

THE OXFORD SYNAGOGUE-CENTRE

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MONTHLY NEWSLETTER

April 2022

Nisan 5782

SHABBAT TIMES

🔊 Parasha - 🕯 Candle Lighting

🕯 Shabbat ends (Maariv & Havdalah)

For service times see page 2 & 3

8 & 9 April – 8 Nissan

🔊 Metzora (Shabbat Hagadol)

🕯 5:41 – 🕯 6:29

15 & 16 April – 15 Nissan

First Day of Pesach

🕯 5:34 – 🕯 6:22

22 & 23 April – 22 Nissan

Eighth Day of Pesach

🕯 5:27 – 🕯 6:16

29 & 30 April – 29 Nissan

🔊 Acharei Mot

🕯 5:21 – 🕯 6:11

6 & 7 May – 6 Iyar

🔊 Kedoshim

🕯 5:16 – 🕯 6:06

RABBI'S MESSAGE

We went to sleep one night this week in a State of Disaster. We woke up, a few hours later and it was no more. Just like that, at the stroke of midnight, by order of the President, two years of micro-control by the government over our lives came to an end. Technically we were free. In practice, little changed about our lives.

But it did not happen overnight. It was a gradual process. As the panic around Corona began to wane, so the restrictions to our lifestyle slowly become fewer. The size of public gatherings grew; the mask restrictions and social distancing shrunk; adherence to rules and regulations virtually ceased altogether. Then this.

I could not help but think of the parallel with another stroke of midnight, this one 3334 years ago. That evening, the Israelites were technically slaves in Egypt. Then, at the prophesied hour, Hashem revealed Himself in full glory in Egypt, unleashing the Plague of the Firstborn. Immediately, the leader of that land, Pharaoh (himself a first born), decreed the Jews were a free People. In practice, nothing changed. The former slaves remained for several more hours, opting to leave only at daylight. But they were now free.

It did not happen overnight. For almost a year, the Egyptians were pounded by plague after plague. With each calamity, their stronghold on the Hebrew slaves weakened. After number 9, Darkness, the Jews were free of forced labour, able to roam around and no longer being hounded by taskmasters. The monarch still stubbornly refused to open the borders. Egypt took great pride in the fact that not a single slave had ever managed to escape their clutches.

At midnight, by royal edict, they were a free people. Though nothing seemed to have changed, everything actually changed. Because the edict was not one decreed by the King of Egypt alone. It was engineered by the King of Kings, who declared us His slaves but never again a nation to be subjugated by other humans.

In the words of the Maharal of Prague, the Exodus from Egypt is of central importance even

though we were subsequently enslaved under various nations and suffered at the hands of many dictators. The uniqueness of this first Exodus was that it fundamentally changed the character of the Jewish People to their very core. After being freed from slavery in Egypt, we became free people within our souls, even if later we were to again be under the yoke of the gentiles. The Exodus from Egypt terminated the possibility of a Jew being a real slave, because his essence is that of a free person.

The famous passage of "Vehi She'amda" in the Haggadah, always sung with great gusto, states that, "although they were many who tried to overcome us, the Holy One Blessed be He, saved us from their hands."

Here we are, about to celebrate the Exodus for the 3333rd time. Rejoicing not only for the initial redemption from Egypt and not only for our survival as a people through a tormented 33 century history. Just as the Israelites in Egypt had their first Seder on their eve of their departure from that exile, we also celebrate at our Seder night the ultimate redemption from our current exile. Tradition has it that a huge war among nations, known as the battle of Gog and Magog, will take place just before the Messianic revelation. PG soon, Isaiah's prophecy will come true as all nations "beat their swords into ploughshares, and no longer wage war."

Rabbi Yossi Chaikin

FROM THE REBBETZIN

I don't feel guilty when I waste time playing "Wordle". I consider it a brain gym, and insist that my brain, at least, must exercise and be fit! But the truth is that "Wordle" is my latest method of procrastination. It is at the busiest time of the year, when there are so many things that need to be done in such a short time (there is just over a week to Pesach) that I find so many different ways to procrastinate.

Thank G-d this year we will start returning to the Pesachs we remember from pre-Covid days. We are eagerly anticipating a houseful of children and dreaming about a full Seder once again.

While we are still remaining careful; no overcrowding etc. we are almost ready to say the brocha *שהחינו וקיימנו והגיענו לזמן הזה* (Shehecheyanu). It is with so much gratitude that we have reached these days safely and healthy.

May Hashem continue to watch over all of us and continue to keep us all safe and healthy.

Wishing you all a Kosher & Freilichen Pesach.

Have a good month.

Rivky

SERVICE TIMES

Please check with the office if you wish to come to shul on a particular day to ensure there will be a service.

SHACHARIT (A.M.)

Sunday & Public Holidays	8:00
Monday to Friday	7:15
02/05 (Rosh Chodesh):	7:00
Shabbat & Festivals	9:30

MINCHA AND MAARIV (P.M.)

Sunday to Thursday	5:45
from 17/04	5:30
Friday	5:45
from 23/04	5:30

DVAR TORAH

Matzah After Midnight

by Yanki Tauber (chabad.org)

When you were a child, you were blessed with faith. The world was good, people were good, and being good yourself was simply a matter of following the the dos and don'ts of life which G-d had told your Mom and Dad.

Then you grew up, met some of the bad guys, and found that following the rules doesn't always pan out the way you imagined it would. Morality muddled into an amalgam of maybes, ifs and usuallys. Faith alone wasn't enough anymore: you also needed intellect, sensitivity, feeling, will and desire to navigate this thing called life.

When you first married, you were blessed with faith. Your husband/wife was the most good-hearted, intelligent, beautiful, talented, caring and loving person in the universe. Your love for each other would get you through anything. Then your marriage aged, acquiring wrinkles, an irregular heartbeat and bouts of dementia. Love alone just wasn't enough anymore: you also needed intellect, sensitivity, feeling, will and desire to maintain the relationship.

You begin in faith, and move on to experience. But there is also a third stage: a stage in which the faith reemerges. A stage in which you discover that your spouse really is the greatest, most wonderful person in the universe. A stage in which you discover that the world is good, that people are good, that the G-d-given dos and don'ts are the formula for a meaningful life. No, it's not as simple and straightforward as your youthful faith saw it. But this mature, complex, thoughtful, willed and inspired faith has something that youthful faith didn't have: it has a density, a texture, a taste. A richness.

You've returned to that original faith, that same faith which shone so bright and hard because it wasn't saddled with knowledge and

experience. Now, however, your faith co-exists with — indeed feeds upon — your knowledge and experience. The roots of your faith reach deeper than them, its crown towers higher than them, but it also leans against them and is fortified by them.

Matzah is the most basic icon of the festival of Passover. The biblical name for Passover is "The Festival of Matzahs." For eight days, this flat, "unleavened bread" displaces all leavened forms of the staff of life. And on Passover eve, the three seder matzahs, enthroned on their special plate at the head of the table, take center stage in the seder rituals.

But there's no small amount of confusion surrounding the significance of the matzah. The sages of the Talmud and the Kabbalah give it different — even conflicting — names: "The Bread of Affliction," "The Bread of Poverty," "The Bread of Humility," "The Bread of Instruction," "The Bread of Faith," "The Bread of Healing."

And then there's the matter of timing: Just when was the matzah born? At the beginning of the seder we announce, "This is the bread of affliction which our forefathers ate in the land of Egypt..." But later in the evening, we recite: "This matzah that we eat, for what reason [do we eat it]? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them."

Thus we have pre-Exodus matzah and post-Exodus matzah. Or, as they're referred to in the teachings of Chassidism, pre-midnight matzah and post-midnight matzah.

For matzah, the bread of faith, has two faces. It is the faith of "poverty" which thrives in pristine souls free of the tangles of intellect and the burdens of experience. And then, when it emerges from the other side of the night, it is a faith enriched by the very elements that stifled it in its years of exile.

PESACH 5782 TIMETABLE

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBAT
10 April 9 Nisan	11 April 10 Nisan	12 April 11 Nisan	13 April 12 Nisan	14 April 13 Nisan	15 April 14 Nisan	16 April 15 Nisan
	Shacharit: 7:15 a.m.	<i>Wishing You a Kosher and Joyous Passover</i> חג פסח כשר ושמח		Shacharit: 7:15 a.m. Last day to sell Chametz Checking for Chametz in the evening	EREV PESACH Shacharit: 8:00 a.m. Siyum after the Service Eat Chametz until 9:45 a.m. - Burn & Annul Chametz before 10:45 a.m. Mincha/Maariv: 5:45 p.m. First Seder in the evening ז"ל 5:34 p.m.	1st DAY PESACH Shacharit: 9:30 a.m. Mincha/Maariv: 5:45 p.m. Second Seder in the evening ז"ל 6:22 p.m.*
17 April 16 Nisan	18 April 17 Nisan	19 April 18 Nisan	20 April 19 Nisan	21 April 20 Nisan	22 April 21 Nisan	23 April 22 Nisan
2nd DAY PESACH Shacharit: 9:30 a.m. Mincha/Maariv: 5:30 p.m. ז"ל 6:22 p.m.	First Day Chol Hamoed Shacharit: 8:00 a.m.	Second Day Chol Hamoed Shacharit: 7:00 a.m.	Third Day Chol Hamoed Shacharit: 7:00 a.m.	Fourth Day Chol Hamoed Shacharit: 7:00 a.m. Eruv Tavshilin Mincha/Maariv: 5:30 p.m. ז"ל 5:28 p.m.	7th DAY PESACH Shacharit: 9:30 a.m. Mincha/Maariv: 5:30 p.m. ז"ל 5:27 p.m.*	8th DAY PESACH Shacharit: 9:30 a.m. Yizkor: 10:45 a.m. ז"ל 6:16 p.m.
ז"ל Candle Lighting -- * Light from pre-existing flame – ז"ל Shabbat or Chag ends (Havdalah)						

WHAT TO DO, AND HOW TO DO IT

★ Sale of Chametz (Must be completed before Friday 15 April at 8:30 a.m.)

During the eight days of Pesach one may neither eat nor own any Chametz (leavened food). It is not practical to consume or to physically get rid of all Chametz before the onset of Pesach. One may however sell all Chametz to a non-Jewish person - if the sale is valid according to Jewish law then the Chametz is not 'owned' during Pesach.

The technical details of this sale are involved because the goods do not physically change hands. It is highly recommended that you appoint a rabbi as your proxy to sell your Chametz before Pesach. The rabbi will also re-purchase your Chametz from the Gentile at the completion of Pesach

★ Bedikat Chametz (Thursday 14 April in the evening)

This is the traditional search for Chametz (leaven and leavened products), using a candle, wooden spoon and feather. It is customary to hide ten pieces of bread around the house. These are then "found" when the search is performed.

Before starting recite the following Bracha

BARUCH ATA ADO-NAI ELO-HEINU MELECH HA-OLAM ASHER KIDESHANU BEMITZVOTAV VETZIVANU AL BI-UR CHAMETZ.

When the search is complete, recite the following formula to annul any Chametz that you have not found (original Aramaic text can be found in the first pages of most Haggadot):

ANY FORM OF LEAVEN THAT IS IN MY POSSESSION WHICH I HAVE NOT SEEN OR HAVE NOT REMOVED, OR HAVE NO KNOWLEDGE OF, SHALL BE NULL AND DISOWNED AS THE DUST OF THE EARTH.

★ Siyum (Friday 15 April after the morning service)

All male first-born are obligated to fast on the day before Pesach to commemorate the miracle of their salvation from the plague of Death of the First Born. There is one way that this obligation is waived: if the first-born takes part in a festive Mitzvah-meal, such as the meal after a Bris, or after a Siyum (the completion of a tractate of the Talmud). A Siyum will be made in Shul after the morning service.

★ Burning of Chametz (Friday 15 April before 10:45 a.m.)

Any Chametz found in the course of the previous evening's search and any other leftover Chametz is burnt at this stage.

There will be a fire available at the Shul's service entrance (North Avenue side) for burning of Chametz between 10:15 and 11:45 a.m.

★ Annulment of Chametz (Friday 15 April before 10:45 a.m.)

The second formula for annulling the Chametz is recited after the Chametz has been burnt (Here again the original Aramaic text can be found in the first pages of most Haggadot):

ANY FORM OF LEAVEN THAT IS IN MY POSSESSION WHICH I HAVE SEEN OR HAVE NOT SEEN, WHICH I HAVE REMOVED OR HAVE NOT REMOVED, SHALL BE NULL AND DISOWNED AS THE DUST OF THE EARTH.

★ Eruv Tavshilin (Thursday 21 April before 5:30 p.m.)

It is forbidden to cook on a Festival for the next day. When a Festival occurs on a Friday we are allowed to prepare food for Shabbat provided the preparations begin before the Festival. For this purpose we make an Eruv Tavshilin (literally "mingling of the foods") on the day preceding the Festival. An Eruv Tavshilin consists of a challah roll or matzah, along with any other cooked food (e.g. meat, fish or egg), that we set aside before the Festival begins and then eat on Shabbat.

The Eruv foods are taken in the hand and the Bracha is made, followed by this declaration:

BA-RUCH A-TA ADO-NAI E-LO-HEI-NU ME-LECH HA-OLAM A-SHER KI-DE-SHA-NU BE-MITZ-VO-TAV VE-TZI-VA-NU AL MITZVAT ERUV.

THROUGH THIS IT SHALL BE PERMISSIBLE FOR US TO BAKE, TO COOK, TO PUT AWAY [A DISH TO PRESERVE ITS HEAT], TO KINDLE A LIGHT, AND TO PREPARE AND DO ON THE FESTIVAL ALL THAT IS NECESSARY FOR THE SHABBAT.

The Eruv is eaten at the Shabbat meals.

MAZALTOV

We wish a hearty Mazal Tov to:

BIRTHS

- Philip & Rilla Jacobson on the birth of a great granddaughter in the USA.
- Doris Samson on the birth of a great granddaughter in Australia.

BAT MITZVAH

- Maurice and Rose Oskowitz on the occasion of the Bat-Mitzvah of their granddaughter.

ENGAGEMENTS

- Philip and Rilla Jacobson on the engagement of their granddaughter, Leah Flax, to Yitzi Tanzer, in Jerusalem.

MARRIAGES

- Naomi Shmidt on the marriage of her daughter Ilana Dreyer to Efraim Zurof in Israel.
- Mazel Tov to Gary & Melanie Epstein on the marriage of their son Greg to Mandy Moss on 20th March.
- Adrian and Lauren Gore on the marriage of their daughter Rebecca to Gary Ganz on 1st April.
- Raymond and Hilary Isakow on the marriage of their son Jonathan to Ashley Leeb on 10th April.

BIRTHDAYS

- Martin Lewison on his 60th birthday on the 4th April.

BEREAVEMENTS

We wish long life to:

- Selwyn Lewis, Jonathan Lewis and Anne Hougie on the death of their mother, Maisie Ehrlich..
- Della Berkowitz, Julie, Jamie and Demi Treger on the death of their son-in-law, husband and father, Robert Treger.

May Hashem comfort them and their families among the mourners of Zion and Jerusalem and grant them long life.



It is an old and widespread custom to give Tzedakah during the first part of the month of Nisan to enable the less fortunate to celebrate Pesach in an adequate and dignified manner. This is in keeping with the declaration we make at the beginning of the Seder, "all who are hungry, let them come in and eat." Collections are thus taken up by our welfare organisations, and in particular by the Chevra Kadisha, specifically for this purpose. To assist those in need within our community, now is a good time to make a contribution to the Rabbi's Discretionary Fund. This can be done via EFT to ABSA account 38043260534 (Branch code 632005) or by secure credit card at pay.oxfordshul.com. Please use "Pesach" as the reference.

DELEGATION OF POWER FOR SALE OF CHAMETZ

I, the undersigned, fully empower and permit Rabbi Chaikin to act in my place and stead, and on my behalf to sell all Chametz possessed by me, knowingly or unknowingly as defined by the Torah and Rabbinic Law (e.g. Chametz, possible Chametz, and all kinds of Chametz mixtures).

Also Chametz that tends to harden and adhere to inside surfaces of pans, pots, or cooking utensils, the utensils themselves, and all kinds of live animals and pets that have been eating Chametz and mixtures thereof.

Rabbi Chaikin is also empowered to lease all places wherein the Chametz owned by me may be found, particularly at the address/es listed below, and elsewhere.

Rabbi Chaikin has full right to appoint any agent or substitute in his stead and said substitute shall have full right to sell and lease as provided herein.

Rabbi Chaikin also has the full power and right to act as he deems fit and proper in accordance with all the details of the Bill of Sale used in the transaction to sell all my Chametz, Chametz mixtures, etc., as provided herein.

This power is in conformity with all Torah, Rabbinic and Civil laws.

Signed: _____

Date: _____

Name: _____

Address/es:

Sale of Chametz can be done:

- **In person** (ideal method)
- **By fax:** ☎ 086-580-2624 or **by email** ✉ info@oxfordshul.com
- **By telephone** or **WhatsApp:** ☎ 011-646-6020
- If unable go to <https://tinyurl.com/OxfordChametz> and complete form

This process must be complete by Friday 15 April at 8:30 a.m.