

# THE **YINN** Magazine



Rosh Hashanah 5781

שנה טובה

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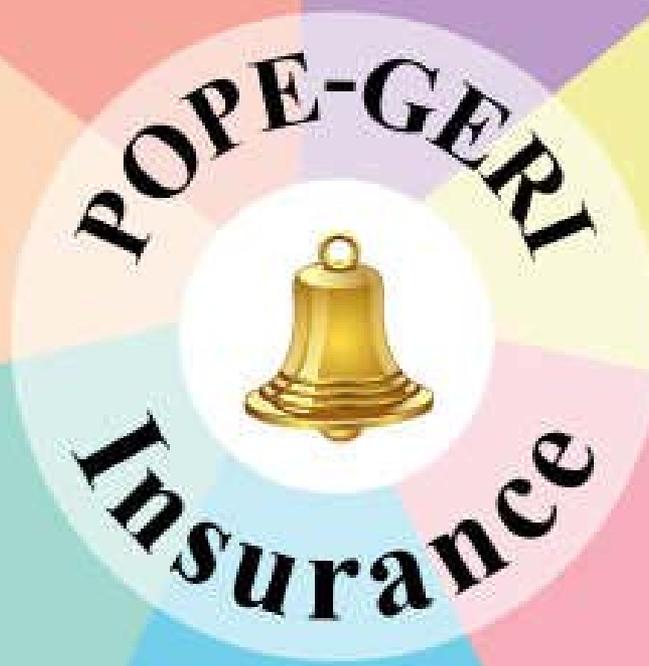
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## YOUNG ISRAEL OF NORTH NETANYA

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.

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

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.

### 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.

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Phyllis Carr

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054-525 9490  
054-459 3209  
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052-379 0740

### 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

### 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 Linda Lawrence, in good time, by email at [linron33@gmail.com](mailto:linron33@gmail.com) or phone 0548 646 466.

## Letter from the Editor

### ***Nobody Expects the Spanish Inquisition***

None of us realised when we were celebrating Purim and writing copy for the last edition of the YINN Magazine that these were the last hurrahs of the pre-virus world. Indeed our first sigh of relief must be that there were no repercussions from the public reading of the Megillah and the performance of the Purim Shpiel.

With the age profile of our *kehillah*, the consequences of first the closure of the shul and latterly the severe restrictions on its usage, could have been disastrous. In fact we have come together in a remarkable way, chat on Zoom replacing (not on the same day!) the weekly interface over the Kiddush tables.

We owe an enormous debt of gratitude to our Rabbi for the inspiration and guidance that he has given us over this most challenging of times. At the same time the hands-on approach of our chairman Graham and senior gabbi David has been exemplary. If there is another shul anywhere with such dedicated leadership, they can count themselves as fortunate.

Our two *Chatanim*, Rabbi David Woolf and Ronnie Lawrence, have been instrumental in ensuring the continuity of shul life and the honour conferred upon them has been richly earned.

This magazine is offered to you as a piece of normality, a sign of our community's spirit and creativity. However different this Rosh Hashanah, Yom Kippur and Sukkot may turn out to be, we are confident that in our different ways they will prove as meaningful as any in the past.

On behalf of the magazine team, I wish you health, safety and prosperity in the hope that by the time of our next edition, the nightmare will have at very least begun to fade. *Shana Tova U'Metuka.* ☆

Alan Gold

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## Yamim Noraim Message

by Rabbi Boruch M. Boudilovsky

***‘Remember us for life, O King Who desires life, and inscribe us in the Book of Life – for Your sake, O Living G-d.’ (Days of Awe Liturgy)***

Any fair retrospect will highlight how fortunate we are to live in times shaped by the luxuries of modernity. We enjoy unprecedented healthcare, accessible long-distance traveling, valuable human rights, easily available education, sophisticated legal and law enforcement systems, sustaining economies, opportunity in all realms of human interests, comfortable housing, to name just a few. Each of these, was unimaginable only a century ago. From printing,

more, our quality of life has become increasingly incomparable to that of all our human predecessors. Even people several decades ago, certainly medieval and ancient man, could never have imagined our lifestyles. We can confidently declare that, thankfully, we have emerged as extraordinary masters of our world.

Which is why over the years, as a Rabbi and educator, I admittedly avoided publicly exploring the central theme of *Rosh HaShanah*; our unmitigated human vulnerability and unconditional dependence on G-d. I (maybe wrongly) felt that this idea, as poetically illustrated throughout the *Yamim Noraim* (the

The undignified, defenseless, and dreadful weakness of the human condition in earlier times made dependence on G-d a vivid and real idea. But how can we, superb masters of our world, genuinely feel vulnerable and desperate before G-d? Lacking the confidence to convince modern man and woman that these days of judgment are critical in determining our wellbeing and that our lives are literally on the line, I instead chose themes which can acceptably appeal to the state of mind of modern man and woman such as, coronation, accountability, resolution, confession, forgiveness, renewal, universalism, biblical utopia, and more.

Sadly, however, the past year has reminded us just how weak and vulnerable the human condition really is. Without underestimating the remarkable ability of modern science to identify, trace, and study the current global pandemic, we humbly realise how an invisible virus can aggressively spread and fatally attack a human body, causing international panic, shutting economies and borders, separating families, severely undermining people’s livelihood, and brutally toppling our comfortable

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*Perhaps this year is an appropriate one to highlight an additional theme, beyond the frail condition of human existence. G-d is a King who passionately desires and celebrates life.*

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soap, antibiotics, indoor plumbing, electricity, aviation, engineering, and communication, to space travel, internet, stem cell research, touchscreen technology, and so much

Days of Awe) liturgy and fearfully highlighted in the *Unetane Tokef* passage, would leave my audience indifferent, uninspired, untouched, and possibly even dismissive.

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way of life. We are reminded that ultimately, we are not custodians of our fate, our future is never in our hands, and anything can happen to us, anywhere and anytime. This year, as I stand before my creator during the prayer of *Unetane Tokef*, I will have little difficulty finding the liturgy relevant, humbling, and indeed frightening, even in the twenty first century.

Perhaps this year is an appropriate one to highlight an additional theme, beyond the frail condition of human existence. G-d is a King who passionately desires and celebrates life. Our sincere sense of vulnerability is met by the creator of life with compassion and love. *Rosh HaShanah* does not only require us to feel deeply vulnerable and unconditionally humble. *Rosh HaShanah* also teaches us to find comfort and confidence in our relationship with G-d, more than in our human

achievements and success.

I pray to G-d: Remember us for life, O King Who desires life, and inscribe us in the Book of Life – for Your sake, O Living G-d.

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As social distancing is necessary to ensure our safety and protection, our communal magazine is another opportunity for us to engage with each other unconventionally,

beyond its already incredible value on a biannual basis. I am therefore especially grateful to the outstanding magazine 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 safe, happy, healthy and sweet new year. ✨





(Since Pesach 5780)



**Welcome to our Newest Members**

Annie Attyasse Mark and Caroline Collins
Jorgen Konigshofer David Lonn
Graham and Pauline Newman Avi and Sarah Schwartz

**Births**

Freddy and Freha Apfel Great Granddaughter
Gillian Berman Great Granddaughter
Jaques and Hazel Broch Great Granddaughter
David and Miriam Bronner Great Grandson
Steven and Estelle Brown Granddaughter
Howard and Ruth Cohen Granddaughter
Mark and Caroline Collins Grandson
Bella Fielding Great Granddaughter
Rabbi Arnie and Chevy Fine Great Granddaughter
Lilian Green Great Granddaughter
Diane Jesurun Granddaughter
Sylvia Kovler Great Grandson
Sender and Zelda Lees Great Grandson
Sheila Levitt Great Granddaughter and Great Grandson
David and Lilian Levy 2 Great Granddaughters and a Grandson
Barry and Ruth Lyons Great Granddaughter
Ida Nemtzov Great Grandson
Yonatan and Dana Newman Daughter
Vivienne Oster Great Grandson
Geoffrey and MaryJane Pollack Grandson
Renee Rabinowitz Great Granddaughter
Jack and Federica Reiss Great Granddaughter
Stanley and Irene Ross Great Granddaughter and Great Grandson
Maurice and Myrla Sacofsky Great Granddaughter
Beryl Sagal Great Granddaughter
Philip and Barbara Schwartz Granddaughter
Joyce Shohet Great Grandson
Davey and Hilda Solomons Great Grandson
Brian and Susi Sopher Granddaughter

**Bar Mitzvah**

Anthony and Louise Daulby Grandson
Elkan Levy Grandson
Sandra Rabinowitz Grandson
Norman and Cynthia Roberts 2 Grandsons
Eze and Gillian Silas Grandson
Isaac and Melanie Wind Grandson

**Bat Mitzvah**

David Glass Granddaughter
Andy and Avril Kormornick Granddaughter
Martin and Caroline Moser Granddaughter
Eze and Gillian Silas Granddaughter
Ferry Weitz Granddaughter

**Engagements**

Rabbi and Edward Feigelman Grandson
Bella Fielding Granddaughter
Annette Gordon Grandson
Lilian Green Granddaughter
Anchel and Bella Klein Granddaughter
Gerald and Rita Levy Grandson
Geoff and Rachel Marks Grandson
Martin and Caroline Moser Granddaughter
Rev Michael and Phyllis Plaskow Grandson

**Marriages**

Hyam and Sheila Corney Grandson
Henry and Jane Dony Granddaughter
Bella Fielding Granddaughter
Annette Gordon Grandson
Angela Jenschil Granddaughter
Brian and Nadia Lebetkin Granddaughter
Barry and Ruth Lyons Granddaughter
Janette Moore Grandson
Sandra Rabinowitz Granddaughter
Julian and Slawa Rosenberg Granddaughter and Grandson
Beryl Sagal Grandson
Yaakov and Orna Schuster Daughter
Lynda Struel Granddaughter
Avi and Cheryl Willinger Son

**Special Anniversaries**

Simon and Helen Waingard 68th Wedding Anniversary
Jeanette and Raymond Cannon 60th Wedding Anniversary
Rabbi Eddie and Frankie Jackson 60th Wedding Anniversary
Norman and Cynthia Roberts 50th Wededing Anniversary
Dudley and Naomi Rogg 50th Wedding Anniversary
Anthony and Cynthia Taub 50th Wedding Anniversary

**Special Birthdays**

Devorah Lev 98th Birthday
Harold Fisher 91st Birthday
Enid Abrahams 89th Birthday
Gerald Barnett 83rd Birthday
Brian Lebetkin 83rd Birthday
Barry Lyons 83rd birthday
Anthony Marcovitch 80th Birthday
Anthony Plaskow 80th Birthday
Jenny Park 70th Birthday

**Special Occasions**

Rabbi Boruch & Esther Boudilovsky New Home
David and Sylvia Krasner New Home
Michael and June Manning New Home
Rev Michael and Phyllis Plaskow 20th Anniversary of their Aliyah
Selwyn and Elaine Schaffer Aliyah
Rabbi David Woolf Chatan Torah
Ronnie Lawrence Chatan Bereishit



## Chairman's Message

by Graham Nussbaum

### WHAT'S NEW? ... WELL!

Corona has reshaped our lives; it's a plague which brought with it many problems. However, there was a silver lining to this black cloud: YOUR response to the situation. There were two aspects to this response. First there was responsibility for each other and second was how to ensure that Shul would remain an important part of everyone's lives.

People contacted each other regularly to ensure they were coping, a natural reaction for our members. A group of volunteers who love to chat to our members was organised to see if any particular problems were highlighted. There were a few

or initially weekday Shacharit. We know we are part of the Shul and the Shul is part of us, a very comforting reality to which you readily adapted.

We now have three Zoom stars in our Community; Rabbi David Woolf, David Feiler and Alan Gold who were responsible for creating a virtual Shul. It was exactly what we all needed during lock down and are still enjoying. Thank you.

Yom Ha'atzmaut and Yom Yerushalayim services were held on Zoom, each was followed by entertainment. Matan Rosenberg presented an amazing Magic Show on Yom Ha'atzmaut and for Yom Yerushalayim tour guide Josh Hartuv

important part of the Rabbi's work. His pastoral role is excellent, whatever the scenario the Rabbi endeavours to help those in need. As our spiritual leader he is involved in all aspects of the Community which is most welcome. His personal qualities mean that he is a pleasure to work with. He is a person of humility which I feel is the bedrock of his success.

Parts of our building were past tired, they were exhausted! The foyer, Ladies' and Gent's toilets have been renovated. We are looking at ways to improve the toilets on the half landing at the back of the Shul. Thank you to Gerald Barnett for overseeing the project. The cost of the renovations has been paid for by three generous donors who wish to remain anonymous.

Organising the services has been a challenge due to the ever changing rules and regulations. Thank you to those who have given their all to ensure high quality services under very difficult circumstances.

We have so many members who will do anything to help the Shul. Whatever your role may be, thank you very much.

Rowena and I wish Rabbi Boruch and Esther Boudilovsky, Rabbi Eddie and Frankie Jackson, Rabbi Morowitz and the whole Kehillah *Shana Tova U'Metuka.* ☆

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*For the Shul to remain relevant to the lives of our members the key was and still is communication. By WhatsApp, Zoom and email, we have been able to keep our Community together.*

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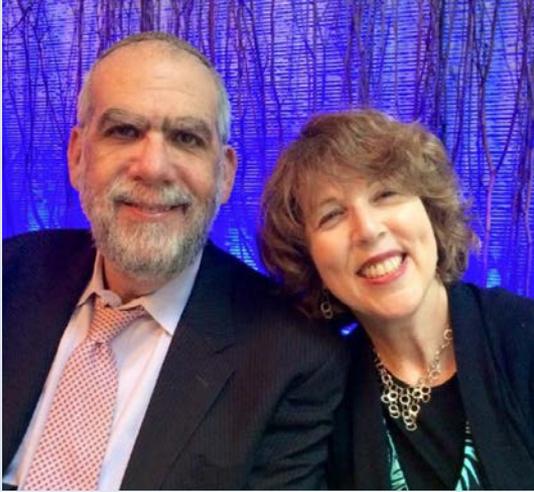
issues which were common to many, for example shopping for food was a problem, so a list of shops who had a delivery service was circulated. We tried our best to resolve every problem that was raised.

For the Shul to remain relevant to the lives of our members the key was and still is communication. By WhatsApp, Zoom and email we have been able to keep our Community together. Whether it is Shul news, registration for Minyanim, reminders for Zoom events, including the Monday Club, Shiurim, Melava Malka

took us on a virtual tour of Har Habayit, which was a revelation. The Community from Kenton Shul joined us on the tour.

Various WhatsApp groups, within the community, were set up which enabled easy contact particularly when we were all in lockdown and still continue albeit with less traffic. The Rabbi has been using WhatsApp to send a weekly visual Pre Shabbat D'var Torah to the members. This has been well received because the message is pertinent and original.

What can't be seen is the most



# Chatan Torah

**Rabbi David Woolf**

Paulette and Rabbi David Woolf made Aliyah in 2016 from New York and are passionate about the community in North Netanya. Rabbi David says, “We didn’t make Aliyah to retire but to live here.” He told me about an old Zionist song that says, “We have come to Zion to rebuild it and to be built by it”. He says they both want to find opportunities to contribute as well as to learn and to grow. They certainly both do that.

During their brief few years they have been here they have both had a tremendous impact. Paulette has been part of the innovative Women’s’ Rosh Chodesh programme planning group, is now Vice-Chair of the AACI, was part of the MTC Women’s Beit Midrash programme, and is a member of the YINN Purim Shpiel

cast. She continues to work as an Organisational Change management consultant.

Rabbi David has given at least 60 shiurim since the start of Corona and currently gives a Gemara shiur on a Thursday at 7.30pm and an explanation of Tephillah on Tuesday at 7.30pm on Zoom. He was behind the idea of establishing the much loved Melave Malka programme, recognising that during lockdown Shabbat was the hardest part of the week, and in establishing Zoom davening, all of which were designed to allow us all to continue to feel connected and not feel alone. We have so much to thank him for.

Paulette and David are blessed with three children: Shira in Tel Aviv, Aviva with her husband Ari and twin boys Zachy and Rafi who live in

Kiryat Hasharon, and Elie who is still in Manhattan.

David asked a friend what life would be like in Israel and his friend told him that he would recreate his previous life here. Rabbi David says he was correct because they were both extremely active in their previous community and in their Shul. He can see the Yad Hashem in what he did before in what he is doing now. ✨

V.S.



# Chatan Bereshit

**Ronnie Lawrence**

The decision to award the honour of being Chatan Bereshit to Ronnie Lawrence is one that will be applauded throughout the community. In pre-virus days he was one of a small group of regular baalei kriya; during the emergency he has frequently been on duty twice every Shabbat. Always there and ready to perform and always accurate. He is equally at home as a baal tephillah. It is no exaggeration to say that we would be lost without him.

Ronnie and Linda made Aliyah in January 1998, having lived all their married life in Edgware, the community where Ronnie was born and raised. Ronnie was educated at Christ's College Finchley – a school year higher than a certain Jonathan Sacks – going on to King's College London where he received an LL.B.

Subsequently he was to practice law for 20 years.

The Lawrences were married in 1973 and have three children: Simon who is Director of Jewish Studies at the Carmel School, Perth, Western Australia; Debra in Modi'in and Joanna in Jerusalem - all together providing Ronnie and Linda with six much loved grandchildren.

Like many accomplished people, Ronnie admits his debt to his teachers, notably the late Sidney Sompter, former Headmaster of Solomon Wolfson Primary School, who taught Ronnie, his elder brother John and later his son Simon. Ronnie reflected that Sidney was someone who never let a mistake go uncorrected and who believed in mastering the basics in Jewish knowledge before moving on to higher things. On a lighter note,

Ronnie's life-long passions include cricket and chess and he enjoys following chess matches with the current world champion on line.

Apart from the responsibility of looking after three children and Ronnie, Linda worked for many years in Trotter's Bookshop in the Sternberg Centre, one of the highlights being a surprise visit from the Duke of Edinburgh. In Netanya she has been a worker for Emunah, WIZO and runs the Chumash gift programme at YINN for children, grandchildren and great-grandchildren of members who are bar or bat mitzvah.

The last time Ronnie was a Chatan was at Edgware United in 1997 with his fellow Chatan a certain Hilton Share. It is as they say a small world... ☆  
A.G.

# AUBREY BLITZ

*Honorary Life President*

wishes Rabbi Boruch and Rabbanit Esther Boudilovsky

Rabbi and Mrs. Jackson

Rabbi Morowitz

the Chairman of the Board and the Executive Officers

together with the Gabbaim, Board Members

and indeed, all his friends in the Congregation a

***Ktiva V'Chatima Tova***



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## It's Tradition

by Hazel Broch

During our recent months of lockdown, I feel certain we all had times of wonder, trials, projects, memories and much, much more.

It began to cross my mind, when will we be free again to live our normal lives, or will we live normal lives after this pandemic?

Pesach and Shavuot are over, and before long, it will be Rosh Hashanah, Yom Kippur and Sukkot. Where will we be?

Once again I am putting pen to paper (I am not a computer person). The future ahead must be planned and we must be prepared to be guided by our Minister of Health as to our safety.

No doubt our dear Alan Gold will be sending out a message that our shul magazine will be produced and articles are needed. Therefore, dear member of YINN, come along with me and share my thoughts and mingle with me.

During the month of Elul, the shofar is sounded every weekday morning. That shofar, that sound has accompanied us for thousands of years. We had an exceptionally fascinating talk by Anthony Felix on the whole meaning and symbolism of the shofar.

For me in particular, the sounds are reminders from my childhood and adolescence in Dublin with my parents in our shul. Many of their generation would cry on hearing the shofar blown. Later on in life, taking the Children's Service in our Beth Hamedrash Hagadol in Leeds, I would arrange for a competent member of our shul to blow 100 notes in all, for

the children.

Even recently, here at YINN at our Children's Corner, we invited Dr Mervyn Leviton to blow shofar for our children here. There was such excitement when Dr Leviton allowed them to have a turn. Guess what? A girl amongst our children was the best blower!

When Yomtov falls on a Shabbat and the shofar is not blown I feel we are robbed of a very important part of the service. On Yom Kippur, after a long day of fasting and prayers, we hear the sound once more before the shofar goes away for yet another year. How will it be for us this year if we are still in this pandemic?

Every new month is blessed by us on the Shabbat before the month comes in, all except Tishrei. In the month of Elul, we have the shofar blown on the weekdays to remind us that Tishrei is coming, besides many other reasons.

We say Psalm 27 'A Psalm of David - The Lord is my light and my salvation'. The Lord is my light – Rosh Hashanah; and my salvation – Yom Kippur; for He will hide me in His tent – Sukkot. It is customary to give additional charity at this time.

In Ashkenazi shuls a week before Rosh Hashanah, we recite Selichot – special penitential prayers. Thus we are preparing a lot in Elul for the arrival of Tishrei. Tishrei is no ordinary month – it is blessed with Rosh Hashanah, Yom Kippur and Sukkot.

During the month of Elul, in the years I spent in Dublin, every Friday night after our lovely Shabbat dinner,

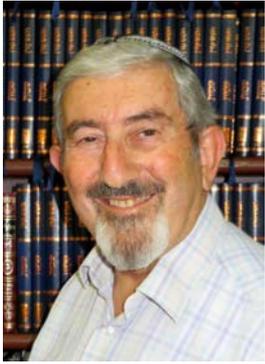


my father would say to us, that is my mother and us four girls, 'Get out your machzorim for Rosh Hashanah; we are going to prepare the davening for Yomtov.' 'But Daddy' we would say, 'We are all girls – do we have to do this?' To which the reply was always 'Come along, it does you good to know how to daven, and know the beautiful choral parts.' And so it began. We actually had a lovely family choir. We learnt to love Chazanut as one would love opera. During our family recitals my father would get 'ferklemp't' – emotional – and would cry. I said to him: 'Daddy, why do you cry at this part?' He replied: 'I don't know why, but my father cried here too.' That was tradition.

To this very day, I cherish these memories, and if you see me wipe away a tear or two whilst davening on Rosh Hashanah, it's tradition and I love it.

Let us hope and pray that we will be together in our shul for Rosh Hashanah, Yom Kippur and Sukkot, and every Shabbat. Let the old year with its pandemic be gone, and the New Year and its blessings begin.

ShanahTovah. ✨



## It Happened on Rosh Hashanah

by Dr Mervyn Leviton

What you are now about to read took place in 1970 and is a completely true and personally verified story. Every Rosh Hashanah it was the custom of Rabbi Levy, a Chabad Rabbi (not his real name), to walk from Stamford Hill in North East London to the London Hospital in Whitechapel, a journey of several miles which would take him about one and a half hours each way. His purpose was to blow the shofar for Jewish patients who were unable to go to shul.

That year the Rabbi had arrived at the busy Whitechapel Road and was standing on the pavement opposite the hospital. About to cross the road,

“But are you Jewish?”

The man smiled, “Yes we are.

“Did you know that today is Rosh Hashanah?”

“Yes” replied the man.

“Have you been to shul today?”

The man smiled, “No, we are not religious.”

“Well,” continued the Rabbi, “I assume that you haven’t heard the sound of the shofar today. It’s a great mitzva for every Jew to hear the shofar on Rosh Hashanah. If you can spare just two minutes of your time, I would like you to join in this mitzva.”

The man looked at his wife who shrugged, smiled and nodded.

“Why not” he said. “But here, now,

“Tell me,” said Rabbi Levy, “How long are you going to be in London?”

“We are here for only one week,” answered the husband. “We return in another five days.”

“If you have the time before you return” continued the Rabbi, “I would be honoured if you will come to visit me in Chabad House in Stamford Hill. You can find our phone number in the London telephone directory. Ask to speak to me, Rabbi Levy.”

“Thank you; we might just do that.” he replied.” The Rabbi watched them cross the road confident that he would never meet them again and went into the hospital.

A few days later Rabbi Levy was surprised and delighted to receive a phone call from the doctors and arranged to welcome them both to Chabad House the following morning. When they arrived the Rabbi greeted them both warmly and said with a smile to the husband, “I’ll bet you haven’t put on tefillin this morning.”

“No” he said laughing, “and not since my Bar Mitzvah.”

“I would be honoured if you will join me in this important mitzva. Copy me and do what I do.” Rabbi Levy handed him a small tefillin bag. “Why not?” said the doctor with a smile.

When both men were standing together, Rabbi Levy turned to the wife and said. “Now you can take a photograph.” The doctor then repeated the brachot after the Rabbi and both removed their tefillin. Refreshments were served and Rabbi Levy asked them to tell him about their life in Buenos Aires and their connection with Judaism.

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*“Although there is a large Jewish community in Buenos Aires, neither of us is what you would call observant Jews,” said the husband.*

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he was approached by a man and woman, “Excuse me,” said the man, “I wonder if you can help us. Is that the London Hospital opposite?”

“Yes, you’re in the right place” said Rabbi Levy.

“Thank you” said the man. “My wife and I are doctors from Buenos Aires and we have an international medical conference to attend. We’re meeting there in half an hour and we want to make sure that we are in the right place.”

Rabbi Levy noticed that the woman was wearing a necklace with a Magen David.

“Excuse me for asking you” he said,

in this busy street?”

Within two seconds Rabbi Levy had produced his shofar.

The wife immediately opened her handbag and took out her camera.

“Please, no photos” said the Rabbi. She nodded and replaced the camera in her bag.

Rabbi Levy then blew the sounds on his shofar. Whitechapel Road was at its busiest and the pavements crowded with pedestrians, many of whom stopped and stared at this unusual street entertainment.

The two doctors were seemingly unperturbed and stood smiling all through the shofar blowing.

“Although there is a large Jewish community in Buenos Aires, neither of us is what you would call observant Jews,” said the husband. “We have a daughter aged 10 and a young son aged 4. They are staying with my mother-in-law until we return.”

“Please tell me” asked the Rabbi, “What was it that prompted you to telephone me?”

“Pure curiosity” he replied. “We were both taken aback with what took place opposite the hospital and felt that we wanted to learn more about you before our return home.

Of course we know something about Chabad but this was our first experience of actually meeting with a real Chabad Rabbi – and, believe me, it was quite an experience.”

“You might be interested to know that there is a Chabad house in Buenos Aires run by a close friend of mine. I’ve written his contact details on this paper. When you return home, please make an effort to be in touch with him. I’ll write and tell him about you.” said Rabbi Levy as he bade them farewell

That was in fact, the last time that Rabbi Levy saw them. But the story doesn’t end there.

Twenty years later I was the head teacher of Rosh Pinah school in Edware, and was telling this story to the pupils at a school assembly. Then, one of the teachers who had lived in Buenos Aires for many years asked if she could continue the story.

She told us that she knew these doctors well as they are friends of her family. They had indeed contacted the Chabad Rabbi in Buenos Aires

and had become involved with the Chabad movement. In fact, she added, their son had his Bar Mitzvah there.

It all happened because Rabbi Levy did not frown on non-observant Jews who did not go to shul on Rosh

Hashanah. Instead he simply asked them to join in and enjoy the mitzva of *Tekiat Shofar* even in a busy London street.

I wonder if this year we will be listening to Tekiat Shofar in a street in Netanya? ☆





## The Yamim Noraim Prayers

by David Levy

Talmud, Berachot 40a and Rambam, Hilchot Berachot 1:5 warn that “Whoever deviates from the formula prescribed by Chazal (“the Sages”) for the Blessings has not fulfilled his obligation” but Chazal have themselves instituted some changes and additions to the usual wording of our prayers during the *Aseres Y’mei S’shuvah* (“Ten days of Repentance”). It is not only the meaning of these prayers that has deep significance but also their very fabric which has secret depths beyond comprehension of the ordinary person especially during this time.

In Nusach Ashkenaz (but not Nusach Sefard) the end of the last Blessing in the Amidah for the *Aseres Y’mei S’shuvah* changes to

Chazal would not have changed the ending of a blessing through Gematriya alone if there had not been an ancient text supporting such change (apparently there was one concluding with **אָדוֹן הַשְּׁלוֹם** (עֲשֵׂה הַשְּׁלוֹם). The end of the Kaddish in this 10 day period is also changed by adding ה before **שְׁלוֹם** (though, as the Artscroll Machzor notes, not all authorities are happy with this because עֲשֵׂה הַשְּׁלוֹם (without the) ה is a direct quote from Iyov 25:2)

So during *Aseres Y’mei S’shuvah* the number 381 is encoded in the first passage of the Amidah and at the end of the closing passage. What is significant about 381? It is suggested by Rabbi Joseph Pearlman in his Book “Pearls of

security and continuity; as it says in Koheles 4:12 **אֵל שְׁלֹשָׁה טוּחָהוּ קֵתְנֵי הָרְהָמָב** “A three-ply cord is not easily severed”.

The verse **זְכָרְנוּ לַחַיִּים** contains 50 letters and follows the view of the *Aruch HaShulchan* that these 50 letters correspond to the 50 gates of wisdom.

Few are aware that the letter פ alone is completely absent from the regular first blessing of the Amidah but it is contained twice in **זְכָרְנוּ לַחַיִּים** in **פִּי הַפֶּה** (Peh) represents the mouth and normally we have no right to open our mouths to the King of Kings. Avruhadram gives this as the reason why we always preface the Amidah with the phrase **אֲדַנִּי שְׁפִתַי יִגִּיד תְּהִלָּתְךָ תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ** (“Lord open my lips and let my mouth declare Your praise” – the letter פ appears 3 times in this phrase). So how is פ included in the **זְכָרְנוּ** verse (queries the Tur) and how can we ask for our personal needs in the first three blessings of the Amidah which are meant just for praise of HaSh-m? He quotes Rav Hai Gaon that the needs of the public and the emergency situation of the *Aseres Y’mei 1* allow us to dispense with normal etiquette.

Perhaps also few know that only the letter ז (Zayin - which as a word means: “weapon”) is normally absent from the second B’racha of the Amidah yet in the Yamim Noraim when the additional sentence **מִי כְמוֹךָ אֱבֹרָחִמִים זֹכֵר** **יִצְרִינוּ לַחַיִּים בְּרַחֲמִים** is added the letter ז now appears; with the

### 3 represents security and continuity; as it says in Koheles 4:12 **אֵל שְׁלֹשָׁה טוּחָהוּ קֵתְנֵי הָרְהָמָב** “A three-ply cord is not easily severed”.

**הַמְבָרֵךְ אֶת עַמּוֹ** (from **עֲשֵׂה הַשְּׁלוֹם** (בְּשְׁלוֹם) because of a Gematriya (total value in numbers of the letters of a word – Hebrew letters each have a numerical value). **עֲשֵׂה 381 =** and **הַשְּׁלוֹם = 381** and so is the Gematriya of the letters of the name of the Angel **סַפְרִיאֵל** who is in charge of the Book of Life. So also does the Gematriya = 381 of the words **זְכָרְנוּ לַחַיִּים** the beginning of the extra passage introduced into the first blessing of the Amidah during this period.

Life” (upon which this short essay is based) that  $381 = 3 \times 127$ . The number 127 occurs only twice in Tanach – Sarah lived for 127 years and Queen Esther ruled over the 127 provinces of Persia. Both have a (not obvious) connection with Rosh Hashana: Sarah because she is believed to have died on hearing about the Akeidah which is the principal Torah reading for Rosh Hashana and source of the use of a ram’s horn for the Shofar (and for Esther see below). 3 represents

sword of the Angel of Death hovering over us (Zayin) becomes appropriate. (z was also the only letter absent in the blessing given by Yaakov to Yehuda promising Kingship of Israel but by words not by the sword, Bereishit 49:8-12)

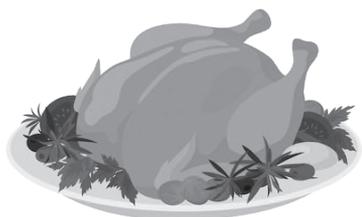
Space permits us just one more example of the significance of numbers in our prayers namely 13 and its multiples: זבִּיבִן (which uniquely appears in the Yamim Noraim Amidot) has a numerical value of 78 i.e  $6 \times 13$  – so incidentally does לֶחֶם (bread) and

מֶלַח (salt). This word זבִּיבִן (found in only 2 places in Tanach) was used by Queen Esther (4:16) to show her apprehension at going unbidden to King Achashveirosh to plead for her people. We approach Hash'm in similar fear on Rosh Hashana. 13 = value of אֶחָד (one); the number of the Divine Attributes; the total number of letters in אֶחָדֶם יִצְחָק יִצְחָק; the number of intermediate blessings

in the weekday Amidah;  $2 \times 13 = 26 =$  יקוק (HaSh'm);  $3 \times 13 = 39$  the number of prohibited kinds of work on Shabbat;  $5 \times 13 = 7$ ;  $אָדָנִי \times 13 = 8$ .  $אָמֵן \times 26 = 8$  and also  $7$ ;  $יִצְחָק \times 26 = 6$ ;  $יִצְחָק \times 26 = 6$ .

Hopefully a realisation of the amazing relationship and significance of these numbers can inspire us to greater heights in our prayers at this season. ☆

100 = ק	10 = י	1 = א
200 = ר	20 = כ	2 = ב
300 = ש	30 = ל	3 = ג
400 = ת	40 = מ	4 = ד
500 = ך	50 = נ	5 = ה
600 = ם	60 = ס	6 = ו
700 = ן	70 = ע	7 = ז
800 = ף	80 = פ	8 = ח
900 = ץ	90 = צ	9 = ט



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## Daf Corner – Removing Our Spiritual Corona Obstructions

**Daf Yomi Maggid Shiur**

by Rabbi Ozer (Edward) Feigelman

Recently our Daf Yomi Shiur was honoured by Shiurim delivered by our Emeritus Daf Yomi Maggid Shiur, Rev. Michael Plaskow on Perek Rabbi Eliezer D'Milah, the chapter in Masechet Shabbat which deals with Brit Milah, including circumcision on Shabbat.

### Circumcision of a Male Eight Days Old

There are two “types” of circumcision mentioned in the Torah, circumcision of a male eight days old and circumcision of the heart. The Mitzvah to circumcise a male on the eighth day of his life occurs even on Shabbat. One major Biblical source is in Parashat Lech Lecha: “And you shall circumcise/cut [*u-nemaltem*] the flesh of your foreskin” (Bereishit 17:11). In Parashat Tazria there is also reference to milah as cutting the foreskin.

While teaching the Mishna in Shabbat 133a, Rev. Plaskow was keen to explain the three absolute requirements of Brit Milah:

- **Milah:** cutting/removing the thick foreskin which covers the corona
- **Peri'a:** lit. uncovering, folding back the thin membrane that lies under the thick foreskin
- **Mezitiza:** suction of blood, *dam milah*, either direct or via a tube (more commonly done today due to hygienic considerations)

Rev. Plaskow also stressed the Mishna in Shabbat 137b regarding *milah* without *peri'a*:

“If one circumcises but does not uncover the circumcision, it is as though he has not circumcised.”

Harav Aharon Lichtenstein, ZT”L, in his Shiur on the “Process

of Circumcision,” analyzes if the essence of the *mitzvah* lies in the act of cutting, or perhaps there are additional actions that also constitute an integral part of the *mitzvah*. The fact that the Torah mentions “cutting of the flesh of the foreskin seems like we are dealing here only with an act of cutting.” Harav Lichtenstein explains that “*peri'a* constitutes an integral and significant part of the process.” In fact the Rambam also mentions that if one had *milah* performed without *peri'a*, he may be regarded as one who has not undergone circumcision.

### Circumcision of the Heart

Just as the Torah speaks about the circumcision of the eight day old male, the Brit Milah which serves as the means of entering the Covenant of Abraham, the Torah also speaks twice about circumcision of the heart in Sefer Devarim.

The first source is in *Parashat Eikev*: “You shall circumcise the foreskin of your hearts” (*Devarim* 10:16). Rashi comments on this Pasuk that this refers to the foreskin that “seals your heart and covers it.” The Torah Temimah adds that this includes the impurities of the Yetzer Hara, the evil inclination of man.

The second reference, is the biblical source stressing the *mitzvah* of *teshuvah*, repentance. Harav Lichtenstein explains that this second reference may possibly suggest that there are additional components to “circumcision,” i.e., circumcision of the heart is a multi-step process. The Torah states in *Parashat Nitzavim*: “And the L-rd your G-d will circumcise your heart and the heart of your

seed” (*Devarim* 30:6). There are various understandings of this verse. According to one, the verse relates to the total removal of human evil, as the Ramban explains (ad loc.):

“In the days of the Messiah, choosing good will be a part of man’s nature. His heart will neither yearn for that which is improper nor desire it whatsoever.”

### Removing our Corona Obstructions

The Circumcision of the Heart deals with the mitzvah of teshuvah. Just as Brit Milah has its required steps, teshuvah has four steps outlined by the Rambam:

1. **Regret (charata)** – remorse and regret of having done wrong
2. **Abandonment (azivat hachet)** – abandoning (putting a halt to) the sinful action
3. **Confession (vidduy)** – sincere confession while reciting Ashamnu and Al Chet

4. **Resolve (kabalah)** – resolve and determination not to repeat the sin

As we repent using the Rambam’s guideline, we must tackle the difficulties in peeling away the many sealed layers covering the “corona” of our hearts, which include our spiritual impurities and Yetzer Hara (evil inclination). We need to work on removing the thick spiritual barriers little by little, one step at a time.

May we have the strength to remove all the layers covering the “corona” of our hearts, to achieve a *Teshuvah Shleimah*. May we also be *zoche* to have the Corona pandemic removed from our midst.

Miriam joins me in wishing all a *Ketiva Vachatima Tova*.✧



## Ecclesiastes: A Book of Hope and Purpose for the World that we read on Sukkot

by Chaim Yosef Mendelbaum

### General Introduction: The Purpose of the Ecclesiastes' book

The Midrash says “the book of Ecclesiastes in Jerusalem was written in a Holy Spirit by Solomon son of David King of Israel; he was a King, son of a King, a wise man, son of a wise man, a righteous man, son of a righteous man.” At the time of King Solomon, the revelation of the prophecy already existed in Israel for over a thousand years with the spirit and the hope of redemption as it is written in the Torah: “let give salvation to the earth”, Lev. 25,24 “salvation will be forever”, Lev. 25,32 but there were also in the same time several phenomena of heresy. King Solomon’s Book of Ecclesiastes came to argue with these phenomena (which are called “Meenoot”) and came to present a Jewish position that opposes the concepts of heresy and apostasy.

The fight is between two sides:

**On the one hand**, the heretics (in Hebrew ‘meenim’ also called ‘kofrim’ or ‘Epicursim’ in the Gemara), think that the world has evolved randomly, without meaning, without direction and without purpose. They see the world history as absurd, so they try to exploit the possibilities of living life most comfortably for themselves, and if this is not possible and there is no hope, then it is better to leave this life. The concept of heresy is a failure to understand the purpose of life, with despair, disappointment, hopelessness in

the future, and apostasy to God. The truth is that there have always been phenomena of heresy and apostasy in human society, phenomena which are opposite to the thoughts of the people of Israel. It began, for example, with the snake’s claim “because God knows that on the day you ate from this fruit you will be like God” Gen.3,5 or by Cain’s claim “I didn’t know that I am responsible for my brother”. Gen.4,9 Nimrod’s actions are also heresy against God: Rashi says that his name comes from ‘Mored’ (rebel). And also Esau’s said “I am going to die and why should I do the firstborn deeds”. Gen.25,32 The spies in the desert reveal a heretic thought: “We cannot go up to this land because the people is stronger” Numb.13,31 than us and than God. King David also fought heresy, as he says in the psalms “Nabal said in his heart there is no God” Ps.14,1 and David responds from the Jewish faith (as his son Kohelet does) “God looks from the sky to see if Humans have the intelligence to seek Him”. Ps.14,2 The prophets struggled against the bad kings of Israel who criminally opposed religion, such as “Jeroboam son of Nabat who sinned and who pull Israel to sin”. Kings II-10,29

In the Second Temple period, the Sages nicknamed all types of Greek philosophers “meenim”. For example, Theognis (who lived 600 years BC during David and Solomon’s time), said “there is no happiness in life. The whole world is evil and there is no punishment for the wicked. Only money is important in the world”.

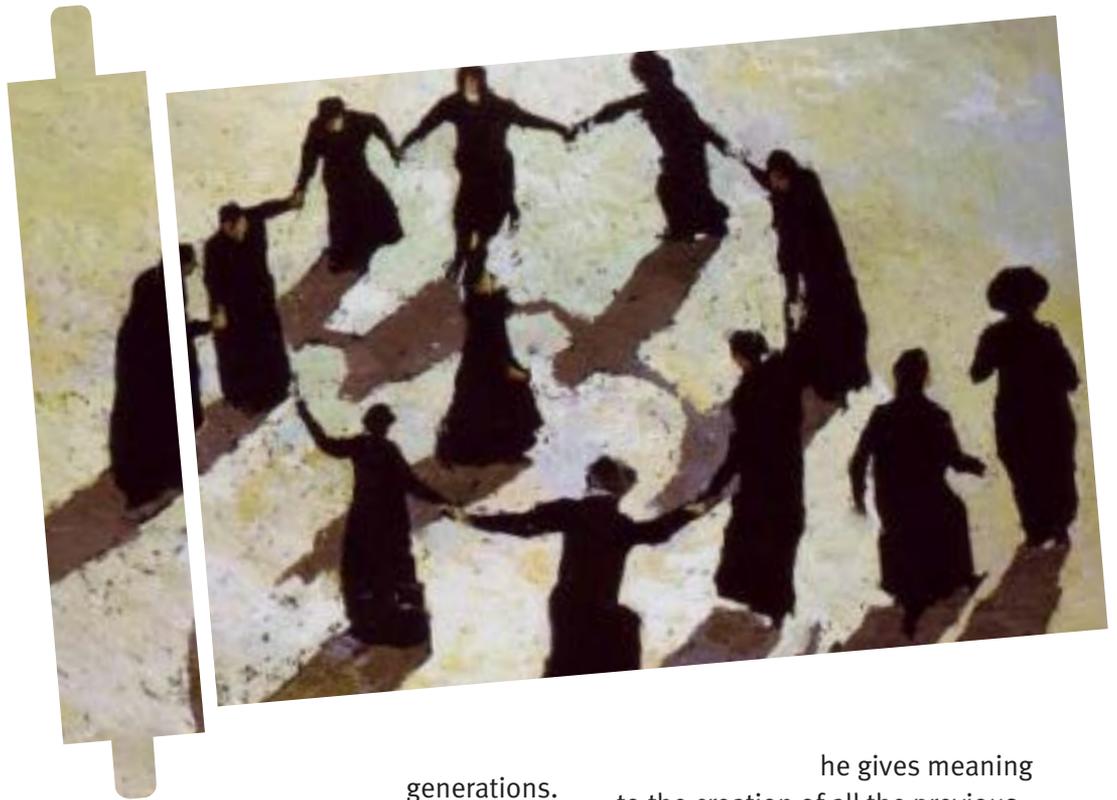
Socrates who lived 300 years BC, and later the Romans, also walked in the line of thought of despair from the world and default in life. Maimonides opposed the despair of the Arab philosopher Alrazi who claimed “evil is greater than good in reality, and you will find that man’s life is a great calamity and evil imposed upon him.” In modern times, Rabbi Kook called atheist and communist views as “European despair”.

**On the other hand**, the Ecclesiastes book of King Solomon brings morality, faith and hope in God, and comes to fight against apostasy and heresy. It is written in a Holy Spirit and is eternal for all kinds of skeptics, for all times! He does not ignore reality and does not argue with the real facts, so he answers the heretics: true there are in this world ‘vanities’ and even ‘vanities of vanities’ (and even Solomon counts them one by one). But, he teaches that despite this reality, there is still a direction in the world because God guides everything. Therefore, man must behave according to the laws of God, which are above nature. The various events and instances of life are not absurd. They are either tests of God on men or the results of the acts of men themselves, although the cases in life seem to us general and even sometimes cyclical and impersonal. But there will be a renewed life after death as a result of the final judgement of man and his post-trial improvement. This is the life called ‘the future world’. Indeed, these things are elucidated in the

last verses of Ecclesiastes: “fear God and keep His commandments, for this is the entire man. Every deed God will bring to judgment—for every hidden thing, whether good or bad.” Not only in the last verses of Ecclesiastes has this Jewish concept come to fruition. This approach is reflected throughout the entire scroll. The name of God appears forty times throughout the twelve chapters of the scroll, to show and emphasize God’s leadership and judgment in the world and in all life cases. In the twelve chapters of the Book of Ecclesiastes, Solomon reviews all the possible cases in life and human actions.

### **Ecclesiastes scroll meaning according to the Midrash**

The entire book is a search for meaning and hope for life in this world, with the one and only conclusion being that we must believe in God. To understand this, we will look at the most famous concept in the scroll: “*hevel*” (worthless vapor, steam, vanity) and “*hevel havalim*” (fume of the fumes, vanity of vanities). The Midrash of Ecclesiastes associates the word ‘*hevel*’ with the name of one of the first of Adam’s sons, Abel, based on the verse in Psalms “*Abel is like Adam*”. That is, King David (author of the Psalms, Solomon’s father) compares each man to the first man and to his son and this explains the begetting of the



generations. The concept of Abel (*hevel*) characterises the history of humanity from the beginning to the end of time. Another Midrash gives a wonderful parable that explains the meaning of the word ‘*hevel*’ (steam, air flow, something of no value): let us imagine a person who heats seven pots one above each other, where the steam (*hevel*) of the pot at each level serves to warm the next upper pot, but the steam of the last upper one seems to go out without helping anything. Man’s work is compared to the action of the fire which causes the steam, so what is the purpose of man’s labor in this world? The same Midrash goes on to say that the world was created in seven days in Genesis. The creation of every day is based on the previous day, like seven pots on top of each other. So every day has no purpose and continuation in itself until the next day is created after it (i.e. until the pot that sits above it, heats up). Each new day gives meaning, purpose and hope to the previous day’s work. On the last day the creation of man is completed and

he gives meaning to the creation of all the previous days (all previous pots), and he can breathe (with ‘*hevel*’) and sing the Psalm “*for the Sabbath day, let us thank God*”.<sup>Ps.92, 1</sup> The Midrash adds another concluding parable: the entire world is like a ship built by God in seven stages, one above the other, and each deck supports the upper next one. In the final phase, God built the man as the captain on the upper deck of the boat, and his work is to direct and guide the ship. The man stands alone in front of the ship, and in his heart he seeks direction and purpose: Where should he lead the ship? What is the final goal? Mankind wants to walk towards a bright future, towards a bright horizon; Man (as a captain) must direct and guide the ship there! To the future and promised salvation! Thus, each of the steams (*hevel*) of the lower and upper pots, i.e. each day is significant and purposeful. Ecclesiastes says that human life is like worthless steam when “they are under the sun” i.e. when one ignores the destiny of the world, and does not

*continued on the following page*

see above the sun, when he does not feel that there is God, with a judgment and redemption for the world. There is no room for despair, the prophet Jeremiah says also “let Man exult in this: that he understands and knows me, for I am the Lord Who practices kindness, justice and righteousness on the earth”<sup>Jer.9,22-23</sup> i.e. do not glorify man for his deeds because everything is in the hands of God. You have to look for Him and in the end there will be a judgement and charity.

In his scroll, Ecclesiastes investigates all kinds of acts and situations that seem negative in this world. But at each step, he concludes by showing our need for seeking moral behavior and awe in God.

The root of this scroll structure stems from the book of Solomon’s father King David, who says in the Psalms chapter 94: v.11: *The Lord*

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*God has made everything in its time; also the [wisdom of] the world He put into men’s hearts.*

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*knows man’s thoughts that they are vanity.* i.e. the vanity existing in the world stems from human thoughts, v.12: *Fortunate is the man whom God chastises, and You teach him from Your Torah,* i.e. the terrible and bad cases occurring in this world life come from the tests of God and from the evil deeds of the wicked people, v.14-15: *the Lord will not forsake His people, nor will He desert His inheritance, until judgment will return righteousness in the heart,* i.e. God will support the righteous on the judgement-day, forever, after they pass away, v.17: *Had not the Lord been my help, in an instant my soul would remain silent,* i.e. the righteous

soul will stand alive and well and everlasting in the afterlife.

## Review of the Scrolls’ Chapters:

### 1st chapter (answer to the negative view of this world)

*Vanity of vanities, said Koheleth; vanity of vanities, all is vanity, what profit has man in all his toil that he toils under the sun? you can go in the ways of your heart, and in the sight of your eyes, but know that for all these, God will bring you to judgment after which I will give you a new heart, and a new spirit will I put within you*

Ezekiel 36,26.

### 2nd chapter (trying to find a meaning and a purpose in this world)

Try the joy: *I said to myself, “Come now, I will mix [wine] with joy and experience pleasure”; and behold, this too was vanity.*

Try the wealth: *I made myself great works; I built myself houses, and I planted myself vineyards.*

Try the wisdom: *The wise man has eyes in its beginning, but the fool goes in the darkness.*

But Kohelet adds all this too have I seen that it is from the hand of God.

### 3rd chapter (the only meaning in this world is to recognise God’s deeds)

*Everything has an appointed season, and there is a time for every matter under the heaven.*

*A time to give birth and a time to die; a time to plant and a time to uproot ...etc.*

All come from God (the name of God appear 8 times in this chapter): *God has made everything in its time; also the [wisdom of] the world He put into men’s hearts.*

### 4th chapter (be careful to the reward and punishment for your acts in this world)

*I returned and saw all the oppressed who are made [so] under the sun, And I saw all the toil and all the excellence of work, which is a man’s envy of his friend; this too is vanity and frustration; God will judge the oppressor and free the oppressed, as David says The Lord performs charitable deeds and judgment for all oppressed people* <sup>Psalm 103,6</sup> and Kohelet adds *Watch your feet when you go to the Temple of God, for they know not that they do evil.*

### 5th chapter (save your words, don’t run after money and honors)

*let your heart not be hasty to utter a word before God, be careful for God is in heaven, and you are on the earth, furthermore Whoever loves money will not be sated with money, and he who loves to be honored in a multitude will want more, this too is vanity, since as he left his mother’s womb, naked shall he return to earth, and he will carry nothing with him.*

### 6th chapter (keep a moral way of life before the judgement)

*For there are many things that increase vanity; what will remain for a man? Who knows what is good for man in his lifetime - it is vanity; who will tell man what will be after him under the sun?*

**7th chapter (moral advices: be a wise good man, fear God and accept what He gives you)**

Be good: *A [good] name is better than good oil, and the day of death than the day of one's birth*

Be simple: *Be not overly righteous, and be not overly wise; why should you bring desolation upon yourself? Be not overly wicked, and be not a fool; why should you die before your time?*

Fear God: *On a day of good, be among the good, and on a day of adversity, ponder, God has made it.*

**8th-9th chapters (correct your view on life, death and God's judgment)**

*Whoever keeps the commandment shall know no evil thing, and the heart of a wise man knows time and justice, the righteous and the wise and their*

*works are in God's hand. Enjoy life with the wife whom you love all the days of the life of your vanity, whom He has given you under the sun.*

**10th-11th chapters (more advice: wisdom helps individuals and governments)**

*Dying flies make putrid and foamy the oil of a perfumer; so does a little folly outweigh wisdom and honor. Evil inclination can destroy good acts, and a small folly can destroy big wisdom*

*Send forth your bread upon the surface of the water, for after many days you will find it. Take good decisions and give tzedaka to ensure your unknown future, as you do not know what is the way of the wind, since will you not know God's work, Who does everything.*

*Woe to you, O land whose king is childish. Fortunate are you, O land,*

*whose king is a noble man, and your princes are busy with wisdom and not in drinking.*

**12th chapter (in conclusion: behave well with morality during this life)**

*Remember your Creator in the days of your youth, before the days of evil come, and years arrive, and the dust returns to the earth as it was, and the spirit returns to God, Who gave it.*

*The end of the matter, everything having been heard, fear God and keep His commandments, for this is the entire man. For every deed God will bring to judgment, for every hidden thing, whether good or bad.*

All of these are sentiments of truth and wisdom transmitted by King Solomon. ✧

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## Barkhi Nafshi

by Anthony Felix

*Barkhi Nafshi, psalm 104, was written in the Second Temple period and copies were found at Qumran.*

The sages of the Talmud taught that sepulchres need not be made for tzaddikim, their words are their memorial (Yerushalmi, Shekalim 2:5, 47a).

Among the words I remember hearing from Rabbi Zalman Kossowsky, on many a Rosh Chodesh morning, were those that told me how important Barkhi Nafshi was and that it meant so much to him. It was clear to me that he said the psalm with great kavana, and I accepted what he said, without question.

I now ask myself, what I should have asked him then.

*“Why is this psalm so important?”*

These thoughts are an attempt to find an answer.

The opening words of the psalm, translated into English, are *“Bless my soul...”* This is not a prayer for a person’s soul to be blessed but, rather, it begs that the person’s soul should bless Hashem. The importance of the prayer is clearly emphasized by summoning the soul to bless Hashem, for the soul can bless with clarity as it sees beyond the corruption of the mortal body.

We must ask ourselves “what is it that calls for such a blessing?”

*Barkhi Nafshi* offers the most detailed and diversified description of nature in all of the Tanakh. The

realms of creation are described as having interdependent relationships and each of the natural components of creation is fulsomely described in poetic detail. The mineral world serves the plant kingdom; the plant world serves the animal world and man. Animals and man are shown as partners in their use of the resources of creation and both depend on the Creator, who either provides them with food or withholds it from them.

The text is not so much a description of nature, as a description of the works of G-d who created everything. The language employed by the psalmist reveals his fierce desire to bless G-d for what was revealed to him in the creation. He cries out *“How great are Your works, O Lord! You have made them all in wisdom. The earth is full of Your creatures”*.

Our psalm evidences the loving kindness and goodness of G-d. It demonstrates G-d’s glory and greatness, as seen in the description of enormous expanses. Above all, it teaches us the insignificance of man, who stands before his Creator, overawed by having been given the power to rule over the created world by Hashem.

Man’s dependence on the inbuilt “clock” of nature is clearly portrayed. The eternal cycle of seasons and days, without which we could neither harvest nor sleep, is another aspect of the wonders of creation described in the psalm.

The prayer closes with a plea that evil should disappear from the earth but teaches us to hate sin and not the sinner. Ezekiel echoed this sentiment saying *“As I live, saith the Lord G-d, I have no pleasure in the death of the wicked – but that the wicked should turn away from sin and live.”*

This psalm’s amazing recognition of the overwhelming enormity of the creation of not only our environment, but also the creation of our intellect. Without our intellect we could not know what G-d wants of us.

Rabbi Tzvi Elimelekh, the author of the *Benei Yissaskhar*, found great significance in the opening word of Bereshit. It is said to be *“the root of the whole of G-d’s teaching”*. The Hebrew letters of the word can be arranged to make the profound statement *“The fundamentals of the faith of Israel: Creator, Torah reward”*.

Kabbalists use descriptions of the created world to reveal much about its Creator. Gerald Schroeder, in his book *“The Hidden Face of G-d”* explains that the popular conception that Kabbala is mysticism is in error. Kabbala is logic, but such deep logic that it can lead to a mystical experience. The Kabbalistic approach is basically mathematical and that there are two sides to the equation of existence. The material world and the spiritual world. Kabbala is not the study of G-d but is the study of how the

infinite interacts with the finite creation.

Genesis 1:1 is usually translated as “*In the beginning G-d created the heavens and the earth*”. Unfortunately, that rendition misses the meaning of the Hebrew. The mistake stems from the King James bible, first published in 1611 and based on the Greek Septuagint that dates from over 2200 years ago. בראשית can mean “*in the beginning of...*” but not “*in the beginning*”. The word “of” demands a preposition and yet the King James translation merely drops it. The 2100-year-old translation of Genesis into Aramaic takes a different approach, realising the *Be’reasheet* is a compound word, the prefix “*Be*”, “*with*” and “*reashit*”, “*a first wisdom*”. Thus, the Aramaic translation is “*with wisdom G-d created the heavens and the earth.*” This perspective is

echoed in the psalms “*with the Word of G-d the heavens were formed*” (33:6). Wisdom generates information and is the link between the metaphysical Creator and physical creation – it is “*the hidden face of G-d*”.

*Barkhi Nafshi* calls us to thank G-d for creating us and our world from the very depths of our soul. It causes us to contemplate, celebrate and praise the beauty and structure of the earthly and celestial entities. It challenges us to receive G-d’s law and, through our compliance, be rewarded. It demands us to “know our place”, to control ourselves and to humbly accept our insignificance in the grand order of things.

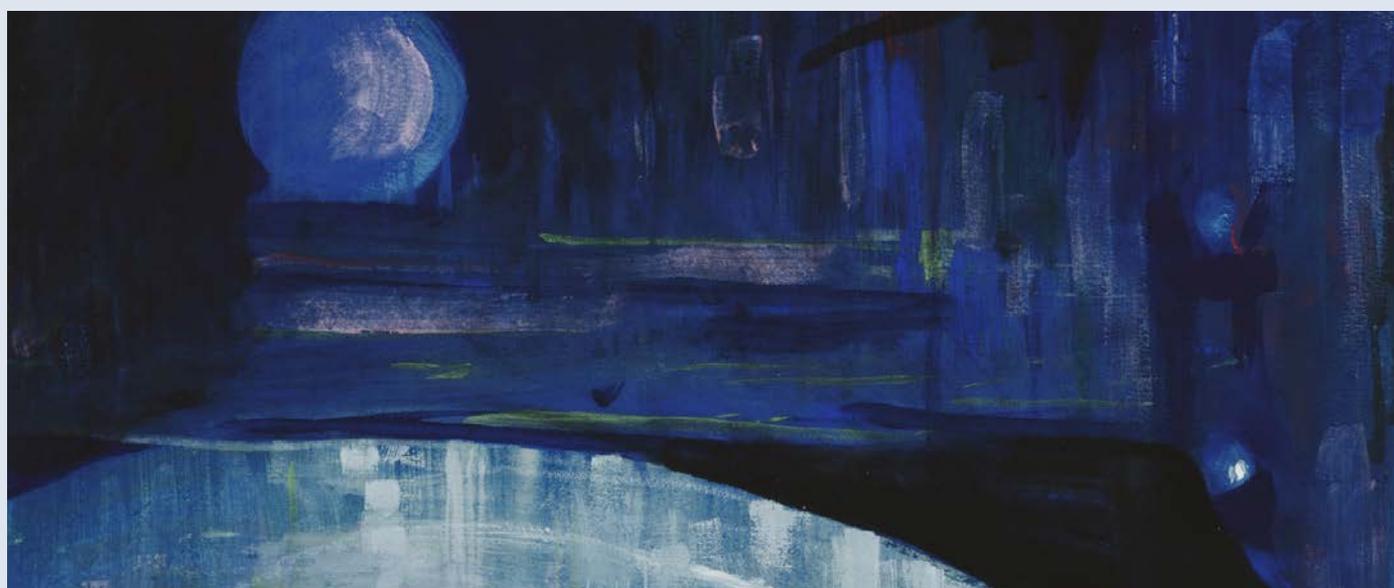
The reason we read the psalm on Rosh Chodesh is that verse 19 states “*He made the moon to mark the seasons.*” On Shabbat Mevarchim we look forward to the

coming month and the prayer we recite, from Berakhot 16b, also focuses on our physical dependency on Hashem and expresses the dual theme of love and fear. We beg for a life in which we have a “*love of Torah and a fear of sin.*”

Kohelet concludes with the injunction to “*fear G-d and keep his commandments, for that is the whole duty of man.*” Rosh Chodesh gives us the ideal opportunity to give thought and voice to the expression of our humble gratitude.

Rabbi Aryeh Levin shared this perspective and proclaimed, “*Every creation utters its song (in praise of the Creator).*” Rabbi Kossowsky sang that song with every fibre of his being and he lived according to its precepts.

No wonder Rav Zalman expressed so fulsomely the importance of this psalm. . ✧





## D-day Memories

***From notes written by my Father, Asher Nussbaum, and newspaper cuttings.***

*by Graham Nussbaum*

“I and my fellow infantry men from the 3rd Division of the South Lancashire Regiment’s 1st Battalion sailed from the Isle of Wight late on 4th June 1944 to Normandy. We were apprehensive sailing into the unknown. The weather was so bad that we had to wait until the early

infantry men. As we approached the beach many landing craft were hit by enemy fire and exploded. Many of my friends and comrades, who joined the army at the same time as me, died before setting foot on land. We disembarked 500 yards from the beach because of rough seas, and all

certain I was about to die.

I have a quirky recollection of this day on Sword beach. I remember a naval officer, dressed correctly, cap, white roll collar, jumper and gum boots, standing on an ammunition box directing tanks, heavy transport and Infantry, just as though he was on traffic control at Trafalgar Square.

We advanced to the outskirts of Caen which was heavily defended. During the ensuing battle I was wounded by mortar fire and spent four weeks in an Advance Field Hospital. Whilst in hospital my parents received a telegram saying I was “missing in action”. Two weeks later they were relieved to hear that I was alive, albeit in hospital. On discharge from hospital I returned to my regiment and continued fighting through Belgium, Holland and across the Rhine into Germany.

*We disembarked 500 yards from the beach because of rough seas, and all I could think about was finding cover. When we made it to French soil “all hell” broke loose, the fighting was intense. I was 19 years old and felt certain I was about to die.*

hours of 6th June before we boarded our landing craft. We headed towards “Sword” beach along with hundreds of similar craft all full of combat

I could think about was finding cover. When we made it to French soil “all hell” broke loose, the fighting was intense. I was 19 years old and felt



I was in Belgium for Rosh Hashanah 1944 in a dugout, manning machine guns with three others from my company. We were waiting for a counter attack by German forces, who had broken through the American line in the Ardennes forest. We had one hour on duty and one hour off. During an hour off duty I started to read from the “Prayer Book” given to me by the Army Chaplain. I

started to think I was with my parents and family in Shul and davened as if it was actually the case. The other soldiers looked at me curiously but said nothing. I still wonder what they thought.

After the war had ended I was on duty in Berlin. I received a letter from Rev Pearlman, Chazan at the Manchester Great Synagogue, asking me to try to trace his brother-in-law Max Rotenberg and family in Brussels. I was given compassionate leave for a week, a jeep and permission to use my weapon at will by my commanding officer. I had the address where the family lived. I managed to trace three children from the family who had been taken to a convent for safety. However, when I went to collect the children they denied they were there. I made it very clear that I would not leave without the children, being armed speeded up the process. I left with two boys aged 14 and 10 and a young girl who was 5 years old. I took the children to the Jewish Agency to be cared for. It transpired that their parents and their 19-year-old sister had been deported to Ravensbrook concentration camp. The parents were murdered but Regina survived and all the children were united in pre-state

Israel. At that time, I received a letter from Regina saying they were all well and so grateful.

I buried my memory of the war years and refused to talk about them until my grandchildren started to ask questions and AJEX (Jewish Ex-

Servicemen) pressed me to tell my story, which I did reluctantly.

In 1995, with the help of a local Jewish newspaper, I made contact with the “children”. They live in America with their families and we are in regular contact.” ✧



The Rotenbergs who were reunited with their relatives thanks to Arthur Nussbaum. From left: Regina Wolbron, Sigmund Rotenberg, Sonia Kaner and Wolfgang Rotenberg. RIGHT, Arthur Nussbaum during the war



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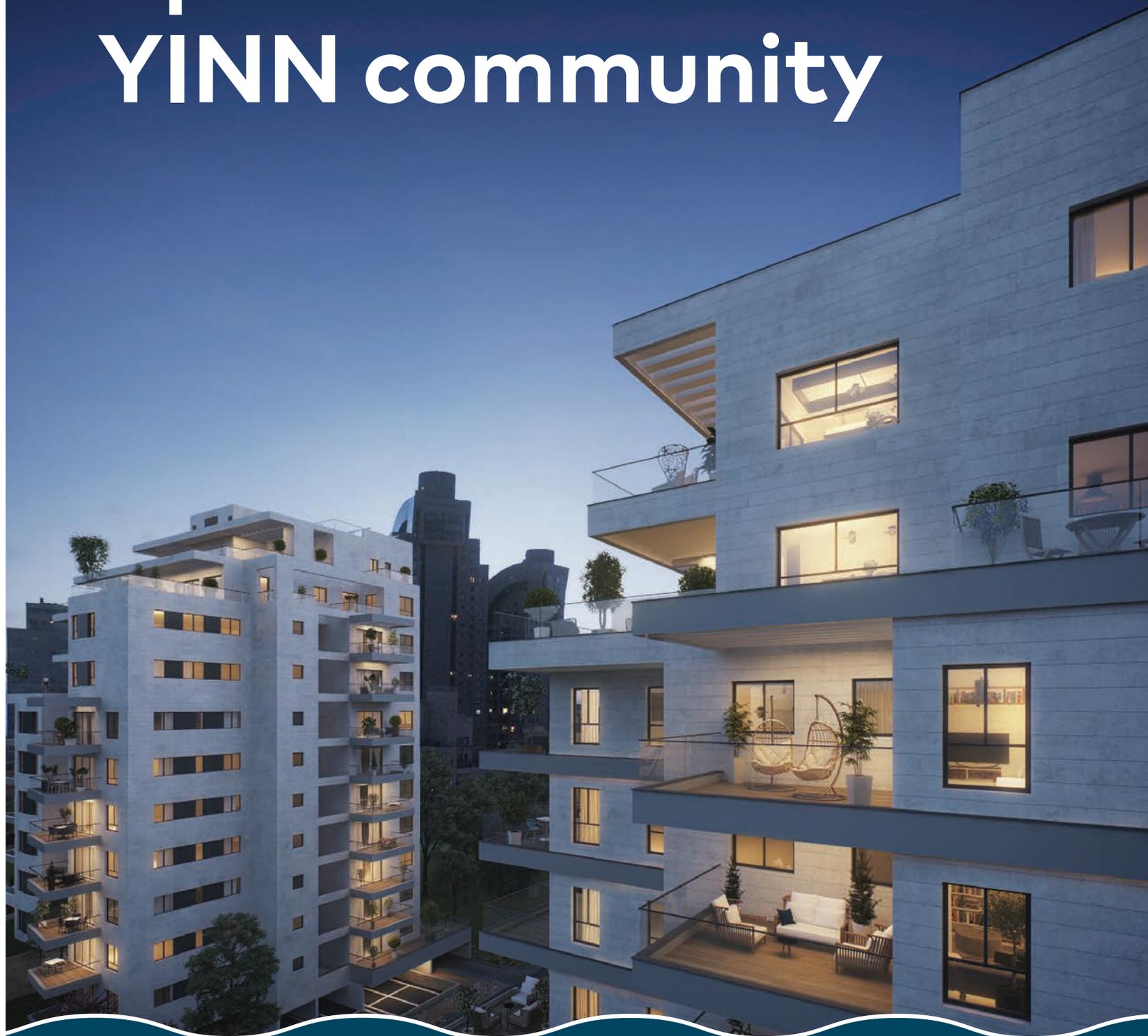




”בְּחִכְמָה יִבָּנֶה בַּיִת וּבִתְבוּנָה יִתְפוּסָן”

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## Celebrating the Extraordinary Life of Dr. Eugene Heimler— A True Jewish Hero of the 20th Century

***On His 30th Yahrzeit — Connecting the Past to the Future***

*by Miriam Bracha Heimler*

Tears flooded down my cheeks, unending tears, and I was unable to stop them... until he asked me lovingly: “Why are you crying, Little One? We have come back. The people of Israel have survived!”

I could not reply. I could only feel astonishing love oozing from this charismatic man sitting beside me, whose aura enveloped the entire class.

It was in the autumn of 1977 in Berlin that I met ‘the professor’ the first time. I sat together with about thirty other social workers and listened to this voice whose language I did not yet fully understand.

As much as I listened to his interpreter, I wanted to hear the man himself. There was something very unusual about him. At that time, I could not define what it was, I only sensed that he was not one of us... us Germans. Only later did I understand that what this man was transmitting to us was the love and compassion of a survivor, a survivor of the death camps.

I must admit, that I was hypnotized by his presence.

Not only had almost all his family died in the ovens of Auschwitz and only he came back from this hell; not only had he originated a method of healing with which he helped thousands of people to survive; he did the ultimate: he came to Berlin, to Germany, in order to teach young Germans his approach. A survivor of the death camps came to teach the children of his persecutors love.

For me this was quite enough proof. His very presence was enough for

me to be convinced, that his method would work, because the man spoke truth.

Teaching us his survival kit, he also spoke about his feelings of anxiety each time he came to Germany and about the love of his mother in his early childhood, without which, he said, he would not have survived. He spoke about his safe childhood in a small town in Hungary and that he was a well-established poet by the age of 17.

He told us the dream he had as a young boy, of wanting to become a writer and a psychologist. And then, after his childhood paradise, where he chased butterflies in the meadows of his garden, and kissed his first girl at the bank of the river Gyongyos that flew dreamily through the peaceful little town, his heavenly kingdom abruptly exploded into hell: the ghettos, into which the SS forced every Jew. In this ghetto he was married to his childhood sweetheart Eva. From the heaven of his past he was taken down to a present of bestiality, brutality and blood-thirstiness.

Together with all the Jews of his hometown he was taken to Auschwitz, then transported to Tröglitz, Berga-Elster and Buchenwald. And yet there were but few moments for him, when he could not see a future. He wrote about his experiences in his remarkable book *Night of the Mist*.

Dr. Heimler told us about a ‘mental health experiment’ on which an SS Commander embarked in one of these camps, to establish the way in which

useless and purposeless work would attack the prisoners’ will to live, and to ‘measure’ how many of them in fact would commit suicide. The prisoners were ordered to carry sand and rubble from one end of the compound to the other, about four miles, and then to carry it back again. Within a few days ‘results’ began to accrue. Some prisoners simply gave up the ghost and died, and others ran against the electrified wire that surrounded the camp and committed suicide; and there were those who escaped into ‘internal immigration’ and became insane.

‘Why did some prisoners survive while others “gave up the ghost”?’

On what does it depend, whether we are defeated by life or whether we succeed?’

‘How does one survive a death camp?’ he asked us.

‘It appeared’, he wrote in his book *Survival in Society*, ‘that one can turn destructive forces towards some form of construction, and “madness” towards health, if one can redirect one’s own internal psychic energy in an outward and positive direction.

‘Important was the relationship between past and present, particularly as these affect the future.’

‘It appeared, that whatever his past experiences had been, provided a person was capable of finding some satisfying ‘niche’ in the present, he could function in the ‘here and now’ and find alternative choices for his future.’

Looking back he realized, that the satisfying niche in his own case,

*Dr. Heimler in England after the Holocaust,  
writing MESSAGES – A SURVIVOR’S LETTER  
TO A YOUNG GERMAN*

when all other human satisfactions were absent and the last purposeful activity was also taken away, was a movement inwards, or rather backwards, into the past and he clung desperately to the love that he had received in his childhood. These happy memories gave him the strength to survive.

As a child at home he had always dreamt of becoming a poet; before and during the war he had already written and published poems. He had dreamt of becoming one day a well-known writer. It was in the ghetto, however, that he called himself a chronicler, and now, in Auschwitz, this appointment was confirmed and brought new meaning into his life. He became an eyewitness who registered everything, so that he could one day tell the world, what he had seen, in the name of millions, who could no longer speak or write.

This task, this new intention, this new purpose of his existence, became the bridge between his past dreams and the future. That was enormously important, because there had to be a future, so that life could have a meaning for him in the present.

This new life purpose was not always in the foreground of his consciousness. There were times of pain and horror, in which he totally forgot it. But he returned to it time and again. It was also a private victory over the SS guards, who of course never knew that they were under observation.

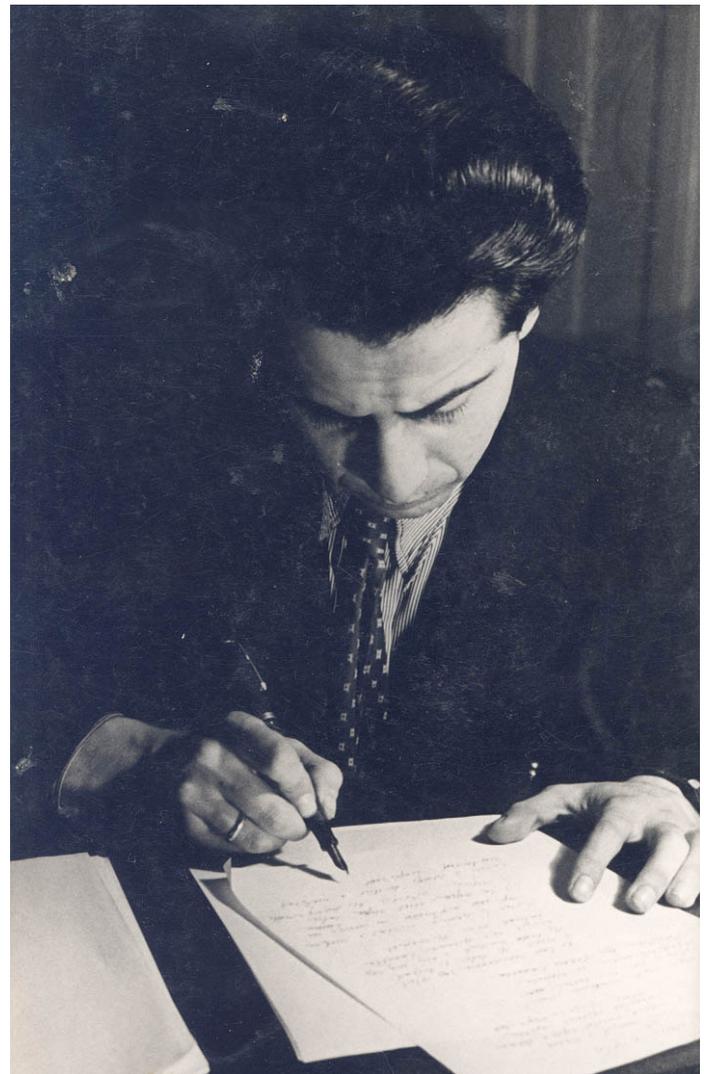
The problem of mental health and survival was also connected with

the question of freedom – freedom of thought, of speech, of action, of movement. It was very important to use as much of this freedom as possible, in order to remain mentally healthy. The freedom to verbalize one’s thoughts is an indication that one is not totally controlled by the inner and outer forces. It enables one to face the darkness and the enemy. When Eugene Heimler could say to his comrades: ‘These monsters, these bastards will one day disappear from the face of the earth!’, then this meant that it was indeed a real possibility.

Freedom to act, especially forbidden action, was also very important.

He told us that he knew that he had to do something in order to get out of this humiliating and dangerous situation, so he decided to escape from the camp.

While he was interned in the camp of Tröglitz, he was drafted to work in a factory. One day the factory was hit by an American bomb and Eugene Heimler used this opportunity to escape. He describes this experience in *Night of the Mist*. Although he was terribly beaten once he had returned

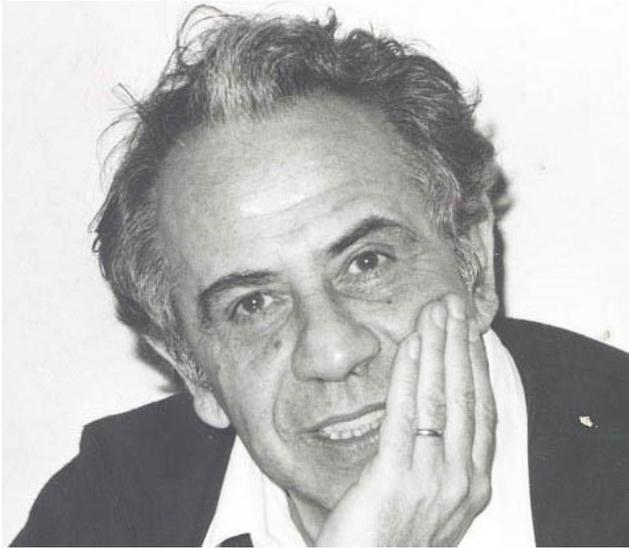


to the camp, his escape had been a triumph; an action, that brought with it danger, that defied the SS, a challenge against the SS, a sign, that he was not totally in their power.

After the ‘experiment’ of the SS commander about meaningless and purposeless work, Dr. Heimler realised, that meaningful work or activity is of the utmost importance to people in order to survive and after the war he developed a therapeutic method that was of particular importance to the unemployed and to people who were struggling to find meaning, purpose, and new possibilities in their lives.

The Heimler Method of Social Functioning is about integrating frustrating experiences as useful elements in the present and potentially satisfying elements for the future. An integral part of the *Heimler Method is The Heimler Scale*

*continued on the following page*



Dr. Eugene Heimler  
Berlin, 1980

of *Social Functioning* – a therapeutic, diagnostic and prognostic tool, which measures satisfactions and frustrations and highlights a person’s potential.

‘Insight is not enough,’ Professor Heimler used to say. ‘Everyone can have new insight. But what you are going to do with it, how you transform your insight into action, that is important and vital for your life, because only new action can change you and your life!’

Pain and suffering, illness and frustration and other so-called negative feelings of a human being are motivating forces, that we need in order to ‘function’ successfully in our lives, provided those negative forces are within a certain relationship – between 1/5 – 1/3 of the satisfaction– that this person experiences subjectively.

We often want to sweep this so-called negative side under the carpet, deny it, only not to face it; but *in order to create electricity, we need a positive and a negative pole*. If we take out the negative pole, we have a short-circuit, and we sit in the dark.

*The expressions ‘good’ and ‘bad’ are our own creation, writes Dr. Heimler. The positive and negative pole of the electricity is neither good nor bad; it is simply positive and negative. Without such polarity, energy cannot be produced. That is a God given law of nature.*

In our human existence we

constantly, consciously or unconsciously, transform ‘negative feelings’, experiences, past episodes, into positive ones. We are not driven to our set goals through intellectual curiosity alone, but by a need to overcome our own perceived or unconscious injuries.

*Dr. Heimler came to realize after the war, that the question of sanity or insanity appeared to depend not so much on the fact of injury in the past but rather on a person’s ability or inability to transform and to use such injury to grow.*

It became apparent that most of us need some hooks in life on to which we can hang our past pains. Having done so, such ‘pains’ become externalized and give a sense of reassurance or achievement. It was then that Eugene Heimler began to receive some answers as to why some of his comrades in the camp gave up the ghost, committed suicide or became insane: If one takes away from people the last vestige of usefulness (as the SS had done), the last purpose of being alive, Dr. Heimler contemplated, then nothing is left except to ‘drop out’ in some way.

Another way ‘out’, in addition to self-destruction and insanity, is anti-social behaviour, which also occurred in the camps.

When one takes away from say a doctor of medicine the possibility of working with his patients, and makes him feel totally and utterly useless in an environment where doctors are needed more than in any other place in the world – like in Auschwitz; when one takes away from such a man the

personal relationships, his wife, his children, his security, and exposes him to completely useless tasks, could it not be that in some cases the internal psychological chemistry will choose an anti-social way ‘out’ while in others it may choose insanity or self-destruction? So a gifted surgeon, for example, can become a sadist and a murderer, if society takes away from him the ‘hook’, onto which he can hang his own experiences.

Prof. Heimler recognized that we can exist as sane or useful people only as long as we can transform and utilize what we would term the negative in us. Then work and interest, financial security, family relationships, friendships and social contacts, all become channels or ‘containers’ through which we can transform our human weaknesses into strengths.

After having examined the lives of so many people and not least his own, Professor Heimler came to the conclusion that the difference between Auschwitz and our modern, industrial world is only one of degree, a difference that lies basically in the fact that our modern society allows us to find niches, hooks and containers, to transform our bestiality into manhood.

The will to live is dependent on feeling useful. Man must find out and be helped to find out, how he can use his negative side more constructively, how he can transform his ‘weakness’ into strength, into activities that are useful to them and to society.

Indeed, what strength this man had, a survivor of death camps and horror, to use his own humiliating experiences in order to help other human beings who, as he said, “carry their own, very personal Auschwitz

with them!”

He emphasized again and again, that “action is the end of persecution”.

His motto was:

*Man is not only what he was,  
But what he does,  
And what he does,  
Alters, who he is.*

Soon after Eugene Heimler began to live again, he wrote:

“Once one realizes that the form of life we know is imperfect and limited by death, one begins to make meaning out of pain and suffering. This in consequence means that one is not broken by suffering, but it becomes a source of insight. Instead of asking why should this or that happen to me, one says: it is happening, so what am I going to do

with it; what lessons am I going to learn from it? Through these insights one not only accepts pain, but uses it for creativeness.”

Eugene Heimler continued coming to Germany for many years in order to deliver his message to the children of his persecutors.

Dr. Heimler’s work is beautifully summed up in a famous Jewish story from the Dubner Maggid:

‘A king once owned a large, beautiful, pure diamond of which he was justly proud, for it had no equal anywhere. One day, the diamond accidentally sustained a deep scratch. The king called in the most skilled diamond cutters and offered them a great reward if they could remove the imperfection from his treasured jewel. But no one could

repair the blemish. The king was sorely distressed.

After some time, a gifted jeweller came to the king and promised to make the rare diamond even more beautiful than it had been before the mishap. The king was impressed by his confidence and entrusted his precious stone to the jeweller’s care. And the man kept his word.

With superb artistry he engraved a lovely rosebud around the imperfection and used the scratch to make the stem.’ ☆

*Miriam Bracha Heimler is the widow of Dr. Eugene Heimler.*

*For more information:  
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## My Experiences on the First March of the Living in 1988

by Sender Lees

In the 1980s South Africa was a country that was unaccepted in the world due to its apartheid policies of racial segregation. Consequently countries would not grant travel visas to South Africans to visit them.

The very first MARCH OF THE LIVING was due to be held in 1988 in Poland and many of us South Africans wanted to attend, but the visa situation was a problem. The late Professor Harold Rudolf, a former Jewish mayor of Johannesburg, organised our visas through Zimbabwe on a group basis. This event was mainly geared to youth but the organisers decided to allow a limited number of adults, about 200 in all, of which we South Africans were about 33. My late Dad, who was

In our group was the late Solly Yellin, a highly intellectual man and a Pole by birth. He was coming down the lift of the hotel when he overheard two Polish generals chatting in Polish saying that they thought that they had killed all the Jews, what are they doing in this hotel, they must be removed. Solly was totally shaken so we decided there and then that we would be walking the streets proudly with our kipot to show those killers that we had survived.

We arrived a few days in advance of the March which gave me an opportunity to visit my late Mother's shtetl, Bransk. This was such a small place which never appeared on any maps, so I asked my late maternal

taxi driver, who had to be approved by the leader, to take us to Bransk. He called in the morning to say he had a problem and that a friend of his would take us, also an English speaker. The charge for the morning would be \$100.

When we returned, the leader was shaken that this driver was not approved and he would be in terrible trouble because he did not get the approval. He was very nervous and shouted that we should have got his approval. Remember this was communism.

We found a man in Bransk who was about in his 80's who, to my amazement, remembered my late Zaida. He said he was the best tailor in the village and was very respected and well known by everyone as a very honest decent person. Unfortunately he could not recall where he had lived; there were no street names in those days, which was a big disappointment for me. We were shown where all the shuls had been, now only parks remained on these sites as also with the cemetery.

I grew up always hearing about life in Bransk and here I was actually visiting this place, which was my late Mother's shtetl. It was a very emotional experience for me. My father was with me on this visit; he came from Belo Russia, from a place called Novogrudock which we were unable to visit on this trip.

I was amazed to find that Bransk was so near to Treblinka concentration camp, where we were dropped by the taxi driver to meet the group.

B"H my grandparents and family had left Poland in 1926.

In Treblinka the Nazis murdered between 700,000 and 900,000 Jews

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*In our group was the late Solly Yellin...a Pole by birth. He was coming down the lift of the hotel when he overheard two Polish generals chatting in Polish saying that they thought that they had killed all the Jews, what are they doing in this hotel, they must be removed.*

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Russian, joined us; he was over 80.

Prior to leaving we were advised that it was unsafe to wear kipot in the streets so we brought caps. For most of us this was our first visit to Poland. We were staying in the Forum Hotel in Warsaw where there was a convention of Russian and Polish military generals dressed in their military uniforms. This was the time before glasnost and the fall of communism. Our movements were very tightly controlled and we were only allowed to go where we were accompanied by a Polish guide.

Zaida, then aged 93 (he lived to age 101) how far Bransk was from Warsaw. He answered in Yiddish and in a flash that it was 6 hours in an ox wagon which we thought would be about 45 minutes by car.

My Bobba had felt that with the stressful life of anti-Semitism and the difficult financial situation that the family should leave Poland and go to South Africa which they did in 1926, which of course saved them from the Shoah (a story for another time).

On our second day in Warsaw I arranged with an English speaking

*At Treblinka memorial stones for  
each place where Jews lived*

in less than one year from July 1942. The Nazis gassed the Jews on arrival.

The Nazis demolished all traces of their activities so as not to leave any evidence of their killing machines... Memorial stones were erected there with the names of all the places in Poland where Jews were murdered. It was our first contact with that period and it was very emotional to hear about the history of this camp.

The next day we traveled to Majdanek concentration camp, which was on the outskirts of the famous city of Lublin where there had been many yeshivot and a thriving Jewish life. 45,000 Jews, one third of the population, were all murdered. Majdanek was a work camp and thousands of Jews died from malnutrition, diseases and being gassed. We saw huge mounds of the body ash piled up from the gas ovens.

Our South African group of 33 people were mostly *dati*. When we first saw the gas ovens, Nathan Mowshovsky intoned a *haskara* in front of the ovens which had us all crying like babies, when we all said Kaddish. This event still stays with me whenever the Shoah is referred to.

When we gathered in Auschwitz to begin the March of the Living the sky was black; as we started walking out under the ARBEIT MACHT FREI sign it began to snow, matching the very depressing sombre atmosphere of the moment.

Here were 3,000 free Jews walking out of this horrific place to Birkenau concentration camp, where thousands of Jews perished during this march.

After about 10 minutes the snow stopped and the clouds disappeared



showing a wonderful blue sky shining on these Jews.

We were waving Israeli flags showing that we had survived – in our own free country. As this was the first March, the Poles living along the route must have wondered how we had survived at all. There was no clapping nor anyone wanting to join us in this event.

When we approached Birkenau camp after about 45 minutes' walk, the clouds started gathering and when we walked under the entrance, the clouds once again became black reflecting the depressed state we were in.

When Chief Rabbi Lau lit the first of the six candles it began to snow again. It was amazing as though Hashem had orchestrated the darkness of Auschwitz the sun shining on the free Jews and the horror of Birkenau. The ceremony was very emotional with speeches from survivors describing their horrific experiences.

Once back at Auschwitz we visited the many halls and displays of peoples' hair, spectacles and other personal effects.

Walking into one of the halls there was a huge picture of young girls, one of whom was recognized by one of our group as herself. She collapsed on seeing it. She had brought her

daughter to visit the camps to see her mother's experiences.

To end off, after leaving Auschwitz our Israeli Polish guide wanted to visit the cemetery of Kazimierz; a few of his family had survived and had come back to claim their homes. Apparently, there were many who came back to return to their homes. The Poles, who had taken possession of their homes, murdered them all and they were buried in a mass grave in Kazimierz. Imagine surviving and coming to such an end.

The Poles state that they were wrongly implicated in the Shoah!!!!!!!

The experience of this visit has left a very deep mark on my emotions, and I have found it very difficult to handle Shoah material.

The impact it had on the 3,000 young adults brought home the tragedy of the Shoah for the Jewish people and how they as young people felt the need to carry the torch of remembrance, hope and optimism for the next generation. Even writing this article after 32 years has brought back so many very vivid memories of the horrific experience which must never be allowed to happen again.

After Poland we were treated like VIP's in Israel by attending Yom Ha'Atzmaut as guests. To experience

*continued on the following page*



*The Shul of the Rama in Krakow*

which had the second largest Jewish community before the Shoah of 60,000 of whom only 1,000 survived. Under communist restrictions all our movements were tightly controlled.

We checked into the hotel and we were accompanied by an old Jewish lady (under the watchful eye of the police) who took us to the shul which had been opened for us.

We visited the grave of the Rama Rav Moshe Isserles which was in the cemetery attached to the shul. We Ashkenazim follow the Rama for a p'sach.

We of course ran the services which was very emotional. The few very elderly Jews who attended had no idea about the davening or the service, but on hearing we would be there came to make contact.

This old lady accompanied us, very controlled, back to the hotel.

After singing Shalom Aleichem and making Kiddush we ate the meal brought from Israel. We started singing *zimirot* with such gusto and emotion and many non Jews standing around the dining room watching this spectacle with such curiosity and wondering who these Jews were.

We carried on until 2 am singing every *zemer* and Ivrit song we could remember, with no one wanting to lose the emotion of the moment. ☆

the re-birth of Am Yisrael as an independent country was a very necessary end to this traumatic trip.

We spent the Shabbat in Krakow

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## From Mask To Mask

by Maureen Marcovitch

I was born during World War 2 and remember being afraid of the rubber gas masks hanging in my parents' hall closet. My grandmother donned her mask to grate the horseradish for the Maror for our Pesach Seder.

We made Aliya in 1990 just before the outbreak of the Gulf War. Shortly after arriving we were notified to collect our gas masks from the local depot. We were instructed on how to wear them, including the special one for our nine year old son. It's not so easy sending a nine year old to school with a gas mask over his shoulder.

We had prepared a sealed room "cheder chatum" (sealed room) for emergency use and shelters were made ready. (Now newer apartments are built with a mamad for this purpose)

We lived in Netanya which was in Azore Hey (Area 5). This also included Tel Aviv and Ben Gurion Airport both prime targets. Our older children lived in Jerusalem, Azore Alef. Our eldest daughter had two small children and was due to give birth to her third. The War started on 16th January 1991 and our third grand-daughter was born on the 6th January 1991.

We heard the scuds and the Patriot Battery being fired from the Netanya cliffs.

In Jerusalem our three year old grand-daughter had her own little gas mask which she was able to put on herself while her mother struggled to place her little sister and the new born in their "Mamat",

a tent-like transparent structure to protect them from poison gas. The adults, of course, had their own masks.

The alert siren always seemed to sound when dinner was put on the table. But we ran to our Cheder Hatum and placed a cloth soaked in bleach under the door as instructed. There we stayed until the "all clear" was given.

We tuned our radio to "Recca" the special channel designated for this purpose. The announcements were issued in several languages including Ivrit, of course, Arabic, Russian, Amharic, Yiddish and sometimes, but not always, in English, French and Spanish

We arranged with our elder son to notify us when we could take off our masks and leave our sealed room. There were no mobile phones and sometimes he was unable to call us on the landline. Azore Hey was always the last area to be checked for chemicals and gas, so, sometimes we were stuck for hours in nasty rubber gas masks in a sealed room.

The war was officially declared over on Purim, when we all joyfully celebrated the Festival of masks. Who would have thought 30 years later that we would be wearing masks again (thankfully not the rubber ones) ?

Let's hope that with the help of HaShem this war against the Corona Virus will also soon be over and that we can celebrate together once again. ✨

## Ode To Shul WhatsApp

by Avril Kormornick

YEA we can open up again  
but only 50 at a time  
Its time to celebrate  
and have a glass of wine  
How many services should we have  
let's do a WhatsApp to all  
But what happens  
if we are oversubscribed  
Does that mean we have to hire  
a larger hall?

Oh no its down to 19 again  
now what should we do?  
Let's do another WhatsApp to all  
Maybe our people will have a clue

How many services  
can we fit in this time  
in order to do things right?  
Let's do another WhatsApp  
I hope there won't be a fight

Thank G-d for our WhatsApp  
and email  
Without it we would be in a mess  
We will sort this shul out  
once and for all  
But it is hard I must confess

So for those who are working so hard  
to enable us all to pray  
The time will come  
but I don't know when  
When we will all be able to say

Do you remember that time  
when it seemed the world came  
together as one?  
There was a really dangerous virus  
out there  
And life wasn't really that fun

But now it's just a memory  
And life is as good as it can be  
We will look back  
at our Shul WhatsApps  
And wonder what that could be. ✨

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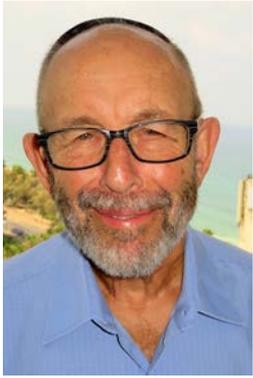


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## My Meetings with the Great and Good of Israel

by Arnie Fine

During 1960-61 and 1964-65, I had the great privilege to study in Jerusalem. In June 1960 I received my university degree and was accepted for a teacher's program at Haim Greenberg Institute, in September. A major part of it was being exposed to wonderful instructors, many of whom were also teaching at the Hebrew University. We were part of discussions with Shai Agnon and Haim Hazaz. We read Agnon with his extraordinary secretary, Meshulam Tuchner, who also introduced us to Hazaz. Every Friday evening there were lectures on everything under the sun in Hebrew. We were there to learn and to do so with the best! It was a great experience!

In 1964 Chevy, I and our four month old son arrived for another year of study, as part of my rabbinical school program. We had classes at the university and at the then relatively new building of the Jewish Theological Seminary. Since we were to become rabbis in a year or two, we spent most of our time learning but there was also the drive to introduce us to the very bright rabbinic and intellectual lights, who blessed Jerusalem with their presence. These were great scholars and extraordinary personalities, who not only knew the books but also built or were building great institutions. None of my classmates emerged from those experiences without being touched. Among those we had the privilege and honor to meet that year was Rav Tzvi Yehudah HaCohen Kuk, the son of the first chief rabbi of Palestine, who arrived before World War I and made and is till making great impact

on Israel and the diaspora. Rav Tzvi Yehudah was Rosh Yeshiva of Mercaz HaRav, the spiritual father of the national religious community, who developed many settlements even before 1948 and after 1967, within and even across the Green Line. I have met some of Rav Tzvi Yehudah's students, as they and we, on grandparents's day kvell with our Israeli grandsons in the high school yeshivot. Toward the close of our program, on a very hot and very dry day my classmates and I travelled to Tel Aviv for a meeting with Rav Shlomo Goren, which was extraordinary.

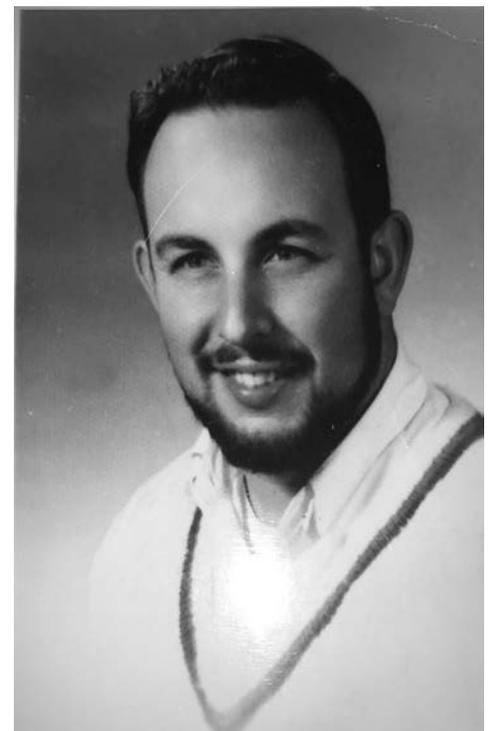
Rav Goren knew that 20 or so men, visiting with him in his quarters as the chief chaplain of the Israel Defense Forces, were not quite like the yeshiva men, whom he commanded. He did not make any remarks about us and treated us as future colleagues, who had come to meet and to learn from a master and we were not disappointed. Rav Goren was already a living legend not just in TZAHAL but in the Israeli nation. He had a profound yeshiva education but he did not easily allow himself to be drawn into the Chaplaincy Corps. In his autobiography he noted that in the pre state days and during the War of Independence he was a trained sniper and he was quite satisfied with that. Pressure was placed upon him to become the chief chaplain, with a high rank. He finally agreed but only if he was allowed to return and continue as a sniper after hours. Truly amazing!

His aide de camp, a captain I think, was told that his session with us was not to be interrupted. Soon, however, there was much noise in the corridor

outside of his office. He left us for a moment to insist that soldiers outside be quiet. Remember he was a general! He probably studied with these soldiers and thus we did not see anger but a bit of frustration. A few requests the disturbance abated and he gave us his undivided attention. Of course, we all knew he was a Talmid Haham, who was dealing with huge issues in the armed forces and with people of many traditions and outlooks.

He pointed to a large stack of files on his desk and revealed to us that each of them contained the issues of young women, whose husbands had been sailors in an Israeli submarine, which had disappeared. This was a few years before the Six Day War. He insisted that everything be done to facilitate these widows to remarry

*continued on the following page*



*Arnie as a young man*

with the full blessing of halakhah. It was not one solution fit for all and he used his profound knowledge of Torah, great imagination and determination to alleviate the situation of these women. Indeed, we heard many stories from him about a variety of issues he was working on.

TZAHAL had and has many religious soldiers, several of them of very high rank. In those days and perhaps also today a general officer becomes responsible for the safety and welfare of the Army and the nation on Shabbat. The chief of staff shared a problem with Rav Goren. Religious generals would refuse to take their turn for this responsibility on Shabbat or holydays. His response was not to preach or cajole. He asked permission to be the general-in-command on one Shabbat, with plenty of staff with the necessary background backing him up. He remarked that following his Shabbat duty there were no longer any more issues like that. Can even a general officer be more frum, pious, than the chief of chaplains?

Rav Goren taught all of us many lessons that day about scholarship, responsibility and dedication. We all know that Rav Goren served during the Six Day War and we have seen the photo of him with a small Sefer Torah and a Shofar at the Kotel Maaravi, soon after the Western Wall was liberated. He became the Ashkenazi chief rabbi of Israel after leaving TZAHAL. There were several difficult issues, which he was not ready to allow to remain unsolved. His creative approach, his imagination and dedication, along with his enormous Torah scholarship gave many people the help required to live a happy, as well as a halakhic life. ברוך זכרו ברוך!

May this coming year be one of good health for each of us, for Klal Israel and for the State of Israel! ☆



## Corona Thoughts

by Natalie Green

Like all of you I deeply resent the lost time that the Corona Pandemic has imposed on me. I am of an age when weeks and months are going too fast, so the wasted hours of not doing everything I may want to do is annoying.

Having retired from chairmanship of an organization after four years, I was looking forward to a few days away and then time spent at museums or galleries or just drinking coffee watching the world go by. "You can still do these things" I hear you say, but wearing a mask and constantly watching out for non-mask wearers is too tiresome and no pleasure.

It hasn't all been bad, Zoom must be the greatest invention ever and the chap who started it should be given a Nobel Prize. He probably has saved the sanity of many of us. The caring for others and looking

out for people on their own has been amazing. Communication with family and friends has been a constant joy.

It has taught us resilience and patience but I feel strongly about the people who won't follow the rules who are adding to the time we have to endure this terrible pandemic. Reading of thousands gathering at protests and weddings with two thousand guests whilst we are forbidden to go to shul or hug our grandchildren makes my blood boil.

We are living in very confusing times when selfishness and selflessness are hand in hand. May the good triumph over the bad and may the coming Chagim bring a start of new beginnings for us all. ☆



## Do you recognize him?

Answer will appear in our next edition.

The Pesach edition featured **Richard Stareshevsky**



## My Wartime Memories and Corona

by Philip Platt

All this is bringing back the war time and memories of my evacuation when I was 4. 1939. Not sure why - probably because they say this is the worst crisis since the war.

We were transported on a bus outside our school from Wood Street - Walthamstow with parents waving goodbye - then a train - I suppose from Paddington. We were lined up on arrival and selected from inside a shed or school hut in Shiphams - Somerset. (well known for Shiphams Pastes). We (my cousin and I) ended up in a bungalow with a couple who had a small car.

There was a dog - a fox terrier I think - called Scamp. He brought back

two rabbits one day. They gave the dog the smaller and other one to us. It was cooked! I was with my cousin who is 11 months older. Probably wouldn't have made it without him. For breakfast on Sunday we could have a boiled egg (they kept chickens) or a pigs trotter. I usually chose the latter - it was more filling. We went to church every Sunday but I refused to recite the 'Lords Prayer' even then. We found out later that our folks were sending us food and clothing parcels. We never saw them! Apparently the clothes went to their nephew - they had no kids. However as I recall we were treated quite well.

Lasted there about a year I think

before our mothers came down to get us. Probably figured we stood better chances in the Battle of Britain than in that small village in Somerset. We both caught chicken pox whilst there and they put Meth Spirits on the sores. Think it was pretty painful but at least no scars. I suppose we couldn't have been in a particularly good condition. I remember my cousin had a leg injury that wasn't healing. The strange thing is that I can't remember going to school there.

I guess that period had an effect on my future life, decisions etc. Always acted solely - never had a business partner etc (although had a few offers). My son is in the frame now. ☆

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## House of Glass – The Story of a Twentieth Century Jewish Family

A Book Review

by Stuart West

This amazing book, written by Hadley Freeman, was published on 24th March this year, just as the first wave of the Coronavirus Pandemic was forcing us into lockdown. The author takes us back in time to a period when some of us were youngsters with our own traumatic experiences of World War II, as well as the years after the war.

Hadley Freeman was born in New York in 1978, and is in the age group of many of our own children. She grew up in New York City. When she was five years old in 1983, her parents took her to Europe for the first time to meet her French family. Her paternal grandmother, Sara, and her grandfather, Bill, flew over from their home in Florida, where they were then living, to join them in getting together

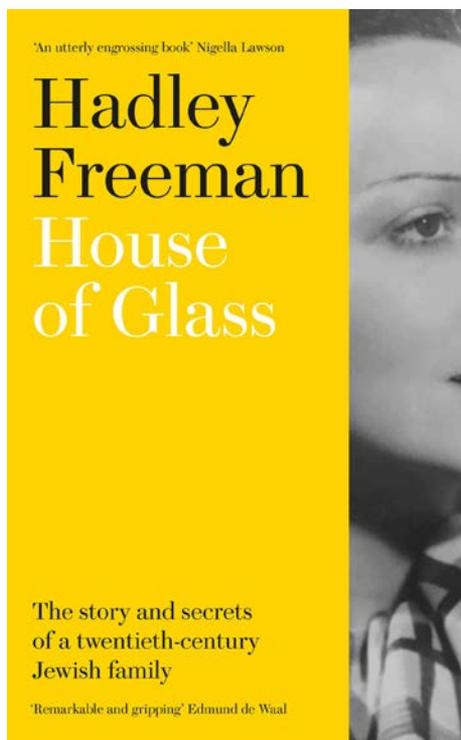
with the surviving members of her grandmother's family. Until that trip, the only family on her father's side that the author knew of, were her grandparents and her uncle Rich, her father's brother, all living in Miami. She was only aware of the fact that her grandmother had to leave her relatives behind in France, when she escaped from Europe before the War. This was the first time in decades that members of the French side of the family got together, and it was also to be the last. After a week, Hadley Freeman and her parents flew back to the United States. Subsequently, the French relatives died, grandmother Sara passing away in 1994, when Hadley Freeman was sixteen.

Her uncle, who was living in Sara's apartment, following her death, had kept all her French-style clothes, and Hadley Freeman, now working as a journalist, thought of the idea of describing her grandmother's relationship with fashion, as a way of writing about her. With this in mind, she returned to her grandmother's apartment, and it was then that she opened the closet door and found, tucked away, a shoebox containing photographs of her grandmother with a mysterious stranger, a cryptic telegram from the Red Cross, and a drawing signed by Picasso. Eager to find out more, Hadley Freeman embarked on a decades-long quest to uncover the significance of these keepsakes, taking her from Picasso's archives in Paris to a secret room in a farmhouse in Auvergne, and from Long Island to Auschwitz.

Painstakingly, she pieced together the mystery of her family's past, discovering more about the lives of her grandmother Sara and her three brothers — Jacques, Henri, and Alex. As the reader will find, their stories reveal the broad range of experiences of Eastern European Jews during the Holocaust. She was to find out that in France all four of them had changed their names. Back in Chrzanow, then in Austria-Hungary, they were respectively Sala, Jakob, Jehuda, and Sender, and the family name of Glass was formerly GlaHS. This called to mind my own family experience. My paternal grandfather was Rabbi Pesach Weitzman, who died some years before I was born, but due to anti-semitism, my father changed our family surname before my birth to West. This happened in many Jewish families in the 1920s and 1930s and likewise with Hadley Freeman's grandmother and her siblings, making their home in France. Her grandmother was part of the generation of *Ostjuden* — eastern Jews — who headed west following the upheaval of the First World War, including pogroms against the Jews.

Not only is this a thrilling family saga, but it also illuminates the Jewish and immigrant experience prior to and during World War II. Hadley Freeman's memoir is a powerful story, which skillfully uncovers family secrets, and also addresses the themes of assimilation, identity, and home, that echo issues that are still relevant today.

This captivating family memoir



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uncovers the breathtaking story of the lives of two generations of the Glass family, her grandmother having been born Sala Glahs in 1910 in Chrzanow. *House of Glass* is also a social and psychological study of Jewish identity subject to the traumas of the twentieth century, and the long shadow that history casts on future generations. Caroline Sanderson of the “Bookseller” describes the book as “a triumph of research, of accomplished writing, and of thoughtful analysis of what it means to be Jewish today”.

In this book, one can identify with the intrigue and excitement of the author, while discovering her family’s secrets and past, learning who her ancestors were and where they lived, whether in Chrzanow in Austria-Hungary (now Poland) or Paris. Her impressive research has enabled Hadley Freeman to write the personal histories of all her grandmother’s immediate family members in the context of the social, cultural, and economic histories of the communities in which those relatives lived. Obviously, the military situation during World War II also had a profound impact on their lives. In fact, she brilliantly recreates the dark atmosphere of those years.

Those who have read *The Hare With Amber Eyes* by Edmund de Waal and *East West Street* by Philippe Sands will find that *House of Glass* is a book that is just as superbly readable; I very much commend the book. ✨

## LETTER FROM RIA MAISSEL

Dear Alan,

I would like to express my appreciation of all the activities carried out by YINN during the past few months.

Although many of us have been unable to attend Shul, Rabbi Boudilovsky’s Dvar Torah and the Melava Malka on Zoom each week, not forgetting all the various shiurim, have helped us to keep in touch and to feel united as a congregation.

As far as the services in the Shul are concerned, we have to thank Graham and David for carrying out the unenviable task of ensuring that the Shul is safe for those members wishing to attend. The regulations and restrictions seem to change every few days and they have to ensure there are sufficient minyanim for those who wish to attend. What a difficult job!

Every Monday afternoon our brains are enlivened when we have our Zoom social meeting. What a wonderful variety of entertainment we have had -debates, discussions, talks, quizzes and many more. Thank you, Alan, for organising these great virtual meetings.

On a personal note, I greatly appreciated the three messages of sympathy I received from Rabbi Boudilovsky, Eze and Graham on the yahrzeit of my brother z”l. It is quite an undertaking to contact each person having a yahrzeit, but is particularly appreciated when one is alone.

Thank you to everyone concerned in looking after the members of our Shul and helping to keep us safe during this difficult time.

With best wishes to all,  
Ria Maissel

Loneliness can be as much a menace to health and wellbeing as any pandemic. The shul has formed a Refuah Shlema group of members who call people who are sick and isolated. There has been an amazing response from the people who have been contacted. More willing volunteers are needed to share this vital task. All you need is a few minutes of your time each week – and a telephone.

Please contact Sender Lees on:

**0544 923592** or email:  
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# New Year Greetings 5781

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Rabbi Ozer (Edward) and Miriam Feigelman	Marlene Knepler		
Ziona and David Feiler	Avril and Andy Kormornick		

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## A Chance Encounter?

by Lynette Ordman

We were preparing to go on Aliyah and had a lot of things to sell that we weren't going to take with us. On the Sunday we sold quite a few things at a Boot sale, but as the car was still fairly full of things to sell I suggested we do another Boot sale the following day – which happened to be a Bank holiday Monday. It was quite far, but we decided to go. There were very few people browsing and only a few cars on that field selling their unwanted goods. It was not going to be a good day.

A young girl came to our pitch and was looking at the books I had for sale. She called her mother over to look at the books. I looked up. Imagine my surprise when I saw the woman I had shared a flat with 40

years ago and hadn't seen since then! She explained that she lived near by and had just come out for a walk.

She introduced me to her daughter and told her "We shared a flat together before we were married". Her daughter said "That's nice". She corrected her "No it wasn't nice. "She paused and looked at me, "It was a difficult time for both of us" she said, and I nodded in agreement.

She continued, "I've been meaning to speak to you. Our daughters go to the same school and I saw you at one of the concerts there. I wanted to say..." and she broke off unable to speak as she was emotional.

I knew what she wanted to say. She had done me a great wrong and wanted to say she was sorry.

My response was, "It's alright, it's a long time ago now" and gave her a reassuring smile. She relaxed and smiled back. Her husband was calling her and she apologised she had to go. And that was the end of our very brief reunion.

I had never come to that area of London before and just happened to be there. We hadn't sold anything, but us being there had given my ex-flatmate the opportunity to say she was sorry. And just as importantly, I was able to forgive her after all those years. That chance encounter meant everything to me. I was going to a new life in a new home and finally I was able to put that past episode well and truly behind me. ☆

## Don't Slip this Article – "Knit One Purl One"

by Hazel Broch

Over the years, we have had a number of ladies from our shul who have helped to knit hats for our soldiers.

My contact is a lady in Efrat who, on receiving my parcel, sews a label into each hat with the message "Knitted with love and care". The hats are then distributed.

As time goes by, it is sad for me to write that some of our knitters have passed away. We are in need of more ladies to help with this important mitzvah for our soldiers.

It is a very easy pattern: "Knit One Purl One". I have the pattern

and the wool. One ball of wool is sufficient for one hat. All I need is YOU to please phone me and we will make the necessary arrangements to pick up the wool and pattern. When knitted, you may put the hat in my letter box at 45/33 Shlomo Hamelech.

Soon the cooler weather will arrive, which makes it easier to knit. Remember our soldiers need the hats for the cold weather.

If we are still in lockdown, or hopefully not, this knitting will give you a worthwhile task and is beneficial to our IDF.

Please contact me and may I thank you in anticipation of your help. Shanah Tovah. ☆

Hazel Broch Tel No:  
09-834-2653  
054-779-2771



## COMMUNITY REPORTS

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### YINN Charity Committee

It has been a busy year for the Charity Committee. Donations have been higher than previous years.

The Charity Committee meets several times a year, but the members of the committee are in constant touch with each other to deal with the needs of our community. This year has been complicated by the Coronavirus crisis which has added considerable demands on our limited resources.

We observe strict confidentiality and we involve a professional social worker to advise us, if appropriate. The social worker assesses needs and recommends steps that the recipient of our support should take to achieve self-sufficiency and to explore other local and National institutional sources of financial assistance.

Our activity depends considerably on the funds donated at Kol Nidre. The Kol Nidre Appeal was remarkably successful and exceeded all previous years. It has taken considerable effort to collect some of the money pledged in shul and, at the time of writing, there are still several thousands of shekels pledged but not paid. It would be helpful if the pledges were to be redeemed more promptly in future. The Purim and Pesach donations are all used to meet immediate needs, as dictated by Halacha.

At the time of writing, only ₪17,000 remains available for distribution and must be carefully managed until the 2020 Kol Nidre funds are received. In the period since Kol Nidre 2019, the Committee has given grants to those in need of more than ₪185,000.

Please continue to generously support your Charity Fund. Charity is a constitutional purpose of our community and a Halachic obligation. You can be assured that your contributions will be carefully used and will bring light into the difficulties and darkness of many homes.

If you know of cases of need or wish to talk to the Committee about its work, please contact one of us.

**Rabbi Boudilovsky:** [rabbi@yinn.org](mailto:rabbi@yinn.org)

**Joe Wahnnon:** [jw@kitob.co.uk](mailto:jw@kitob.co.uk)

**Eze Silas:** [silaseze@gmail.com](mailto:silaseze@gmail.com)

*Eze Silas (Chairman)*

### Chevra Kadisha

While we are fortunate that none of our members has succumbed to the Corona infection, it has been very hard for the families of those members who have passed way in the last six months to have lost a loved one, and not be surrounded by family and friends at levayot or be comforted as usual in their homes. Services at home have not taken place. Apart from providing the mourner's meal when required, we have been unable, as previously, to provide meals for those people sitting shiva.

We have carried out our duty of assisting mourners by arranging funerals and stone settings and by arranging minyanim for these occasions. Kol Hacavod to all our gentlemen members who turned up at funerals and stone settings to make up a minyan.

By use of technology we have been able to connect people to funerals

and shivas. My thanks to Alex Stuart who has relayed funerals by Zoom, and to David Feiler who has arranged shiva visiting by Zoom, thereby giving mourners the comfort of being connected to those who are unable at this time to console on a personal basis.

The booklet of procedure and customs for Burial in Netanya, prepared and distributed some four years ago, is still of assistance at the sad time of the loss of a loved one. If anyone, in particular new members who may not know of our service, needs a copy, information or further explanation they may contact me or any member of the committee.

I would like to express my thanks to Rabbi Boudilovsky for his assistance in our work. Thank you, Alan Gold and Yitzhak Bakst for your contribution to all the work that we have been obliged to do recently.

Phyllis Carr has been organizing the mourner's meal when necessary. I thank you for always being so willing to do so.

I hope that the Congregation will have little need of whatever limited services we can provide at this time, but all should know that each of us is willing and ready to assist whenever called upon.

We wish all the members of the Congregation a Shana Tova U'Metuka. May you all remain safe and healthy.

*Eze Silas (Chairman)*



## Children's Corner

**C**hildren's Corner we really miss

**O**ver these months we are in a fix

**R**ealizing how much we need to

**O**vercome this threatening plague

**N**ow we need to pray even more

**A**s another Jewish New Year comes to our door.

**V**ery happy to be available and around

**I**n our shul YINN to whom we are bound

**R**eady to welcome our Children's Corner

**U**sually with some prayers, parsha, fun, and laughter

**S**hana Tova full of blessings and good health too.

*Savta Hazel, Rivka and all our participants*

## Daf Yomi

Since the last issue of the YINN Magazine, we have all been challenged with the worldwide Coronavirus pandemic. Yet YINN has been Zooming along with the many Shiurim and lectures offered through Zoom. Since the last week of March, the Daf Yomi has been delivered on a daily basis via Zoom attracting 8-10 participants. We are even able to display the Gemara sources and diagrams online. While we discontinued coffee and biscuits, we have our daily Zoom spiritual "munchies" to keep us going, even though we sometimes feel "ois

ge'zoomt".

Since the last issue of the Shul magazine, we have completed two tractates of the 14th Daf Yomi cycle, Berachot and Shabbat. We held the Firstborn Siyum on Erev Pesach via Zoom on Masechet Berachot.

Another major highlight was that our Daf Yomi Shiur was honoured recently by having Shiurim delivered by our distinguished Emeritus Daf Yomi Maggid Shiur, Rev. Michael Plaskow MBE. Rev. Plaskow devoted an entire week teaching Perek Rabbi Eliezer D'Milah, the chapter in Masechet Shabbat which discusses Brit Milah on Shabbat and circumcision in general. We were all enlightened by his Shiurim, Divrei Torah, and the extensive experiences which he shared with us of his many years as a Mohel in the UK. Thank you Rev. Plaskow for this most inspiring week.

I also wish thank all those who substituted for me during the time taken off for the recent marriage of our granddaughter.

*Rabbi Ozer (Edward) Feigelman*

## A Word from the Gabbai

Had this been a normal year I would probably have written an article for the journal describing the usual mundane issues of being the Gabbai at YINN. I would have reassured the

male membership that we make every effort to recognize all Yahrzeits and significant simchas with an aliya and a *Mi Shebeirach* where appropriate and that we keep careful track of each member's aliya record to ensure that everyone receives an aliya at least twice a year. I would have described how we attempt to diversify the pool of speakers at the Seuda Shlishit and how we attempt to equitably allocate the Haftarat each Shabbat. I probably would have added a few words about planning for the *Yamim Noraim* and *Simchat Torah*.

But as we now know: *Mensch tracht, un Gott lacht*. Actually, I am sure that G-d is not laughing at all, but He certainly has stuck a wrench in the works. Maybe, as theologians of many religions have posited, He is testing mankind's social resilience and, for us Jews, our Emunah. Out of nowhere we have all had to drastically retool our lifestyles. For months we could not see our grandchildren, we have members who have rarely ventured out of the house since Purim, we "celebrated" Seder night without friends and family and in a number of cases in our own community, there were those who made Seder alone. It boggles the mind—who would have remotely contemplated this six months ago?

But our shul has attempted to turn lemons into lemonade and in doing so we have uncovered

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latent strengths and talents. We have become accomplished video conferencers, a term that I only associated previously with my office life. The shul gabbai became the Zoom gabbai, the monthly Monday Club became weekly, the Seuda Shlishit became a Melave Malka, the Rabbi's Shabbat sermon became a weekly video drasha and more recently also an extended podcast, the Rabbi's women's shiur and Daf Yomi migrated almost seamlessly to Zoom as did Rabbi David Woolf's shiurim. The Ivrit Parsha Group and YINN ulpan classes all successfully converted to Zoom. Along the way we all learned together what works and what does not work so well. An attempt during our first week of quarantine to conduct a Zoom Kabbalat Shabbat service of sorts taught us very quickly that communal singing on Zoom is a notable failure due to transmission delays and Internet weaknesses. Many of these reengineered events attract more people now on Zoom than they did in real life which will present us with a new set of challenges as we exit from the current situation. Most importantly, especially for those not venturing outside much, we harnessed the simplicity and ready availability of WhatsApp to keep in constant contact with our members in Israel and overseas and to inform them of forthcoming events and then to remind them in a timely fashion as the event date approaches.

With regard to services we started with a total blackout period and responded to that with weekday Shacharit services on Zoom. Approximately 12 men came on line each morning, not as a minyan but as a group of individuals for whom Tefilla in a familiar group setting

was not to be suspended. Then we moved on to where only fifty were permitted in the shul so we diligently marked the seats two meters apart, then, at the next stage, we were restricted to only nineteen. Currently we are at a maximum of ten inside and twenty outside so we send out a weekly survey asking for members' preferences for attending each of the three indoor Shabbat morning services and assign them accordingly to their preferred time.. Thanks are due to Ronnie Lawrence and Elie Berlin for volunteering to *lein* twice each Shabbat so that we can hold three Shacharit-Musaf services. Thanks also to Asher Edery and Graham Nussbaum, my assistant gabbaim, for each running one of the Shabbat services smoothly.

Weekdays we daven inside and outside where twenty are permitted so that provides tefilla options for up to forty men.

The Zoom melave malkas are very successful. Without the benefit of sharing food, drink and singing, we are dependent on our talented speakers to hold our attention for some 40 minutes. I believe we have done so admirably, utilizing a combination of speakers drawn from our own talent pool as well as outside speakers who, in many cases, have a family tie to YINN and are therefore more than willing to give their parents' shul an intellectual and/or religious boost with their words of Torah.

As I write these words in early August we have no firm answers to the question on everyone's mind: How will we cope with Rosh Hashanah and Yom Kippur? It all depends on the government rules in place at that time. Clearly, we cannot conduct consecutive services as we do on

Shabbat. Even if we succeed in finding open spaces we may still legally be limited to 20 participants there. Many of you responded to our *Yamim Noraim* survey in which we tried to estimate the level of interest in attending at least Kol Nidrei and Neilah services. Approximately 140 men and women responded affirmatively to that question, assuming no additional tightening of the regulations. That number presents us with an enormous logistical challenge which will now keep the shul management preoccupied for the next few weeks.

Finally, grateful thanks to all our members who have shown patience in contending constructively with the current situation. Many of you have submitted suggestions on how to improve conditions for the shul and have also taken on themselves unfamiliar roles to smooth out the way for all of us. *Yishar kochachem!*

*David Feiler*

## **Irgun Nashim**

It has been a very difficult time for all of us. Since I gave my last report, there have been no functions due to the Covid-19 virus, but, thank God, all our community have kept well which, under the circumstances, is wonderful.

Hazel Broch is stepping down from organising the rotas with Avril Gatoff. It would be remiss of me not to thank her for all her inspiration, guidance and support over the years and to wish her continued good health and happiness for many years to come.

Avril Gatoff will be organising the new rotas for the five Kiddush teams for next year. We hope that there will be a vaccine and we can once again

have functions.

Ruth Lyons is one of our team leaders and we wish her to continue in good health after her major operations, also a Refuah Shelema to the other ladies who have had operations and been unwell.

As this is my last year in the chair, I am delighted to have worked with a team of ladies who have always worked so hard and always given of their time and effort to make the Irgun Nashim so successful. Thank you.

Hopefully, we will be able to have an AGM and until we do so, I will continue. To Betty Wahnun I wish mazal and brachah in her new role as chairperson and to say that I will always be here to give any help when needed.

On behalf of the Irgun Nashim, we wish you all a Happy New Year in good health and stay safe.

*Joanna Rosenberg*

## Men's & Ladies' Exercise Class

Before we had the worries of masks and social distancing, I had the honour of working with many members of the YINN community during our Monday Morning Men's Exercise Class.

Who am I? My name is Nikia BlumenthalOlah from Jo'burg, South Africa. I am a Biokineticist and Exercise Rehabilitation Therapist, and I love working with SENIORS. Although I hate the word SENIOR, I love working with people who are sick of feeling OLD!

We began the year in the YINN hall, and when COVID19 struck, we had to take our classes to ZOOM - in everyone's individual lounges / studies / balconies! Our class is now open to EVERYONE!



We improve our strength, flexibility, cardio, core, balance and proprioception during our classes. I take my background of rehabilitation and create a fun-filled, energetic class that is focused on getting us stronger. My goal is to make our daily activities easier (walking, stairs, getting in/out the car, putting on socks without sitting down!) and live our lives more functionally.

As COVID19 has continued, we have become more creative with our exercise equipment. We've replaced therabands with towels, dumbbells with bottles of Ketchup and exercise balls with cushions. There is no stopping us!

Most importantly, we all leave the class feeling lighter, stronger and most of the time SMILING! And we can even put on our masks standing on 1 leg!

Classes are 30 minutes and are on Sundays 11h00 and Wednesday's 16h00

*Nikia Blumenthal*

## Table Tennis

Well it was quite a good year until play was stopped by you all know what. At the beginning we had several new members join who had recently come on Aliyah and of course we still have a regular number of visitors from abroad who enjoy joining us during

their visits here.

The main event before shut down was the ever popular Maurice Kriss open tournament which was once again sponsored by his daughters. Many thanks to them, it was greatly appreciated. The singles winner was Adin Glass. We were very proud of this as Adin was a home product and started his table tennis with us as a young boy; Mazeltov Adin. The runner up was David Rosencweig who has been a regular since the early days and this was his first trophy.

David R also partnered Geoff Keye in winning the doubles. Well done David and Geoff. It was also very nice to see David Gillis, a new recent Aliyah arrival among the Medal winners as runner up in the doubles partnering Anatoly.

Our next event should be the David Band league matches. When? your guess is as good as mine We welcome new members and remember that table tennis is the best exercise. I hope you are all keeping well and wish you all a Shonah Tovah

*Jaques Broch*

## Tarbut – Cultural Committee

The committee's practice is to start preparation of the autumn/winter programme, to take place in our Shul hall, in May of each year.

*continued on page 61*

This year we were faced with the uncertainty that the Shul hall would be open and rather than abandon this valuable part of the Shul calendar, which is so enjoyed by our members and their guests, we decided to plan all events to take place by Zoom.

We have been successful in planning six new events and are hoping that the Evian Conference, which was postponed last year due to weather conditions, will take place as the seventh event.

You will see the exciting programme in the flyers inserted in this Magazine. Please enter all dates in your diaries so as not to miss any event.

We have chosen a wide variety of topics delivered by interesting speakers and look forward to the support of the Congregation by attendance at all the events.

Zoom details are in the flier and will also be circulated by WhatsApp and through the Website before each event. The same details will relate to all events except for the Hanukkah party/Melava Malka.

There will be a Hanukkah party and Shul Melava Malka as last year. This is an evening enjoyed by all our members and friends. We will give good notice of the entertainment arranged for the evening and the Zoom details for participation.

My thanks go to my colleagues on the committee - Anthony Felix, Mervyn Leviton, Mary Jane Pollack and Brian Sopher who were very helpful in bringing together the programme.

I am particularly grateful to Anthony Felix for the time he has given and for the expertise with which he has designed the flyer for all events.

We wish all the Congregation be safe and healthy throughout the coming year.

Shana Tova U'Metuka.

*Eze Silas (Chairman)*

## Virtual Monday Club

A long long time ago in a universe very much like ours, I went to the last real time Monday Club – not that we knew it there and then. I hadn't seen South Pacific since 1958 and smoked salmon bridge rolls take a lot of refusing...

Scroll forward a few weeks. The lockdown is in force, we're limited to 350 metres from home and life is getting tedious and worrying. The shul to its credit is organising shiurim, drashot, a weekly Melava Malka to replace the seudot – all well and good. But perhaps what was missing was something in a lighter mode. So I sent the chairman a WhatsApp suggesting a virtual social group and I was told go ahead. Our Rabbi agreed to be our first speaker and answer questions without prior knowledge; about forty people logged on which indicated an audience of seventy or more. We were up and running.

In next to no time, the VMC has become an institution. We've welcomed speakers from all over: Yanky Fachler from Dublin who spoke on Chutzpah and in a second appearance on the impact of Leon Uris and Exodus, Rabbi Jeremy Rosen from New York suggested that chaos is the secret of Judaism, Jeffrey Fisher celebrated Jewish music, Daniella and Grant Crankshaw highlighted their pioneering work in establishing English theatre in Ra'anana, Solly Kaplinski highlighted the issue of being the child of Holocaust survivors, John Corre explained his links to Sir Moses Montefiore, Elkan Levy examined the early history and antecedents of the United Synagogue. Angela Jenshil was our first Desert Island Discs castaway and in a great piece of role reversal played interviewer so that I became the second. We hope to make this a regular feature of our future programming. Tony Plaskow organised two very successful debates which aroused great interest as did the first session of

our Top Ten Quiz (more to follow!). Rabbi Boudilovsky returned for another impromptu question and answer session and, just before Tisha B'Av, Tzvi Sperber gave us a masterly illustrated summary of three thousand years of Jewish history.

At the time of writing, we await our celebrity lecturer Dame Esther Rantzen heading an attractive programme leading up to Rosh Hashanah when we will take a break for a few weeks. Whilst there can be no one in the community who isn't hoping for the restrictions to be totally lifted, informal conversations together with an on-line survey indicate that the vast majority of VMC members want the Club to become a regular fixture of the YINN calendar.

I must thank David Feiler for all his technical support in his capacity as Zoom guru and all the friendly faces on the grid at tea time every Monday. Now it's back to the drawing board to find the programme material to keep them coming!

*Alan Gold*

## Shiurim by ZOOM During Covid 19

This past year, despite and maybe because of Covid 19, learning has exploded at the Young Israel of North Netanya. The impact of Corona began to be felt as Pesach approached. We took to the airwaves and started Zooming. We responded to Covid 19 with a series of five shiurim focused on understanding the Haggadah and how we could make our sederim meaningful in a challenging time.

As Pesach gave way to the Omer, we continued and expanded our learning. We began to learn about the zemirot we sing every week. What they mean and what they mean to us. We learned how they are different in our diverse communities, Asheknazi, Sfardi and Eidot HaMizrach. We also learned about the unique nature of each of our three Shabbat meals and how the zemirot reflect the

specialness of the meal and how they reflect our relationship with the KB”H and our yearning for the ultimate Ge’ulah.

At the same time, on Monday evenings at 7:30 pm we started investigating our tephilot. The goal of the shiur is to move our davening from rote recitation to meaningful prayer. We started with shacharit and have so far covered the Berchot HaShachar, Pisukei D’Zimra, and the Shema and will continue through the service. The focus is on discussion and self reflection. This shiur is ongoing and all are welcome to join.

The Thursday Night Gemara shiur, which began 3 years ago, also continues to grow. Every Thursday evening at 7:30 pm we explore, in depth, topics raised in the Gemara. We are finishing the third perek in Moed Katan which explores the

origins of our mourning practices. Along the way, we have encountered the questions of What do you REALLY need to do if a Torah falls to the ground (L”A); Do Rabbis have the right to dictate how you should spend your money? Should you tell an ailing relative s/he has suffered a loss? The only prerequisite for the shiur is a desire to learn and willingness to participate.

We will be beginning a new topic after the Yamim HaNora’im. We will be learning the 4th perek in Massechet Berachot which deals with the origins of the Amida we say every day. Have you ever wondered why we say these 19 berachot? Who wrote them? What did they hope to accomplish? All these questions and more are waiting for us in the coming year. Come join us.

*Rabbi David Woolf*

## Colour My Life

*by Janette Moore*

My soul is saturated  
With wonderful, intense  
colours.

All my life

I have loved colours,  
unusual colour combinations,  
colour moods, bright colours,  
pastel colours,  
dark and light colours;  
a kaleidoscope of colours,  
changeable, shifting,  
liquid, multicoloured,  
psychedelic, ever-changing,  
fluid colours racing over the  
canvas;

complex combinations,  
intricate designs,  
chaotic splatters of colours,  
A sunset of colours  
A sunrise of colours  
Hope springs from the  
new dawn.

July 22nd 2019

## Contacting the Shul by Email A User’s Guide

**Emailing the Rabbi:** If there is any matter on which you wish to consult Rabbi Boudilovsky, use this email address: [rabbi@yinn.org](mailto:rabbi@yinn.org)

**Office:** The Office is closed due to the Coronavirus.  
For general enquiries:  
email: [office@yinn.org](mailto:office@yinn.org)  
or phone: 09 832 1078 and your call will be redirected.

**Magazine:** If you have any ideas or want to know if an article you are thinking of writing is suitable or anything else about the magazine simply contact the YINN magazine editor Alan Gold on [magazine@yinn.org](mailto:magazine@yinn.org)

**Membership:** Thinking of joining YINN or maintaining or anything to do with membership just email [membership@yinn.org](mailto:membership@yinn.org) and our

membership guru Tony Plaskow will soon be in touch with help and advice.

### Chairman – Graham

**Nussbaum:** Sometimes you may want to make a comment or offer your opinion on areas within the shul or even give a compliment. If so, this is the email address: [chairman@yinn.org](mailto:chairman@yinn.org)

**Social & Personal:** To advise the Shul about your forthcoming Simcha contact Ruth Lyons our Social Secretary at: [social@yinn.org](mailto:social@yinn.org)

**Welfare:** Please use this email address to tell the shul of anyone who has just gone into hospital, anyone who may need travel assistance or help with shopping, etc: [welfare@yinn.org](mailto:welfare@yinn.org)

# SHIURIM ON ZOOM

## YINN WEEKLY RECURRING SHIURIM ON ZOOM

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY
Rabbi Ed Feigelman–Daf Yomi	8.30 a.m.	8.30 a.m.	8.30 a.m.	8.30 a.m.
Rabbi Boudilovsky–Women’s Shiur	10.15 a.m.			
David Feiler–Ivrit Parsha			11.00 a.m.	
David Feiler–Ulpan Elementary			9:45 a.m.	
David Feiler–Ulpan Intermediate			12.15 p.m.	
Rabbi Boruch Taub–Parsha*		7.00 p.m.		
Rabbi Boruch Taub–Halacha*				7.00 p.m.
Rabbi David Woolf –Gemara				
Rabbi David Woolf–Tefilla			7:30 p.m.	
David Nemtsov Memorial Study Chaburah		10.15 a.m		
Melave Malka				

*Note: These are regular scheduled events for non-chag days.  
Check with each program’s coordinator for specific exclusion dates.*

*\* In association with OU Israel*

## YINN WEEKLY NON-SHIURIM ACTIVITIES ON ZOOM

	MONDAY	ZOOM CODE	CONTACT PERSON
Virtual Monday Club	3:30-5:30 pm	274-940-482 / PW: 820061	Alan Gold

THURSDAY	FRIDAY	MOTZEI SHABBAT	ZOOM CODE and PASSWORD	CONTACT PERSON
8.30 a.m.	8.30 a.m.		821-0547-0919 / PW: 863161	Rabbi Feigelman
			899-9170-5565 / PW: 565997	Rabbi Boudilovsky
			535-123-017 / PW: 831718	David Feiler
			254-155-717 / PW: 012471	David Feiler
			501-331-075 / PW: 082068	David Feiler
			888-974-573	David Feiler
			709-706-986	David Feiler
7:30 p.m.			644-540-059	Rabbi David Woolf
			842-7203-6571 / PW: 451295	Rabbi David Woolf
			823-3786-8875 / PW: 864187	Harvey Green
		45 mins after Shabbat Ends	817-045-485 / PW:258868	David Feiler

**Contact information for specific dates etc:**

David Feiler	davidfeiler2@gmail.com	054-663-6937
David Woolf	ravdw2@gmail.com	058-470 7032
Ed Feigelman	edward.feigelman@gmail.com	058-744-2066
Alan Gold	alan@24caratcopy.com	050-215-0697
Harvey Green	harveyg670@gmail.com	052-307-5952
Rabbi Boudilovsky	r.boruch@outlook.com	054-525-9490

## USEFUL TELEPHONE NUMBERS

Rabbi Boruch Boudilovsky 054-525 9490

### Executive

Graham Nussbaum	Chairman of the Board	054-748 9295
Alex Stuart	Vice Chairman	09-861 5723
Andrew Kaye	Honorary Treasurer	09 832 0898
Sharon Carr	Honorary Secretary	09-773 5108
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
	Phyllis Carr	052-379 0740
Charity Committee	Eze Silas	09-862 8717
Children's Corner	Hazel Broch	09-834 2653
Daily Minyanim	Asher Eder	054-690 5646
Education / Tarbut Series	Eze Silas (Chairman)	09-862 8737
Hospital Car Pool	Neville Gatoff	058-766 8222
Irgun Nashim	Joanna Rosenberg - Chairperson	09-834 4619
	Ruth Gold - Treasurer	077-530 1758
	Stephanie Plaskow - Secretary	054-6439062
Ladies Keep Fit	<i>to be advised</i>	
Magazine	Alan Gold	077-530 1758
Magazine Advertising	Ivor Carr	09-773 5108
	June Weinberg (Pesach greetings)	09-861 7710
Medical	Susan Rosenberg	058 600 7086
	Brian Sopher	058 549 5499
Sale of Seats / Seats for Yomim Noraim	Barry Lyons	09-833 5041
Security	Graham Nussbaum	054-748 9295
Shul Management	Gerald Barnett	052-403 7946
Social Secretary	Ruth Lyons	09-833 5041
Table Tennis Chug	Jaques Broch	09-834 2653
Tiyyulim to Eilat	Rosalind Goldstein	052-585-3025
	Harvey Green	052-307-592
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

ULTRA

# The place for your Shabbos food in Netanya

★  
Ask for  
our Rosh  
Hashanah &  
Sukkot Menu  
★

Calei Sanz invites you to experience our ready made food, for a Shabbos of a delectable culinary delight. We offer a variety of main dishes, fish, side dishes and salads, with the best *hechsher* and following all Ministry of Health guidelines.

To receive our menu & place your order, call 09-953-1727 or email: [shuk@gshotel.co.il](mailto:shuk@gshotel.co.il)

**New Shopping hours!**

Thursday: 3pm-10pm | Friday: 7:30am-3:00pm



**יריד אוכל לשבת**  
מבית גלי צאנז



Main Dishes ★ Fish ★ Soups ★ Salads ★ Cholent ★ Kugels ★ Side dishes ★ Baked goods ★ Wines & more

6 Hamelachim St., Netanya | Ample parking near the entrance, located behind the hotel

# שיפוני

סוכנות לביטוח

## You're never alone with Anthony and the Shipony team.

- Our **dedicated English speaking staff** will help with any Insurance related problems, including emergency plumbing, car break down or health problems for overseas travellers.
- We provide a description of every policy in English that includes what is covered and what is not.
- We have the advantage of being able to compare premiums from all Insurance Companies for the **most advantageous rates** and conditions to suit the needs for Home and Car owners, including special rates for low mileage drivers.
- Our **Home Owners** Insurance can include War/Terrorism Cover and Terrorism Cover for Buildings. Also damage to contents after a burst pipe event and special cover for dati'im. We also insure Hearing Aids: all risks in Israel and overseas.
- We offer private Diagnosis and Ambulatory Coverage including M.R.I., C.T. and ultrasound which does not depend on age or health conditions, thereby avoiding long waiting times.
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### Call Anthony Marcovitch

shipoam@gmail.com

054-4231386

for caring and personal service at all times



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

## SHIPONY INSURANCE AGENCY LTD

24 RECHOV SHMUEL HANATZIV, NETANYA, 42100 09 8629595

