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MONTHLY NEWSLETTER

March 2015

Adar/Nissan 5775

SHABBAT TIMES

🕒 Parasha - 🕒 Candle Lighting
🕒 Shabbat ends (Maariv & Havdalah)
For service times see page 3

20 & 21 March – 1 Nissan

🕒 Vayikra (*Hachodesh*)

🕒 6:01 – 🕒 6:49

27 & 28 March – 8 Nissan

🕒 Tzav (*Shabbat Hagadol*)

🕒 5:54 – 🕒 6:41

3 & 4 April – 15 Nissan

Pesach

🕒 5:46 – 🕒 6:34

10 & 11 April – 22 Nissan

Eighth Day Pesach

🕒 5:39 – 🕒 6:27

17 & 18 April – 29 Nissan

🕒 Shemini

🕒 5:32 – 🕒 6:21

RABBI'S MESSAGE

Leshana Hab'ah
Biyerushalayim—Next year in
Jerusalem. Twice a year we call
out this heartfelt plea. It is not an
advertising slogan for El Al
(although they use it freely, and
why not?). It is the culmination
of two of the most important
religious ceremonies that
virtually every Jew in the world
observes every year.

The first occasion is at the
end of the Yom Kippur service.
Having spent the better part of
the twenty-four hours in prayer
and repentance, we reach, at
the end of Neila, the greatest
spiritual high. At that point we
are in a state of ultimate joy,
celebrating the release from
sins, G-d's forgiveness and
absolute purity.

A similar level is reached at
the end of a Pesach seder. In
this case, it is not through
fasting but rather through
feasting. Through eating,
singing, celebrating and
rejoicing we elevate ourselves
to spiritual purity paralleled only
by the end of Yom Kippur.

Let us keep this in focus as
we prepare to sit down with our
families and friends to our
respective Pesach sederim.
Being together with family is
important and enjoyable (well,
in most cases...). Great food is
nice even if not great for the
waistline. The nice new Yom
Tov clothes will add to the joy,
as will the beautiful table
ornaments and ornate cutlery
and crockery.

But a Seder is first and
foremost a sublime spiritual
experience. A celebration of
Judaism, of the story of our birth
as a nation and also of our
ultimate destiny. It is far more
than just singing a few
traditional songs, partaking in
traditional foods and catching
up on the latest gossip in the
community.

So here is some advice:
Before Pesach, make a point of
visiting one of the Jewish
booksellers and get yourself a
nice Hagadah. There are so
many on the market nowadays
that you are sure to find one that
will appeal to you. At the seder,
follow the Hagadah and allow it
to be your guide throughout the
evening. Share its insights with
your fellow seder participants.
Stimulate them with questions

and discussion. Read the
instructions and observe the
Mitzvot of the night: eating
matzah, maror, drinking wine,
reclining etc.

At the end of the evening you
will feel elevated and fulfilled—
just like the end of Yom Kippur,
but on a full stomach instead.

I wish each one of you a
Chag Pesach Kasher
Vesameach—a joyous and
kosher Passover.

Rabbi Yossi Chaikin

FROM THE REBBETZIN

On the morning that the first
of my contemporaries turned
30, I got up early. I decided to
surprise her with a “happy
birthday” wake up call. To me,
the idea of 30 was quite
exciting. Adults now; real life;
opinions that count; people with
life experience and maturity.
Actually, it was me who got the
surprise when my friend wasn't
excited at all with my early
morning call. She burst into
tears and told me how dreadful
she felt about getting old (!!!)

I always take birthdays
seriously. I think it is a good time
to take stock of the year that
was, and to think about the year
ahead. Round-number
birthdays always seem to make
me think not only of the year,
but of the decade before and
coming. TG I have always been
excited about my birthday even
when, especially when, the first
digit has changed.

So it has come as quite a surprise that turning 50 hasn't come so comfortably to me. Is it because I can't deny some little aches and pains, that I need to use my hand cream every day or that I have to admit that I am not invincible? Is it because, as we go through life and see more and more of the challenges that people face, I have to admit that life is not as simple as I always thought? Is it because my children are growing up and I have to admit that my role and main focus in life has changed? Perhaps it is the knowledge and maturity of this age, when one has to admit that they don't know everything, can't explain much and have no answers to most things.

With all that, however, I still want to celebrate on this birthday. I want to look back and thank Hashem profusely for the blessings of the past five decades and, at the same time, pray and beg for at least another five decades of blessing.

It is said that on a birthday one is given the power to bless others, and so I take this opportunity to wish you all only Hashem's richest blessings. May He answer all the desires of your heart in ways that are good and happy.

Have a good month.

Rivky

SHACHARIT (A.M.)

Sunday and Public Holidays 8:00

07/04; 08/04; 09/04 (Chol Hamoed): 7:00

Shabbat & Festivals 9:00

MINCHA AND MAARIV (P.M.)

Sunday to Thursday 6:00

from 05/04 5:45

from 12/04 5:30

Friday 5:45

from 17/04 5:30

Shabbat 5:45

from 04/04 5:30

from 18/04 5:15

DVAR TORAH

A FULL PAGE ON HALF A STORY

Israel Rubin (chabad.org)

On Passover night we begin the Seder by breaking the middle matzah. This important symbol, called yachatz, precedes the saying of the haggadah. Half of this matzah is hidden for the afikoman, which is then eaten at the end of the Seder. All the other important parts of the Seder and the blessings are conducted with a broken matzah.

But why do we take a good whole matzah and intentionally break it apart? Is it appropriate to use a damaged and broken matzah as the Seder's centerpiece?

This unusual breaking of bread symbolizes the pain and poverty of our ancestors under Egyptian oppression. They ate crumbs, and had to carefully ration their food. Our forefathers were so poor that they had to divide and break up their meals, eat a little bit now and save the rest for later. The broken matzah reminds us of the poverty and hunger in those difficult times.

But that was back in Egypt under the Pharaohs.

What about the Jewish poor today? And I don't mean the literally destitute and penniless, but the rich and affluent American Jewish community.

Thank G-d, we don't have to eat morsels or ration our food today. In fact, we are spoiled to the point that we want and expect to get everything. Yet, amid all this abundance we also suffer heartbreaking pain and poverty.

Like our broken matzah, we are divided, incomplete, and only half of what we should be. Let's visualize the matzah as part of a circular graph, illustrating the breakdown of the contemporary Jewish family. Demographics show that Jews who identify as belonging to the community comprise only about half of the whole.

The other part of the community seems to be hiding, never to be seen at a Seder or any other Jewish function.

Assimilation is taking quite a bit out of us. Even as we sit comfortably at the Seder, surrounded by family

and traditions, we must remember how the other half lives. We should remember that statistically, fifty percent of our people remain outside, uninterested and unaffiliated.

Even the affiliated Jews are further divided between the halves and the halve-nots. These are those Jews who think wholly of themselves, who selfishly look inward only to save "their own." Then there are the halves, those of us who love and care for all our brethren, affiliated or not. The Torah teaches that we are all part of the whole, and responsible for each other.

It hurts to talk about our poverty, but knowing the problem is half the solution. We are spiritually impoverished. Assimilation is caused by poor Jewish education, poor Jewish upbringing and poor communal planning.

It was only half a century ago that Jewish identity was taken for granted. A general feeling of family, mishpoche, kept the community together with a minimum of observance and commitment. But that is no longer so.

Today we fully realize that it takes much more than bagels and lox or temple attendance to remain Jewish. Fiddler-on-the-Roof nostalgia doesn't keep up the tradition. A halfhearted interest is insufficient to withstand the external pressures of an open society. Only personal involvement, a fulfilling Torah education and dynamic mitzvah observance will carry the future.

On the other hand, we shouldn't despair. Optimistically, the matzah is half full, not half empty—for each individual person is a full world. (Talmud) We must do our best to strengthen wholesome Jewish education, involvement and identity, to prevent the matzah from crumbling any further.

Our community has become segmented and fragmented, yet we must work hard to pick up the pieces. We should reach out and keep in touch. We must welcome our knowing brethren in to enjoy the beauty and fulfillment of our common heritage. We have to search and look high and low until we find the missing pieces, the hiding afikoman, which brings the whole Seder together!

PESACH 5775 TIMETABLE

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBAT
29 March 9 Nissan	30 March 10 Nissan	31 March 11 Nissan	1 April 16 Nissan	2 April 17 Nissan	3 April 14 Nissan	4 April 15 Nissan
Shacharit: 8:00 a.m. Koshering of dishes at Shul: 10:00-11:30 a.m. Mincha/Maariv: 6:00 p.m.	Shacharit: 7:15 a.m. Mincha/Maariv: 6:00 p.m.	Shacharit: 7:15 a.m. Mincha/Maariv: 6:00 p.m.	Shacharit: 7:15 a.m. Mincha/Maariv: 6:00 p.m.	Shacharit: 7:15 a.m. Mincha/Maariv: 6:00 p.m. <i>Last day to sell Chametz Checking for Chametz in the evening</i>	EREV PESACH Shacharit: 7:45 a.m. <i>Siyum after the Service</i> <i>Eat Chametz until 9:45 a.m. - Burn & Annul Chametz before 10:45 a.m.</i> Mincha/Maariv: 5:45 p.m. <i>First Seder in the evening</i> ⛪ 5:46 p.m.	1st DAY PESACH Shacharit: 9:00 a.m. Mincha/Maariv: 5:30 p.m. <i>Second Seder in the evening</i> ⛪ 6:34 p.m.*
5 April 16 Nissan	6 April 17 Nissan	7 April 18 Nissan	8 April 19 Nissan	9 April 20 Nissan	10 April 21 Nissan	11 April 22 Nissan
2nd DAY PESACH Shacharit: 9:00 a.m. Mincha/Maariv: 5:45 p.m. ⛪ 6:33 p.m.	First Day Chol Hamoed <i>Public Holiday</i> Shacharit: 8:00 a.m. Mincha/Maariv: 5:45 p.m.	Second Day Chol Hamoed Shacharit: 7:00 a.m. Mincha/Maariv: 5:45 p.m.	Third Day Chol Hamoed Shacharit: 7:00 a.m. Mincha/Maariv: 5:45 p.m.	Fourth Day Chol Hamoed Shacharit: 7:00 a.m. Mincha/Maariv: 5:45 p.m. ⛪ 5:40 p.m.	7th DAY PESACH Shacharit: 9:00 a.m. Mincha/Maariv: 5:45 p.m. ⛪ 5:39 p.m.*	8th DAY PESACH Shacharit: 9:00 a.m. Yizkor: 10:15 a.m. Mincha/Maariv: 5:30 p.m. ⛪ 6:15 p.m.
⛪ Candle Lighting -- * Light from pre-existing flame – ⛪ Shabbat or Chag ends (Havdalah)						

WHAT TO DO, AND HOW TO DO IT

★ Maot Chittim

It is an old and widespread custom to give Tzedakah during the first part of the month of Nissan 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 sent to the Shul office or deposited directly into ABSA account 38043260534 (Branch code 632005)

★ Sale of Chametz (Must be completed before Friday 3 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 2 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: בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוּר חָמֵץ

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 3 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 3 April before 11:00 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 10:30 and 11:00 a.m.

★ Annulment of Chametz (Friday 3 April before 11:00 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.

MAZALTOV

We wish a hearty Mazal Tov to:

MARRIAGES

- Mazeltov to Barry Speigel on the marriage of his daughter, Maxine, to Ariel Geffen on 22nd March.

ENGAGEMENTS

- Mazeltov to Philip and Rilla Jacobson on the engagement of their grandson, Akiva Flax, to Leah Welsher.

BIRTHDAYS

- Sarah Copelowitz on her 100th birthday on 29th March.
- Karen Shkudsky on her 50th birthday on 7th March.
- Rivky Chaikin on her 50th birthday on 16th March

ANNIVERSARIES

- Barney and Marion Gordon on the occasion of their 65th wedding anniversary on 19th February

BEREAVEMENTS

Our condolences to the following who have suffered bereavements recently:



- Sarah Seligmann on the death of her mother, Hané Gollach

KASHERING FOR PESACH

Kashering facilities will be available at the back entrance to the Shul (parking lot side) on Sunday 29 March from 10:00 a.m. to 11:30 a.m.

Metal objects (other than frying and baking pans) may be koshered. Please make sure that all items brought for Kashering are spotlessly clean and that they have not be used for 24 hours prior to the Kashering.

