of the first sighting of the moon in Jerusalem) is on Wednesday, 8th May at 11.41 am and 8 *chalakim*.

Shacharit on **Wednesday 8th and Thursday 9th** will be at 7.10am.

Torah Reading

Leyning: Acharei Mot

Sefer Vayikra: 16:1 - 18:30

Rabbi Steven Dansky

Artscroll p 636, Hertz p 480, Cohen/Soncino p 705.

Haftorah: Ezekiel 22:1-19

Simon Schlazer

Artscroll p 1174, Hertz p 494, Cohen/Soncino p 720.

If you would like to mark a birthday or Simcha, or want to commemorate a Yahrzeit, this can be done by sponsoring Cranbrook News. In the forthcoming weeks, there are many dates that are available. The cost of sponsoring Cranbrook News is £15.

Please call the shul office for more information.

Children's Service: 10.30am
Regular Weekday Services: Sunday, Monday, and Tuesday at **Ilford Federation Synagogue;** Wednesday, Thursday, and Friday at **Cranbrook United Synagogue.**
Shacharit: Sunday & Public Holidays at **8.30am.**
Shacharit: Monday & Thursday at **7.20am.** Tuesday, Wednesday, and Friday at **7.30am.**
Rosh Chodesh Shacharit: Sunday at **8.30am;** Monday to Friday at **7.10am.**
Mincha / Ma'ariv: Sunday, Monday, Tuesday, Wednesday & Thursday at 7.30pm.

Dates for the Diary			Clarification regarding the Shabbat times during the summer months
May			<p>Ordinarily Shabbat begins 18 minutes before sunset. However, as we enter the long days of summer in our community, we will be bringing Shabbat in at the earlier time of 7.40 pm.</p> <p>This will allow our members to have their Friday night meal at a more convenient hour.</p> <p>For the benefit of our members who are unable to light candles with the rest of the community at 7.40 pm, we have put the latest time for candle lighting in brackets.</p> <p>Kabbalat Shabbat will take place at 7pm throughout the summer.</p>
Shabbat 4 th		<i>Mevarachim HaChodesh</i>	
Monday 6 th		<i>Yom HaShoah</i>	
		<i>Bank Holiday</i>	
Wednesday 8 th		<i>Rosh Chodesh Iyar</i>	
	@ 10am	<i>Rabbi Dansky Weekly Shiur</i>	
Thursday 9 th		<i>Rosh Chodesh Iyar</i>	
Monday 13 th		<i>Yom Hazikaron</i>	
		<i>Yom Hazikaron Event</i>	
Tuesday 14 th		<i>Yom Ha'Atzmaut</i>	
Wednesday 15 th	@ 10am	<i>Rabbi Dansky Weekly Shiur</i>	
Wednesday 22 nd		<i>Pesach Sheni</i>	
	@ 10am	<i>Rabbi Dansky Weekly Shiur</i>	
Sunday 26 th		<i>Lag B'Omer</i>	
Monday 27 th		<i>Bank Holiday</i>	
Wednesday 29 th	@ 10am	<i>Rabbi Dansky Weekly Shiur</i>	

We wish the following members, who have Yahrzeit in the coming week, a long life: -

Rochelle Bennett, Shirley Benton, Judy Bernstein, Shirley Bernstein, Michelle Bolle, Carole Bourne, Sheila Brand, Allan Brett, Barry Brett, Elaine Chaplin, Anthony Cirsch, Sonia Cohen, Miriam Conway, Rita Dyer, Elaine Duque, Rosalind Faw, Marilyn Finegold, Michael Finger, David Franks, Vivienne Gold, Russell Green, Saul Green, Joanne Green, Helen Harris, Heather Hawkes, Frances Keen, Antony Laiker, Rita Lebetkin, Brian Lee, Lily Lee, Alma Levene, Sheila Levy, Gary Lewis, Karen Lichkin, Michelle Lichkin, Rachel Lichkin, Stanley Lopata, Solomon Macatonia, Norma Manning, Linda Martin, Charles Mitchell, Beverley Myers, Melanie Nathan, Sandra Nerden, Malcolm Perez, Lisa Rosen, Sidney Schlesinger, Alan Scott, Milly Scott, Martin Silver, Raymond Solomons, Peter Tennant and Michael Weiner.

**Yom Hazikaron / Yom Ha'Atzmaut – 5784
Monday 13th May - 7.15pm**

Booking is now open.

<https://myus.theus.org.uk/events/75994/yom-hazikaron-yom-ha-atzmaut-event/>

**Yom Hazikaron
Sunday 12th May - 7:30pm**

Location will be announced nearer the time due to security reasons.

In the shadow of 7th October and its aftermath, we remember and pray for the souls of Israel's fallen soldiers and victims of terror.

For security reasons each guest must have an individually named ticket. If you are booking on behalf of a guest you must enter their name.

Condolences to: The families of Barry Glazer, Mary Bossick and Helen Flax.

Forthcoming stone-settings

5 th May 2024	Lillian Lewis	Waltham Abbey	11.30am
Mother of Howard Lewis			
12 th May 2024	Martin Gudde	Waltham Abbey	11.00am
Husband of Estelle Gudde			
12 th May 2024	Helene Greene	Waltham Abbey	3.30pm
Mother of Barry Greene			
19 th May 2024	Norman Gershon	Waltham Abbey	Noon
Father of Barry Gershon			
19 th May 2024	Fay Rita Knott	Waltham Abbey	12.30pm
Grandmother of Charlie Knott			
27 th May 2024	Renee Jackson	Waltham Abbey	3.30pm
Mother of Gary Jackson			

It's Not That We Fall, It's How We Get Back Up

This week's parasha deals extensively with the service which the *Kohen Gadol* (High Priest) carried out on the holiest day of the Jewish calendar - Yom Kippur.

We read as follows: "*He shall gain forgiveness for the impurities of the Jewish people, and for their unintentional transgressions and their intentional sins, and so should he do in the Tent of Meeting, which dwells with them in the midst of their impurity*" (Vayikra 16:16). The simple meaning of the verse is that the High Priest has the ability to achieve removal of the sins and impurity of the Jewish people, while he is in the Tent of Meeting.

The Talmud (Yoma 57a) states that this verse can be understood in relation to G-d, rather than to the High Priest. Even though we are impure, that does not prevent G-d's relationship with us; the Divine presence rests on us in the midst of our impurity. It would seem from this that G-d sees our lack of perfection and nevertheless dwells together with us.

The Midrash (early rabbinic teachings) comes to a different conclusion. The verse in *Shir Hashirim* (Song of Songs 1:5) states: "*I am dark and yet beautiful*". The darkness in this verse is not to be understood literally; the Midrash (*Shir Hashirim Raba* 1:5:1) explains that it refers to the Jewish people's view of themselves.

They know that they have sinned, yet they are "beautiful" in the eyes of their Creator. This provides us with a different perspective. G-d dwells with us in our impurities, because He sees us as being beautiful as we are, warts and all. This seems to be a difficult interpretation. If G-d does not see our failings, how can we ever be judged unfavourably on Yom Kippur? We should all pass the test of the High Holy Days with flying colours because G-d does not see our faults!

Perhaps what is being said here can be interpreted in a different way. The very fact that the Jewish people know that they are not perfect is the reason that G-d sees them in a positive light. Humans are imperfect. We have flaws. We make mistakes. The question is not whether we make a mistake, but rather whether we see that mistake as an opportunity to grow and develop as human beings. *Mishlei* / Proverbs 24:16 states, "*Seven times a righteous person falls and gets up*". Rabbi Chaim Shmuelevitz (1902-1979) explains that the righteous person is righteous not just because they get up after falling down several times, but rather because they use their fall as a motivation to get up once again.

This can be a very powerful principle for Yom Kippur in particular. We go into the holiest of days knowing that we have not been perfect over the past year. That is not in question. The question is how the shame of what we have done will motivate us into action. Inaction will occur either because we erroneously believe that we have gone too far and are beyond salvation, or because we accept our current behaviour as the "new normal". The Midrash suggests that the best and most meaningful way of approaching Yom Kippur is to use our imperfection as a springboard to help us become the people we aspire to be. In this way, may G-d rest His Divine presence upon us, and grant us the year we so very

much desire.

I wish you all a warm and peaceful Shabbos

Rabbi Steven, Siobhan, Maya and Talia Dansky.



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