

# Temple Israel—Hillbrow

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Office Hours: 9.00 A.M. – 1.00 P.M. Weekdays

**March 2010-Adar / Nissan 5770**

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## TEMPLE ISRAEL MISSION STATEMENT

TEMPLE ISRAEL IS A PLACE OF JEWISH WORSHIP, OFFERING RELIGIOUS EDUCATION, SPIRITUAL ENRICHMENT AND COMMUNAL ENVIRONMENT, GUIDED BY COMMITTED LEADERSHIP.

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**1936—2009**



ק"ק בית ישראל

*Pesach 2010*



# Letter from the Chairman

Dear Congregant,

The wonderful Pesach Service and Seder is once more on our doorstep. This night has become a tradition in the religious calendar of Temple Israel and our congregants - a night of the joy and togetherness of being part of a wider Jewish family. This service will take place in our magnificent 74 year old synagogue - and dinner in the hall afterwards.

Both the Service and Dinner will be led by Prof. David Bilchitz, whose love of the Jewish "story" and its long history is unsurpassed.

This will be a most joyous and happy Jewish religious festival which not only commemorates our freedom but also the freedom of all people in the World.

As usual we will have strict security and parking by the Hillbrow Police and a security company. The street in front of the synagogue will be closed off and only congregants allowed to enter!

For the past 15 years the City Council - Traffic and Police Departments and the Health and Environment Department (who cleans around the clock during these religious holidays) have looked after us with great pride - so don't let us down!

I look forward to seeing you at the service and/or dinner. Remember, if you require transport to and from the Shul, we CAN ARRANGE IT! We have several wonderful members who do this as a MITZVAH.

Please confirm with Reneé at Temple Israel - office hours 9 am. - 1 p.m., or myself at anytime! Your attendance at the Peach service at 6.00 p.m. and our Seder at 7.15 p.m. on the 29th March 2010 and the morning service on the 30th March 2010 from 10.00 a.m. to 11.30 a.m. will be appreciated.

I look forward to being with you.

Best wishes,

*Reeva Forman*

Chairman

## Pesach - פֶּסַח

Of all the Jewish holidays, Pesach is the one most commonly observed, even by otherwise non-observant Jews. According to the 1990 National Jewish Population Survey (NJPS), more than 80% of Jews have attended a Pesach seder.

Pesach begins on the 15th day of the Jewish month of Nissan. It is the first of the three major festivals with both historical and agricultural significance (the other two are Shavu'ot and Sukkot). Agriculturally, it represents the beginning of the harvest season in Israel, but little attention is paid to this aspect of the holiday. The primary observances of Pesach are related to the Exodus from Egypt after generations of slavery. This story is told in Exodus, Ch. 1-15. Many of the Pesach observances are instituted in Chs. 12-15.

The name "Pesach" (PAY-sahch, with a "ch" as in the Scottish "loch") comes from the Hebrew root Pei-Samekh-Cheit פֶּסַח, meaning to pass through, to pass over, to exempt or to spare. It refers to the fact that G-d "passed over" the houses of the Jews when he was slaying the firstborn of Egypt. In English, the holiday is known as Passover. "Pesach" is also the name of the sacrificial offering (a lamb) that was made in the Temple on this holiday. The holiday is also referred to as Chag he-Aviv חַג הָאָבִיב, (the Spring Festival), Chag ha-Matzot חַג הַמַּצּוֹת, (the Festival of Matzahs), and Z'man Cheiruteinu זְמַן חֵירוּתֵנוּ, (the Time of Our Freedom) (again, all with those Scottish "ch"s).



## Pesach

### By Rabbi David M. Weis

The festival of Pesach is one of the most widely celebrated times in the Jewish year. Many Jews who may not find themselves in a synagogue on a regular basis manage to attend a Seder. The concept of redemption, as portrayed by the Torah's description of the Exodus, is our people's most powerful story. It is our vision for the world.

It is certainly possible that in God's infinite power, the Israelites could have been quickly relocated from Egypt to the Promised Land. Why all the drama? As the story unfolds, it becomes clear that freedom comes with a price. Freedom is not easy; liberty and vision require human participation. We are not supposed to sit about and wait for God to save the world; God has placed redemption into our hands. The rabbis tell that when Moses raised his hands to part the sea, the waters did not move. According to the Midrash, only when one Israelite leader, Nachshon ben Aminadav, took upon himself and courageously walked into the sea, did the waters recede. It was a statement of faith; it was a determination to act. Both are required.

We re-enact the Exodus in the Seder each year. The promise of redemption still eludes us, but the dream remains, and the determination is still at the core of the Jewish journey. In some ways, Pesach is our paradigm of redemption. Its annual retelling is not only about the past, it is also about the future. With great ceremony, replete with wonderful symbols and awesome imagery, we reenergize ourselves for the task yet at hand. The Exodus is not complete; we are completing it. The Israelites did not sing the Song at the Sea (Exodus 15) with its "*Mi Chamocha*," "Who is like our Eternal God," when the first person walked through the sea on to dry ground. No, they sang it when the last of them was free and safe.

This is our goal even today. We are still journeying: from *Mitzrayim* to the Promised Land, from slavery to freedom, from crisis to resolution, from despair to hope. And, like the ancient Israelites, before we can enter our Promised Land, we must make a stop at Mount Sinai. There we recognize that revelation is possible, that God can share a map with us to help us find our way to Jerusalem.

The *Haggadah's* concluding phrase, "Next year in Jerusalem," refers not only to the place but also to a vision of the world perfected. The rabbis teach that there is a "*Yerushalayim shel mata*," a physical Jerusalem, and a "*Yerushalayim shel mala*," a spiritual, heavenly Jerusalem. The phrase in the Seder that refers to Jerusalem suggests that one day both the physical and spiritual Yerushalayims will merge. When the promise of Pesach comes true, redemption will come. Let us work for the day when this dream is achieved. This year there are still slaves, next year may all be free.

Rabbi David M. Weis, a member of the UJC Rabbinic Cabinet Executive Committee, is rabbi of Congregation Beth Israel, Northfield, New Jersey.

## **Pesach Laws and Customs**

Probably the most significant observance related to Pesach involves the removal of chametz (leaven; sounds like "hum it's" with that Scottish "ch") from our homes. This commemorates the fact that the Jews leaving Egypt were in a hurry, and did not have time to let their bread rise. It is also a symbolic way of removing the "puffiness" (arrogance, pride) from our souls.

Chametz includes anything made from the five major grains (wheat, rye, barley, oats and spelt) that has not been completely cooked within 18 minutes after coming into contact with water. Orthodox Jews of Ashkenazic background also avoid rice, corn, peanuts, and legumes (beans) as if they were chametz. All of these items are commonly used to make bread, thus use of them was prohibited to avoid any confusion. Such additional items are referred to as "kitniyot."

We may not eat chametz during Pesach; we may not even own it or derive benefit from it. We may not even feed it to our pets or cattle. All chametz, including utensils used to cook chametz, must either be disposed of or sold to a non-Jew (they can be repurchased after the holiday). Pets' diets must be changed for the holiday, or the pets must be sold to a non-Jew (like the food and utensils, the pets can be repurchased after the holiday ends). You can sell your chametz online through Chabad-Lubavitch. I have noticed that many non-Jews and non-observant Jews mock this practice of selling chametz as an artificial technicality. I assure you that this sale is very real and legally binding, and would not be valid under Jewish law if it were not. From the gentile's perspective, the purchase functions much like the buying and selling of futures on the stock market: even though he does not take physical possession of the goods, his temporary legal ownership of those goods is very real and potentially profitable.

The process of cleaning the home of all chametz in preparation for Pesach is an enormous task. To do it right, you must prepare for several weeks and spend several days scrubbing everything down, going over the edges of your stove and fridge with a toothpick and a Q-Tip, covering all surfaces that come in contact with food with foil or shelf-liner, etc., etc., etc. After the cleaning is completed, the morning before the seder, a formal search of the house for chametz is undertaken, and any remaining chametz is burned.

The grain product we eat during Pesach is called matzah. Matzah is unleavened bread, made simply from flour and water and cooked very quickly. This is the bread that the Jews made for their flight from Egypt. We have come up with many inventive ways to use matzah; it is available in a variety of textures for cooking: matzah flour (finely ground for cakes and cookies), matzah meal (coarsely ground, used as a bread crumb substitute), matzah farfel (little chunks, a noodle or bread cube substitute), and full-sized matzahs (about 10 inches square, a bread substitute).

Some people observe an additional strictness during Pesach known as gebrochts, from a Yiddish word meaning "broken," although I'm not sure what brokenness has to do with this restriction. Those who observe gebrochts (or more accurately, "no gebrochts") will avoid any matzah product that has come into contact with liquid after being baked. The rule arises from a concern that matzah may contain bits of flour that were not completely cooked and that would become leavened upon contact with liquid. People who observe this strictness cannot eat many common traditional Pesach dishes, such as matzah ball soup, and cannot even eat charoset on matzah at seder. They are careful not to spill seder wine on their matzah, and promptly remove the wine spilled as part of the seder. Observance of this additional restriction is not common, but many people become exposed to it because it is followed by the Chabad-Lubavitch, who are active in Jewish education. Some have criticized gebrochts for unnecessarily complicating Pesach and taking some of the joy out of this celebration of freedom for no good reason, noting that the premise of this rule contradicts codes of Jewish law that explicitly say it is impossible for matzah to become chametz once it is baked. Nevertheless, this effort to more fully observe G-d's law is worthy of respect, even if you are not inclined to add this restriction to your own Pesach experience.

The day before Pesach is the Fast of the Firstborn, a minor fast for all firstborn males, commemorating the fact that the firstborn Jewish males in Egypt were not killed during the final plague.

On the first night of Pesach (first two nights for traditional Jews outside Israel), we have a special family meal filled with ritual to remind us of the significance of the holiday.

This meal is called a seder סדר, from a Hebrew root word meaning "order," because there is a specific set of information that must be discussed in a specific order. It is the same root from which we derive the word "siddur" סידור, (prayer book). An overview of a traditional seder is included below.

Pesach lasts for seven days (eight days outside of Israel). The first and last days of the holiday (first two and last two outside of Israel) are days on which no work is permitted. See Extra Day of Holidays for more information. Work is permitted on the intermediate days. These intermediate days on which work is permitted are referred to as Chol Ha-Mo'ed, as are the intermediate days of Sukkot.



## Why is this year different from all other years?

Mah nishtanah ha-lailah ha-zeh  
mi-kol ha-lailot?

*Why is this night  
different from all other nights?*

We know the traditional answers to this question: On this night, we eat *matzah* and bitter herbs, we dip and we recline. But this is not all, or even most, of what Passover is about.

On most other nights, we allow the news of tragedy in distant places to pass us by. We succumb to compassion fatigue – aware that we cannot possibly respond to every injustice that arises around the world.

On this night, we are reminded that our legacy as the descendants of slaves creates in us a different kind of responsibility – we are to protect the stranger because we were strangers in the land of Egypt.

Let us add a fifth question to this year's *seder*. Let us ask ourselves,



Aych nishaneh et ha-shanah ha-zot  
mi-kol ha-shanim?

*How can we make this year  
different from all other years?*

This year, this Passover, let us recommit to that sacred responsibility to protect the stranger, particularly those vulnerable strangers in faraway places whose suffering is so often ignored.

Let us infuse the rituals of the *seder* with action:

- When tasting the *matzah*, the bread of poverty, let us find ways to help the poor and the hungry.
- When eating the *maror*, let us commit to help those whose lives are embittered by disease.
- When dipping to commemorate the blood that protected our ancestors against the Angel of Death, let us pursue protection for those whose lives are threatened by violence and conflict.
- When reclining in celebration of our freedom, let us seek opportunities to help those who are oppressed.

## ORDER! ORDER!

Seder literally means order, from the Hebrew / אלסדר /'sader, to arrange, and there's a set order to the proceedings:

קִדְּשׁ. וְרַחֵץ. כָּרְפָס. יַחַץ. מַגִּיד. רַחֲצָה. מוֹצִיא מַצָּה.

מְרוֹר. כּוֹרֵה. שְׁלַחַן עֲוֹרָה. צְפוּן. בְּרַךְ. הַלֵּל. נִרְצָה.

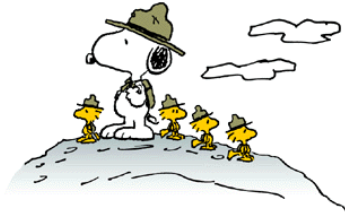
<i>Kadesh</i>	Recite the kiddush	<i>Initiate special time</i>
<i>Urchatz</i>	Wash the hands	<i>Clear the grime</i>
<i>Karpas</i>	Eat a green vegetable	<i>Open senses to growing green</i>
<i>Yachatz</i>	Break the middle matzah	<i>Separate dessert from need</i>
<i>Maggid</i>	Tell the Pesach story	<i>Tell a tale from your spiritual past</i>
<i>Rakhtzah</i>	Wash the hands	<i>Raise up the energy in your hands</i>
<i>Motzi</i>	Say the Ha-Motzi	<i>Call forth what nourishes you</i>
<i>Matzah</i>	Say the blessing for matzah	<i>Increase faith/prepare to heal</i>
<i>Maror</i>	Eat the bitter herb	<i>Allow the bitter to move you</i>
<i>Korekh</i>	Eat bitter herb with matzah	<i>See the sandwich of both sides</i>
<i>Shulkhan Orekh</i>	Serve the festive meal	<i>Feast and enjoy</i>
<i>Tzafun</i>	Eat the Afikoman	<i>Nourish the self with mystery</i>
<i>Barekh</i>	Say the grace after meals	<i>Bless all nourishings in your life</i>
<i>Hallel</i>	Recite the Hallel	<i>Sing the song that is a prayer</i>
<i>Nirtzah</i>	Conclude the seder	<i>Say "I am loved here today."</i>



## Some Pesach Humour thanks to Prof Simon Levin

### The Charles Schulz Philosophy

(Scroll thru slowly and read carefully to receive and enjoy full effect)



The following is the philosophy of Charles Schulz, the creator of the 'Peanuts' comic strip.

You don't have to actually answer the questions. Just ponder on them. Just read the e-mail straight through, and you'll get the point.

1. Name the five wealthiest people in the world.
2. Name the last five Heisman trophy winners.
3. Name the last five winners of the Miss America pageant.
4. Name ten people who have won the Nobel or Pulitzer Prize.
5. Name the last half dozen Academy Award winners for best actor and actress.
6. Name the last decade's worth of World Series winners.



How did you do?

The point is, none of us remember the headliners of yesterday.

These are no second-rate achievers.

They are the best in their fields.

But the applause dies..

Awards tarnish..

Achievements are forgotten.

Accolades and certificates are buried with their owners.



Here's another quiz. See how you do on this one:

1. List a few teachers who aided your journey through school.
2. Name three friends who have helped you through a difficult time.
3. Name five people who have taught you something worthwhile.
4. Think of a few people who have made you feel appreciated and special!!
5. Think of five people you enjoy spending time with.



Easier?

The lesson:

The people who make a difference in your life are not the ones with the most credentials....the most money...or the most awards.

They simply are the ones who care the most .



Pass this on to those people who have either made a difference in your life, or whom you keep close in your heart, like I did.

'Don't worry about the world coming to an end today. It's already tomorrow in Australia!'

"Be Yourself. Everyone Else Is Taken!"



## WHY JEWISH DAUGHTERS NEED THERAPY

Jewish Mother: "Hello?"

Daughter: "Hi Mom. Can I leave the kids with you tonight?"

Jewish Mother: "You're going out?"

Daughter: "Yes."

Jewish Mother: "With whom?"

Daughter: "With a friend."

Jewish Mother: "I don't know why you left your husband. He is such a good man."

Daughter: "I didn't leave him. He left me! "

Jewish Mother: "You let him leave you, and now you go out with anybodies and nobodies."

Daughter: "I do not go out with anybody. Can I bring over the kids? "

Jewish Mother: "I never left you to go out with anybody except your father."

Daughter: "There are lots of things that you did, and I don't."

Jewish Mother: "What are you hinting at? "

Daughter: "Nothing, I just want to know if I can bring the kids over tonight."

Jewish Mother: "You're going to stay the night with him? What will your husband say if he finds out?"

Daughter: "My EX husband. I don't think he would be bothered.

From the day he left me, he probably never slept alone!"

Jewish Mother: "So you're going to sleep over at this loser's place?"

Daughter: "He's not a loser."

Jewish Mother: "A man who goes out with a divorced woman with children is a loser and a parasite."

Daughter: "I don't want to argue. Should I bring over the kids or not? "

Jewish Mother: "Poor children with such a mother."

Daughter: "Such a what?"

Jewish Mother: "With no stability. No wonder your husband left you."

Daughter: "ENOUGH!!! "

Jewish Mother "Don't scream at me. You probably scream at this loser too! "

Daughter: "Now you're worried about the loser? "

Jewish Mother: "Ah, so you see he's a loser. I spotted him immediately."

Daughter: "Goodbye, mother."

Jewish Mother: "Wait! Don't hang up! When are you bringing them over?"

Daughter: "I'm not bringing them over! I'm not going out!"

Jewish Mother: "If you never go out, how do you expect to meet anyone?"



## FAMOUS BROWNIES

This one is one of our family's all time favorite desserts; one more tried and true recipe that I have been making, and sharing, for years.

6 eggs  
2 & 2/3 cups sugar  
1 & 1/2 cups potato starch  
3/4 cup cocoa  
3/4 cup oil  
1 teaspoon vanilla  
1 cup walnuts, coarsely chopped  
1/2 cup coconut, optional



Chocolate Glaze:

1 cup powdered sugar  
2 Tablespoons oil  
2 Tablespoons hot water  
2 Tablespoons cocoa

Preheat the oven to 350°F / 180 °C.

Place all the ingredients, except for the nuts and coconut, into a large bowl. Mix together until smooth. Add in the nuts and optional coconut.

Pour this out into a 9x13 pan that has been lined with parchment baking paper. Bake for 25-30 minutes, until a cake tester inserted into the brownies' center comes out mostly clean, and the top is light brown and crispy. Do not overbake as then it will become too dry. Remove from oven immediately and allow it to cool completely.

In a separate small bowl, mix together the glaze ingredients with a spoon, until smooth. Spread over the cooled brownies. Allow it to set for a few minutes and then slice.

Freezes wonderfully, even glazed. If you freeze it when already glazed, slice them first. When defrosting, uncover the brownies while frozen so the glaze will not defrost all over the foil you covered them with.

### **PASSOVER SHORTBREAD**

180g Cake meal

125g Butter

100g Sugar

1 Egg

Cream meal, butter and sugar well and bind into a firm dough with the beaten egg. Press into a swiss-roll tin and bake at 180° C for ¾ hour. While hot, cut into fingers or squares. Sprinkle with castor sugar.

### **VANILLA ICE-CREAM**

250ml / 1 cup Pareve cream (Orley whip)

125ml / 1/2 cup Castor sugar

4 Eggs, separated

5ml / 1t Vanilla essence

Beat egg yolks, adding sugar gradually, until mixture is thick and lemon coloured. Beat egg whites until stiff. Beat pareve cream until thick. Add vanilla essence and fold all mixtures together. Pour into suitable container and freeze.

## Flourless Chocolate Cake

Passover's dietary restrictions are difficult enough, but making a kosher-for-Passover dessert that tastes great can seem like another form of slavery. The absence of leavening agents leaves many a baker bereft at the prospect of an overly dry, leaden Passover dessert.

Enter the flourless chocolate cake. Clearly, this dessert does not have its roots in the Exodus from Egypt, but it has rightfully been appropriated by the Jewish people as a Passover favorite. Simple and decadent, this cake has many varieties, most with just a few ingredients.

Think of it as fudge for grown-ups. It can be made a day or two in advance of the seder, then spirited out of the fridge an hour or two before serving.

Try to use the best-quality chocolate and vanilla you can find, and if you're not serving this dish after a meat meal, by all means substitute butter for the margarine.

Serves 12

2 sticks margarine or butter  
10 ounces good-quality semisweet or bittersweet chocolate  
6 eggs, lightly beaten  
1 cup sugar  
1/2 cup cocoa  
1 teaspoon vanilla  
1/4 teaspoon salt  
1/4 cup confectioner's sugar  
Mint sprigs and assorted berries for garnish

Preheat oven to 350°F. Grease a 10-inch springform pan, then line bottom of pan with parchment paper. In a small saucepan, chocolate and margarine and cook over medium-low heat, stirring occasionally, until completely melted. Remove from heat and let cool. In a large work-bowl, combine sugar, cocoa, and salt with a whisk until incorporated. Add eggs and vanilla and whisk until smooth. Add 1/3 of chocolate mixture and stir until incorporated; repeat with remaining 2/3 of chocolate. Pour batter into prepared pan and bake for 40 minutes, until just set but still soft in the center. Let cool completely. Sift confectioner's sugar over the top of the cake, and garnish with mint and berries.



## General Fund Raising

We would like to appeal to everyone to come forward with ideas on how we can raise funds to ease our cashflow.

## Services at Temple Israel

Shabbat Evening Service - 6.00 P.M.  
Shabbat Morning Service - 10.00 A.M.  
(Followed by Kiddush and refreshments)

## Happy Birthday To:

A very Happy Birthday to all members who celebrate their birthdays during this month.

Denise Block	6 March
May Stalson	18 March
Peter Joffe	19 March
Ashley Raitt	20 March
Olwen Pentz	21 March
Joan Norman	25 March
Reneé Kohn	29 March

## After hours emergency

Please phone:

**Reeva Forman** (Cell) 083 228 7777 (Office) 011 482 1570 (Home) 011 646 9774

**Jacob Hurwitz** (Cell) 083 697 6333 (Office) 086 1373 267 (Home) 011 882 9085



## Yahrzeits in Memoriam

Yahrzeits will be announced and Kaddish will be recited on Friday evenings which follow.

<u>Name</u>	<u>Relationship</u>	<u>Member</u>	<u>Date</u>
Ettie Nathan	Mother	Anna-Lee Reitzik	8 Adar / 22 February
Ettie Nathan	Mother	Aubrey Nathan	8 Adar / 22 February
Freda Burnett	Mother	Barbara Burnett	12 Adar / 26 February
Ivy Segal	Mother	Brian Segal	16 Adar / 2 March
Teddy Waks	Father	Glenda Stidolph	18 Adar / 4 March
Adam Weiler			25 Adar / 11 March
Oscar Caplan			25 Adar / 11 March
Maurice Saidman	Father	Saidman/Rissik Families	27 Adar / 13 March
Sally Levin	Mother	Simon Levin	3 Nisan / 18 March
Jacqueline Hurwitz	Daughter	Jacob Hurwitz	5 Nisan / 20 March
Annette Esther Saidman	Mother	Saidman/Rissik Families	18 Nisan / 2 April
Ethel Lynette Norman	Mother	Joan Norman	18 Nisan / 2 April
Rachel Van Loggerenberg	Sister	Allan Lurie	20 Nisan / 4 April
Rachel Van Loggerenberg	Mother	Angeline Benades	20 Nisan / 4 April



## Request

Should you have any memories, pictures, articles of interest about Temple Israel and the congregation, that may be of interest to be included in future newsletters please speak to Renee at the office or forward the information to [templeisrael@telkomsa.net](mailto:templeisrael@telkomsa.net)

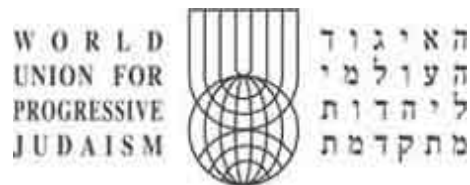
## Parsha

6 March	Ki Tisa	Exodus 30:11-34:35
13 March	Vayakhel / Pekudei	Exodus 35:1-40:38
20 March	Vaikra	Leviticus 1:1-5:26
27 March	Tzav	Leviticus 6:1-8:36



## Transport

Please remember our doors are open to all Jewish people in the Hillbrow, Berea, Yeoville, Parktown and the inner city area. Should you require transport please phone the office so that we can arrange it for you



***If you have not received this newsletter by email and would like to, or if any details have been omitted or incorrect please send details to [j\\_hurwitz@telkomsa.net](mailto:j_hurwitz@telkomsa.net) or phone Renee at the office.***



*The views expressed in this Newsletter are not necessarily those of the Editor or the Management Committee*

