

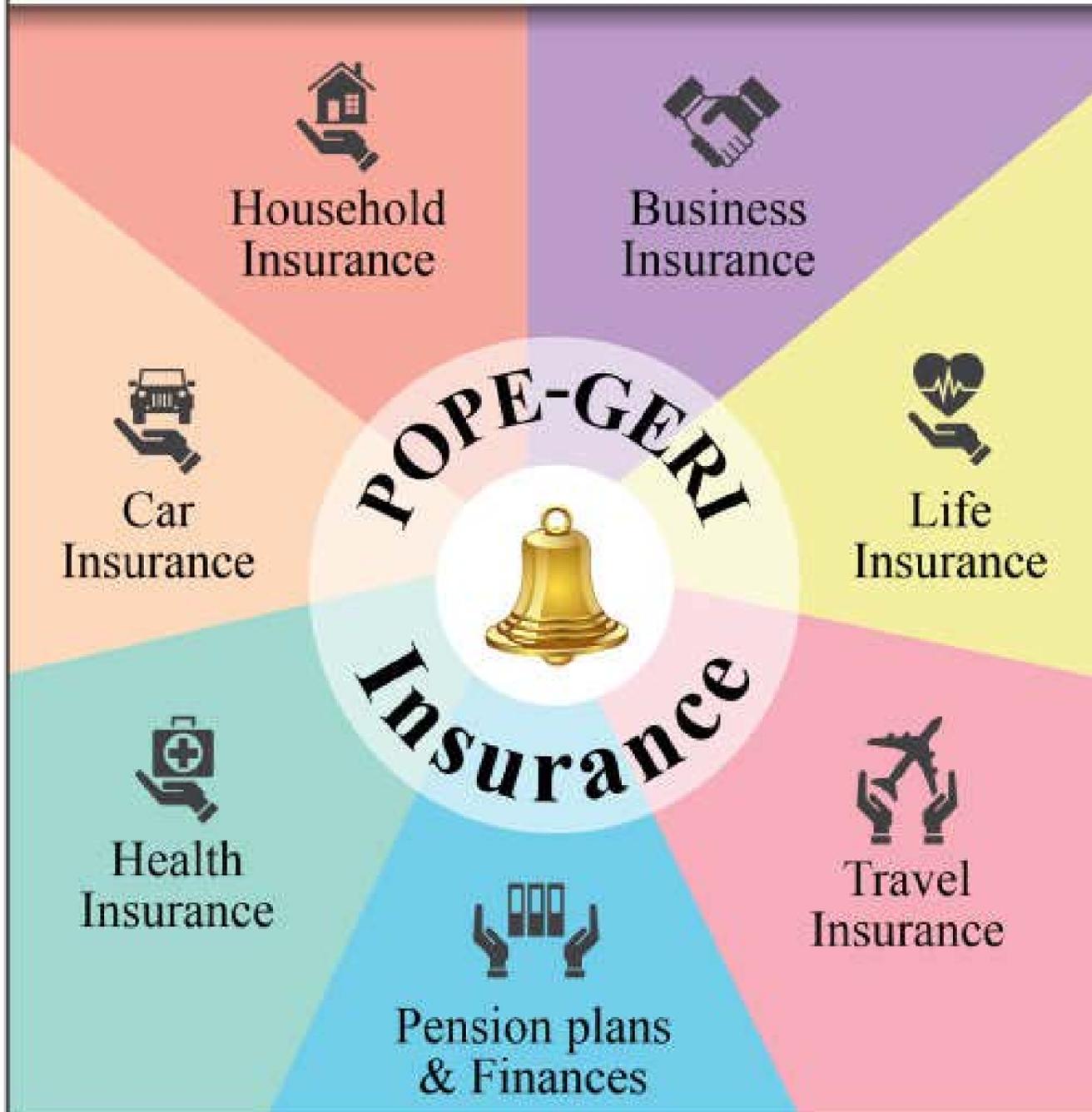
THE **YINN** Magazine



היום הרת עולם

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THE YINN Magazine

Rosh Hashanah 5783 Contents

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This magazine is edited by Sharon Carr. Design by Therese Berkowitz.
Ivor Carr, advertising; Hazel Broch, greetings collation; Avril Gatoff, photography.
Opinions expressed are those of the writers concerned and are not necessarily those of the editor or of the Young Israel Synagogue.



Young Israel of North Netanya

39 Shlomo Hamelech, Netanya

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We wish all our congregants who are unwell or indisposed a *refuah shlema* and we extend our deepest condolences to all who have suffered bereavement.

Would anyone who feels he has not received a mitzvah for some time, please accept our sincere apologies and contact David Feiler who will be happy to remedy the situation.

Our congregants and their families wish Rabbi Boruch and Esther Boudilovsky, Rabbi Eddie and Frankie Jackson and all their fellow congregants and their families **שנה טובה**.

For the Shul office: office@yinn.org or phone: 09 832 1078

About the Chevra Kadisha

In time of sorrow, a kind word and a helping hand can bring much needed comfort. As a Congregation, we must be aware of the help we can give to all persons who are in mourning, be it by attending the funeral, visiting the mourners while they are sitting Shiva and attending services at the Shiva house. The

care shown at this time is greatly appreciated and is its own satisfaction.

Members should know that the Committee is here to help with all arrangements at these unfortunate times.

Contact Numbers:

Home

Rabbi Boruch Boudilovsky
Eze Silas 09-862 8737
Alan Gold 077-530 1758
Yitzhak Bakst 09-887 2474
Vivienne Simenoff
Ken Bender

Mobile

054-525 9490
054-459 3209
050-215 0697
052-741 2228
054 7613763
053 373 3865

Tehillim Circle

Please join the group of women reciting the Book of Psalms for the Matzav, the Sick, Shidduchim, and Klal Yisrael every Monday at 5:00 pm.

Contact Ruth Lyons: 054-475 3637

Boudilovsky said in his recent video, this is an important mitzva which provides comfort not only to those YINN members who are unwell, but also to their families. For details on how to join the Group, please contact David Feiler on 054 663 6937

WhatsApp Tehillim Group

We invite you to join the Group and say one or more Tehillim privately at any time (in Hebrew or English) by following on consecutively from previous Tehillim recited by others. As Rabbi

Bar & Bat Mitzvah

Many people still do not know that they are entitled, if a full member of the shul, to a Chumash for a child or grandchild celebrating their Bar or Bat Mitzvah. Please advise Alex Stuart. Email: astuart321@gmail.com Tel: 054 584 0591



Hello from the Editor

Since Pesach we have been through yet another six-month period of an upside-down world. Much has happened on the world stage and here in Israel we have suffered yet another exchange of rockets across the Gaza border.

Our enemies, worldwide, seem to be getting stronger and louder in their condemnation of Israel, while blinded, often deliberately so, to the truth. In fact truth in many ways seems to be very old-fashioned these days and it's now opinions and feelings that sway the masses, not facts, truth or common sense.

But still, life for us here in N.Netanya and at YINN carries on BH. Just to prove it, we have here a selection of articles, poems and opinions covering all topics written by our members. We hope you enjoy reading them over the days of Yom Tov.

The rest of the production team join me in thanking all the contributors, advertisers and you, the readers, and we wish you all a sweet and happy New Year.

Sharon Carr, Editor

A few days before we went to print, Queen Elizabeth II passed away, peacefully. For many Brits, and many of us living here, she was the only Monarch we had ever known. She was a constant in an ever-changing world. She was of incalculable value to Britain, the Britain that many of us grew up in.

The Queen dying, though inevitable, is still sad for us Brits even though we no longer live in Britain. She will be missed.

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New Year Greetings

May this coming year be filled with good blessings and health, success and happiness together as we wish a 'Shana Tova' to each other.

Abrahams, Enid
Apfel, Freddy and Freha
Arnold, Adrienne
Bakst, Yitzchak and Rena
Barnett, Gerald and Diana
Baum, Ivor and Valerie
Beach, Michael
Bender, Kenneth
Benjamin, Lawrence and Sonia
Berger, Howard
Berger, Joseph and Judy
Berlin, Eli and Tamar
Berman, Stephen and Joyce
Blitz, Aubrey
Bloom, Elaine
Bortz, Yvonne
Boxer, Martin and Gill
Broch, Jaques and Hazel
Bronner, David and Miriam
Caller, Mitchell & Phillipa
Cannon, Raymond and Jeanette
Carr, Ivor and Sharon
Carr, Martin and Phyllis
Cohen, Judith
Cohen, Mervyn and Sandra
Collins, Carolyn and Mark
Daulby, Anthony and Louise
Dritz, Jeff and Hilary
Edery, Asher and Paula
Elkoubi, Denis and Janet
Epstein, Edward & Joanne
Factor, Hillel and Yvette
Feigelman, Rabbi Edward and Miriam
Feiler, David and Ziona
Feingold, Elaine
Fielding, Bella
Fine, Ian and Gillian
Fine, Rabbi Arnie and Chevy
First, Dr Joel and Bathsheba
Gatoff, Neville and Avril
Geller, Basil and Joyce
Gillis, David and Eileen
Glass, David, and Adin
Gold, Alan and Ruth
Goldstein, Rosalind
Gouldman, Brian and Ruth
Green, Colin and Hazel
Green, Harvey and Natalie
Green, Kevan and Sandra
Gremson, Irene

Halperin, Sara and Lehman family
Hanstater, Tony and Clarice
Harstein, Loretta
Hodes, Robert and Susan
Hoffman, Mark and Anita
Horowitz, Stuart and Marlene
Jackson, Rabbi Eddie and Frankie
Jacob, David
Jacobs, Michael and Jacqueline
Karp, Cyril and Lydia
Kay, Maurice and Judi and Darron
Kaye, Andrew and Geraldine
Keene, Ruth
Kett, Russell and Melinda
Klahr Harry and Rosemary
Klahr, Leonard
Klein, Richard and Bella
Knepler, Marlene
Kormornick, Andrew and Avril
Korolnyk, Jacques and Monique
Kotton, Ronnie and Ruth
Kovler, Sylvia
Krasner, Dr. David and Sylvia
Lebetkin, Brian and Nadia
Lees, Sender and Zelda
Dr, Y Lehman
Lemon, Erna
Lerner, Shalom and Penina
Leviton, Mervyn and Ruth
Levitt, Sheila
Levy, David and Lilian
Levy, Elkan and Andee Goldman
Levy, Sue
Lewis, Ivor
Lindsay, Lily
Litt, Abi and Ellen
Lyons, Barry and Ruth
Maissel, Ria
Males, Harold and Fagya
Manning, Michael and June
Margolis, Philip and Cecily
Marks, Ian and Caroline
Michel, Jacob and Adina
Milston, Jeffrey
Morgensztern, Serge and Patricia
Moser, Martin and Caroline
Newman, Ivor and Elaine
Newman, Graham and Pauline
Newton-Katz, Sala
Nussbaum, Graham and Rowena

Oster, Vivienne
Park, Philip and Jenny
Phillips, Ronnie and Emma
Plaskow, Anthony and Stephanie
Plaskow, Mike and Frances
Plaskow, Rabbi Michael
Plaskow, Stuart
Pollack, Dr. Geoffrey and Mary Jane
Rabinowitz, Sandra
Reiss, Jack and Federica
Rogoff, Ruth
Ronson, Stephanie
Rosenberg, Harvey and Joanna
Rosenberg, Julian and Slava
Rosenberg, Richard and Michelle
Rosenstein, Arthur and Sara
Rubenstein, David and Ita
Rubin, Brenda
Sacofsky, Maurice and Myrla
Sagal, Beryl
Schaffer, Selwyn and Elaine
Schwartz, Avraham and Sarah
Schwartz, Ken and Shari
Schwartz, Philip and Barbara
Share, Hilton and Rosalind
Shaw, Mottle
Shohet, Joyce
Silas, Eze and Gillian
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Rosenberg
Solomons, David and Hilda
Solomons, Leonard
Stareshefsky, Richard and Helen
Stein, David and Sandra
Struel, Lynda
Stuart, Alex and Alexandra
Taub, Anthony and Cynthia
Temime, Denise
Tugennes, Chaim and Reizel
Veeder, Moishe and Rochelle
Wahnon, Joe and Betty
Weinberg, June
West, Stuart and Naomi
Wind, Isaac and Melanie
Woolf, Rabbi David and Paulette
Yonah, Avigdor and Denise
Zemmel, Janice

שנה טובה



You shall be to me a *Kingdom of Priests* and a holy nation (Exodus 19:6)

Bizarrely, the commandment to sound a Shofar on Rosh HaShana appears only vaguely in the Torah. For further information, our sages drew¹ upon a different yet nevertheless comparable biblical commandment, which requires us to sound silver trumpets during festivals and times of war (Numbers 10: 9 – 10). Thus, this more explicit biblical commandment inspires much of our understanding regarding the Shofar's role on Rosh HaShana.

Whether to promote military grandeur or royal splendor, fanfare customs were and continue to be widely used across cultures. Immediately drawing attention, their sounds loudly and proudly declare unavoidable presence. Carefully chosen venues and personnel contribute to the majesty and glory of ceremonial fanfare. The selected location is central, symbolic, or sacred, and the appointed personnel is dignified, talented, and presentable.

Similarly, the sounding of silver trumpets during festivals and times of national distress, royally welcomed and announced the appearance of our King, the King

of Kings. The silver trumpets were sounded in the majestic Jerusalem temple by members of the priestly community. In this fashion, G-d's presence was gloriously welcomed during anticipated festivals, as well as frightful events when his visible protection is desperately yearned for.

During Jewish festivals, our nation intimately experiences G-d's presence. Our insular experience with G-d was marked in the temple by the sounding of the silver trumpets. On Rosh HaShana, however, G-d's appearance is universal and public. To announce G-d's global presence, the Shofar, functioning as an extension of the silver trumpets, is used instead².

Like the trumpets which symbolically welcomed G-d's presence into the nation of Israel, the Shofar welcomes G-d's presence into the broad world. The task of sounding the silver trumpets was placed on the Jewish priesthood, the consecrated tribe of Israel. By extension, the responsibility of sounding the Shofar is undertaken by our entire nation, the consecrated people of humanity³. Finally, whereas the silver trumpets

were blared in the temple only, the Shofar is sounded anywhere in the world.

The Shofar on Rosh HaShana coronates G-d over the world and calls upon us to commit our year ahead to genuinely materialize this investiture. Starting by transforming the mundane moments of our days to sacred minutes of meaning and divinity, and proceeding to promote the Torah's great idea of social redemption, each one of us can indeed serve as agents of change.

On behalf of our community, I would like to thank the editorial team for all their hard work, time, and effort. Their dedication and professionalism is evident by the quality of this issue.

Finally, on behalf of Esther, myself and our children, I would like to wish you and your families a happy, healthy and sweet new year.

*Sincerely,
Boruch M. Boudilovsky*

1 Tractate Rosh HaShana 34a
2 The Shofar is therefore halachikly studied under the category of the commandment to sound the temple trumpets.
3 Here, we serve as a 'kingdom of priests' (Exodus 19:6)



Chairman's Message

I am delighted to be able to greet you all as we go into another New Year.

I took over from Graham Nussbaum following the Annual General Meeting at the end of April and we have proceeded to get the Shul and the Community as far as we can, back to normal following Covid.

As I have said many times, it is important for our community to get back together after the past two years and the Rabbi, Officers and Board of Management are determined that the activities of the shul should be "business as usual".

We have followed Government guidelines all the way down the line and will continue to do so. At the time of writing this at the end of August, the number of daily cases of Covid in the whole country are around 500 cases per day which is very low, even with the large influx of tourists who thankfully have returned. We will have to live with Covid going forward and our Shul activities and services will reflect this normality.

We had an excellent Shavuot Lunch organised by Betty Wahnon and her lovely ladies of the Irgun Nashim. It

was lovely to have a normal Yom Tov in Shul and to see the return of our many visitors.

Our Kiddushim have returned with a growing attendance as have the Seuda Shlishit after Mincha on Shabbat. Our hall is available for hire and is already being used for functions and the other regular activities: table tennis, fitness classes, art classes, etc, are all taking place regularly.

Rabbi Boudilovsky continues to give us spiritual guidance and I am grateful for all the members of the Executive and Board of Management for their contributions, guidance and advice. We really do have an excellent team who work together in a cohesive manner for the good of the community. My thanks to all of them.

This is the first normal year for seating for Yom Tov. I recognise that there are still a few of you who will not yet come to Shul but hopefully you will be there soon. The seating organisation is being organised by Mark Collins who, together with others, will deal with the seating applications and I must formally thank Ruth and Barry Lyons for

their diligence in dealing with this previously for many years up to Covid.

As we lead into the Yom Tov period, I can also advise you that our Chatanim this year will be Graham Nussbaum as Chatan Torah and David Feiler as Chatan Bereshit. The two of them spearheaded the continuation of activities of the community during the difficult Covid period with great success and we thank them.

As you are aware, I maintain the Shul web site and if there are any suggestions, I would be happy to hear them.

I am happy to correspond with any member about the Shul. Please email me at: chairman@yinn.org

Finally, on behalf of my wife Alexandra and myself, we wish you and all of your families a L'Shana Tovah tikatevu, and look forward to seeing many of you at our services and activities.

*With best regards to you all,
Alex Stuart
September 2022
Rosh Hashanna 5783*



Left to right: Danny z/l, Sheila, Ezer Weizman and Mrs Weizman

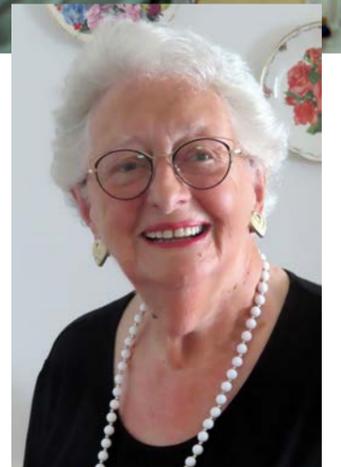
Meeting the President

By Sheila Levitt

Before I retired and came on Aliyah, I was employed as Admissions Officer in the Faculty of Law at Manchester University. The Faculty was keen to recruit top Israeli students, who wished to go to England to study Law, and used to send me to Israel twice a year for this purpose. As my daughter and family and numerous cousins lived here, this suited me very nicely and I used to combine business with pleasure and extend the five days recruiting into a three week holiday.

In June 1994 I was interviewing a number of students in the Israeli agent's office in Tel Aviv, when the agent (Varda) interrupted the proceedings and told me that she had just received a phone call from a Member of the Knesset, who wanted to bring his daughter along to meet me, but couldn't afford the time to wait in the queue, as he had to get back to the Knesset. Shortly afterwards she hastily terminated the interview that was going on and brought in two men with a girl and a boy. The shorter of the two men was the MK and he was also the Mayor

of Migdal Ha'amek (a town midway between Haifa and Tiberias). At that time it was possible to be an MK and a Mayor—this is no longer allowed. The other man was a family friend and it quickly became apparent that the two men wanted their respective daughter and son to go to Manchester together. I consulted my papers and found that the Faculty had already made an offer to the girl, conditional on her achieving a good mark in an English Language test, but the boy had been turned down as his Bagrut marks were not good enough. The fathers made it quite clear that it was essential that the boy and girl must come to Manchester together and they were confident that both of them would acquit themselves with distinction. I promised to do what I could for them on my return to Manchester and off they all went. Varda came back into the room and told me she thought that it was so romantic and she could tell that the boy absolutely adored the girl, as he couldn't take his eyes off her. I continued with my interviews of the



other students.

About an hour later, Varda told me she had just received a phone call from the MK and he wondered if I would like to meet the President of the State of Israel. I was rather nonplussed and said it depended on when and where it could be arranged and it might not be possible to fit it in with the busy itinerary we had, as amongst other things we were due to attend three weddings whilst in Israel. The next morning a fax arrived for me at the hotel from the MK—it was all in Hebrew, so I had no idea what it was about! I immediately faxed it to my daughter and asked her to translate it. It seemed that the President, Ezer Weizman, was to be offered the freedom of the town of Migdal Ha'amek (where

the girl's father was Mayor) Danny and I were invited to join in the festivities, starting at 9 am with a meeting at the Community Centre, followed by a meeting with High School students, a tour of the City, the opening of a factory extension, lunch, a visit to another factory and a visit to a Yeshiva. This sounded like a very long, tiring schedule and we would have had to leave our hotel in Netanya at about 7.30 am and would not get back until early evening and to complicate matters further, we were going to a wedding that evening near Tiberias. Much as we would have liked to have met the President we decided to decline. I telephoned the Mayor's secretary and explained the problems and was told that there were no problems, we would not have to attend the whole programme if we did not want to and all our travelling arrangements would be taken care of. It was eventually arranged that the Mayor would send his car for us to our hotel in Netanya at 10 am and we could skip the first few items on the programme and when we felt we had

The Mayor had thought of everything. He had arranged that we would be taken to the house of the town's librarian, as she spoke excellent English, and would be able to tell us what was going on. Migdal Ha'amek is not an English speaking area. She had arranged light refreshments for us and we were treated like royalty. We then all climbed back into the car and were taken to the Electronics Factory, where the new extension was to be opened. The entrance was lined with soldiers and security was very tight, but we were just waved on. The factory workers were all seated in the grounds of the factory under a huge canopy to protect them from the very hot midday sun, but we were immediately taken to reserved seats near the front.

Eventually President Weizman arrived and there were many speeches by the civic dignitaries and directors of the factory and some music was played by the High School band. Towards the end of the President's speech, to our horror we saw the Mayor, who was

...just as the President was going to cut the ribbon...the Mayor jumped in front of him, grabbed me by the arm and said "Ezer, I would like to introduce Sheila Levitt from Manchester University"

had enough, his driver would take us to Tiberias (where Danny has a cousin) and leave us there to prepare for the wedding. After that what could we say?

The big day duly arrived and the Mayor's chauffeur met us in the foyer of our hotel. To our surprise the boy who I had interviewed in Tel Aviv was also there. He had obviously been sent along to try and impress me with his English during the journey, so that I would go back to Manchester and tell them what a bright boy he was. The second surprise was that when we got into the car, there was a beautiful young girl there and he introduced her as his girlfriend, but she was not the Mayor's daughter!

on the platform next to him, summon one of his aides and point to us in the audience. The next thing we knew was that the aide came down in the audience and whispered to me that the Mayor wanted us on the platform NOW. We felt so embarrassed; everyone was looking at us and wondering what was going on. We were taken to the platform, the press were there at the ready with their cameras, and just as the President was going to cut the blue ribbon to officially open the extension, the Mayor jumped in front of him, grabbed me by the arm and said "Ezer, I would like to introduce Sheila Levitt from Manchester University". The President was absolutely charming and in perfect English said "I know Manchester University well—

do you know of my great-uncle?" I fortunately managed to collect myself and assure him that Chaim Weizman was well known in Manchester.

After he cut the ribbon he went into the foyer of the factory, where various exhibits had been set up for him. I hung back as I thought that my moment of glory was over, but the Mayor did not think so. He and his wife (who was a very large lady) started to push me forward until I was right behind the President—to my embarrassment he saw me, but was so nice and said "Come walk with me" and then asked if Danny and I would like to have a photograph taken with him and his wife .

We then proceeded into the Factory dining room for lunch and we were further embarrassed by the Mayor trying to insist that we sit at the top table with the President and his wife. By this time the Factory Management must have been heartily sick of these strangers who were muscling in on their big day and I think it is as well that we could not understand what they were saying about us in Hebrew. Eventually it was decided that we should sit at an adjacent table with the Town Clerk and other VIPs. We had a lovely meal and just as they were starting to serve the sweets, the President got up to leave (as he was running late) and at a signal from the Mayor we had to get up too and leave without having our sweet!

After a tour of another factory Danny and I left the presidential party and were taken in the mayoral car for a short tour of the town. As we came up over the brow of a hill in our big black limousine, we saw hundreds of school children waving flags and cheering and we realised that they thought we were the presidential party for whom they had been waiting for some time. I practiced the royal wave and sensed their disappointment, when they realised it was only us!

The ending of the story was that the girl came to Manchester and despite my managing to persuade



Knit Two Purl Two Winter Hats for our Soldiers

By Hazel Broch

Yet again I am most grateful to our Shul

Magazine where I am able to report on this activity for our soldiers.

We have a small band of dedicated knitters who are most supportive of knitting hats for our soldiers.

To keep you up to date our contact, to whom I post the hats, Channah Koppel in Efrat, has written to tell me she is resigning from her voluntary work of collecting these hats from all over the world. She has been doing this for over 15 years and feels it's time to pass it over to someone else. She not only

receives the hats, but also sews a label into each hat, which reads "Knit for you with love and warmth from the connecting thread". This label went into tens of thousands of hats. It was actually this label that got me motivated to organise the Knitting Group.

Channah Koppel writes "One of the best parts of this project has been meeting wonderful people like you. I don't even have the words to thank you all for your efforts, kindness and generosity. Please just know that I appreciate you immensely. Channah Koppel

Well I for one will miss my contact with her. Channah sincerely hopes

"someone" will come forward to continue this vital necessity for our soldiers.

Now it is my turn to thank the following people who gave me donations this year to buy the wool: Sharon Carr; Freddie Apfel; Sylvia Krasner; Ivor Lewis; Cecil Bennett, Geoff Rose, David Rubenstein, Mottle Shaw, Yehuda Sosnow, and of course to thank my wonderful knitters.

We will continue to knit and hope some more of you will join our knitters OR donate towards the wool.

With a Knit Two Purl Two Thank You. Shanna Tovah ☆

the Admissions Tutor to offer a place for the boy, he did not turn up! Shortly before the beginning of term I received a fax from the MK saying "You will receive my wife and daughter when they arrive in Manchester next week". I don't know whether they expected me to meet them at the airport, but I decided to do nothing, but I kept thinking that there is no such thing as a free lunch!

I then received a phone call from the Israeli Embassy in London, telling me that accommodation had been arranged for them in a glatt kosher Manchester hotel. On the day they arrived they telephoned me from the hotel and said they were coming into the Faculty to see me immediately. The daughter arrived in a mini skirt and a cropped top and I wasn't surprised when she said that there

was no way she was going to stay in that hotel! I managed to sort them out with a hotel in the city centre. I am happy to say that once the mother went back to Israel, the girl valued her independence and never gave me any trouble. ☆



David Feiler – Chatan Bereshit

By Eze Silas

Mathematics and Statistics, but he also audited courses in modern Hebrew literature. He took a year off after university to learn in Yeshivat Kerem BeYavne located on Kibbutz Yavne. In that year he met Ziona, from South Africa, who was a student at Bar Ilan University. David returned to London for one year to study for a Master’s degree at Imperial College. Ziona followed him to London and they both returned to Israel where they were married in 1971. They lived in Givatayim where Ziona’s parents were active members of a Shul similar in some ways to YINN. It was very formal and was comprised of 50% English speakers. There was no full-time Rav so David had a couple of opportunities to give Divrei Torah on a Friday night in Shul. Ziona’s mother found David his first job when she saw an advertisement in the Maariv newspaper. David started working as a business/technical analyst for the Interdisciplinary Center for Technological Forecasting at Tel Aviv University. The job was to work closely with faculty members on analysing the future potential of emerging technologies at that time (e. g. lasers, mini-computers) and also developing software tools for the Israel Electric Corporation. Ziona and David became parents of two sons born in Israel. After David completed a 6 month stint in the Army he was entitled to a Sabbatical leave overseas and so the family relocated to Atlanta USA where a software consultancy hired him to work on developing and utilising similar software for US and Canadian electric and gas utilities. Their two boys grew up in Atlanta attending the local Yeshiva High School before going on to Yeshivat Hakotel and then Yeshiva University In New York City. Beth Jacob, the only Orthodox shul in Atlanta at the time, practiced a cautious policy of not permitting non-Rabbis to present Divrei Torah

ZOOM IN on our Chatan Bereshit, David Feiler. David has been the ‘virtual voice’ of information, the mouthpiece and kingpin who has kept our community together during Covid-19. I am sure you would like to hear more about David, so read on.

David was born in London in 1948. He spent his childhood in Dollis Hill, North West London. David is no stranger to Shul administration. It is in his genes. David’s father worked for 15 years for the United Synagogue including 12 years as Secretary of Dollis Hill Synagogue. David attended cheder there and sang in the Shul choir, prelude to his lovely davening in Shul.

At age 12 David’s family moved to Wembley where he was active in the Shul’s Youth Minyan which was very effective at coaching boys on how to lein and to daven. (Charlie Oster A’H was one of the coaches, and Mervyn Leviton ran the children’s service which was a feeder source to the Youth Minyan).

David became an active participant and then madrich (leader) in Bnei Akiva. He attended a State Grammar School so in his teenage years the Bnei Akiva Bayit in Willesden was a primary source of Jewish learning and also for Ivrit Ulpan on Sunday mornings.

David attended Manchester University where he studied

at shul events, so lay members could not participate in that aspect of shul life. However, as there was no chazan, David and others were frequently able to act as Shaliach Tzibbur, including the Yamim Noraim in the overflow service. That proved to be a great training opportunity.

When David’s employer company was acquired, David decided to leave and the family relocated to Syracuse, New York where they lived for 21 years. The Young Israel of Syracuse was a much smaller community than that in Atlanta and so provided numerous opportunities for giving Divrei Torah in shul when the Rabbi was away. Even when the Rabbi was present he encouraged the members to contribute their maximum in terms of leining, davening and presenting Divrei Torah. For many years David was the joint Gabbai there and until just two years ago he continued to be Gabbai in absentia allocating the kibudim for the Yamim Noraim remotely from Netanya. David points out that this is clearly one of the advantages of a small community where everyone counts and can make a unique contribution, whereas in a large community there is the temptation to sit back and let someone else pick up the slack.

From New York David and Ziona made aliya for a second time. In 2012, after taking an early retirement, they chose to live in Netanya because of its Anglo ambience and its proximity to the sea. That also led them naturally to the YINN community with its similarity to the shuls they had previously experienced in London, Cape Town, Atlanta and Syracuse. They have four grandsons two of whom live with their parents in Israel and two with their parents in America. One grandson was Barmitvah recently in America but due to Covid they missed out on the

celebrations. They are looking forward to another grandson’s Barmitvah in Israel over Succot.

David, a communal man of the highest degree, threw himself into Shul life to the benefit of our community. He taught the YINN Ulpan classes for a few years and continues to teach the Ivrit Parsha Group, now in its ninth year. He took on Gabbai duties in YINN and has been, and still is, meticulous in the position. Everything is done in an ordered and organised manner. He keeps records of Aliyot and makes sure that no one misses out. All tasks are efficiently carried out by David in his modest, friendly, pleasant and even humorous manner.

Before Covid hit, David volunteered for several years at the AACI in multiple financial roles and led various tiyulim including the Eilat trips. The advent of Covid created additional demands on his time at YINN so he had to relinquish the AACI responsibilities.

Now, in addition to his tireless duties as Gabbai for YINN, David co-ordinates Rabbi Taub’s twice-weekly shiurim on Zoom and manages all the YINN Zoom activities.

David cannot recall if he was a Chatan in Syracuse, but he clearly remembers being a Chatan at the age of 14 in the Youth Minyan at Wembley wearing a top hat! No top hat this time, but a hearty Mazaltov David from all of us on a well-deserved honour. ☆



Sandra Rabinowitz Eishet Chayil 2022

By Alan Gold

my last conversation with Arnold was on that very topic.)

The eventual upshot was Sandra’s organization of several Friday night meals for the community. These were all, without exception, enjoyable, uplifting and showing the very best face of the YINN family. The workload Sandra endured was formidable. She found and negotiated with the caterers, having first cleared matters with the Rabbi. The menu had to be agreed upon, volunteers were found to lay the tables, and speakers and leaders of communal zemirot as well as Kiddush, HaMotzi and Birchat Hamazon, were selected and briefed.

Events of this kind do not happen without enormous effort and meticulous planning. Sandra put her heart and soul into this enterprise, and now that Covid restrictions have been lifted, we can only hope that others will follow in her footsteps.

In the meantime, we reflect on a greatly deserved honour and wish Sandra, together with her children Michael, Karen and Stefan, and their families, hatzlachah rabba, together with our profound appreciation. ☆

Her many friends and admirers in the YINN community were delighted when Sandra was named as one of our two Nashei Chayil, together with our editor Sharon, and was duly honoured at the thankfully restored communal Shavuot lunch.

Ruth and I were introduced to Sandra and her dear and much-missed husband, Arnold z”l, shortly before we made Aliyah. Our friendship blossomed rapidly so that Sandra has long been regarded and cherished as one of the family.

She is known as a hostess par excellence to so many of us. Sandra’s invitation “for a cup of coffee” is culinary shorthand for a table groaning with various delicacies that would not disgrace a professional caterer. Undoubtedly, Sandra enjoys nothing more than making her guests welcome.

Sandra is a quietly determined person. Building upon their intensive involvement with their home community back in Glasgow, she and Arnold were always concerned about lonely people left to their own devices—especially on Shabbat. (In fact,



Sharon Carr Eishet Chayil 2022

by Marlene Knepler

Sharon was very privileged as a child to have known all four of her Grandparents who were all born in the UK.

After qualification she moved to London with three friends and lived in a house in Hendon for a year, paying 10 GBP per month each before splitting up. Sometime later Sharon saw an advert in the Jewish Chronicle for a room in a flat in Wembley, which she went to view. She did not take up this rental and instead bought a little place in Kingsbury. However, the young man advertising the room in Wembley was in fact Ivor, who called Sharon and asked to see her again; Ivor eventually popped the question and the rest is history! Sharon and Ivor were married in 1977 in South Manchester Shul by Rabbi Felix Carlebach.

Sharon and Ivor returned to London and joined the growing young community in Kenton. Living in England among a Jewish minority, Sharon realised how important community was to leading a full Jewish life. She and Ivor therefore became very involved with Kenton Shul. Sharon served on the Kenton Board, and she helped Alan Gold with the Kenton Shul Magazine. Surprise surprise, Sharon has now become editor of the Young Israel Shul Magazine!!

It is a great privilege for me to pen this tribute to my dear friend Sharon on her being chosen as Eishet Chayil 2022 by the YINN board, together with Sandra Rabinowitz.

Sharon was most surprised, in fact speechless, to have been given the honour this year and would like to thank all those involved. Also sharing the honour with Sandra was an added pleasure. Actually, Sharon is indeed a most deserving recipient, having worked quietly and tirelessly for the community for many years and being a most able Editor of our YINN Magazine.

Sharon was born in Manchester, where she attended the Prestwich Jewish Day School, where amongst other things, she learned to read and write Hebrew; unlike when her son Richard went to the Sinai School in Kenton. There he was immersed in Ivrit b'Ivrit and he also learned to actually speak Hebrew. From primary school Sharon progressed to the local state Grammar school and after A Levels went to Bradford University to embark on a four year Pharmacy course.

Sharon and Ivor's son Richard made Aliyah first and a few years later they followed him, arriving in 2014. Richard lives in Jerusalem with his lovely Australian wife Toby, and their four beautiful young daughters. Ivor wanted to live by the sea and Netanya was a well-established area and very English. In addition Ivor's brother Martin, was already living here.

Sharon is a very humble and modest person and a most loyal friend. She works very quietly in the background for the Community, jointly leading a team on the Kiddush rota, as well as editing the Magazine, and has also been on the Shul Board. She is thoroughly deserving of this honour and we wish her a hearty Mazel tov. ✨



Graham Nussbaum – Chatan Torah

By Hilton Share

Centre for the community in the late 80's, also helped setting up a Community Kollel in the early 90's, both of which he was heavily involved in until retirement. He commenced his work on the Executive of Whitefield in 1986, and he fulfilled the roles of hon. secretary, warden, treasurer, vice chairman and chairman through to 1993. He also helped with security in the Shul and in the wider community.

Graham became involved in the Chief Rabbi's Award Scheme, in which two talented young people each year were taken to London to visit the Chief Rabbi and talk to him and receive the award. Graham, as chairman of the committee from 2006 to 2012, accompanied the awardees, together with their parents, other committee members and Rowena.

Graham was involved in charity work with the Manchester Jewish Blind Society from 1975 and when the organization became Manchester Jewish Community Care, he served as chairman for three years.

Graham is very keen on sports, a Manchester United supporter, and he started an under 7's football team in 1984, which he coached for 10 years until the players reached the age of 16. He also did karate in his early 30's for 6 years, and only stopped when he broke his arm and then found that after it healed, he was unable to continue.

As a final comment to all the

communal work Graham did in the UK, he also helped set up two student homes for university children, in Whitefield, one for boys, the other for girls, which he helped run for 8 years until 2012.

On making aliya in 2012, he became involved in clothes collection for the poor, which he helped with for 7 years. He also coached a football team for boys and girls aged 14-17 for 5 years at a local school and commenced playing tennis and loves his weekly matches. He appreciates the advice and encouragement he received from tennis players in the YINN community.

Graham came on to the board of management of YINN not long after coming to Israel, and then spent three years as vice chairman and then three years as chairman, completing his term at the last AGM. He helped to organise the security team in the Shul and helps with the gabbaim as and when requested.

Graham is a complete and ideal volunteer for communal life, with his gamut of involvement, both in the UK and then in Netanya, and we are proud to honour him as Chatan Torah for 5783. Kol hakavod to him. ✨

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NEW MEMBERS

David and Carole Gerstler
Moshe and Liorah Berger
Cecilia Maurer
Shaya and Leah Suffin

BAR MIITZVAH

Graham and Rowena Nussbaum	Grandson
Helen Waingard	Great Grandson
Moishe and Rochelle Veeder	Grandson
Martin and Phyllis Carr	Grandson
Mottle Shaw	Great Grandson
Serge and Patricia Morgenstern	Grandson
Rabbi Dr. Brian Sopher and Susan Rosenberg	Grandson
Arthur and Sara Rosenstein	Grandson
Stuart and Naomi West	Grandson

BAT MITZVAH

Norman and Cynthia Roberts	Granddaughter
Neil and Denise Morris	Granddaughter
Marlene Knepler	Granddaughter
Abi and Ellen Litt	Granddaughter
Bella Fielding	Great Granddaughter
Dr Charles and Vivienne Simenoff	Granddaughter
Jaques and Hazel Broch	Great Granddaughter

ENGAGEMENTS

David and Lilian Levy	Granddaughter
Sylvia Kovler	Grandson
Joe and Betty Wahnon	Granddaughter
Aubrey Blitz	Great Grandson
Arthur and Sara Rosenstein	Grandson
David Glass to Karen Kropp	

MARRIAGES

Maurice and Judi Kay	Grandson
Brian and Ruth Gouldman	Marriage of Ruth's Granddaughter
Sandra Rabinowitz	Granddaughter
Rabbi Edward and Frankie Jackson	Grandson
Brian and Nadia Lebetkin	Granddaughter
Sadie Baigel	Grandson
Mike and Frances Plaskow	Son
Jeffrey Milston	Grandson

BIRTHS

Geraldine Hartog	Great Grandson
Rabbi Eddie and Frankie Jackson	Great Granddaughter
Annette Gordon	Great Grandson
David and Eileen Gillis	2 Granddaughters

David and Lilian Levy	Great Grandson and Great Granddaughter
Ria Maisel	Great Granddaughter
David and Miriam Bronner	Great Granddaughter
Vivienne Oster	Great Grandson
Barry and Ruth Lyons	2 Great Grandsons
Avi and Cheryl Willinger	2 Grandsons
Dr. Geoffrey and Mary Jane Pollack	Granddaughter
Barry and Ruth Lyons	Great Granddaughter
Elaine Bloom	Great Granddaughter
Janette Moore	Great Grandson
Stuart and Linda Burns	Grandson
Ivor and Elaine Bloom	Grandson
Trudie Kaye	Great Grandson
Rabbi Edward and Miriam Feigelman	Great Granddaughter
Brian and Nadia Lebetkin	Great Grandson
Beryl Sagal	2 Great Granddaughters
Sheila Corney	Great Granddaughter
David and Hilda Solomons	Great Grandson
Neville and Susan Cohen	Granddaughter
Fraybin Gottlieb	Great Grandson (first)
Lynda Struel	Great Granddaughter
Howard and Ruth Cohen	Grandson
Rabbi Arnie and Chevy Fine	Great Granddaughter

SPECIAL BIRTHDAYS

Elaine Bloom	
Devorah Lev	100
Andrew Kaye	75
Sharon Carr	70
Ivor Lewis	
Denise Morris	
Philip Schwartz	80
Joyce Berman	

SPECIAL ANNIVERSARIES

Jeff and Hilary Dritz	50th Wed Anniversary
Rabbi Arnie and Chevy Fine	60th Wed Anniversary
Anthony and Maureen Marcovitch	60th Wed Anniversary
David and Anne Silverman	50th Wed Anniversary
Martin and Gill Boxer	50th Wed Anniversary
Neil and Denise Morris	45th Wed Anniversary

SPECIAL EVENTS

David Berlin (son of Elie and Tamar)	Beginning Army Service
Alan and Ruth Gold	Beginning Army Service
Granddaughter	On receiving Smicha
Rabbi Dr. Brian Sopher	Move to Harish
Ivor and Valerie Baum	



Carry On Teaching—The Real Story

Dr Mervyn Leviton

When I look back over my years as a teacher and then head teacher, one thing becomes

very clear: in both areas you can never be sure what each day will bring. I suppose that the phrase ‘predictably unpredictable’ comes to mind. Here are some of the things that stand out in my memory.

Having qualified as a teacher I eventually joined JFS (Jews Free School), the largest Jewish secondary school in Europe with 1,500 pupils. After a few years I was appointed as Head of Limmudei Kodesh. One year we decided to open the school on Purim.

Teaching about Purim was an important aspect of Jewish history but also an opportunity for fun. Everyone – staff and pupils – was expected to come in fancy dress. The day would start with the reading of the Megillah in four separate areas of the school. After the Megillah reading, teachers were expected to give a fun-based lesson in their classes. I decided to teach my class how to rob a bank. I brought in nylon stockings and each pupil had to put one over his head and we discussed the best way for the robbery to take place! Fortunately, the Headmaster did not visit my class during this lesson.

While on the subject of Purim fancy dress, I decided to dress up as a woman. I wore a ladies wig, bright red lipstick, a dress with two balloons under the dress, high heeled shoes, and a handbag. Dressed in this fashion, I walked around the school to check that all the Purim celebrations were going according to plan.

Walking from one side of the school

to the other I passed through the school main entrance where I met the Headmaster of the school, a very sombre and serious man who was not in any way dressed in Purim fancy dress. As I came up to him, another man entered the school. He was the Area Education Department Inspector of Schools. He was not Jewish, had no idea that it was the Jewish Festival of Purim and apparently had only come to discuss some points with the Headmaster. He saw the Head standing in the foyer and moved forward to speak to him...and then he saw me. I remember it as clearly as if it were yesterday when it happened. He stopped in his tracks, his eyes and mouth opened wide, and he simply stared at me.

To his credit the Headmaster took control and spoke to the school inspector. “May I introduce you to Mervyn Leviton, Head of Religious Studies.” I stepped forward and shook the hand of the inspector who had not moved and whose mouth was still open. “How do you do”, I said. “I’m so pleased to meet you. But you must excuse me as I have an important staff meeting to attend.” Then without looking back, I tottered off on my (wife’s) high heeled shoes. It was a Purim that I will always remember.

At the beginning of a new school year in a class of 15 year old pupils, one girl suddenly announced: ‘I’ve just joined this school. I don’t want to be here. I am not religious. I don’t want to be religious I don’t believe in God. I don’t want anything to do with the Jewish religion and I don’t believe anything you are going to try to teach me.’ The class was absolutely silent at this chutzpa and could not believe what they heard and were obviously wondering about my response. They and the girl were unprepared for my words. I looked at her, smiled broadly, and said: “Wow, I have waited a long time for a pupil like you. I want you to listen to what I say in my lessons and, if you don’t agree,

I want you to argue with me, tell me why it’s rubbish; don’t just sit there and not listen. Listen and argue with me and maybe others in the class can join in. I think we are going to have a fantastic term’.”

She did just that and so did the rest of the class. But after half a term, she disappeared from the school and never came back. Moving forward some ten years, I was now Head of Rosh Pinah Primary School. One day a woman came to enrol her son. It was that same girl! She looked at me and said: “Don’t you recognise me, Mr Leviton.” I said how delighted I was to see her again, didn’t mention JFS, and offered her a place for her son. Two years later her daughter also joined the school. I can say without any doubt during the following years until her children left Rosh Pinah, she remained one of the most involved parent volunteers helping in every aspect of the school including religious activities and proved to be a great asset. I never questioned her, and she was certainly far more involved with Jewish life than I would ever have thought.

When I became head teacher of Rosh Pinah, I was soon to discover that careful planning of my days bore no relation to the actual events that took place. I can only compare this to an inexperienced man on a galloping horse. From the distance it might appear that the man is in charge of the horse whereas in actual fact it is the galloping horse in charge of the man. Nevertheless, my first few weeks as headmaster of the school passed smoothly.

Football was always number one on the pupils’ agenda. The PTA decided to arrange a parents versus pupils football match which was held at an indoor sports arena on a Sunday afternoon. The pupils were thrilled and with great care we assembled a team of our best footballers. Many parents came to watch. I was rather

suspicious when I realised that the team of Dads frequently played in adult matches and all expectations of the Dads making allowances for the young team were soon dashed. With horror and sadness, I realised that the adult team was playing to win against our team of 10 year olds. The kids certainly did not deserve it.

For many years we had a beautiful terrapin in a tank. One day the teacher who looked after it told me that she had forgotten to bring its food (raw meat) and asked if she could go to the non-Jewish butcher near the school to buy some meat while holding a large card saying “it’s for the terrapin, not for me!” I couldn’t agree so she settled on feeding it with some smoked salmon from her lunch. It just so happened that a non-Jewish special needs teacher from the borough was in the school at that time and saw. She exclaimed : “Now I know I’m in a Jewish school when they feed the terrapin smoked salmon!”

As a council school, we had visiting medical professionals and were very happy with the doctor and health

visitor. Amazingly they were Dr Wright and a lovely Chinese nurse Mrs Wong – who told me one day :” Mr Reviton, there is an outbreak of head rice in the school”

All the boys had to wear a kippa on their head. One day the school caretaker told me that among the fish, there was a ‘kipper’ (kippa) in the pond at front of the school.

Another time the caretaker came to me one morning with his dog – a large vicious-looking animal. He brought him into my office on a strong rein. He told me that as long as the dog was with him, no intruder could ever break into the school. To prove it, he said to me: “Stay behind your desk and don’t move”. I followed his instructions. Suddenly he shouted “Kill!” The hound immediately started barking loudly with his jaws opening and closing, pulling at the lead to reach me. I sat petrified and did not move, “Do not do that to me or anyone else,” I ordered, “except to an intruder.”

I remember all too well the day when I arrived in my office, looked up to

the heavens and said: “Well, God, so what are you going to send me today?” I was soon to find out. The window of my office faced the main pathway to the school building. I heard the sound of someone running along the path; the sound of a woman breathlessly sobbing. Moments later the door of my office burst open, a woman rushed in and screamed: “He hit me, he hit me” and then fainted in front of my desk. I looked up to the heavens and said frivolously: “Nice one, God, that’s something different!” Fortunately, my secretary had also arrived early and she came quickly into my room to see what had happened. As the woman recovered, she explained that the parent on security duty had hit her when she refused to move her car which was causing an obstruction. That wasn’t quite the whole story because she had first hit the security officer with her handbag and he, being an Israeli, retaliated in the way he knew best!

As I said, predictability is not part of school life. ☆



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Kindertransport—The Second Generation

By David Feiler

I just finished reading the book “Children’s Exodus – A History of the Kindertransport” by Vera K. Fast. (Available in the Koor Library) The author describes the historical, emotional and political saga of the 10,000 children, primarily Jewish, admitted to England in the 1938-39 time period by the British government. Given what we learned later this number was but a drop in the bucket of all the Jewish children in Europe whose lives were in peril but we must give credit where credit is due. Britain was far more forthcoming in this regard than either the US or Canada which would have been safer destinations for the refugees at that time. The US hid behind quotas which, in retrospect, were never filled and Canada virtually shut her doors entirely.

The book tells its story through the medium of extensive individual quotes by the kinder themselves and in so doing the author probes and exposes the innermost feelings

of these children who were more fortunate than the majority of their contemporaries. As I read these interviews and the connecting historical prose so skillfully woven by Vera Fast, I felt drawn to comparisons with my own family for reasons which I will explain.

My mother A”H was one of those children. She arrived in England at the age 15 which was close to the upper age accepted. She was fortunate to be taken in by a Jewish family in Neasden, London and remained with them throughout the War years until her marriage to my Dad in 1946. She was able intermittently to correspond with her parents in Poland until 1942 when all contact was lost. We learned later that they had been shot Babi Yar style in the Ukraine. Growing up, my sister and I knew very little about our mother’s childhood since she never volunteered much information. Even when they socialized with German friends, speaking in a mixture of German and English, they never seemed to commiserate with each other about the horrors of the past. In fact the first time I heard in detail about her Kindertransport experience was when our 13 year old son Eyal was assigned a school project to interview grandparents or others of that generation about their experiences growing up. Eyal sat down with Mom over a tape recorder and we all heard the whole story as a family.

As I read the book I wondered if any Kindertransport trauma had carried over to my sister and me, the second generation. That is a phenomenon which has been extensively documented by social scientists. The short answer for me personally is no and I ascribe that to the caring and nurturing family environment in which my refugee mother found herself. Many kinder were not nearly

so fortunate. However, in retrospect there were some family events which could have been triggered by Mom’s experiences. I admit I am much more comfortable dealing with the black and white criteria of mathematics, statistics and computer science than I am at being an amateur psychologist delving into grey and ill-defined phenomena of human behavior. However, please indulge me.

You will recall the Coronation of Queen Elizabeth II in June 1953 in Westminster Abbey. Very few families in those days had TVs, so to watch video of key events we had to go to the cinema and, prior to the main feature, we would view the newsreels of the week. Recognizing this limitation the UK government arranged for many of the coronation appurtenances to be publicly displayed for months after the event in Westminster Abbey. I don’t know how important this was for me as a 5 year old but for my mother it was a big deal and she insisted that we take the day off and walk up and down the displays in the Abbey to soak in the glory of historical Britain. (Since this was my first visit to a church my immediate question to my mother was “OK but where is the Kiddush” but I digress). I believe that this visit was extremely important to my mother because 14 years after arriving as a child refugee this was an emotional means of expressing gratitude to the King and country that willingly accepted her and provided her with a second lease on life to raise her own family.

When I was about ten years old we started preparing to move from Dollis Hill to the then developing suburb of Wembley. In order to familiarize me with the new bus routes that we would have to use we took a bus ride from Neasden to Wembley with my mother pointing out the landmarks

Photo: The author’s mother, Annie Knecht, 1939



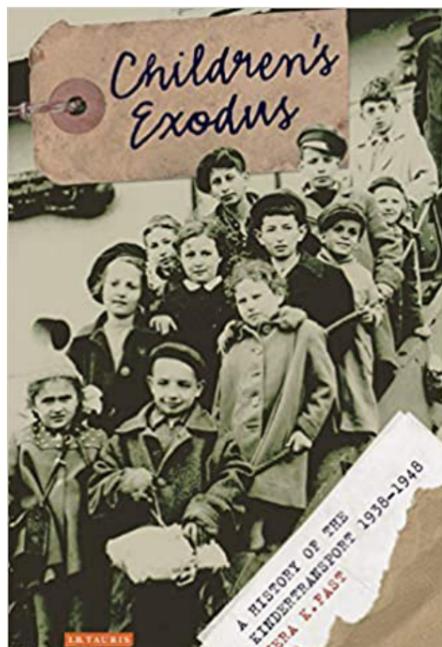
on the way. When we approached Wembley Synagogue which is located on a very prominent site on the bus route my mother pointed out in a normal tone of voice “And this will be our new shul”. For some reason I was very uncomfortable with the elevated level of her voice. As far as I can recall I had never experienced antisemitism in my primary school so I don’t know why highlighting that we are Jewish on a public bus was a sensitive issue for me. Maybe I had picked up antisemitic vibes from reading the Jewish Chronicle but the incongruity of the situation struck me. Here was my German Jewish refugee mother speaking in a public space about the shul and yet her British-born son was clearly uncomfortable with the situation. I have no real explanation except to say that perhaps Mom’s gratitude to England placed her in a comfort zone which I did not share.

My third vignette is connected to grammar school choice. English readers will recall the 11-Plus exam which was mandatory in the last year of primary school. It was used as a criterion to qualify for grammar school and a higher score would open the doors to a better grammar school. I qualified for such a school and during the summer vacation before actually starting the new school I already had my brand-new school blazer and cap ready to go. For some reason I felt it was presumptuous to wear the uniform, say on Shabbat for shul before actually starting the school year but my parents were really keen for me to do so. I put this insistence down to both my parents (Dad was Viennese) taking pride in demonstrating that their first generation son had successfully interviewed and been accepted to a well-regarded old-style British grammar school. Two of my close friends had chosen to enroll in

the Hasmonean Boys School which was really the only Jewish grammar school alternative. In both of these families the parents were second or third generation British and perhaps they were concerned about the risks of assimilation and they worried about their children’s continuing Jewish education. It seems that for my parents with their refugee origins the preferred choice of a normative British school was another indication that their process of becoming British had progressed one more step. The ironic thing is that years later when I started learning at Yeshivat Kerem BeYavne a number of my cohorts were graduates of the Hasmonean School and probably would have

been my classmates if I had studied there.

A final note as a tribute to my dad. Each year on February 14 he would present Mom with a bouquet of flowers. For years my sister and I never knew the reason. We were certainly not into celebrating saints so St Valentines Day did not resonate with us. Only later did we discover that February 14, 1939 was the date my mother’s Kindertransport ship docked at Harwich which meant that was the date she first stepped safely onto British soil. Dad wanted to memorialize that emotional high for Mom each year. ☆





Daf Corner – Simcha Within Our

Rabbi Ozer (Edward) Feigelman, YINN Daf Yomi Maggid Shiur

had not been previously married. These blessings are also symbolically linked to Rosh Hashanah, the day Man was created, and Sukkot, the Festival of Our Rejoicing.

Rabbi Jonathan Sacks in “Marriage is a metaphor for our relationship with G-d”, summarizes the inner meaning of these blessings:

“The Sheva Brachot, or “seven blessings”... refer to the first couple, Adam and Eve, married by G-d himself with the sky as their bridal canopy...We quote the glorious prophecy of Jeremiah... “There will be heard once more the sounds of joy

and gladness and the voices of bride and groom”. ...We bless the couple... to witness the love of two people for one another, commitment, mutual pledge of openness and trust... From that covenant of loyalty and love... you can almost touch the Divine Presence... To take someone else’s hand and begin a journey together ... that is marriage, love sanctified by the mutual gift of trust.”

Rabbi Sacks thus speaks about the marriage of the first couple, Adam and Eve, who were created and married on the sixth day of the Creation, on Rosh Hashanah.

What is the connection between the Simcha of a Chatan and Kallah, and Simcha of the Yamim Tovim?

Recently the Daf Yomi Shiur learned Daf 8a in Masechet Ketubot, which is the text of the Sheva Brachot, the seven blessings recited at a wedding after the Ketubah is read. The Sheva Brachot are also chanted each day following Birchat Hamazon for the entire first week of marriage if one

Families and Within Our Chagim

The following is the Koren Talmud translation (p. 37) of the second and third blessings of the Sheva Brachot:

“Blessed are You... Yotzer Ha’adam, Creator of mankind. Blessed are You...Who made humanity in His image, in the image of the likeness of His form... Blessed are You... Yotzer Ha’adam, Creator of mankind.”

Rashi explains why there are two blessings ending with Yotzer Ha’adam. The first emphasizes the initial creation of Adam, and the second, when Eve was formed.

The emphasis of the theme of Simcha, is found in the fifth and sixth blessings of the Sheva Brachot, which have similar endings, the rejoicing of the Chatan and Kallah:

“Sameach Tesamach Re’im Ha’ahuvim, Bring great joy to these loving friends, as You gave joy to Your creations in Eden in ancient times. Blessed are You... M’Sameach Chatan V’Challah, Who brings joy to the groom and bride. Blessed are You... Asher Barah Sason V’Simcha, Chatan V’Challah..., Who has created joy and gladness, groom and bride, delight, exultation, happiness, jubilation, love and brotherhood, and peace and friendship... Blessed are You... M’Sameach Chatan Im HaKallah, Who makes the groom rejoice with the bride.” (Ketubot 8A, Koren Talmud translation, p. 37, partial quote).

The ArtScroll Edition, 8a1, footnotes 8-9, describes the joy of Adam and Eve in the Garden of Eden as well as ten expressions of sublime joy we wish for the new couple:

“G-d gladdened Adam and Eve in the Garden of Eden... This blessing was formulated... to be recited for

every groom and bride in every generation...to pray that they should merit the sublime joy of Adam and Eve in the blissful surroundings of the Garden of Eden...Ten expressions of joy are mentioned in this blessing, all of them linked to the groom and

to a marriage. The Shalosh Regalim correspond to the three stages of celebration that accompany a wedding. The Kiddushin (betrothal) is celebrated on Pesach as Hashem chose us to be His nation at this time. The Nissuin (marriage)

The Sheva Brachot are also chanted each day following Birchat Hamazon for the entire first week of marriage if one had not been previously married. These blessings are also symbolically linked to Rosh Hashanah, the day Man was created, and Sukkot, the Festival of Our Rejoicing.

bride. They allude to the ten canopies that... G-d erected for Adam and Eve in the Garden of Eden...These ten expressions encompass a complete and perfect joy.”

Rabbi Sacks in his aforementioned essay describes this joy:

“Jewish weddings are usually exuberant, noisy, joyous, energetic and over-the-top... At a Jewish wedding you see the true nature of Jewish spirituality — too serious to be wholly serious, too conscious of G-d’s blessings to do anything other than rejoice. Judaism is G-d’s invitation to celebrate life.”

Rabbi Zvi Soblofsky in “The Ultimate Joy”, writes about Rav Joseph B. Soloveichik’s linking Simcha rituals of the festivals to the Simcha of marriage:

”Rav Soloveitchik explains that there is an intrinsic connection between Simcha and being Lifnei Hashem, in the presence of Hashem... that obligates us to rejoice...Chazal compare our relationship with Hashem

took place on Shavuot, as Chazal compare Ma’amad Har Sinai (standing at Mount Sinai) to a Chuppah. Sukkot corresponds to the week of Sheva Brachot celebration... So too is our relationship with Hashem. On Pesach we have just met Hashem and our joy at being in His presence is limited. On Shavuot as we become closer our joy grows. Only once we are already in His presence, like a married husband and wife, is our joy complete. Only on Sukkot can the Torah emphasize Simcha to such an extent..., an overflow of joy.”

May our observance of the Chagim, starting with Rosh Hashanah, the day Adam and Eve were created and married, culminating with rejoicing on Sukkot and Simchat Torah, similar to the rejoicing at a wedding, be spiritual and meaningful. May we truly experience Simcha within our families and within our Chagim.

Miriam joins me in wishing all a Ketivah Vachatimah Tovah. ☆

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The Sincerest Form of Flattery?

Alan Gold looks back on his career as a plagiaristic lyricist

By Alan Gold

I set this topic up as a challenge, and like the coward that it is so easy to be these days, I turned to the good Dr. Google, who informed me that “parody, in literature, an imitation of the style and manner of a particular writer or school of writers. Parody is typically negative in intent: it calls attention to a writer’s perceived weaknesses or a school’s overused conventions and seeks to ridicule them”.

Thus I am no parodist. More perhaps of a copyist! The songs you have heard in successive Purim spiels are the literary descendants of songs I “wrote” at school and various times since. They were the literary equivalent of standing on the shoulders of giants—somebody else came up with the melody, the rhyming structure, the overall concept, and I cheekily pinched all of those and inserted my own contemporary interpretation.

When I was a member of the Board of Luton Synagogue, an endless topic of conversation at meetings was our *shechita* pen and the supervision arrangements thereof. Our Chairman, David Mandel (later a YINN member), regaled us with a lengthy discussion he, together with Rabbi Plancey and Mr. Fachler the butcher (father of Yanky who frequently lectures on our Monday Club), had with the Beth Din in London.

This brought to mind a wartime song I had heard, and my father remembered three Northern comics who worked on a programme called *Happidrome* which went “We three

on Happidrome, working for the BBC, Ramsbottom and Enoch and me”. So as the report of the interminable Woburn House meeting went on, I scribbled, “We three in Woburn Square waiting for the old B.D., the Butcher, the Rabbi and me, we’re tired of sitting here, can’t even get a cup of tea, the Butcher, the Rabbi and me”.

When I worked for the JNF in that rabbit warren called Rex House, we had a Chanukah gathering, and I offered them, “On the first year I worked here, the JNF gave me a room next to the ladies WC”. The humour didn’t get any better.

The years rolled on, and I headed the Publicity & Appeals department of the Jewish Welfare Board, now Jewish Care. We were a happy team, everyone giving far more to the job than might be expected. Every Chanukah, the ladies in the department would provide a sumptuous lunch, and my task was to provide the cabaret. One of my efforts comes to mind, taken from Gilbert & Sullivan’s “Pirates of Penzance.”

We’re the staff of P&A (tarantara tarantara)

Working for the Board each day (tarantara)

When the phone begins to ring (tarantara tarantara)

We just pick it up and sing (tarantara)

Gilbert & Sullivan’s comic operas have always been a source for

imitation, and Gilbert’s skillful use of words and Sullivan’s bold rhythms invite appropriation. I have used the Major General’s song “I am the very model of a modern Major General” on two occasions. At JWB, it was “I am the very model of a modern social worker, I do my visits every day, and I am not a shirker,” and later in a business networking meeting, I concocted “I am the very model of a modern PR man”—unfortunately, the remainder has not been preserved for posterity. More recently, in a spiel, I parodied the Executioner’s song from the Mikado when I suggested, “that unfortunate phenomenon, the fundamentalist, I’ve got him on my list, I know he won’t be missed”.

How do I decide which songs I will rewrite each year for Purim? I suppose the answer is sudden flashes of inspiration. One year when driving north for Pesach, I thought of a selection of WW1 and WW2 songs and composed many in my head before we reached our destination – admittedly, we were en route to the Golan. Staring at the shaving mirror can also produce results.

Great songs allow for enjoyable copies. Cole Porter is a special favourite—you may recall Haman’s version of “You’re the Top” becoming “I’m the Top”. Watch out for another Porter parody in 2023.

I am truly grateful to these eminent composers and lyricists for a hobby that has lasted for many years and has frequently given me a song on my brain just waiting to emerge. ✨

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— משלי כד ג

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What Is the Purpose of Nature and Creation?

By Prof Georges Mendelbaum

Nature is a dwelling place for man and history,
For this, nature gives the necessary geography
For man to progress in brotherhood,
And the future goal is the moral redemption.
The Genesis stories of the Torah from the beginning
Reveal the wisdom of God in nature,
Even before men multiplied in the world,
And before God gave them His laws.
In the first generations the attempts of fraternity
Were not successful:
Cain could not live with Abel as a brother,
And in the end their arguments ended in murder!
For generations, humans remain violent,
As it is written before the flood “The evil of men was growing”¹
They were to be erased under the own rules of nature²
And God sent the flood on all the earth,
Only for Noah, the Lord overcame His anger.
From where does this fury of violence come?
It leads inevitably to self-destruction of whole human societies?
Even societies for which “love” is the main ideal!
This is amazing but it is a fact that their end is fatal.
It happens because of their lack in morality,
They fall, like Cain, because of their incapacity
To live in fraternity, leading to violence and calamity.
In our days the same problem continues effectively:
Disconnecting the Torah from nature and history,
And separating the religious practice from morality.
In the story of Cain and Abel,
Cain thinks that he is the source, the brave, the primary,
And Abel his brother is only secondary.
He says: I don’t need a brother
So in the end he became a murderer.
After that, in the text of the Torah, the word ‘brother’ is no longer mentioned,
Only in the days of Lemech it is recorded
When he gave birth to brothers and a sister: as workers and laborers³,

But the concept of a loving brother,
As requested in the Torah, in history, disappeared.
But after the flood, the Torah speaks again
About friendship between siblings,
With the appearance of the Hebrew family:⁴
Descendants of Shem’s son whose name is Eber,
The Torah then speaks of a good brother.
The true search for a moral brother.
It begins with Abraham, from the Hebrew family,
It continues with Itzchak, Yaakov, although their contention
With Ishmael and Esau, until Yosef, the righteous son,
The firstborn of Rachel was rejected by his brothers,
As Abel, who was viewed as an additional “other”.
But, after hardships, Yosef succeeded
To restore the brotherhood in the nation,
The mutual love and recognition
Between him and his brothers,
And they became Israel, all the tribes together.
And the Torah demands that we learn this lesson!
It is written in the Torah: “You shall love your fellow like yourself.”⁵
How to understand the performance of this mitzva?
The answer lies in the secret of brotherhood,
As Rabbi Akiva said: ⁶
We should follow this great rule in the Torah,
We should guide ourselves in the way of unity,
And teach to ourself a mutual life in reality:
For there is no fellowship without law of morality.
The Hebrew people chose the Torah:
They received from it, their ID and their constitution,
They must be faithful to his Torah,
i.e. faithful to God and to themselves.
In it, is the hope, from the beginning of the world,
To succeed in the course of history
And show this to the whole of humanity. ✨

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Tuesday at 11.00am
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Tuesday at 7.30pm
Tephila Shiur
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with Malka Cohen

Wednesday at 2.30pm
Table Tennis

All take place in the shul hall.

1 (Genesis 6,5) “ And the Lord saw that the evil of men was growing on the earth and that all their thoughts were always towards evil“

2 (Genesis 6,11) “ all the earth was corrupted in front of God and all the earth was full of violence”

3 (Genesis 4, 20-22): “Ada gave birth to Yaval, ancestor of the shepherds living in tents, the name of his brother was Yuval, etc.

4 (Genesis 10, 21): “ Shem gave birth to Eber, father of all the Hebrews, he was brother of Yafeth the tall one”

5 Leviticus 19,7

6 Midrash Bereshith Raba 24,7



“The Book of Abraham” by Marek Halter

Reviewed by Marlene Knepler

Most of us can trace our family tree and history back maybe to our grandparents or maybe our great-grandparents, but how many of us could possibly trace our family back some two thousand years!

Author Marek Halter, born Meir-Ikhiel ben Salomon ben Avraham, in Warsaw in 1936, has written an amazing story of his family’s life over a period of two thousand years, from a first Avraham who was a scribe and who witnessed the destruction of the Temple in Jerusalem in A.D. 70, to a modern Avraham, his Grandfather, a printer, who perished in the flames of the Warsaw Ghetto.

When my grandson, Elinoom,

celebrated his Barmitzvah (פרשת לך לך) last October at the Kotel, part of the family celebration was a visit to the “שרשרת הדורות” (Chain of Generations) exhibit next to the Kotel. This exhibit traced the history of the Jewish people from Avraham Avinu to the present day. All the Barmitzvah celebrants were photographed prior to the tour and at the end of the visit, all our photos were added to the Chain of Generations projected on the walls inside. It was an emotional and uplifting experience to feel that we were continuing the Chain of the Jewish people into the next generation!

So, how much more an emotional journey it must have been for author,

Marek Halter, to write this beautiful, illuminating, microcosmic glimpse into the history of the Jewish people, through the story of his family, played out on the stage of all the world events from Temple times to today.

He explains that the first Avraham, who lived through the destruction of the Temple was his ancestor from eighty generations back, some nineteen centuries ago, and he was a Scribe.

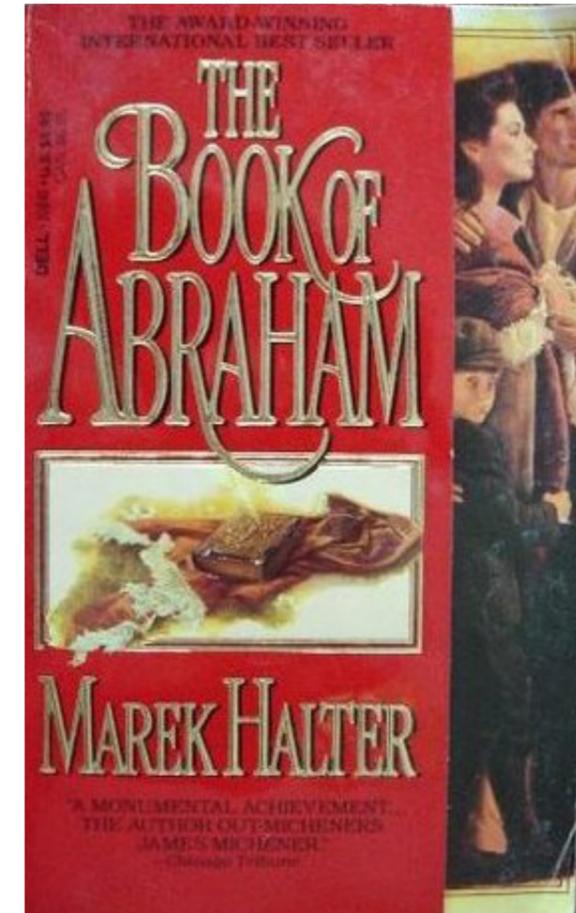
The Halter family were Printers and Publishers. Marek sets out to trace his descendants from Avraham the Scribe to his grandfather Salomon Halter, the Printer/Publisher. The inspiration came to him after his mother Perl died and he began to

travel over the world on the trail of Avraham and his descendants. He drew up lists and names, dates, and events. He gathered as much information as he could, made recordings of adventure stories and legends.

Eventually, this wonderful book was born. The chain of his family passes from the destruction in Jerusalem into exile in Alexandria, to Rome, Toledo, Cordova, Narbonne, Troyes, Strasbourg, Benfeld, Soncino, Salonika, Constantinople, Lublin, Amsterdam, Zolkiew, Konigsberg, Paris, Warsaw. The first Avraham started the family Book/Scroll, writing down the names of the family members and recording the history of their days, and so on through the generations. Each

generation continued to record in the Book of Abraham their names, their adventures, their hopes and dreams, from father to son, to the millers of Narbonne, the Strasbourg scribes, the Soncino printers. It was read at every moment of celebration and of danger.

For anyone interested in history, this book is a must, as it weaves its way through the whole history of the Jews, the good times and the persecutions and pogroms, all through the eyes of one family. A true family saga. ☆



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Pe'er HaTorah – Yeshiva High School

By Rabbi Boruch M. Boudilovsky

The impossible might be possible if we just try. In retrospect, this is what I learned and experienced when I opened a new school. Despite the cynicism, the cold shoulders, fierce opposition, and unexpected changes, Yeshiva High School Pe'er



HaTorah is now established and operating. Located in Bet Shemesh, we are one of less than a dozen

high schools in the country offering mainstream Charedi boys a secular education in a suitable environment. We now have students in ninth and tenth grade, most of whom joined us with minimum skills in English and mathematics. Thanks to our staff and the students' motivation, they are quickly catching up.

When leading a school, one must always be improving and innovating. This process never ends. In addition to the renovation work which we already conducted in the dormitory last winter, over the past few months we proceeded to fully renovate our classrooms and Beis Medrash, so that our students have a comfortable



and pleasant learning environment. Looking ahead, we hope to purchase a science laboratory, to renew and modernize our computer lab, and to install a gym.

Thankfully, our school is going from strength to strength. We are fortunate to be successfully providing Charedi boys with a comprehensive secular education along with a robust Jewish education, thereby liberating them from a cycle of poverty and creating the next generation of Jewish leadership. ☆



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Uvayom Hashimini Yimol B'sar Orloso – On the 8th day he shall be circumcised

(This is the second B'ris story by David Levy. The first one appeared in the Pesach 2022 edition.)

By David Levy

This story was told to me by a different Mohel, Rabbi Abraham with whom I learn G'moro (and he has read this account of it and confirmed it is correct). Like many Mohelim he earns part of his Parnosoh from performing circumcisions on babies who are not Jewish, usually children of Moslems or people who like to follow tradition, often black Christians or Africans. He has a website advertising his services so that people needing to find someone to circumcise their child can get in contact. About 7 years ago he was contacted by the grandfather of a baby whose mother was a black lady who lived in Margate Kent. She had just had a baby boy and she and her husband (who was also black and was away in the army) wanted him circumcised. The circumcision was originally booked for the following Sunday at an address in Finsbury Park, North London.

However the baby's mother herself contacted Rabbi Abraham for the first time early in the afternoon of Wednesday 25th February 2015. She told him that she and her mother were Jewish and that they were descended from Levites so she particularly wanted a Jewish Rabbi to perform the circumcision. He asked how it came about that they were descended from Levites and she explained that her great grandfather was Jewish and a Levite and married to a Jewish lady. He asked whether this was her maternal or paternal great grandfather. "Maternal" she replied. "Ah" he said: "it is possible that your baby boy is indeed Jewish under Jewish law in which case he is supposed to be circumcised tomorrow before sunset on the

8th day from his birth as it says in Leviticus 12:3". This conversation was the 7th day after the birth of the baby so he told her what documents would be needed to prove that her baby was Jewish under Jewish law. She thought it unlikely she could get them in time but half an hour later she told him that by checking with her relatives on Facebook she had ascertained that her cousin in Israel had her great grandparents' marriage certificate and she would see if it could be emailed to her.

That night he went to sleep not knowing if the circumcision / Bris Miloh would take place the next day, the 8th day after the baby's birth, and thought to himself it is unlikely, but if by any chance the lady does produce the documentation I requested, then tomorrow is 7th Adar. We would have to give the baby a Jewish name – the obvious name was of course Moshe, as 7th Adar was the date of Moshe's death (and possibly his birth).

When he woke up next morning (26 February, 7th Adar) he saw a message had been sent to his phone at 3.42 am by the baby's mother that she had emailed to him the "marriage certificate" which turned out to be the great grandparents' K'suboh. This showed that their marriage had taken place in Philpot Street Shul in the East End and guess what was the name of the Choson in the Kesuboh? You have guessed it – MOSHE - in great big Hebrew letters!! (Rabbi Abraham still has it on his phone and showed it to me).

Having got the Kesuboh she now needed to obtain copies of her birth

certificate and the birth certificates of her mother and grandmother from Tower Hamlets Town Hall. She contacted the Registry Office when it opened at 9.30 that morning and they put themselves out to try to locate and make copies of the relevant certificates for later that day. When she heard by mid-morning that they would be available for her she immediately took a train journey from Margate with her 8 day old baby (even though she had had a caesarean only 8 days earlier!) to Central London and from there went on the underground to the Registry at Bow to collect the certificates which would show her direct connection with her great grandparents through the female line. She obtained these in the early afternoon and emailed them, together with copy of her Passport, straight to Rabbi Abraham to check. Her grandmother's birth certificate showed the name of the Kalloh on the K'suboh as the mother of her grandmother, so the full chain had been proved. Finally she took the underground to Brent Cross station to go to the nearby house where it had been arranged that the Bris Miloh would take place. They just managed to perform the Bris Miloh of the little black Jewish baby Moshe at an hour before Shkiah (sunset) on the 8th day which was a Thursday. Rabbi Abraham told her to light two Shabbat candles and an extra one for Moshe at between 5 and 5.15 pm the next evening which she willingly did.

Rabbi Abraham has kept in sporadic touch with the mother of Moshe and she is apparently trying to give him some sort of Jewish knowledge and connection. ✡

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Why Vote?

By Dr Joseph Berger

As most people know, after the Chagim we shall have the 5th Israeli election in just a few years.

Many people believe this election was unnecessary, it will be very costly, and many people believe it will not provide a government with a sufficiently clear majority to enable it to survive and enact necessary legislation and not be at the mercy of small parties making unhelpful and unrealistic demands.

So most of us have been hearing comments from a number of people that they don't intend to vote this time.

I believe that voting is a privilege and a responsibility.

In Israel, many intelligent people are not convinced that the members of the Knesset really try to do what is best for the country and offer a lot of evidence to suggest that most Knesset members vote for what they believe—or are told—is best for their party.

You may ask, isn't that what also happens in democracies that have a constituency system? And the answer is yes—except that in the constituency system, we the voters, have direct access to our member of parliament and can 'threaten' him/her that we won't donate to their cause, and certainly not vote for them again, if they follow path 'a' rather than our preferred path 'b'.

The Israeli system is based upon

parties which is a hold-over from the party-based system that existed for the early Zionist Congresses at the end of the 19th century. Then there were only parties, no individual representatives for south Vilna or north Krakow, west Budapest or east Frankfurt.

So we as voters do not have direct access to the members of the Knesset; they do not represent us, only their parties.

But still, I say vote. Some people say it is the last expression of freedom in an increasingly controlled society. Certainly, in the constituency system you have the opportunity to throw out the old rascals and let in the new ones, until they too become corrupted.

Some people talk and write about 'tactical voting'. There is no such thing. In an honest election you have no idea how your neighbour voted, and if she or he told you of their intentions, well, there are millions who didn't.

But if you don't vote, then the chances of the party or the individuals whom you don't want to see in the Knesset or as ministers, is increased by your absent non-vote.

So vote, even if you are not very enthusiastic about this election. ✨

Thank you Ivor!

With gratitude we must say goodbye to Ivor Carr, our Advertising Manager, as he is retiring. We thank him for all his hard work over many issues and wish him well in his retirement.

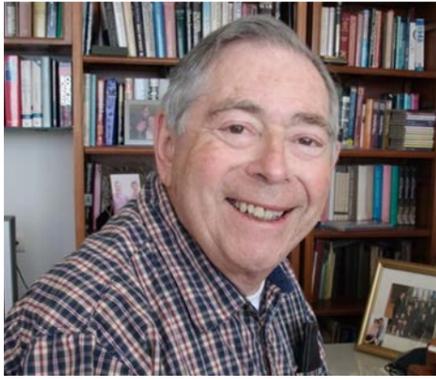
This means there is now a **position available for Advertising Manager** of the YINN magazine. It is open to men and women, and it has many benefits. Some fitness is needed to do the job effectively and hours are variable. Please reply to the editor.

Editor, Sharon Carr
yinnmagazine@sandicarr.com



Do you recognise?

Janet Elkoubi was our featured mystery photo in our Pesach 2022 edition.



An Unlikely Duo

by Raymond Cannon

Jewish people, and will use their best endeavours to facilitate the achievement of this object...”

The document was non-binding and had no legal authority or standing; it was merely an expression of British policy the purpose of which has been pored over by innumerable historians and about which reams have been written. (As an aside and a possibly insignificant reason is that David Lloyd George was then Prime Minister of the UK and reputed to be religiously sympathetic to the Jewish people.)

It is my contention that if it were not for Balfour’s letter, it’s almost certain Great Britain would never have been granted the Mandate for Palestine by the League of Nations; a Mandate which included an unequivocal injunction to implement the Declaration, i.e. to establish a Jewish homeland in Palestine. In fact, The Balfour Declaration appears verbatim, in the preamble to the grant of the League’s Mandate.

Great Britain addressed this legally binding commitment seriously, despite violent Arab hostility—but that is the subject of another, different historical dissertation.

My contention is that without the Balfour Declaration, the Mandate for Palestine would not have been granted to Great Britain and likely would have been offered to France, which had the Mandate for Syria and Lebanon (vide The Sykes-Picot Agreement, another fascinating historical document) or even granted to the United States, although President Woodrow Wilson was totally opposed to “colonial” arrangements. If any of those circumstances had been obtained, it is almost certain that even the

concept of a Jewish homeland in Palestine would not have featured on any international agenda.

Fast forward three decades to 1947 when the United Nations Special Committee on Palestine (UNSCOP) recommended a partition plan geographically dividing Palestine between the Arabs and the Jews. (The latter accepted, and the Arabs rejected the plan). On 29 November 1947 a Resolution (181) recommending partition was before the United Nations General Assembly which, largely due to Truman’s behind the scenes cajoling, received the required two thirds majority.

Let me briefly describe something of the background in which these issues were raised.

1. The Second World war had ended, Franklyn D. Roosevelt was dead and his Vice President, Harry S. Truman (largely unknown and inexperienced) was President of the United States of America.
2. The US State Department fiercely opposed the Partition Plan (even to the point of defying President Truman) which canvassed a policy that Palestine be administered under a form of UN Trusteeship which would have been the death knell of a Jewish State.
3. Great Britain, still the mandatory power for Palestine, was then governed by the Labour Party (Churchill had been defeated in the post war general election) led by Prime Minister Clement Atlee and his Foreign Secretary Ernest Bevin, both vehemently opposed to the creation of a Jewish state in Palestine. They supported the Arab cause to ensure access to Arab oil, although Bevin’s (alleged) anti-Semitism may also

have been a factor.

In parenthesis, I would mention President Roosevelt also had a strong antipathy towards Jews—his attitude to rescuing Jews from the Holocaust was ambivalent to say the least—and on his way back from the Yalta Conference with Churchill and Stalin in 1945, met with Saudi King Abdul Aziz Ibn Saud on an American cruiser, the USS Quincy, in the Suez Canal. The King warned the President, in no uncertain terms, that the Arabs would never under any circumstances allow or countenance a Jewish State in Palestine. FDR didn’t demur because he too was concerned to have prior access to Arabian oil. A real what if situation because if FDR had still been the US President in 1947, he would almost certainly have shared his Secretary of State’s opposition to the Partition Resolution and accepted his UN Trusteeship proposal for Palestine, post Mandate.

Moving on: Great Britain’s Mandate was due to expire in 1948 and the Zionists were about to declare the establishment of a Jewish State in their allocated portion of Palestine under the Partition Plan.

At that stage early US recognition of the new state was crucial and President Truman was bombarded by his Jewish compatriots and leading Zionists to such an extent that he ordered his staff not to take calls from Zionists or their supporters or allow them into the White House.

His exasperation was understandable. Thrust onto the world stage as President of the United States on FDR’s death and

having to grapple with critical decisions like the reconstruction of a devastated Europe at the conclusion of the Second World War, Stalin’s aggressive intentions on Eastern European states (there was even serious talk about war with the Soviet Union) the continuing war with Japan and his concern about the terrifying power of the atomic bomb.

Overwhelmed with these weighty problems, he was then confronted with the issue of Palestine that moved centre stage as Great Britain

At that stage early US recognition of the new state was crucial and President Truman was bombarded by his Jewish compatriots and leading Zionists to such an extent that he ordered his staff not to take calls from Zionists or their supporters or allow them into the White House.

became embroiled with Jewish resistance in Palestine; a situation exacerbated by desperate Holocaust survivors’ clamoring to reach Palestine against Great Britain’s shameful opposition.

At this point the story seems to replicate the theme of the Book of Esther (an allusion accredited to Walter Russell Mead in his recently published book *The Arc of a Covenant: The United States, Israel, and the Fate of the Jewish People*). Because into the scenario described, there appeared a man called Eddie Jacobson—Truman’s former partner in their Haberdashery business and his close personal Jewish friend from Missouri. Jacobson implored Truman to meet Dr. Chaim Weizmann. They met; Truman promptly accorded de facto recognition to the Jewish State and the rest is history

(In his recently published book,

The Trials of Harry S. Truman - The Extraordinary Presidency of an Ordinary Man the author, Jeffrey Frank, gives a more prosaic account: “Truman was not happy when” Eddie Jacobson “on March 15, 1948 “showed up in The White House uninvited”. Apocryphal maybe but America was the first nation to accord recognition to the new State).

As I remarked earlier but it’s worth repeating, two men from entirely different backgrounds and cultures, each living in a different era and

facing dissimilar situations, were confronted by Jews driven by an undiluted passion for Zionism.

So let me conclude with something about my two unlikely heroes.

Arthur James Balfour, 1st Earl of Balfour, an aristocratic Scottish Tory, educated at Eton College and Trinity College, Cambridge University, Prime Minister, and Foreign Secretary, was a philosopher and scientist, an upper class intellectual and man of letters. A product of the most renowned British political families.

Harry S. Truman from Independence, Missouri, a farmer and small-time businessman from a modest background, with no college education becoming POTUS at a most critical point in the history of the world.

Arthur James Balfour and Harry S. Truman—my unlikely duo. ✨



To Follow Waze or Not to Follow Waze— That Is the Question!

By Avril Kormornik

Andy and I together with Rowena and Graham

thought it would be a good idea to book for the opening ceremony of the Maccabiah Games in the Teddy Stadium in Jerusalem—I mean what a wonderful experience—so we did. We thought we would leave at lunchtime, take our time, have a browse around the Malcha Mall—there is nothing like a little retail therapy—and have a nice meal somewhere and then make our way to the stadium in plenty of time for the 7.30pm start. Then we heard President Biden would be coming to Israel and guess what—he was also going to be at the opening ceremony—wonder if he was also planning a bit of retail therapy beforehand? However, it now meant that all roads leading to Jerusalem were going to be closed and security measures were going to be at their highest. The question now was how were we going to get there? We found out by chance that we could register a parking space at the Jerusalem Zoo and then there were shuttles backwards and forwards to the stadium which was nearby. We thought this was a great

idea and so we left Netanya at 1pm and Waze said we would be at our destination at 2.30pm—that was fine, we settled for that.

We headed off, I had packed plenty of food—like you do, just in case, joking that if we get stuck somewhere at least we won't starve—not thinking that this actually might happen. As we were going merrily on the way, Waze changed our estimated time of arrival to 3.30pm—okay that was fine no problem we still had plenty of time to do what we had planned.

As we got nearer to Jerusalem, Waze redirected us through the Jerusalem Forest which is a very nice route and

along this road it looked less like a road more like a bumpy dirt track with large boulders along the route together with trees on one side and a sheer drop on the other side. This couldn't be right. After a 5 minute stop debating what we should do and as no cars had come back from that route, we decided to follow them. Everything was going 'well' as we were crawling along for a few minutes—that is if you didn't look to the right at the sheer drop and you kept the car to the left against the cliff-top—when we suddenly saw that the cars ahead had all stopped and the passengers were outside their cars



very picturesque and I knew from experience we weren't too far away from the Zoo, so we

thought it was fine especially as there were a few other cars going in the same direction. We came to a crossroads where Waze was directing us to turn left although the road was not properly tarmac-ed. That's where the 'fun' started. The further we went

looking a bit traumatised. Has there been an accident? What's ahead—we soon found out.

We all got out of the car and spoke to the other drivers who had also followed Waze and all were heading to the parking lot at the Zoo en route to the games. Basically Waze had sent us all on a scary wild goose chase. Imagine the scene a now single-track dirt track with 15 cars ahead of us, by now at least 10 cars behind us and nowhere to go—

nowhere to turn, it was a total dead end—frightening but then again, we knew we weren't going to starve with the amount of food we had in the car!

Rowena phoned the police to let them know our situation, but we didn't really know what they could do except stop more cars from following this route.

Graham decided to check out the terrain and eventually returned confirming the bad news—no way out!

After a couple of hours (it seemed a lot longer) and contemplating a scary night in a forest—cliff on one side and sheer drop on the other—it was decided that the last car would gingerly reverse until they reached a slight widening in the path where they could do a turn, albeit a 23 point turn as opposed to a 3 point turn. They would turn and then the next car would do the same. This technique worked and we miraculously headed out of the forest in convoy.

As we headed out of the forest, we vowed never to use Waze again—until the next time—and saw a road sign for the Zoo. Within 15 minutes we were there, albeit more than 2 hours late. Why on earth Waze had taken us that way we will never know. I bet President Biden didn't follow that route.

In the end we had a very enjoyable evening and after we collected our car from the parking lot at the Zoo, we set up Waze for the route home and got there in no time. Long live Waze! ☆

Supporters of Laniado Hospital

Our Shul has always had a strong connection with Laniado Hospital, and our histories have been closely linked. It is, of course, our local Hospital and is situated conveniently within walking distance of most of our members.

In the 1990's English speaking Olim settled in North Netanya taking up residence in newly built apartments, thus the need for an Ashkanazi Shul in the area became apparent for this expanding community. Rabbi Natan Morowitz ז"ר became the Rabbi and spiritual leader of the Young Israel of North Netanya. At this stage the Shul did not have a building and services were held in the basement of a local school and various other sites for the chaggim. With the drive and enthusiasm of Rabbi Morowitz and others, funds were raised to build a Shul on its present site, on land given to the community by the Irya.

Rabbi Morowiz ז"ר, apart from his duties as Rabbi, held the position as a fundraiser for Laniado Hospital, while his wife, Rachail was the first directress of the Hospital's School of Nursing. Members of YINN have been regular donors to the Hospital, and many have played an active part by joining the Board of the Supporters and as volunteer workers.

Many of our members have had to use the hospital's services and many have grandchildren and

great-grandchildren who were born there.

Every year scholarships are awarded to student nurses of the Hospital's Tessler Academic School of Nursing. The Shul has been a regular donor of at least one scholarship for many, many years, and that has encouraged members to also give.

This year's proceeds of the Supporters Annual Dinner and Souvenir Brochure will be used to fully equip two new ICU rooms with the latest in medical technology. This important project will be dedicated in memory of Rabbi Natan and Rachail Morowitz ז"ר for not just their work for the hospital but also for the local community.

The dinner will take place on Wednesday 19th October at the Leonardo Plaza Hotel, Netanya.

This is the Laniado Supporter's first "live" annual dinner since 2019, due to the Covid pandemic. For your added enjoyment we are featuring the sensational Kippalive acapella who will entertain us during the dinner and it is hoped that many YINN members will attend. Prices and tickets can be obtained from the office 09-860-4785 or supporters@laniado.org.il.

Wishing everyone a Shana Tova u'metukah – כתיבה וחתיבה טובה
Tony Plaskow, Chairman,
Supporters of Laniado Hospital ☆



The Queen and I—The Celebration of the Queens’ Platinum Jubilee

By Hazel Broch

“Hazel, Hazel” yells Jaques.

Gosh what’s happened now I said to myself. “Hurry, hurry” says Jaques. I rushed from the bedroom into the lounge area. There he sits with the Jerusalem Post in his hand pointing, “Look, look” he says. “The Queen has almost the same dress as you”.

Having got over the actual fright and the fact that Jaques noticed such a thing I sat down to read the article by Rabbi Raymond Apple who was the emeritus Rabbi of the Great Synagogue in Sydney, and whom I have met on a few occasions.

In his article he writes that during his Rabbinical career in Britain and Australia, he recited a prayer for the

Queen and the Royal family every Shabbat and Festival, investing sincerity and meaning in every word.

I had a similar experience on one of my two visits to meet the Queen. One was a Garden Party at Buckingham Place and the second was an invitation to St. James Palace.

The Queen, who is the Patron of the Council of Christians and Jews, was hosting a gathering of all Branches of the C.C.J. an Ecumenical event throughout Great Britain. Four people were to be chosen from each Council. In my Branch in Leeds the Council chose the Chairperson who was Jewish, one Roman Catholic Priest, on Presbyterian Minister and me. The Chairperson offered to drive us from Leeds to London. On arrival

outside St. James Palace there was a sight to behold! There were Archbishops, Cardinals, Bishops, Priests, Rabbis, Clergy, Nuns, men and women. Their canonicals were a sea of colours, a splendid array from head covering to shoes.

As we gathered inside the Palace and waited for the arrival of the Queen, I was standing, ready in my hand, on a white card, the “bracha” on seeing Royalty. A lady close by said to me “What is that writing on the card?”. “Oh”, I said, “that is Hebrew writing, it’s a blessing we Jewish People recite on seeing Royalty.” “Well I never”, she replied. So I took the opportunity to tell her that every Shabbat and Festival in our Synagogues, throughout Great Britain and the Commonwealth we say “The

Royal Prayer for the Queen and family”. The lady was speechless till she eventually said to me. “It’s more than we do”.

The Queen entered the room, I said the bracha, Amen!

The late afternoon reception was catered by Oberlander the Kosher Caterers under the Beth Din of London so that all of us could eat, which I thought was so thoughtful of the Queen. The food consisted of dips of various

kinds with fish balls on sticks, small pieces of cake—so can you imagine the Archbishop of Canterbury holding a fish ball on a cocktail stick!!!

The Roman Catholic Priest from our Group was a Monsignor and he asked me if I would like to meet Cardinal Hume, the head of the Roman Catholic Church. I said I would be honoured and off we went to find him among the thousands! We reached him, and Father Heskin said to Cardinal Hume, “I would like you to meet Mrs Hazel Broch, who is both Irish and Jewish” and he shook my hand, said, “The best kind”. We had a further chat and that made my day.

Now we have to drive 250 miles up the M1 to Leeds. We were feeling a bit peckish so I whispered to my chairperson, “we better go to Blooms in Golders Green, and have a snack meal before the journey and you and I will pay for it”. Off we went to Golders Green with two priests dressed in the canonicals!! --- the rest is another story!!

So the great excitement of the Platinum Reign of Queen Elizabeth II brought to our T.V. Screens, pomp and ceremony and all the personal thoughts throughout her reign; this one I share with you.

There are two wonderful scenes I could watch again and again they are with Paddington Bear, the Queen wearing “that dress” and the other when the Queen stood on the balcony, together with Prince Charles, Prince William and young Prince George. She could see the three future Kings of Britain. It might have been for her a feeling of pride and a future for a successful

continuity of the British Monarchy.

I am linking the Queen’s Platinum Celebrations with the coming of Rosh HaShanna and Yom Kippur.

The Queen has many crowns to wear for different occasions, so have we. The Jewish People have three crowns: the crown of the Torah, the crown of the Priesthood, and the crown of the Kingdom.

(Rambam in Pirke Avot, chap 4, v13” “A good name is above them all.”)

We also have three times the Blowing of the Shofar, Remembrance and Kingdom.

How do we wear our crowns and hear our Shofar and visualise our Kingdom?

All of these are with our Sefer Torah, which we adorn. The crown represents the Kingdom. The bells represent the High Priest, who wore a tunic and on the hem was the design of a pomegranate and bell. The chosen represents the Breast Plate worn by the High Priest on which the twelve tribes are named. To this very day we have the Blessing from the Kohanim every day in Israel.

The Shofar is our clarion call, today as it was in our Torah the sound of the Shofar at Mount Sinai. The sound of the Shofar in the seventh month as a remembrance of the holy convocation, You shall sound a broken blast in the seventh month and on the tenth of the month (Rosh Hashanna and Yom Kippur); and finally in Numbers 29, VI—It shall be



a day of shofar sounding. It was also used to call the Children of Israel to war. In many of our Psalms the trumpet is stated.

In 1967 it was blown by the Chief Rabbi of the Israeli Armed Forces, Rabbi Goren ל”ט, when the I.D.F. reached the Wall in Jerusalem and the shofar sounded loud and clear; we are privileged in our life-time that Jerusalem is the Capital City of Israel.

We too have Royalty, Pomp and Ceremony.

With this New Year, with our crowns and with our shofarim we will pray together for a New Year filled with peace, good health and togetherness.

Shana Tovah to you all. P.S. I bought my dress in Bonmarch, Bury, Manchester. I do not know where the Queen bought hers!!! ✨





Shanah Tova Cards

By Ian Fine

As an avid collector and formerly having a business dealing

with stamps, coins, banknotes and other Ephemera such as postcards etc. my interest includes Old Shana Tova Cards, which I thought that I might expound upon a little here.

Shana Tova's as we used to call them were customarily posted to friends and family, a tradition going back certainly to the turn of the late 20th Century and particularly at that time in Europe. The custom is first mentioned way back in the 14th Century but obviously they were not actually "posted" as no formal postal service existed back then.

The idea of sending Shana Tova's may have come from the Talmud where, in Gemara Rosh Hashana 16b, it mentions that the three Heavenly Books are opened on Rosh Hashana and one's fate is settled. Wicked people are instantly sealed and their fate settled in the book of death, whilst medium level people have their fate delayed before judgement on Yom Kippur. The Rabbis teach that the Shofar causes HaShem to turn with mercy delaying punishment in order to afford us time to repent. Based upon this the Maharil Rabbi Jacob Halevi Moelin (5120-5187, 1360-1427) recommended that letters sent during the month of Elul should include the phrase "May you be inscribed and sealed for a good year", thereby causing people to deliberately send letters that eventually developed centuries later into Shana Tova cards.

The custom became very popular following the invention of the postcard and the introduction of postal systems in the mid- 19th Century, especially during The Postal Card craze from about 1898. Major producers/publishers of cards were situated in Germany, Poland and the US. German cards often illustrated biblical themes, whilst, the Polish produced cards favoured nostalgically, Jewish Religious life in Eastern Europe.

The illustrations were usually studio staged, using actors and the wording was more often than not in Yiddish. In recent years with the widespread use of social media, the custom of actually mailing a physical card has declined greatly, however some people do send modern Shana Tova's, purchased with a donation to various charities. I have included here some copies of cards in my possession, many being reprints from fifty or more years ago.

Wishing you Shana Tova v'Metuka. ☆



Charity Committee

If there will be among you a needy person, from one of your siblings in one of your cities, in your land the Lord, your G-d, is giving you, you shall not harden your heart, and you shall not close your hand from your needy sibling. Rather, you shall open your hand to him or her, and you shall lend him or her sufficient for his or her needs, which he or she is lacking. (Deuteronomy 15: 7 – 8)

Once again we look to our members to partner with us, the YINN Charity Committee, to address the difficulties of those less fortunate than ourselves.

We greatly appreciate the donations which you made in response to our appeal last year, as well as in previous years, which enabled us to support many individuals, local as well as other worthy organizations. With your help the committee have helped:

- By providing University scholarships for soldiers
- Fund the creation and development of equipment designed to provide solutions for disabilities suffered by those who put their lives in danger to protect us
- Support voluntary work with children suffering from cancer
- To co-operate with local charitable organizations who assist destitute families
- Provide assistance to Homes for orphans
- Enable gap year students to join educational trips to Poland
- To contribute to the life-saving work of Hatzola
- To assist students by providing them with laptops
- Provide a Laniado Nursing Scholarship
- Provide covid related grants and loans
- Assist members and locals with personal and Chagim expenses

We know that the past few years have been a testing time for many and that

there is still much uncertainty ahead, but we look to you as a generous community to help us continue our efforts in the coming year.

Everyday requirements and some planning for the year ahead cannot stop and we must be prepared for every eventuality.

Every donation you make will go in its entirety to alleviate the stress of someone in need. No administrative costs are involved. As we look to a new start during these Yamim Noraim, please support us so that we can ensure the New Year will herald a new future for those who need our help.

We would like to thank you in advance for your generosity and to wish you and your family a happy and healthy New Year.

PAYMENT FACILITIES AND OPTIONS

If you wish to discuss any issue or clarify anything please contact any member of the Charity committee.

— *The YINN Charity Committee*

Chevra Kadisha

Although Corona is still with us, the removal of restrictions previously imposed has made it possible for us to return to the provision of assistance with davening at shiva houses. In addition to the mourners' meal, we have also been able to provide other meals for mourners.

We have carried out our duty of arranging funerals and stone settings together with minyanim for these occasions. Kol Hakavod to all our gentlemen members who, when requested, turn up at funerals and stone settings to make up a minyan.

We remind members of the significant developments in the regulations affecting burial in Netanya. There is a problem of shortage of land in the context of a fast-growing local population.

For details of recent developments in

the regulations affecting burial in N. Netanya, please see the booklet, *Young Israel of North Netanya Synagogue – Burial in Netanya*, produced by the Chevra Kadisha. For details please contact Eze Silas.

New rules and costs have also been introduced for burial in Netanya cemetery for relatives and visitors from other cities in Israel and from abroad.

If anyone, in particular new members who may not know of our service, requires information or explanation they may contact me or any member of the committee.

Persons wishing to discuss any issue relating to burial in Netanya should contact me in strict confidence.

I would like to express my thanks to Rabbi Boudilovsky for his assistance in our work. Thanks also to my colleagues, Alan Gold, Yitzhak Bakst and Ken Bender who are always ready to assist.

I record my sincere thanks to Phyllis Carr who has worked for many years on the committee giving sterling service by arranging mourners' meals and meals for those sitting shiva. Phyllis has now retired from this position and I welcome Vivienne Simenoff who has graciously taken on this special task.

My thanks also to Avril and Andy Kormornick for providing a gazebo at the graveside when necessary.

Thank you Avril and Neville Gatoff for the trolley you have provided so as to make it easier to transport the Aron Kodesh to shiva houses.

I hope that the Congregation will have little need of whatever services we can provide, but all should know that each of us is willing and ready to assist in any way that we can.

We wish all the members of the Congregation a Shana Tova U'Metukah. Stay safe and healthy.

— *Eze Silas, Chairman*

Children's Corner

After almost three years and with the easing of the Covid 19 restrictions the Children Corner is up and running again.

Although Rivka Lehmann was unable to start with us again, we wish to thank her for the years of volunteering in running this event every Shabbat and also all the Chagim. We thank her for her many years of involvement, and we hope that we can call upon her to help us out from time to time if needed.

We now welcome Tziporah Bouldilovsky, who will continue to welcome our regulars and visitors to our Children's Corner.

We commence every Shabbat at 10.30a.m. in the George Goddard Hall and start with a short Tefillah, Parsha Shavuah and then lots of games to enjoy. At the end there is a little tasty surprise for all the children.

Watch out for "Over the Yomtovim Children's Corner" where we shall continue to dish out some more tasty treats and surprises.

Shona Tovah to all the Children, Parents, Grandparents and Great-Grandparents.

A Word From The Gabbai

My last report included in the Pesach Journal was replete with descriptions of how we were gradually pulling ourselves out of the Covid abyss and looking forward to resumption of normality. I think now, reflecting back on the past six months, we can indeed state that we have reached (sort of) the Promised Land and that shul life now more or less resembles what we experienced prior to the onset of Covid at Purim 2020. As a key indicator of that we welcomed many of our overseas members back in shul over this summer.

There are some differences, however, which were enacted by choice not by fiat. True, the two Shabbat morning minyanim did have their genesis in Covid days but it turns out now that there is a firm demand for a 7:00 am

minyan (together admittedly with some scattered opposition). The Board has decided for now to maintain both minyanim as long as there is interest in doing so but at the same time we will seriously consider reverting back to a single minyan when the time is right. Tomer, our Baal Koreh at the 7:00 minyan, will be sorely missed as he has chosen to move away from the area so we hired Hershy Lemburger as his replacement. Eli Berlin continues to deliver excellent Kriat HaTorah service to the 9:15 minyan. As always the Baalei Kriah are the critical components required to maintain the continuity of these minyanim. Asher continues to be the Gabbai in charge at 7:00 with his flair for a modicum of light-heartedness and Tony Plaskow functions as his "straight man." The role of Gabbai at the 9:15 minyan is shared primarily between Hilton Share and myself with Andy Kormornick as backup when not attending the 7:00 am minyan and Ken Bender also playing a part. Aside from these two minyanim in shul the Nusach Sfarad 8:30 Bortz Room minyan continues under the watchful guidance of Adin Glass and Dr Yehoshua Lehman.

We continue to run an early weekday mincha/maariv service outside 32 Nitza Boulevard as we did during Covid days but again we now do so because there are those who find the earlier time more convenient. We appreciate all the effort expended by Neville Gatoff and Alan Gold in ensuring the smooth running of this off-site minyan. We also thank Richard Rosenberg who has started providing a short Dvar Torah there between mincha and maariv. The weekday mincha/maariv service in shul at a later time is ably managed by Tony Plaskow. The early Kabbalat Shabbat minyan also outside 32 Nitza runs simultaneously with the early minyan in shul so that provides a more convenient location for some members.



The real innovation in terms of multiple minyanim is the recent introduction of a later weekday shacharit service in shul. This is something that some members have been requesting for a while so after testing the waters with a brief survey an 8:15 am minyan was started in shul. This schedule provides sufficient time for the 7:00/7:15 minyan to finish comfortably including the Tehillim group. The net result is that some of our older members who found it difficult to attend at an early hour are now able, once again, to daven with a minyan each morning and for that they are extremely appreciative. Thanks are due to Alan Gold for coordinating this effort and Ken Schwartz for providing the initial impetus and for all the technical arrangements. Elkan Levy and the Rabbi share the leining assignments and so far we are comfortably maintaining two well-attended weekday services.

We have resumed the Seuda Shlishit schedule and hope to continue throughout the year. Unlike the Zoom Melave Malkas we need to rely on our own local membership for speakers at the seudot and I am pleased to say that we are doing fine on that score. We probably will not resume the Melave Malkas in the winter months although perhaps a periodical music program or outside guest speaker might be welcome.

Using our comprehensive card index system we continue to carefully monitor the allocation of aliyyot to those who might be a chiuiv or who simply have not had a kibud for an extended period of time. If you feel someone has slipped under the radar please inform me and, after verification with our records,

we will rectify the situation. It bears repeating that in general we cannot automatically honor a husband with an aliya on the Shabbat prior to the date when his wife has Yahrzeit. I know this is a sore point with some families but in the interests of fairness it simply is not practical to do so if we wish to avoid calling up more than seven men Shabbat morning.

As I write these lines we are beginning to gear up for the Yamim Noraim. By the time you read this article you will have received (and hopefully replied to) our survey regarding seat requests for the chagim. As always, all members including associate members, are guaranteed a place in shul and, in the past, we have always also succeeded in finding places for non-members especially visiting family members. Hopefully, we will be able to hold services in a single location after the hectic arrangements of the past two years. Our seating coordinator, Mark Collins, will once again be poring over the survey responses and matching up the requests with the shul seating blueprints so ably drawn up last year by Rowena Nussbaum.

As decided at the past AGM Andy Kormornick and I are joint senior Gabbaim for this year with Asher Eder and Ken Bender as assistant gabbaim. As I pointed out at Asher's 80th birthday party, I may be responsible for the Gabbai "software" operations but Asher is very much a "hardware" man. He rolls all the Sifrei Torah in advance of special kriah days, he retrieves the selichot, kinot, Yizkor booklets and other special texts when required and keeps the Chanukah Menorah in top operating form. Another unsung hero with whom we work closely, (also a hardware man) is Michael Ordman who controls all the light timers, thermostats, alarms etc to guarantee a pleasant and safe davening environment. We appreciate their service and dedication. All the other men whose names have already been listed above continue to serve as occasional gabbaim as the need arises and we thank them also for their continuing efforts to enhance our shul services. We frequently receive compliments on the way YINN is run and the Gabbai input to creating that reputation is paramount.

Finally, thanks are due to Rabbi Boudilovsky for the prompt manner in which he responds to our procedural she'eilot as they arise, sometimes at very short notice.

Wishing our membership and their families Ketiva Vechatima Tova
— **David Feiler**

Monday Club Report

Despite lifting all Covid restrictions, the demand for the Monday Club continues unabated. While, understandably, we are not attracting the high numbers of lockdown days, there is a strong residual live audience and many more who assure me they watch the recordings.

We are now adopting a 3:1 content approach – three entertainment programmes and a speaker every four weeks. The exceptions to this will be in the periods of Sephira and the Three Weeks when music has to take a back seat.

During those periods, we had some outstanding speakers, including Dr. Pam Peled, Dr. Gil Troy, Rabbi Jeremy Rosen, Professor David Newman and Nicole Levin.

Our Midsummer Music Festival marked the six "in-between" weeks, including Jazz on a Summer's Day, Andre Rieu in Tel Aviv, and Broadway at the Proms. I am particularly grateful to Ruth Rogoff, who put together a magnificent programme to mark the Queen's Platinum Jubilee, to Rabbi Ed Feigelman for his selection of American music for July 4th, including bugle calls, and to Denis and Janet Elkoubi for marking Bastille Day with such aplomb.

Following a three-week break, in the short pre-Rosh Hashanah season, the highlights will include our good friend Marilyn Benson with her choice of Desert Island Discs, and our customary unscripted Ask the Rabbi session.

The late iconic BBC DJ Jack Jackson

used to end his shows by saying, "See you next week – I'll be here if you'll be there," and I think that sums up the situation of the Monday Club as we move into our autumn programme. Last but not least, I must thank my good friend and indispensable colleague David Feiler without whom the show just wouldn't go on.

To all our Club members, have a good, healthy, peaceful year – and please keep turning up on Monday afternoons at tea time.

— **Alan Gold**

Table Tennis

Yes we are back. After a long break due to Covid 19. We are back but unfortunately our numbers are not as many as should be, which is disappointing. Our ages range from 6 years old to 91 years young and a great time is had by all.

We play every Sunday and Wednesday in the George Goddard Hall from 2.30p.m. till 4.30 p.m. Summertime and 2.00p.m. till 4.00p.m. Wintertime, which usually starts after the Chaggim. What is required? Just a bat, and bats are available - and you yourself. It is good exercise shared with a group of happy people, cold drinks and biscuits. The charge is 5 NIS, which has not been changed since 1990 !!! Some of you intend coming, so why put it off? Start now.

I wish you all and your families a Shonah Tovah

— **Jaques Broch**

'As I watch this generation try to rewrite our history, one thing I'm sure of, it will be misspelled, and have no punctuation'.

YINN Tarbut Evenings 2022-2023

Zoom Meeting ID 898 2581 7281 Passcode 792025

Enter 7.45 pm for 8.00 pm



26th October **Harvey Bordowitz**
Leonard Bernstein, the Pied Piper of Music



9th November **Zak Jeffay**
TBA



30th November **Rabbi Yonatan Neril**
A Jewish Approach to Ecological Living



7th December **Michael Ordman**
Israel—Beyond the Imagination



21st December **Prof. Natan Aviezer**
On Contradictions Between Torah and Science: The Creation of the World



25th December **Chanukah Party**



11th January **Gila Fine**
Tales from the Talmud—Yalta the Shrew



25th January **Sarah Ansbacher**
Wave on Wave

USEFUL TELEPHONE NUMBERS

Rabbi Boruch Boudilovsky 054-525 9490

For the Shul office: office@yinn.org or phone: 09 832 1078

Executive

Alex Stuart	Chairman of the Board	09-861 5723
Andrew Kaye	Honorary Treasurer	09 832 0898
David Feiler	Senior Gabbai	077-780 1369

Activities

Art Group	Sandra Catalove	09-862 1933
Building and Maintenance	Gerald Barnett	052-403 7946
Chevra Kadisha	Eze Silas (Chairman)	09-862 8737
	Alan Gold	050-215 0697
	Yitzhak Bakst	09-887 2474
	Vivienne Simenoff	054 7613763
Charity Committee	Eze Silas	09-862 8737
Children's Corner	Hazel Broch	09-834 2653
Daily Minyanim	Asher Edery	054-690 5646
Education / Tarbut Series	Brian Sopher	058-549 5499
Hospital Car Pool	Neville Gatoff	058-766 8222
Irgun Nashim	Betty Wahnon - Chairperson	054-789 5887
	Ruth Gold - Treasurer	077-530 1758
Ladies Keep Fit	Joyce Berman	054-640 4585
Magazine	Sharon Carr	058-780 0353
		yinnmagazine@sandicarr.com
Magazine Advertising	Ivor Carr	058-780 0352
	June Weinberg (Pesach greetings)	09-861 7710
	Hazel Broch (Rosh Hashanah)	09-834 2653
Medical	Susan Rosenberg	058-600 7086
	Brian Sopher	058-549 5499
Sale of Seats / Seats for Yomim Noraim	Barry Lyons	09-833 5041
Security	Ian Marks	052-256 9995
Shul Management	Gerald Barnett	052-403 7946
Social Secretary	Ruth Lyons	09-833 5041
Table Tennis Chug	Jaques Broch	09-834 2653
Tiyulim to Eilat	Rosalind Goldstein	052-585 3025
	Harvey Green	052 307 5952
Virtual Monday Club	Alan Gold	050-215 0697
Window Sales	Eze Silas	09-862 8737
Yahrzeit Boards	Tony Plaskow	054-653 0657
	Alan Gold	050-215 0697
Youth Activities and Minyan	Dr Yehoshua Lehman	09-882 1261
Youth Minyan	Adin Glass	052-834 1019

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Shipony wishes all our clients a year of health, peace and prosperity.

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