

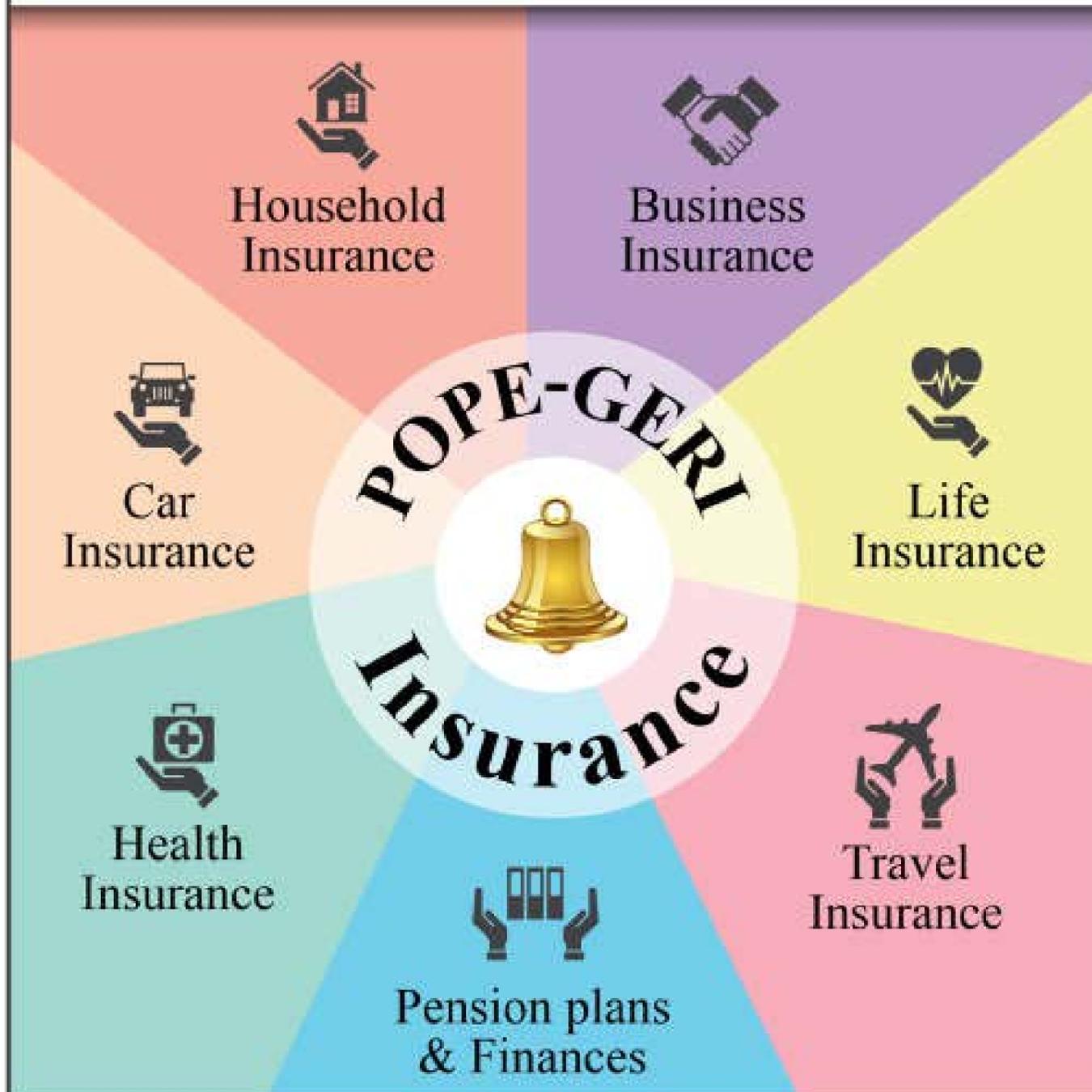
THE **YINN** Magazine

יהי רצון מלפניך יה אלהינו
ואלחי אבותינו
שנרבה זכות כרמון

שנה טובה

Rosh Hashanah 5782

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THE YINN Magazine



Rosh Hashanah 5782

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The YINN Magazine is edited by Sharon Carr. Design by Therese Berkowitz. Photography: Avril Gatoff. Advertising Manager: Ivor Carr. Opinions expressed are those of the writers concerned and are not necessarily those of the editor or of the Young Israel Synagogue.



YOUNG ISRAEL OF NORTH NETANYA

39 Shlomo Hamelech, Netanya

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

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.

Contact Numbers:

Home

Mobile

| | | |
|--------------------------|--------------|--------------|
| Rabbi Boruch Boudilovsky | | 054-525 9490 |
| Eze Silas | 09-862 8737 | 054-459 3209 |
| Alan Gold | 077-530 1758 | 050-215 0697 |
| Yitzhak Bakst | 09-887 2474 | 052-741 2228 |
| Phyllis Carr | 077 456 3750 | 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

WhatsApp Tehillim Group

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

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

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 or phone 0548 646 466.



Hello from the Editor

What a turbulent two years it has been—Lockdown one, lockdown two, Face masks on, face masks off and it's not over yet. But nothing, not even Covid will stop the YINN magazine coming out. Within, you will find one or two pieces about Covid inevitably; quite a few relate to Rosh Hashanah and we have our usual mix of interesting, amusing and inspiring stories. I am particularly pleased that this issue has also attracted quite a few poetic pieces and I hope you will enjoy, and even relate to those. The highlight of this issue is the celebration of our Chatanim and N'shei Chayil for this year. All very worthy and popular recipients.

My thanks to you for your articles, poems, musings, greetings and all the contributions; they are what make the magazine what it is. I thank the production team for their support and the advertisers, during a very difficult time for them. Please support them.

On behalf of the magazine team I wish you *Shanah Tova U'mtuka*, a year of peace, prosperity and good health. ✨

Sharon Carr



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NEW MEMBERS

Ken Bender Ruth Rogoff

BIRTHS

| | |
|---------------------------------|--|
| Enid Abrahams | Great Granddaughter |
| Brian and Heather Bank | Grandson |
| Jaques and Hazel Broch | Great Granddaughter |
| David and Miriam Bronner | Great Granddaughter |
| Rabbi Ozer and Miriam Feigelman | Great Grandson |
| Elaine Feingold | Great Granddaughter |
| Bella Fielding | Twin Great Grandchildren and a Great Grandson |
| | |
| Yoel and Batsheva First | Grandson |
| Neville and Avril Gatoff | Grandson |
| Irene Gremson | Twin Great Granddaughters and a Great Grandson |
| | |
| Angela Jenschil | Great Granddaughter |
| Michael and Heidi Kaye | Grandson |
| Trudie Kaye | Great Grandson |
| Ruth Keene | Great Grandson |
| Sylvia Kovler | Great Grandson |
| Sheila Levitt | Great Grandson |
| David and Ruth Marriott | Great Granddaughter |
| Janette Moore | Great Granddaughter |
| Rabbi Natan Morowitz | Great Grandson |
| Ronnie and Emma Phillips | Granddaughter |
| Julian and Slawa Rosenberg | 2 Great Grandsons |
| Shlomo and Polina-Galit Shuster | Great Grandson |
| Yaacov and Orna Shuster | Grandson |

BAR MITZVAH

| | |
|-------------------------------|-----------------|
| Diana and Gerald Barnett | Grandson |
| Steve and Joyce Berman | Grandson |
| Jeff and Hilary Dritz | Grandson |
| David and Ziona Feiler | Grandson |
| Elaine Feingold | Grandson |
| Ian and Gillian Fine | Grandson |
| Brian and Ruth Gouldman | Ruth's Grandson |
| Harry and Rosemary Klahr | Grandson |
| David and Sylvia Krasner | Grandson |
| Martin and Caroline Moser | 2 Grandsons |
| Vivienne Oster | Grandson |
| Rabbi Michael Plaskow | Great Grandson |
| Anthony and Stephanie Plaskow | Grandson |
| Zvi and Rachel Rubin | Grandson |
| Richard and Helen Stareshesky | Grandson |
| Anthony and Cynthia Taub | Grandson |
| Stuart and Naomi West | Grandson |

BAT MITZVAH

| | |
|---------------------------|---------------------|
| Jonathan Blitz | Granddaughter |
| Steven and Estelle Brown | Granddaughter |
| Denis and Janet Elkoubi | Granddaughter |
| Ed and Joanne Epstein | Granddaughter |
| Hillel and Yvette Factor | Granddaughter |
| Neville and Avril Gatoff | Granddaughter |
| Andrew and Geraldine Kaye | Granddaughter |
| Sala Newton-Katz | Great Granddaughter |
| Sandra Rabinowitz | Great Granddaughter |

ENGAGEMENTS

| | |
|-------------------------------|---------------|
| Joseph and Judy Berger | Grandson |
| Mervyn and Sandra Cohen | Grandson |
| Judah and Loretta Harstein | Grandson |
| Maurice and Judi Kay | Grandson |
| Jeffery Milston | Grandson |
| Janette Moore | Granddaughter |
| Rabbi Natan Morowitz | Granddaughter |
| Anthony and Stephanie Plaskow | Grandson |

MARRIAGES

| | |
|----------------------------|----------------------------|
| Yitzchak and Rena Bakst | Granddaughter |
| Gillian Berman | Granddaughter |
| Arnie and Chevy Fine | Grandson |
| Yoel and Batsheva First | Daughter |
| Mark and Anita Hoffman | Granddaughter |
| Elena Ivanova | |
| David and Lilian Levy | Granddaughter |
| Ria Maissel | Grandson |
| Janette Moore | Granddaughter |
| Maurice and Myrla Sacofsky | Granddaughter |
| Baruch and Shira Schmidt | Grandson |
| David and Hilda Solomons | Granddaughter |
| Anthony and Cynthia Taub | Grandson and Granddaughter |
| | |
| Stuart and Naomi West | 2 Granddaughters |

SPECIAL WEDDING ANNIVERSARIES

| | |
|--------------------------------|------------------|
| Simon and Helen Waingard | 69th Anniversary |
| Sender and Zelda Lees | 60th Anniversary |
| Anthony and Maureen Marcovitch | 59th Anniversary |
| Mervyn and Sandra Cohen | 50th Anniversary |
| Michael and Lynette Ordman | 40th Anniversary |

SPECIAL BIRTHDAYS

| | |
|----------------|----------------|
| Enid Abrahams | 90th Birthday |
| Jaques Broch | 90th Birthday |
| Arnie Fine | 83rd Birthday. |
| Mervyn Leviton | 83rd Birthday. |
| Phyllis Carr | 70th Birthday |
| Linda Lawrence | 70th Birthday |

SPECIAL EVENTS

| | |
|-------------------------------|------------------------------------|
| Daphne Felix | New Home |
| Rabbi Michael Plaskow | On receiving Semichah |
| | |
| Ivor and Elaine Newman | New Home |
| Anthony and Stephanie Plaskow | Anthony appointed Chatan Bereishit |
| | |
| Hilton and Ros Share | Hiton appointed Chatan Torah |



Rosh HaShana Message

by Rabbi Boruch M. Boudilovsky



Dear Friends,
All the sevens are special. The seventh year is special, as it is written "And in the seventh [year], you shall leave [the land] unattended and unharvested, and the destitute of your people shall eat, and the wildlife of the field shall eat what is left of them..." (Exodus 23:11).

The end of the seventh seven-year cycle is special, as it is written "You shall sanctify the fiftieth year and proclaim freedom throughout the land for all its inhabitants; it shall be the Jubilee Year for you..." (Leviticus 25:10).

The seventh day is special, as it is written "G-d blessed the seventh day and sanctified it..." (Genesis 2:3).

The seventh month is special, as it is written "In the seventh month, on the first of the month, there shall be a rest day for you, a remembrance with Shofar blasts, a holy convocation" (Leviticus 23:24).

(Midrash Rabbah Leviticus 29)
 These texts draw on the common denominator found in the Torah for many sets of time. The seventh day [week] month year, and the end of the seventh seven-year cycle, are each sanctified in their own individual way.¹

Sanctity is shaped by separation,

retreat, and suspension. When observed appropriately in a specially designated time and space, these values not only become positive but become indispensable to Judaism.² Sanctity is possible only when activity is temporarily suspended and where separation is welcomed. The biblical word "Sabbath", which means suspension, is the word the Torah uses to describe many of the sanctified days, such as the seventh day of the week (and by extension the seventh week celebrated on Shavuoth – plural for Sabbath), the three festivals of the seventh month, and the seventh year.³

On the seventh day of the week, we retreat from our daily work routine. The seventh week is annually celebrated with the festival of Shavuoth. The seventh month of the year is the month with the highest concentration of sanctified Jewish festivals. The seventh year in the Jewish seven-year cycle is a broadened Sabbath in which we do not agriculturally work the land of Israel.

The idea of living our lives shaped by recurring Sabbath pauses is one of Judaism's greatest historical contributions to human culture and values. It remains as relevant

today as it was in a society of slave owners. It argues that every human being deserves time and dignity. We learn that we as human beings can healthily pursue and subsequently attain sanctified lives.

This new issue of our communal magazine is published in time for the new Jewish year of 5782 which, as all other new Jewish years, paradoxically begins with the seventh month of the year. The year 5782 is also the seventh year in the Jewish seven-year cycle.

I hope trust and pray that this New Year will be a year of increased sanctity in our community and nation.

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

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

Sincerely,
 Boruch M. Boudilovsky

1.It is beyond the scope of this message to investigate the nature of the number seven and why it compels sanctity.
 2.For an initial appreciation of the role and value of separation in Judaism, see the liturgy (Attah Chonen) inserted into the post Sabbath evening service.
 3."What is specific about the holiness of the seventh in a sequence of time is that it is marked by a cessation of work. It marks a period during which we cease creating and remember that we are creations. We stop making and remember that we are made. On the seventh, be it day, month or year, we focus our attention on G-d the creator of all." (Former Chief Rabbi expression of human humility Lord Sacks, the Koren Rosh HaShana Machzor). Perhaps, if I may add, this is an ultimate.



Chairman's Message

by Graham Nussbaum

Corona continues to have an impact on our lives and restrains YINN's desire to return to "normal". At the moment the only restriction YINN has to contend with is the requirement to wear masks when in the building. However, this means that we cannot provide Kiddushim for our members, this is a serious void as the essential social aspect of our Community is missing. Sadly, this is the price we have to pay to keep safe.

YINN's Zoom programmes have gone a long way to keeping the Community together. The iconic Virtual Monday Club, produced by Alan Gold and the popular Melave Malka, which is now on a break, produced by David Feiler are eagerly anticipated each week. Shiurim by Rabbi David Woolf attract a wide audience and Rabbi Ed Feigelman's Daf Yomi shiur continues unabated. Zoom has also enabled the Community to mark Yom Hashoa and celebrate Purim with the Megilla reading and the amazing Purim Spiel, Yom Ha'atzmaut, Yom Yerushalayim and Chanukah. Brian Sopher has taken over from Eze Silas as Chairman of the Tarbut Lecture Series. The lectures will continue to be presented on Zoom. The Neshei Chayil L'Chaim benefitted greatly from being on Zoom. It enabled our popular honourees, Ruth Gold and Beryl Sagal, to celebrate with the

Community as well as their families from near and far.

The exterior of the Shul building is in need of urgent repair due to crumbling cement, loose cladding and ingress of water into the building. The response to the voluntary levy for the building work has been excellent.

Israel is called the "Startup Nation" but equally it could be called the "Nation of Volunteers" and YINN could be called the "Shul of Volunteers".

Even though all contributors have been thanked personally, I thank you publicly.

Rabbi Boudilovsky's deep knowledge of Halacha and his desire to respond positively to a question has enhanced his reputation. The move to living within the Community has made the Rabbi, Esther and their children very happy. Our members enjoy meeting the Boudilovsky family when they are out and about.

Thank you to those who have given their all to ensure high quality services often under variable and challenging circumstances.

Israel is called the "Startup Nation" but equally it could be called the "Nation of Volunteers" and YINN could be called the "Shul of Volunteers". Whatever your role may be it is important and greatly

appreciated.

We miss our overseas members who have been unable to visit for so long, it is not the same without you.

Rowena and I wish Rabbi Boruch and Esther Boudilovsky, Rabbi Eddie and Frankie Jackson, Rabbi Natan Morowitz and the whole Kehillah

Shana Tova U'Metuka.

PS On the 29th of July registration for Shabbat services, social distancing and checking of Green Passports were reintroduced at YINN to supplement the wearing of masks. Here we go again! ✨

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.

Office: The Office is closed due to the Coronavirus. For general enquiries: email: 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 Sharon Carr on yinnmagazine@sandicarr.com

Membership: Thinking of joining YINN or maintaining or anything to do with membership just email 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

Social & Personal: To advise the Shul about your forthcoming Simcha contact Ruth Lyons our Social Secretary at: 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

As I PLEASE: Lines From an Ex-editor's Forehead

by Alan Gold

What price social equality? I had an unexpected call the other afternoon. In the old days in London, that usually meant somebody was trying to sell me carpets or life insurance, but now I have no need for the former, and it's somewhat late in the day for the latter.

The caller, Moshe, had a very gentle, friendly voice and spoke in understandable, if not fluent, English. It transpired that he was from the Ministry of Social Equality and his department was responsible for the welfare of senior citizens. Moshe's task was to probe me about my life and to find out if I needed help.

You could sum up the gist of it all as "Are you happy?". Did I have any friends? Did I have any family? How are my relationships with that family? Am I finding things to do to occupy my time? Would I perhaps like invitations to attend cultural events or to go on tiyulim? How would I rate my satisfaction with my life in general on a scale of one to ten? Did I know how to work a computer? Was I able to choose channels on my television?

I was more than impressed with this call. Moshe knew my name from his records but nothing else about me – which is not his fault. In the friendliest tone available, I spent most of the time protesting that my life was full. I had great relationships with my children; I participated in my community's activities, and that my years living in Israel had been the happiest I had known. Oh yes, and I was still living with my wife, and we got on just fine. (Why would he think

otherwise?).

But in some ways, I found the call sobering. Not that I was offended by being asked these questions. The worrying element seemed to be an assumption on Moshe's part that not everything was rosy in my Netanya garden. And I realised, as Ruth and I, together with our children, have long recognized just how very fortunate we are to be part of our community.

There is a format to our lives – although one which we are at complete liberty to vary. A minyan beckons me in the morning and an even nearer one in the afternoon. Invitations are given and received. You are available to help others when needed, in the sure knowledge that they would reciprocate should the time come.

No one could expect Moshe and his colleagues to know about the YINN community or appreciate the benefits that it is so easy for us to take for granted. It was a very kind and thoughtful call, and I hope he will tackle other people of our age and uncover someone really in need of assistance.

Had his English been a little better, I could have marked him down as a speaker for the Monday Club. That would have been an eye-opener all round. ✨



A Concert of Shofar Blowers

by Harvey Rosenberg

There was an advert in the *Jewish Chronicle* for Shofar Blowers to come to London for the 9th Musical Festival to be held on 2nd November 1998 at St. John's Smith Square for a Grand Shofar Fanfare to celebrate Israel's 50th Anniversary.

I decided to go and made the journey from Belfast. The rehearsals took place in the Marble Arch Shul

on 1st November. There was an enormous crowd consisting of all ages and with so many shofars.

When I arrived, I was asked to blow many notes before being put into one of the various categories. The Musical Director called Dr. Malcolm Miller had very cleverly composed many special arrangements for the concert. It was indeed amazing to hear so many

different sounds coming together from so many Shofars. After so many long hours of rehearsing Dr. Miller selected the group that would be appearing at the concert.

I consider myself lucky that I was in the group chosen to perform. I enjoyed the challenge, it was a unique and unforgettable experience which I will remember for all time. ☆



Rosh Hashana Greetings from...

Enid Abrahams
Yitzchak and Rena Bakst
Kenneth Bender
Gillian Berman
Stephen and Joyce Berman
Martin and Gill Boxer
Jaques and Hazel Broch
David and Miriam Bronner
Ivor and Sharon Carr
Martin and Phyllis Carr
Judith Cohen
Susan and Neville Cohen
Carolyn and Mark Collins
Jeff and Hilary Dritz
Asher and Paula Edery
Denis and Janet Elkoubi
Hillel and Yvette Factor
David and Ziona Feiler
Elaine Feingold
Daphne Felix
Bella Fielding
Arnie and Chevy Fine
Ian and Gillian Fine
Alan and Ruth Gold
Brian and Ruth Gouldman

Colin and Hazel Green
Harvey and Natalie Green
Robert and Susan Hodes
Stuart and Marlene Horowitz
Mike and Jackie Jacobs
Cyril and Lydia Karp
Andrew and Geraldine Kaye
Russell and Melinda Kett
Harry and Rosemary Klahr
Leonard Klahr
Marlene Knepler
Jacques and Monique Korolnyk
Sylvia Kovler
Brian and Nadia Lebetkin
Mervyn and Ruth Leviton
Sheila Levitt
David and Lilian Levy
Gerald and Rita Levy
Ivor Lewis
Lily Lindsay
Ria Maissel
Michael and June Manning
Ian and Caroline Marks
Rabbi Natan Morowitz
Martin and Caroline Moser

Graham and Rowena Nussbaum
Vivienne Oster
Philip and Jenny Park
Tony and Stephanie Plaskow
Geoffrey and Mary Jane Pollack
Renee Rabinowitz
Sandra Rabinowitz
Jack and Frederica Reiss
Harvey and Joanna Rosenberg
David and Ita Rosenstein
Beryl Sagal
Hilton and Rosalind Share
Eze and Gillian Silas
Leonard and Yehudit Solomons
Brian and Susan Sopher
Richard and Helen Stareshesfsky
David and Sandra Stein
Lynda Struel
Moishe and Rochelle Veeder
Joe and Betty Wahnnon
June Weinberg
Stuart and Naomi West
David and Paulette Woolf
Janice Zimmel



Rosh Hashanah

By Rabbi David Woolf

B'sefer chaim beracha ushalom ufarnasah tovah—In the book of life, may we be inscribed for blessing, peace and sustenance. No piyut, no idea, is more characteristic of the *Yomim HaNora'im* than this one. Asking to be written in the Book of Life captures the essence of what we want for ourselves, our loved ones and all of *klal yisrael* for the coming year.

This image of the Book of Life that is described in the Gemara Rosh Hashana, what message is it supposed to convey to us? Is it only a request, a plea to *HaShem* to sustain us for another year? I once heard it described as our annual performance review with God. Like at work, every year, our performance would be reviewed and the decision would be made to keep us on or to make us redundant. Together with this review would be an action plan on how to improve and develop over the next year. This approach to the Book of Life conveys a sense of judgement and foreboding which is certainly consistent with the themes of Rosh HaShanna and Yom HaKippurim as days of Divine judgement and improvement. *U'teshuva U'tephila, U'tzedaka Ma'avirin et Ro'ah HaGezeirah*. *Teshuva*, Prayer and Charity mitigate against the sting of the decree. This image tells us that by asking to be written in the book of life, we are asking the *KB"H* for another chance at life, another chance to improve and to make amends.

But there is another approach to being written in the *Sefer HaChaim* that we might consider. Maybe, our asking to be written in the Book of Life is really an expression of gratitude to the *KB"H*. A song of praise to Him for all he has given us in the past year and continues to do for us. And the greatest *beracha* He can give us, might be the ability to express our gratitude to Him.

A cornerstone of our lives as Jews is the idea of *hakarat hatov*, the ability to acknowledge all the good that is bestowed upon us. We say 100 *berachot* every day in order to let the *KB"H* know that we see what he does for us and that we appreciate it.

During the *Yomim HaNora'im* this idea of acknowledging all the good that God does for us takes on even greater significance. Rosh HaShana and Yom Hakippurim afford us the opportunity to pause and look back at the year and to appreciate everything. To see the big picture and to truly be grateful.

But how is asking to be written in the Book of Life an expression of gratitude and appreciation to Hashem?

Imagine you are on grandparent's duty. Your children are away for a few days and you have charge of your grandchildren. While they are away at school, you decide to make them their favorite dinner. Even though you know it's a bother, you get all the exact right ingredients according to their preferences, you spend the day

making sure that it comes out exactly as they like it. When you serve it to them you can see how much they like it.

There are two ways that they can say thank you. One, is to say: "this was delicious, I really liked it. I know how much effort went into it and how much trouble it was to make it. Thank you."; The other way to say thank you is to simply ask: "this is great, can I have some more!"

That is what we are saying when we ask to be written in the book of life. We are saying "this is great, can I have some more!" It is an expression of gratitude to the *KB"H* for the wonderful lives we have, for all the *berachot* we are given every day. We appreciate it so much that we want more.

There is no better way to start the year than with an expression of gratitude and thanks for all we have and a hope that He continues to bless us with life, blessings, peace and sustenance. בספר ח"ם ברכה ושלום . *tikevu v'techatemu*. ☆



Tony Plaskow – Chatan Bereshit

By Ivor Carr

This year our Community has chosen to honour Tony Plaskow as Chatan Bereshit, an honour greatly deserved...deserved because he seems incapable of saying ‘no’ when there is a job to be done in the Community.

Born in Bexley, England in 1940, he was evacuated with his mother and brother to a village in Cambridgeshire whilst his father was serving in the British Army. After living in north-west London, the family moved to Hove on the south-coast where Tony attended Hove County Grammar School, where he represented the school in boxing competitions. He became interested in music resulting in him forming a pop-group, playing in pubs and the Brighton Hippodrome!

Tony and Stephanie married in 1963, setting up home in Kingsbury, joining the Kenton Shul where (what seems like) so many of our Community lived prior to Aliyah. They were very much involved in Shul activities, particularly the “Young Married Couples Club”.

Tony initially trained as an Electrical Engineer, but eventually, together with a cousin formed a coach operating company, carrying on a tradition started by their grandfather. The company diversified into retail travel and tour operating, especially to Israel. The transport division was awarded two of the first deregulated London Bus routes.

After their first child was born, they moved to Edgware where they remained until their Aliyah. They have three children, Rachele in Raanana, Emma-Jane in Finchley and Jonathan in Sydney and are blessed with nine grandchildren. The family were involved in the communal activities of Edgware United Synagogue, Stephanie becoming joint-chairman of the Ladies Guild.

Tony and Stephanie have owned an apartment in Netanya since 2004 and have been members of YINN since then, visiting Netanya frequently until they made that so important decision to make Aliyah in 2011.

Tony has been a Board Member of YINN for many years, and since the start has added regularly to the list of duties he performs for the Shul. In his earliest days on the Board, the then Chairman, Gordon Weinberg z”l asked him to become Advertising Manager for our magazine. From a base of only a couple of advertisements, he established a very healthy portfolio.

His regular tasks include:

Administrator of our Yahrzeit Boards, Member of the Building Committee dealing with the current renovations, Membership recruitment...and many other ‘small’ tasks.

Last Rosh Hashanah, when many of our members were unable to attend the services because of COVID-19, he organised a team of men to blow the Shofar at pre-arranged locations and times, enabling those members to perform the mitzvah of hearing the Shofar.

Every morning for the past five years Tony has been learning with the Shul Daf Yomi Group.

In addition to his efforts for our Shul, Tony has committed a considerable amount of his time to Laniado Hospital and was Chairman of the Supporters Group for four years. He is also administrator of ‘Keren Olim,’ a charity which provides food vouchers for approximately one hundred needy Ethiopian families living in Netanya

Mazal Tov to Tony and Stephanie on an honour so richly deserved. ☆



Hilton Share – Chatan Torah

By Alan Gold

The decision to honour Hilton Share as Chatan Torah is welcome news throughout the community. Since making Aliyah with his wife Ros and mother-in-law Lily in 2008, Hilton has consistently made himself available to help others through the Shul, AACI locally and nationally, and Keren Olim.

His background is very much North London, having grown up in Tufnell Park and then moving to Whetstone where his parents ran a confectionery shop, although he has never owned up to a sweet tooth. By contrast, he met up with his sweetheart, Ros.(forgive the pun), at a charity committee working for AJEX. Hilton recalls working with his future wife on the annual Operation Christmas, where volunteers came into hospitals to enable Christian staff members to enjoy their special day. A week later, enjoying a New Year’s Eve dance at (he thinks) the Dominion, Tottenham Court Road.

After their marriage in 1976, the Shares lived in Southgate until they moved to Edgware in 1987. Hilton’s main contribution to the community was a musical one. Once drafted into the Shul choir, he soon found himself as choir master, a job he immensely enjoyed, although he regrets not playing the piano and illustrating the notes to his choristers.

The path to Aliyah was a fortuitous one. Hilton’s next-door neighbour in Shul, a certain Michael Beach, told him that he had bought a flat in Netanya in a block under construction. Hilton and Ros liked the idea of a holiday flat. Changes in the work situation in the company Hilton had worked for over a long period made the offer of an early retirement settlement desirable. Thus the holiday apartment transformed itself into a home for the Share Aliyah. By luck, there was a flat for Lily (who did not want to be left behind); their twin children Jenny and David were just ready to live independently, and, as Hilton says, the rest is history.

Making Aliyah was a decision that the Shares have never regretted for a moment, and it has been a time of busy activity for Hilton especially. He has served as gabbai, Board member, vice-chairman, and finally chairman of the Shul; financial officer, chairman, vice chairman and treasurer of Netanya AACI, and treasurer of Keren Olim. His friendliness, approachability, and quiet efficiency have been the keynote of all he has accomplished.

Ros has struggled with a chronic, long-term illness, but has run an online support group that has been of great assistance to many sufferers across the globe. Lily became a great character in the Shul’s life (and on the highways of Netanya) until incapacity prevented her from leaving her flat.

We wish Hilton and Ros a hearty Mazeltov on this well-deserved and highly merited honour and hope that they will continue to enjoy their lives in the YINN community. ☆



Ruth Gold – Eshet Chayil 2021

By Marlene Knepler

I feel very privileged and proud to be asked to pen this special tribute to my dear friend, Ruth Gold, on her being honoured by the Board of YINN as one of the Neshei Chayil for 2021.

Ruth was born in Liverpool to a traditional Jewish family, the elder of two sisters. She enjoyed a happy childhood within the local community of some 8,000 Jews, going to Grammar school and Cheder with ambitions to study modern languages in University. This was not to be as sadly Ruth’s father passed away when she was just 20, and instead she worked first for a year at Mark & Spencer, and then went to college and trained in Insurance.

Ruth met her soul mate, Alan, at an IUJF (Inter-University Jewish Federation) seminar in Glasgow in 1965 and two years later in July, 1967 they married. Alan had been studying at Sussex University. Their first home was in Golders Green, then they moved to Luton, where their daughter, Debbie was born. In 1970 they moved to Kenton in North West London, where their second daughter, Lisa, was born.

Ruth and Alan spent the next 35 years in Kenton, before moving to Stanmore, and they both immersed themselves in supporting and working for the Kenton community in numerous ways. Throughout her life she has been a friendly, helpful and supportive

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Beryl Sagal – Eshet Chayil 2021

By Sharon Carr

Beryl was born just before the war in London on 1938. She came from a ‘frum’ family and her Father was a Hebrew teacher in a boys’ school. As the war started her father was excused service due to health issues, so he took his family to Norfolk. Beryl stayed there until she was 7 years old and spoke with a real Norfolk accent – unintelligible back in London! After they returned to London her dad became ill- the smog in London was very bad then, and this had an adverse effect on him. So, then they went to live in Brighton, and Beryl went to school there from age 10 to 17. Her Father worked during that time in a Jewish school. That job included a house for the family to live in and on their return to London, Stamford Hill, they actually had nowhere to live and had to prove to the authorities that they were in fact, homeless. Well, it must have worked out in their favour because Beryl attended a youth group, similar to B’nei Akiva today, where she met Joe, her husband to be. They were married in 1957. He had escaped from Germany during the war and had lived in England since age 14. He had worked hard at school to eventually qualify as an optician. Beryl worked with him as his receptionist. They retired together a few months before making Aliyah to Netanya in 1999.

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Enhancing Women's Spirituality in Netanya

By Paulette Woolf

Talking to Rabbi Boudilovsky, not long after David and I made Aliya, I lamented that, "I've achieved most of my goals for moving to Israel except for the most important one – focusing on and increasing my spirituality." Not long after that a women's Beit Midrash was created in Netanya and I, along with quite a few women from YINN, enjoyed stimulating our minds by examining Jewish ethical issues and discussing Parashat Hashavua.

But I still felt that something was missing. In my community in NY, our Rebbetzin had started a monthly women's Rosh Chodesh program, hosted by different shul families. I enjoyed the social and the spiritual atmosphere of those evenings (not to mention the great nosh!) and wondered if I could recreate that environment in Netanya. So, almost

four years ago, we established a small Rosh Chodesh planning group composed of women representing various shuls.

That first year, the program was hosted in apartments and speakers were drawn from the women in our community. To our delight, we quickly learned that there was a great deal of interest in the Netanya Women's Rosh Chodesh program. Each year we've learned new lessons on ways we could improve the program and, as a result, we've experimented with a variety of formats.

Year two the program took place in the YINN Bortz room, enabling greater ability for socializing in our cozy quarters. When Covid hit, we initially suspended the program until Graham Nussbaum asked me if we could resume the program on Zoom.

Ruth Gold... continued from page 11

member of the community, always thinking of others, unassuming and modest. During her time in Kenton, she quietly and efficiently helped to organise the Annual Bazaar, the Ladies Guild, the Kiddush Rota, Friday night suppers for the Bat Chayil girls and their families and supporting local charities like Wizo. Ruth quietly and without fuss carried out many jobs around the Shul.

Ruth and Alan encouraged their daughters to follow their hearts and ambitions and brought them up in a loving, Zionist home. They supported their desire to make Aliyah and with both daughters living in Israel, they followed in their footsteps and made Aliyah to Netanya in 2010. For many years Ruth and Alan had been holidaying in Netanya for

Pesach and Yomim Tovim, so it was a natural choice for them to move to Netanya and join YINN. Kenton's loss was now Netanya's gain, as once again, Ruth immersed herself in the community and in her quiet, efficient way, helped as Treasurer of the Irgun Nashim, organised Kiddushim, packed food parcels, supported local charities such as Willing Hands and Emunah and taught English in a local school through the AACI/ESRA English tutoring scheme.

Ruth is a loving grandmother adored by her four grandchildren, and a loyal and supportive friend. She has a love of theatre and music and plants, and greatly misses her visits to the Chelsea Flower Show.

According to daughters Debbie and Lisa, "Our Mum is the person

So we did, to the gratification of our community of women. Last year we introduced an alternating format. Every other month, Alexis Levy presented on a relevant topic, often related to the Jewish calendar. Her lectures were both informative and thought provoking, making her a popular speaker. During the intervening months, we conducted sessions on issues of interest to women such as health, nutrition, emotional health, etc.

At the end of each year, we surveyed the participants to identify which parts of the program they liked best and what they would like us to change in the coming year. Our plan for this year is to conduct the program in Young Israel's George Goddard Hall enabling us to socialize in person. We'd like to take the opportunity to thank Young Israel for their incredible support. It's greatly appreciated. We'd also like to extend an open invitation to any woman who would like to join us, either on our planning committee or at the monthly programs. You can find the 2021-22 schedule on the YINN website. We also welcome any and all suggestions for speakers. We wish our entire community a Shana Tova and a year of good health! ☆

who taught us to do the right thing; who instilled in us the importance of thinking of others and giving back to the community. To call our Mum an Eshet Chayil could well be considered an example of the great British understatement. Mum tends to avoid the limelight, but maybe that's her secret for "just getting so many things done!" It is thrilling to see her get recognition for being the kind, caring, loving and truly good person that she is. We are so grateful that the Shul has chosen to honour Mum with the Eshet Chayil award this year. Sometimes the limelight is needed so a person's contribution is truly recognised by all around her and most importantly herself!"

Ruth is a most worthy recipient of this wonderful award. Mazel tov! ☆



Writing During Corona

By Joseph Berger

Just before leaving Canada to come to Israel on Aliya, towards the end of 2018, I published a book "Life's Lessons: How We Cope with Life's Challenges" (Amazon) that was based upon my experiences with patients for over 40 years in my office in Toronto.

Although the identifying details for individual people were disguised to protect their confidentiality, the themes and issues were very real.

We came to Israel, went to Ulpan for a while, went with the shul group to Eilat and with an AACI group to Morocco, and then Corona came, limiting our movements.

So, at home I started to write. My book about my patients and the issues that arose from our meetings, developed over a number of years. But what I started writing during the past year of Corona have been stories.

Stories are fiction. My stories, that I have published the first volume of, I call psychological dramas.

What I mean by that is that they describe "real" people becoming involved in various situations in their lives of a dramatic nature.

They are not traditional police who-dunnit-thrillers, they are not international spy stories; they are life dramas that could happen to ordinary people.

In other words, they take off in a

fictional creative direction, from the many everyday situations that my patients—and all of us human beings—found, or might find, ourselves in.

My wife and I have been fortunate, living across the road from our beautiful Mediterranean Sea front. She likes to walk very early in the morning, I prefer the early afternoon, and many ideas would come to my head as I walked.

But what really surprised me was, that as I developed a story in my head as I walked and then wrote it up on the computer, I would be coming towards the end of a story and thinking "that's it, I don't think I'll have any more fresh ideas," and within days a new theme, a new story, would pop into my head—from where? Who knows?

I published my first collection, "Twenty Seconds and other Psychological Dramas" as an e-book on Kindle a couple of months ago, and then put it out in paperback form. I had to have professional help to format it to fit the Kindle requirements, but I was able to manage the paperback edition myself.

I have written enough for a number of similar collections (usually 7-9 stories in each) that I hope to publish in the future, and that sense still remains each time I come to the end of a story, "Well, that's it, will I ever have

another new idea to write again?" and then something develops in my head, from just a phrase that comes to me, or that I read, or hear someone say, and gradually from that first phrase or sentence, a story develops and then needs to be filled in.

I don't write the flowery descriptions of trees and vegetation that some writers love to do, nor the detailed descriptions of clothes or food favoured by many other well-known authors. The blunt terse cross-examinations of an excellent thriller writer like the late Ed McBain are beyond me, nor do I offer detailed descriptions of guns and why the hero prefers this one over that one.

My suggestion to those of you who think that you would like to write is very simple. Sit down in front of your computer and write, anything. Because once you start, you will find ideas coming into your head, and then gradually something coherent will begin to form and take shape, and then you can fill in the gaps, and go over it, review it, revise it, and eventually you will have a finished product.

The main key is sitting down and starting. I have enjoyed doing it, and I think that is vital: to enjoy the experience. ☆

Joseph Berger is a psychiatrist who grew up in London, England, trained in psychiatry in the USA, and practiced for more than forty years in Canada. He taught at the University of Toronto and was president of Canada's largest Jewish High School. He and his wife Judy made Aliyah two years ago. They have four daughters and have been blessed with a number of grandchildren and three very young great-grandchildren.

Beryl Sagal... continued from page 11

Beryl is one of the friendliest and jolliest people in our community. A love of Life exudes from her. When they arrived, they already knew a few people here, and both very quickly became involved with the Shul, Joe in services and Beryl in the Irgun

Nashim. In those days there were just two teams of Ladies, led at that time by Irma Lemon and Ruth Lyons. Beryl was on duty every other week. In those days Kiddush involved cutting up vegetables and organising dips - a little different today! Beryl always ran an open house and welcomed

everyone into it (as she still does). Joe used to Lein and especially over Rosh Hashanah and Yom Kippur. There is no doubt that Beryl was and still is a stalwart of the community. Mazeltov Beryl, and let's hope you can continue to be so for many more years in good health. ☆



In Whose Footsteps Are You Walking?

by Dr Mervyn Leviton

When I walk along the Tayelet in Netanya, I sometimes wonder who were the people who walked here before me. I don't mean yesterday or last week or even last year. I mean 100 years ago or 1000 years ago or even in fact many thousands of years ago.

Of course 100 years ago the Tayelet and indeed most of Netanya did not resemble the Netanya of today. But one part has not really changed very much over the past years and that is the coastal area. There was always a coastal area on the land of Israel from North to South. Our tiny strip of land has been home to countless numbers of various peoples and of nations who were determined to occupy and control it for the sole reason that, before the modern air-age, it was the natural corridor separating the Asian continent from the African continent.

Archaeology in Israel today is frequently front page news with discoveries of ancient artefacts dated from thousands of years ago telling us more about the peoples' way of life, what they ate, what they wore and to a great extent how they lived. But who were they? So back to my question: who were the people who once looked out at the same view that you and I can see today? Let's begin with pre-historic and pre-biblical times.

One of the earliest archaeological discoveries inform us that 14,000 years ago from 12,000 BCE to 500 BCE the Land of Israel was inhabited by people from the Natufian culture. They were hunter-gatherers who lived in villages gathering and processing

wild cereals. They built stone houses and granaries.

The Natufian culture was discovered by the British archaeologist Dorothy Garrod during her excavations in the Judean hills on the West Bank of the Jordan River. Many archaeologists are of the opinion that these early Natufian communities may be the ancestors of the builders of the first Neolithic settlements of this region, which may have been the earliest in the world. It is not beyond reason therefore, that some of these ancient people would have travelled from the Jordan river area to live near the sea and the cliff area.

During the Bronze Age (c. 3,000 to 1200 BCE), prior to the time of Joshua, independent city-states were established in what was then called Canaan. When Joshua led the Jewish people into the land of Israel some 1,400 years ago, we know that it was quickly divided among the 10 tribes. Modern day Netanya would have been on the coastal area of the Biblical tribe of Manasseh. It is quite possible therefore, that in the very early years of the division of the tribes in the land of Israel, many people of the tribe of Manasseh who were gazing at the sea view that we know today, might have been those who were in the Midbar with Moshe Rabbeinu. Now that's something to think about!

Moving on through the Biblical years, the next major upheaval in the Land of Israel took place some 3,000 years ago in the years just after the death of King Solomon, with the division of the land into the Northern

Kingdom of Israel and the Southern Kingdom of Judah which included Jerusalem. The area of modern Netanya would certainly have been in the Northern Kingdom.

In 722 BCE on the arrival on the scene of Assyria, their successful conquest led immediately to the deportation of the ten tribes to other lands which were a part of the Assyrian empire. Those who were forced to leave the Land of Israel were the tribes of Reuben, Shimon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim and of course Manasseh. What happened to these 10 lost tribes is a vast subject on its own and one that I will not deal with here. In a similar way I will not deal with the Babylonian invasion of Israel as there is insufficient information available to write about the people likely to have lived during those years in the area of modern Netanya.

Moving forward in time to the early days of the Greek control of our land 3000 years ago, let's think about those who lived in our area during those years. The Chanukah story involving the Maccabees is familiar to all, but it is only a part of the full story resulting in the strong Hellenistic influence of Greece on the inhabitants of the land of Israel for some 300 years. The people who would have been likely to be gazing at the beautiful sea-scape which we in Netanya still enjoy, would be a mixture of a small percentage of traditionally robed Jews and a larger percentage of younger citizens dressed in a more Hellenistic fashion.



Farewell to the Mask... Hello to Make Up... Or So We Thought

By Avril Kormornick

So, 18 months ago because of the Corona virus there was a new rule in place...
Whenever you go anywhere both in and out
There must be a mask on your face.

We walked outside with our faces covered
with only our hair on show
we had no makeup on underneath
as no one would ever know

Eye shadow was also not needed
as the masks went up quite high
and with glasses and a hat on
even close friends would walk by

Our faces were covered when inside
With not a lot on show
We did not need to wear lipstick
Because let's face it - no one would ever know

This rule we kept to for quite a long time
And then things got better for all
We heard you only need to wear your mask indoors for now
And this included going to the mall

Finally we were told masks weren't needed at all
And we could go out with our faces bare
But now us ladies needed our makeup back on
And we had to do our hair

This new plan lasted for a few days
And when we were out we felt smart
Our hair was nice and our makeup was back on
We really felt the part

But then recently we heard the news again
We need to wear masks when inside
Does that mean we don't need our make up on again?
And our lips again we will hide

To wear a mask again it's not really a pain
If it keeps us as safe as can be
But I wonder how long this time it will last
Because of course safety is the key



An 81 Year Old Ode To My Grandchildren

by David Jacobs

Ok, so now I'm 81
And going real well, so far,
After all – would you say the same
for an 81 year old car?

I have some issues –
I'll be blunt
And as such I have to say,
There are occasional occurrences
That happen along the way.

My shoulder sometimes pains me
While raising the odd coffee cup,
My knees could do with greasing
And me prostate's playing up.

I have to be careful what I eat
Loads of baked beans for my tum
'Cos constipation is a pain
When your 81.

My eyesight may be weaker
But I still see like a cat,
They say my hearing's not too good
But I never heard that!

Mind you, my memory can play tricks
On a walk saw my old friend Ted,
He said "so great to see you"
I said "it's wonderfull – 'cos I thought you were
dead".

Then I thought to ring old Phil
93 this week – doing OK,
He thanked me for the birthday wishes
But said "you rang me yesterday!"

I think I'm still pretty active
Out on my bike every day,
Cursing those bloody pedestrians
Who dare get in my way.

And when I'm out there cycling
Passing girls – I give them the eye,
I still enjoy their beauty –
But can't remember why!

So now, I hear you asking
What's your secret of being strong,
What words of wisdom can you give
For hanging about so long?

Well, I'll tell you something
Too much excersise is just plain wrong,
'Cos when I feel like doing some
I lie down – 'till the feelings gone.

So children – the secret's quite simple
Good old fresh air – that's the key,
Oh – and eating loads of Cadbury's chocolat,
That's what's sustained me!

Can't give you further tips my dears
That's it – now I am through,
I'll give you more words of wisdom
If I'm still here – at 82!

Bereshith (Genesis) Is The Book of Creation of Nature and History

by Georges Mendelbaum

What is Genesis? Our Sages in a midrashic way explain it: The unique and infinite God performed a self-reduction (Tzimtzum)¹ to give space for the universe, as a place for human history. He spoke to create the world ex-nihilo.²

The sages of the Midrash saw the creation as a moral act: giving kindness to a partner, loving the other, giving life for men to live in the world.³ The creation of the world is the basis of the relationship between a father who gives birth and the newborn son. "Av" means father, these two letters begin the set of Hebrew alphabet, they also begin the name of Avraham, the Hebrew people's father.

Rosh Hashana reminds us of the birth of the world and the birth of man, God gave birth to the world, and Avraham also gave birth to Itzchak, as a forefather to Israel. An impossible birth,⁴ a necessary birth to bring to the world the morality of Torah.

Rashi asks: Why did the Torah begin with the story of the beginning of creation? Isn't it a book of Mitzvoth commanded by God? Therefore Rashi explains in his commentary of Psalm 111,6 "God described the power of His first actions (Genesis) to His nation (Israel), in order to give them an own Land among the nations" In order to justify Israel's ownership of this Land, if the nations of the world will come and say: robbers, you conquered it from the nations, the answer is that God is the Universe's Creator, He chose to give this specific territory to Israel.

Now at last, we have returned to

our country, and Rashi's statement speaks to our heart:

"The nations still say we are occupying the territory". How did the Midrashim (2000 years ago) know these trends? Always when the periods of exile ends we must deal with similar claims of nations. At our exit from Egypt and from Babylon, from Europe, or from any Arab country. Is the Midrash built on wisdom or prophecy? No! it is built on the understanding of history!

Indeed, the Torah describes the Creation, the Mitzvoth of Israel and also human history, the goal of a human being is to live morally in the universe of God. The nations of the world know about the Torah, therefore, they know Israel's rights on this Land, but they think that only God Himself will give them the Land, they reject Israel's conquest of the Land, they shouldn't return to their home naturally!

This is why the Torah chose to mention at the beginning, the story of Creation, in order to justify the conquest of our Land, a place for the fulfillment of the Mitzvoth that God wants. Israel has to conquer the Land naturally, just as the other nations of humanity conquered their countries.⁵

Two thousand and six hundred years have passed since the prophecy was hidden to men, and the sages of Israel discuss what is our connection with God nowadays? Is our rule, since the creation, only subject to nature? Or can God's providence in general be understood in human history using the Torah covenant as a means of communication?

On one side the name of God ('Elohim') is in Hebrew, gematria 86 equivalent to nature ('haTeva'), which was built with strict mathematical/physical laws. On another side the name of the Lord ('Y'H'V'H') has gematria 26, equivalent to twice as much as 'love' ('Ahavah').⁶ This means that God manages the world according to natural rules (that scientists can learn), but He wants humanity to behave with morality; so He loves and guards the patriarchs who accepted His moral rules; He protects the Hebrew people and gave them His Torah which gives a meaning to the history of mankind.

Therefore, we say twice a day in our prayer: Hear O Israel, the Lord our God, the Lord is One, the Lord is also the God, He is one!⁷

What is the purpose of nature and creation? Nature is a dwelling place for man and history; nature is the necessary geographical place for man to progress in brotherhood, and the future goal is the moral redemption, the love of God's laws which will bring the end of Israel's exile and goodness for all mankind.

From the beginning, the stories of the Torah reveal the wisdom of God in nature, even before men multiplied in the world, and before G-d gave them His moral laws, laws of life on earth. Although men didn't yet act as stated in the Torah, the Hebrew people already accepted the Torah they received - it is their ID and their constitution: They must be faithful to His Torah, that is, faithful to God and to themselves.

From the beginning, there is in it the hope to succeed in the course

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Daf Corner:

**Emerging From Covid-19—
 What Lessons Did We Learn?
 How Do We “Enjoy” The “New Normal”?**

by Rabbi Ozer (Edward) Feigelman

Since the Pesach Magazine was published, the Daf Yomi Shiur will have completed three tractates by Rosh Hashanah: Shekalim, Yoma, and Sukkah. Each of these tractates give us insight on how we should emerge from the past eighteen extremely challenging months.

Tractate Shekalim deals with the annual donation of the half Shekalim given by the Children of Israel at the beginning of Adar to replenish adequate funds for the new Temple fiscal year beginning on Rosh Chodesh Nissan. This Temple ritual has served as a model for raising funds for Shuls, institutions of Torah, and donations used for Chessed. During the pandemic, some of these needed funds “dried out”. The first lesson learned as we emerge from COVID-19, is that we must not forget to support the spiritual needs of our Shul, institutions of Torah, and pursuits of Chessed.

Masechet Yoma relates to Yom Kippur. Most of the tractate outlines the Avodah of the Kohen Gadol performed in the Temple. The last chapter, however, focuses on the Yom Kippur of today — repentance, including confessing sins as well as the five afflictions, such as not being involved in eating, drinking, anointing, sexual relations, washing, and wearing leather shoes.

The last chapter of Yoma also focuses on the value of life and saving a life, Pikuach Nefesh. Much discussion is on how to deal with fasting if one is very ill and how to save lives from a collapsed edifice. When we thought we were “finished” dealing with the COVID-19 pandemic,

Klal Yisrael suffered three tragedies. These were the Lag B’Omer Miron disaster, where 45 Kedoshim perished, the collapse of a bleacher at Karlin-Stolin, and the Surfside building collapse in Florida, where over 150 lives were lost. It was quite chilling that we were learning about saving lives from collapsed edifices when the Surfside tragedy was occurring.

The Mishnah in Yoma 83a states: “Similarly, with regard to one upon whom a rockslide fell, and there is uncertainty whether he is there under the debris or whether he is not there; and there is uncertainty whether he is still alive or whether he is dead..., one clears the pile from atop him. One may perform any action necessary to rescue him from beneath the debris. If they found him alive after beginning to clear the debris, they continue to clear the pile until they can extricate him...” (Koren Talmud translation).

The Gemara (using translation of Daf Notes) explains this in the context of Pikuach Nefesh stating that “if the person is found alive, we uncover him even if he will only live a short time. (Yoma 85a).” Furthermore, the Gemara instructs how to check if the person is alive. “If one checked and found corpses on top, he should not assume that the ones below have died, and must continue uncovering to check for them.”

The Gemara concludes with two reasons showing the value of life: “Rabbi Shimon ben Menasya said: And the children of Israel shall keep the Shabbat. The Torah said: Violate for his sake one Shabbath, so that he may keep many Sabbaths...Rav

Yehudah quotes Shmuel saying: “*Vachai Bahem, V’lo Yamut Bahem*, that one must live by the mitzvot, implying that he should not die as a result.”

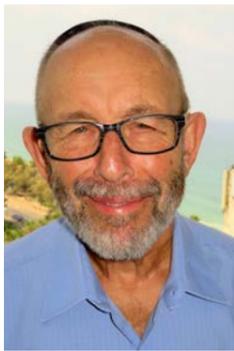
During the height of the pandemic, we were careful about wearing masks and social distancing, and extremely concerned about our infecting others and others infecting us. The lesson of Pikuach Nefesh, the value of life described in Masechet Yoma, is the second lesson learned emerging from COVID-19. While it is important to daven in Shul with a Tzibur, we should not ignore the importance of adhering to “*Vachai Bahem, V’lo Yamut Bahem*.” We have a responsibility to protect each other’s health. In light of that responsibility, there are a couple of points to consider:

– Are we putting others at risk if we attend Services while we experience symptoms?

– Are we spreading the Delta-variant or a severe virus?

Masechet Sukkah focuses on Sukkot, including the construction of the Sukkah, the Four Species (Lulav, Etrog, etc.), and rejoicing on the Festival at the Simchat Bet Hasheivah. So how do we “rejoice” in the “new normal” with the current Delta variant? As time evolves, we will see what the “new normal” really is, which we will have to adapt to. However, what is certain is that we will be able to enjoy Sukkot more than last year. We can still fulfill the Mitzvot of the Chag, by building the Sukkah and eating in it, as well as waving the Four Species. This year we will be able to spend Sukkot more with our local family and friends. We will most likely dance and enjoy hakafot more than last year. Let us hope that we will soon be *Zocheh to a Zman Simchateinu* of recent pre-Corona years leading to the ultimate Simchat Haregel in the rebuilt Bet Hamikdash!

Miriam joins me in wishing all a *Ketiva Vachatima Tova* and a *Chag Sameach!* ✨



The Chaim Greenberg Institute

By Rabbi Arnie Fine

A few months before my graduation from university, in 1960, a friend, who is now also a colleague, approached me in the Student Union and asked if I was thinking of going to Israel for a year. Not having sufficient funds to even dream of such a project, I responded that I was either going to do a master's degree in international relations or begin rabbinical school in New York. He suggested an alternative that has had a profound impact upon me, upon my wife, Chevy and our entire family. He was going to be a student at a teachers' program in Jerusalem. We both had been teaching at the Reform synagogue, a few miles from the university and had plenty to learn. Even better, the

people could afford plane fare in those days and so we would travel on the Queen Mary, in conditions something less than tourist class: to England, to see a bit of London; then by boat train to Paris, to experience that city and finally we took a night train to Rome to explore the Eternal City from a Jewish perspective and finally – on to Jerusalem by ship. The accommodation on the Queen Mary was four to a tiny room, at the waterline. The hotels were basic, the food was kosher and we were going to have a wonderful time. If nothing else we Americans and Canadians in the group realised that cultural differences are real, which we greatly realised when we reached Jerusalem

We studied the novels of Agnon, taught by his secretary, who conveyed a joy and a knowledge of the author that was profound, and he demanded a long weekly reading, that challenged our abilities. None of us ever missed his class.

tuition, room and board were at no cost. I responded that I would not be accepted because we would be two from the same small university. Apparently, the interviewer and the deciders at the Jewish Agency in New York either did not pay attention or determined they could use two young men, with newly minted BA degrees from the the same college, who had never left the United States, even to travel to Canada only six hours by car from where I grew up.

We only had to be concerned about transportation to Israel. Only wealthy

a few weeks before Rosh Hashanah. From Rome we boarded an Israeli ship, and our Israeli education was initiated. The porters and attendants spoke to us in Hebrew and we realised that we had a lot to learn. After five days on the ship we were speaking better Ivrit.

We were to be part of the Chaim Greenberg Institute, which ran a teachers program, parallel to the neighbouring Foreign Counselors Institute in the German Colony. All of us had at least a BA, a few had an MA, one was working on a doctorate.

While there might be tests, none of us was going to receive any credits and we were there to learn and to love Israel, which was profoundly different from what it is today. We were housed and studied in Baka, now a very prestigious part of Jerusalem but then a poor border community, in once impressive buildings, cut up into tiny apartments. Our Hebrew was generally superior to those around us. There was a *ma'abarah*, a transit camp close by, that made the one in the movie that Sallah Shabati and his family inhabited look luxurious. The younger people from there became our friends. They learned English and our Hebrew improved!

Our teachers were generally very good, some already becoming well known and respected. While they all lectured in Hebrew some spoke excellent English and a variety of other languages. They made demands and we responded with enthusiasm. Some of them are well known today, such as Prof. Nechama Leibovitz, who was already famous for her radio program on the weekly Torah reading via the government radio. When the neighbors learned that she would be teaching for three hours on Sunday evening they crowded the hall and became part of the class. We studied the novels of Agnon, taught by his secretary, who conveyed a joy and a knowledge of the author that was profound, and he demanded a long weekly reading, that challenged our abilities. None of us ever missed his class. Our course in Hebrew language was taught by the principal of the programme, who demanded Hebrew

and not translation from English into Hebrew. He set a very high standard. Four years later when Chevy and I, along with our infant son, returned for a year of study at the rabbinical school and Hebrew University programme, several of my professors were the same instructors who had touched me and the other students at Greenberg.

We were theoretically divided into two groups. Some of us were graduates of Hebrew teachers' colleges, all with a kind of Bachelors degree and a teacher's license, some as young as 18. I did not have that kind of background and was part of a group of interested and committed people, who also wanted to learn and to develop as Jews. All of us were Orthodox, Conservative, Reform, Liberal, secular, sometimes atheists and we all were friends and influenced each other. Rabbis of all the various North American movements emerged from Greenberg. Jewish educators, some of whom became very influential, were part of our group. We did not think about it very much. We were joined together by Zionism, Israel and the dream they presented. Some of us did not return to North America, some of us came regularly with our families and some of us came as olim over the years.

But we were not only from North America. The course had a goodly percentage of South Africans, one of whom is a friend here in Netanya. There was also a large group of South Americans, especially Argentinians, whose Hebrew and Yiddish were magnificent, generally much younger

than the English speakers. They were mostly unreligious. We challenged each other continually and the debates in the dormitories were often loud and spirited, of course in Hebrew, our mutual language. It was that kind of place! I wonder if anything like it could exist today? Too often today there is an invisible wall between groups, religious and ethnic, rather than declaring that we are all Jews! It was the reality of the song in Kazablan, "We are all Jews," that set the tone. It is a lesson that we have to learn everyday!

The programme was disbanded more than thirty years ago, I do not know why. But its influence was great. Our eldest daughter is a day school teacher and lived in New York for several years. After finishing an Israel experience she began to search for a position. One of the school principals she met was a member of my year at Greenberg. She eventually went to another day school and met a senior teacher and mentor. She is the wife of the school director I just mentioned. She and her roommate were

in the room next to where I and my roommate lived. Another colleague, who was a graduate of Greenberg in our year, met his wife there, and they made aliya. He became a very important

associate of Prof. Leibovitz, teaching some of her Hebrew University classes, when she was ill and he was a regular scholar in residence in my synagogue in Ottawa.

None of us left Greenberg uninfluenced. For me and then Chevy a few years later it kindled a love affair with Israel, the country and with the idea of Israel. Ask our children what was discussed at the table on Erev Shabbat and they will tell you that we held forth about Shabbat in Jerusalem. They were surprised that it is now Shabbat in Netanya. Greenberg deeply planted a seed that has grown in so many of us in Mahzor 9, 1960-61. Our gratitude to all of our extraordinary teachers and to the Jewish Agency for a profound experience is still happening sixty years on! ☆



Sallah Shabati and his family. Sallah Shabati (1964) ©IMDb



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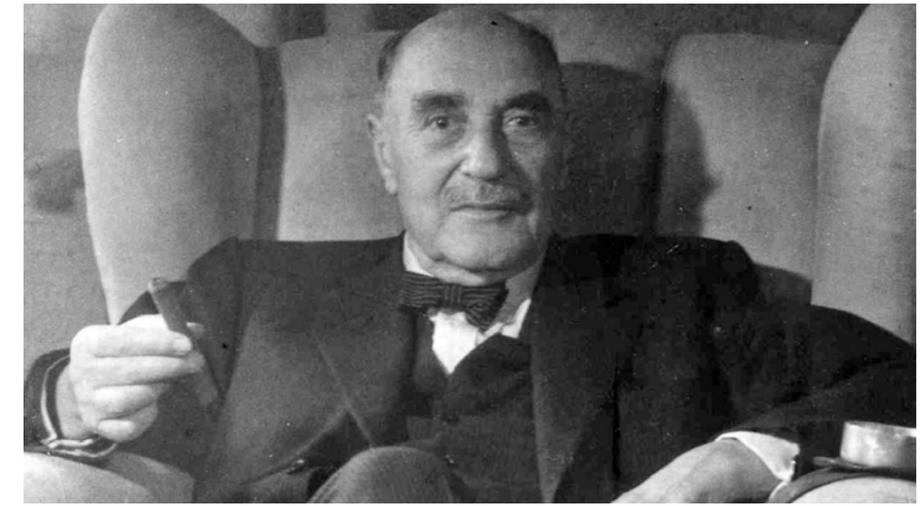
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”בחכמה יפנה בית וכתבונה יתפונן”

— משלי כד ג



An Unexpected Discovery On Yom Hashoah

by Judy Frankel

Continued from page 17

of history. Every Shabbat during the year, we read repeatedly a portion of it, thus the people are given the hope: Hope in the possibility for brotherhood, which leads to redemption, i.e. to the end of our exile from God our Lord and from our own Land where to live according to His Torah. ☆

- 1 Reduction of the infinite light to give room for the creation
- 2 To give space for the creation (for what exists nowadays) within the free (empty) space after the reduction.
- 3 in the biblical genesis “baro” means “create from nothing”. But in Hebrew “baro” (to create) means “to give existence to someone out of me”. In Aramaic “baro”. suggests the idea “to set outside” and also “to give birth to a son (bar)”, it is interesting that the English word “existence” comes from the latin verb “existere” built from “ex” (outside) and “sistere”(to stand).
- 4 Abraham was 100 years old and Sara 90
- 5 “God blessed [the men] and God ordered them to procreate (literally: be fruitful and multiply), fill the earth and conquer it” (Genesis 1,28)
- 6 Elohim=haTeva=86.....
Y”H”V”H=26=2x13= (2x ahavah)
- 7 “The Lord is the God” (Kings I – 18,39)

For several years after coming on Aliyah, I lived on Nitza and was a member of YINN:.but a couple of years ago, I left to live with my daughter Rachel and her family in Beit Shemesh. Nevertheless, during the lockdown months, I have remained a member and still been able to enjoy (as so many of us will have done) YINN’s wonderfully varied and stimulating Zoom output.

This included an outstanding sequence of presentations marking Yom HaShoah. Advance publicity had featured a talk by Leslie Portnoy entitled “The Bolivian Schindler”: intrigued, I settled down to watch, hardly anticipating the surprises to come.

Leslie opened by showing a figure

...unknown to any member of our part of the family, even at the time, Moritz is thought to have personally saved the lives of at least 9,000 German Jews... by comparison, Oscar Schindler is thought to have rescued 1,200 Jews.

he named as Moritz Hochschild. My ears pricked up at this because I recalled “Hochschild” being a surname I had noticed on my late husband David’s family tree, a document I hadn’t looked at for very many years. When Leslie went on to add that Moritz was born in Biblis in 1881, my curiosity was thoroughly aroused: David’s ancestors did indeed come from Biblis!

Leslie went on to recount amazing events in Moritz’s life, so as soon as his excellent talk was over, I hastily

dug out the trusty family tree to check up on it all. Sure enough, there he was – “Moritz Hochschild 1881 Biblis”. But no indication whatsoever about the things Leslie had been telling us, the information which really makes Moritz Hochschild noteworthy!.

And what was this information?. The fact that–unknown to any member of our part of the family, even at the time, Moritz is thought to have personally saved the lives of at least 9,000 German Jews (some historians say more than 10,000) using his own money to finance passports and transportation, provide food, arrange children’s education, find jobs and even build accommodation for them as they started their new life in Bolivia. (By comparison, Oscar

Schindler is thought to have rescued 1,200 Jews.)

So how was I able to check him out? After David and I married in 1962, we came into possession of an extraordinary family tree which I have in front of me now. It must have been drawn up, in Germany in the early to mid-1930’s because David’s late sister Edna, older than him and born February 1933, is there: but nothing much later than that. This complex chart seems to have been originally set out on numerous separate pages

but at a much later stage must have been photocopied on to one huge sheet, too big even to cover an average dining-room table.

It is hand-written in black ink and the German handwriting gets smaller and more illegible as each successive generation is recorded so that there are literally hundreds and hundreds of tiny names squiggled all over it. But names of heads of each family generation in earlier times are helpfully rendered in thick bold capitals. Information on the ‘Tree’ ends well before the onset of World War Two so who knows how many of the owners of these countless names would have survived? But all the information on this chart (recorded in German) is precious.

Right at the top comes the very first generation:

SALME (Biblis) died 1796.

(no surname indicated: Jews did not yet have surnames)

Below that, the second generation: SCHEMUL (sic) HOCHSCHILD (Biblis) died 1811. Then come his two sons, Mosche b 1788 and Zodik b 1790. Our interest now continues only with MOSCHE HOCHSCHILD 1788-1864.

Below his name are listed his five children: Suss (the only girl: she married a Frankel and became David’s great-great-grandmother) and four sons, the eldest being Mendele, with six children and eighteen grandchildren, amongst whom appears our person of interest, Moritz Hochschild, born 1881 in Biblis, near Frankfurt.

He was apparently lured from Biblis to Bolivia in 1921 by his love

of mountain climbing. But once there, he started out in the field of tin mining and in a hugely successful business career became one of the three great South American “tin barons”, building a vast economic empire which stretched from Peru to Chile, also bringing over lots of family members to work for him.

As you will see, he was spectacularly philanthropic and gained considerable political influence using his contacts with the ruling classes so that by the time Nazi atrocities and persecution were underway he was able to quietly obtain visas and legal admission to Bolivia for the many thousands of Jews he was secretly rescuing, arguing that they could contribute to the country’s labour force.

However, he led a particularly sad private life and his closest personal relationships were often disastrous. He married Kathe Rosenbaum, a marriage which did not last, and they had a son, Gerardo Hochschild, to whom he did not speak for many years.

If ever a film was crying out to be made, this story must be it! It includes for instance one episode where he is arrested and sentenced to death, another when he is captured and held by his kidnapers for two weeks. And there’s much more!.

HOW TO FIND OUT MORE ABOUT HIM

For a quick introduction to his extraordinary story, I recommend

three sources.

One (for a video clip) is to look up Google “History Bites – the Moritz Hochschild video” from May 8th 2017 (Steven Spielberg).

Secondly, google Fox News March 17, 2017, for another video clip, which shows that though in his lifetime he was vilified as a ruthless entrepreneur, it was only when, by chance, a huge collection of files, documents and photos was discovered that his modest philanthropy and life-saving mission were revealed to the world. Unesco now lists these documents in its Memory of the World documentary preservation programme.

The third way to access his story is to check out an article in “The Times of Israel 28 October 2018 – Moritz Hochschild”.

For closer detail, there are also two fascinating books. One is about the detailed migrant experience of the refugees who were helped by Hochschild (available on Amazon and Kindle): “Hotel Bolivia” by Leo Spitzer (whose family were directly involved, so he is both a historian and a participant).

The other, by Helmut Waszkis, is entitled “Dr Moritz (Don Mauricio) Hochschild, 1881-1965: The Man and His Companies, A German Jewish Mining Entrepreneur in South America.”

Once more, I thank Leslie Portnoy for drawing my notice to this long-forgotten member of our family! ☆



THE ORCHARD and THE SECRET BOOK OF KINGS

Book Reviews
by Stuart West

Yochi Brandes is a celebrated Israeli novelist, not known to many of the Anglo community in this country. She was born in 1959 in Haifa to a family of Hassidic rabbis, yet she has a BA in Biblical Studies and an MA in Judaic Studies. She has also been a prominent and sought-after lecturer on the Bible and on Jewish cultural topics for many years — as well as being the mother of four children.

One of Israel's bestselling writers, she is the author of seven historical novels and two non-fiction books, all centered on Jewish ideas, history

and culture. She is the recipient of the Book Publishers Association's Platinum Book Prize for all her novels. In 2010 her play, "You've Chosen Us" was produced by Habima, with a run of over 300 performances.

Yochi Brandes's literary work focuses on central figures from Jewish history, who initiated revolutions. Each of her books is set in a significant era in the history of the nation of Israel, told from unusual perspectives and intensifying the voices of women.

Unfortunately, so far, only two of

Yochi Brandes's novels have been translated into English, *The Orchard*, published by Gefen Publishing House, Jerusalem, and *The Secret Book of Kings*, published by St. Martin's Press, New York, both of which were recommended to me by my dear friend, Rabbi Arnie Fine. In this review I am first concentrating on *The Orchard*, of which Israel's immediate past President, Reuben Rivlin, remarked, "*The Orchard* mines ancient Jewish sources to tell the story of a singular period in the history of our people through the all-too-rare

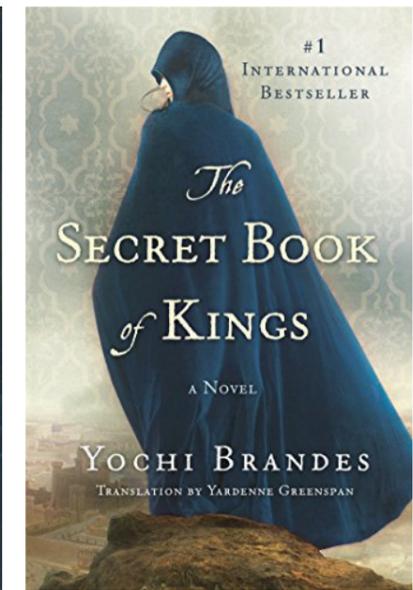
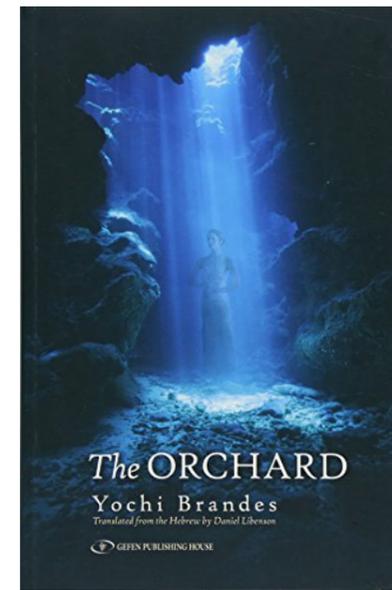
female point of view."

In *The Orchard* the author masterfully weaves together biblical texts, Talmudic lore, and historical events, in what is the spellbinding story of the origins of Judaism and Christianity. This is seen through the eyes of Rachel, the wife of the revered, yet enigmatic Rabbi Akiva. In the pages of this book, the ancient Sages become flesh-and-blood human beings, struggling to chart a new course after the horrendous destruction of the Second Temple in Jerusalem. What we are witnessing in this book is a fascinating story about the roots of Judaism, as we know it today.

At the heart of the book is Rabbi Akiva's complicated relationship with his wife, who meets him as a forty-year-old shepherd, marries him against her father's wishes, and compels him to study until he becomes the greatest sage of his time. Yochi Brandes writes about Rabbi Akiva's innovative method of interpreting Scripture, providing his people with a life-giving panacea after Rome's destruction of the Second Temple. But he also fueled the lethal Bar Kokhba Revolt, with disastrous consequences.

A.B. Yehoshua, also a renowned Israeli novelist, observes that "Yochi Brandes takes Rabbi Akiva out of the world history books and places him into the realm of the familiar in this Israeli classic."

Why is this book called *The Orchard*? It is a metaphysical



his journey, he encounters the crazed Princess Michal, daughter of the ill-fated King Saul, and abandoned wife of the illustrious,

orchard into which four sages entered: one died, one lost his mind, one became a hater of God, and one — Rabbi Akiva — emerged from the orchard unscathed. Or did he?

We are all aware of the story of Rabbi Akiva, perpetuated to this day by organizations, such as Bnei Akiva, with which we, and our children and grandchildren, have been associated over the years. Rabbi Akiva's influence has carried through to our own time, and this book depicts vividly that key chapter in Jewish history, so graphically expressed by Yochi Brandes. This book is unique and captures the essence of this classic Jewish figure.

Yochi Brandes's *The Secret Book of Kings* takes the reader much further back in time, to the untold story of Jeroboam, the fourth king of Israel, and Michal, King David's discarded queen. The story opens with a young man, Shelomoam, from the tribe of Ephraim, who has grown up in the shadow of several secrets. He wonders why his father is deathly afraid of the King's soldiers, and why his mother has lied to him about the identities of those closest to him.

Shelomoam sets out on his own to unearth his mysterious past, never imagining where his quest will ultimately lead him. At the height of

dangerous King David, who wiped out her father's line, and left her isolated — and plotting. Only Michal knows the shocking circumstances of Shelomoam's birth. Only she can set in motion his destiny — to become Jeroboam, the fourth king of Israel.

The Secret Book of Kings upends conventions of biblical novels, engaging with the canonized stories of the founding of the Kingdom of Israel and turning them on their heads. Presented for the first time are the heretofore unknown stories of the House of Saul and of the northern kingdom of Israel, stories that were artfully concealed by the House of David and the scribes of the southern kingdom of Judah. This book uncovers vibrant characters in the history of Israel, especially women, buried deep within the scriptures, and asks the loaded question: To what extent can we really know our past when history is written by the victors? ☆

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Perhaps the First English Coronation Medal

by Ian Fine

Through my interest in coins and medals, I came across a curious item which links the use of medieval Hebrew with the UK monarchy. I use the word medieval being defined as up to as late as 1625 or beyond and being derived from the Latin *media saecula* or *medium aevum*. I was intrigued to learn that what may have been the first ever British Coronation Medal was produced for King Edward VI otherwise known as the “Boy King”.

Edward was born at Hampton Court Palace on 12th October 1537, the son of Henry VIII and Jane Seymour. He was a well-educated but sickly child. An important event during his reign was the introduction of the first English Prayer Book when English replaced Latin in church services. He succeeded his father when he was just 9 years old and was crowned in Westminster Abbey on 20th February 1547. As he was a minor, a Regency was created and his uncle, Edward Seymour, later Duke of Somerset, became Protector.

Edward died of tuberculosis at Greenwich Palace on 6th July 1553 and was buried beneath the original altar of Henry VII’s Lady Chapel (designed by Pietro Torrigiano) on 8th August. He had lain unburied during the long negotiations between Mary I and her ministers as to the mode of the funeral rites. The burial service from the English Prayer Book was used for the first time at the funeral of a monarch. Mary held a requiem for her brother in the Tower of London.

An extract from Edward’s coffin plate inscription reads: Edward the sixth by the Grace of G-d King of England, France and Ireland, Defender of the Faith and on earth supreme head of the churches of England.

Description of the medal:

The Obverse (the side with the King’s portrait) is in Latin. The portrait depicts the king as a Renaissance scholar-prince, with none of the usual trappings of monarchy.

The Reverse proclaims his title as Supreme Head of the Church

of England and Ireland in three languages, and is inscribed Lambhith sic. Lambeth (in English script), then in Hebrew, followed by Greek.

The Hebrew very roughly translates as: Edwardius the Sixth, Blessed by G-D (by the grace of) King of Angliea (England) Frankiea (France) Hiberiea (Ireland) shielder/defender of the faith, chosen by the people crowned the most high in the year תקמו.

Perhaps one of the reasons why this medal used three languages with one of them being Hebrew was that Henry VIII at his death had not succeeded in reforming the Church of England and being a rebellious Catholic, the systems of public worship that had existed throughout the middle ages in England continued unchanged.

It seems that there was a successful campaign to present Edward as a second Josiah, Yoshiyahu, the boy king, who was only 8 years old and who instituted major religious reforms. He was the sixteenth king of Judah. (c.640-609 BCE), see 2 Chronicles 34-36 דְּבָרֵי-הַיָּמִים ב. מלכים ב. Kings 22-23:30.

The three languages *Tres Lingue Sacrae* were well established in Western Europe as the cornerstone of theological study. In the fourth century CE, Hilary of Poitiers commended them as the languages through which the mystery of HaShem’s will was transmitted to the world. St. Augustine describes the three languages as the symbolic representations of the three great realities, Hebrew the Law of the Jews, Greek the wisdom of the Gentiles and Latin the Imperial Order of the Romans.

The medal was produced to promote Royal Supremacy and the preferred way was to use the three languages. The idea was probably that of the Archbishop of Canterbury, Thomas Cranmer who believed that the “greater mysteries” were best expressed in *Tres Lingue Sacrae*. ☆

Ian Fine, retired member British Numismatic Trade Association, e&oe



Edward VI, 1537 - 1553. King of England (coronation medal), 1761, F. Perry
Creative Commons - CC by NC



Please Do Not Smoke.

by Rabbi Michael Plaskow MBE

When I was about 30 years old, my doctor considered me to be overweight. I took upon myself a self-imposed diet by eating many grapefruits on a daily basis. I was travelling home from one of my duties when I virtually collapsed while driving. After a number of scans and X-rays, a surgeon told me that I was making calcium stones caused by the grapefruits. I was then taught a very interesting practical lesson. He said to me that he was sure I had never smoked because the X-rays showed I had absolutely clean lungs. He then showed me X-rays of a smokers’ lungs which I have never forgotten to this day. Why do I mention all this?

For five weeks, five days a week, in 2005, I attended Tel Hashomer Hospital for radiation to cure my bowel

cancer. Phyllis z’l’ and I then went to an area where we could buy a coffee. This coffee shop was designated as a no-smoking area yet this was ignored. Every time and without fail, young men and women, some in wheelchairs because they had come from their wards and some with chemotherapy infusions attached to them, were smoking as if there was no tomorrow. Are you mad? I felt like telling them, there will be no tomorrow if you continue this way. Smoking is now forbidden in restaurants and insurance agents ask people seeking life policies whether they are smokers. We do not smoke but why should we inhale this rubbish into our lungs. Why should we suffer from passive smoking?

These people put their lives and others in danger. Even the packets of

cigarettes nowadays tell of the dangers of smoking. This reminds me of the outcry when drivers were first told to wear safety belts. Nowadays, it is an accepted fact the world over that it saves lives. Indeed, it is an offence not only if the driver does not wear one but also his passengers. The same can be said of the danger in driving whilst holding and speaking into a mobile phone.

I wish these patients a *refua shlaima* but I also hope that doctors will emphasize a little more the dangers of smoking, particularly when being infused with such high-powered drugs.

We should bear in mind the words of the Torah, “Ushmartem et nafshotaichem” – “You shall guard your souls”. ☆

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Reflections

By Diana Barnett

As I sit on my balcony, looking at what is probably one of the finest views in Netanya, I often wonder what my maternal grandparents would have thought seeing me here.

Hannah and Ike Levy were born and brought up in the East End of London, third or fourth generation of Jews, who probably originally came from Holland as I know that my grandmother's family were cigar makers. I'm not too sure about my grandfather's family although I know that he, his parents,

and grandparents were all born in London.

His father was a butcher, who died very young leaving a widow with seven young children. As a result, my grandfather had to leave school at the age of twelve and, although he had a very poor formal education, he was extremely knowledgeable, well read and a skilled cabinet maker; he could turn his hand to anything practical. In fact, still in the family and still used, is the dolls' dresser he made for me

out of an orange box; it's been played with now for four generations.

Both grandparents were typical East Enders who lived and coped through two world wars, but never doubted that England would always win. Mr. Churchill could do no wrong, and the Royal Family were to be given the utmost respect. I well remember being taken all over London when there was a chance to see a Royal. To this day I still stand when I hear "God Save the Queen".

My grandfather had the most instinctive knowledge of London and as a child I was taken by him to see the most obscure parks, places and parades. Grandpa Ike was well known to the officials at these parades and pageants, and they always made sure that any grandchild he had with him had a front row view.

My grandparents were exceptionally hard working and lived in what we would today consider to be poverty, but there was always food, and their seven daughters were all well-dressed. I don't think that either of my grandparents ever travelled further from London than to Southend or Brighton.

The seven Levy girls were a part of the East End, and all inherited their father's sense of humour and warmth and their mother's amazing overwhelming hospitality and cooking skills.

All the aunts were strong independent women, very close to each other and fiercely protective of their families. The last, and youngest of my aunts only passed away last year at the age of 99. My sister says we are now "the aunties".

I consider myself extremely lucky to have been, and still be, part of this very close family. As the eldest granddaughter I was not only my grandfather's "princess", I had seven "mothers". I was a wartime baby and as my father was in the Eighth Army and overseas for most of my early childhood my mother and I spent these years living with my grandparents and whichever aunts were around at that time.

My mother and I, together with my Aunt Jennie and my cousin Richard, were evacuated to Derby. I don't really remember this, but the story is that after about a week the farmer with whom we were lodged came in with a pair of rabbits and told us how lucky we were as there would be rabbit stew for lunch; we were on the next train back to London and that is where we stayed.

I was always beautifully dressed as all my aunts were gifted sewers and knitters, and although there were wartime shortages, any scrap of fabric was turned into some sort of garment for me.

My aunts were all very protective of me even when I was an adult. When Gerald and I first started going out, three of my aunts (separately) made appointments in his salon to see whether they thought he was suitable!

We lived just off Petticoat Lane which at that time was the heart of the Jewish East End; there were always people in and out of the house and it was a very lively and loving environment; there always seemed to be room for one more and anyone who needed a good meal, or a bed for a night was made welcome.

My grandparents were quite Anglicised and were not particularly observant Jews, but they were very proud of their heritage and traditions, and I think that my Grandpa Ike personified what a "good Jew" should be, always ready to lend a hand and share whatever he had with others.

My Grandma Hannah was a typical Jewish mother just wanting to feed everyone; as soon as you walked into

her home her first words would be "you must be hungry what would like to eat?"

I remember when Gerald and I once visited her, and she said this to Gerald, he replied "steak and chips". Later, we were chatting to my aunt when after about twenty minutes she called from the kitchen "it's ready", and low and behold she had cooked steak and chips! I would mention this was about 11.00 a.m.!

I know that I was very fortunate in having all of my grandparents during my formative years. My Grandpa Ike passed away just before I was seventeen, but when Gerald and I married, I was privileged to have three Grandparents standing under the Kupah and my Grandma Hannah saw both of my daughters. I was very proud that I was the one to have her first great grandchild.

I know that I haven't mentioned my paternal grandparents, who were also a great influence on me whilst growing up, but that is another story - also full of wonderful characters; so perhaps I will leave that for another time, as I think I have probably rambled and reflected enough for the moment.

My East End childhood was a million miles from the life I live today but I like to think that it prepared me for all the many different opportunities and adversities that life has thrown up over the years. The one thing I am very certain of is that my grandparents would be so very proud to know that they have grandchildren here in the Land of Israel. ☆

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Musings of an 'SA'

By Tony Plaskow

The Shiva was attended by family and friends on Monday, but on the following Wednesday the Levaya took place.

No, this was not some unusual Jewish custom, but the sequence of events for the shooting of a movie. My involvement in this endeavour was that of a Film Extra or a Supporting Artist (SA) to give it the official name.

I became employed as an SA merely by chance, as my wife Stephanie, having been introduced to an agent by our sister-in-law Frances, was having a photo portfolio taken at a studio. It was there that the agent approached me and suggested that I do likewise as, apparently, producers were looking for 'guys' of my age and appearance! I had recently retired from my main business activities and had time on my hands for what seemed an interesting past-time.

On my first booking, together with other Supporting Artists, we were taken to a farm near Oxford. We arrived, at what can only be described as a large barn, although all the paraphernalia of a film-shoot was immediately evident. Dressed in business suits as requested, we were ushered inside and were amazed to find that we had entered an exact replica of the House of Commons. We were all to act as Members of Parliament for the filming of the BBC TV series "The Amazing Mrs Pritchard" starring Jane Horrocks as the working-class Prime minister. Stephanie sat on the government side whilst I, as a member of HM Opposition, sat on the opposite benches (just as in real life!). Film Extras don't normally

have speaking parts, but on this occasion, we were prompted to either 'jeer' or 'hear, hear' at appropriate moments. The filming lasted only one day although, according to the script, it was to cover a period of several months. This was achieved by the Continuity people moving us to different seats at the end of each successful take, and the men being given different ties to wear for each new shot.

Being an SA is not the most reliable form of employment, but it suits people who already have a regular source of income, are retired, or are 'resting' actors. Patience is not only a virtue in filmmaking, but a necessity. A two minute scene will be repeated so many times until the Director is fully satisfied. There is also endless waiting around when not involved in a particular scene. One occasion did have its humorous side.

On location at Queens College,

Cambridge where 'Kingdom' starring Steven Fry was being filmed. I was not required for the scene in progress, so I stood on my own in the grassy quadrangle of the College, dressed in the full regalia of a 'College Don'. It was then that a bus-load of Japanese tourists arrived. Seeing me, they all rushed over with their expensive cameras to take pictures of themselves standing next to this 'Cambridge Professor'. I did try, but I couldn't convince them that I was only acting the part. So now my picture is probably displayed in many Japanese photo-albums as a memento of their visit to this famous British University,

It's fascinating to observe the attention to detail film makers put into scenes that may be used only briefly. The ITV series 'Waking the Dead' starring Trevor Eve was a good example. A small street in the Camden Town area of London was converted into that of the 1940's



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era for just one scene lasting two minutes. My part was of a Polish refugee who walked very slowly along this road. I was kitted out with clothes of the period, and reluctantly allowed the production's hairdresser to create a 1940's hair-style. It was weeks before my hair grew back to anything resembling normal. I don't think that £25.00 was adequate compensation for my prolonged embarrassment!

An agent was looking for SAs (Extras) of a certain ethnic appearance to take part in a short film being produced for Jewish Film week. Unfortunately, we were being asked to offer our services free, with the incentive that, if this film was short-listed for a Hollywood Oscar in the short-film category, (I kid you not) a full-length feature was to be made, and we would be generously

compensated. So Stephanie and I, together with Frances and my brother Mike agreed to take part.

The film was entitled 'Sidney Turtlebaum' with Sir Derek Jacobi in the leading role and co-starring Rupert Evans. Sir Derek played an elderly conman who inveigled himself into Shiva houses by finding names and addresses in the 'Hatch, Match & Dispatch' section of the fictitious equivalent of the London Jewish Chronicle. He pretended to have known the deceased, a lady with whom 'he said' he had conducted an affair. While visitors were offering their condolences to the mourners, he slips upstairs and steals anything of worth from coats and handbags to fund his very unusual lifestyle. Quite bizarrely, in the middle of the Shiva, Sidney starts singing the song,

which he alleges, he always sang to the deceased. 'When You're Smiling' making everyone join in. (Picture of me being encouraged to sing along—Incidentally the trailer is still showing on YouTube)

Sadly, my dream of walking the red carpet at the Hollywood Oscars ceremony did not transpire -Still it's never too late, there's always the Purim Spiel. ☆



A Trip to Eilat

By Mike Jacobs

Is it on? Is it off again? Will we be able to go? At last the ‘green light’. The trip was on.

For most, if not all, of the 51 people, who eagerly boarded the coach at 8am on Sunday 18th April, it was their first holiday in more than a year. Worth getting up at 6am, and there are not many things I can say that about!

Approaching Eilat, Jackie and I were astounded at how much it has changed since we were last there in 1980. Three hotels alongside the airport runway, one road and a few shops had mushroomed into a large, vibrant resort.

After six and a half hours on the road we arrived at the Lagoon Hotel. The reception staff were excellent, they came onto the coach and after checking our “green passes” gave us our room keys and “hotel pass wristbands”. We were then able to disembark the coach, collect our luggage which had already been taken off the coach, and go straight to our rooms. We really appreciated how efficient and helpful this was when we saw the queue of arrivals at Reception waiting to register.

The hotel was excellent. Well situated, a largesse of good food with plenty of choice, comfortable rooms, drinks on tap all day, helpful staff and nightly entertainment. Not surprisingly, the entertainment was in Hebrew but music is international. And of course there is a large pool for those energetic souls who like

to imitate fish. More attractive, personally, was the abundance of loungers around the poolside, without the annoyance of towels magically appearing on them at 6am without their owners ever appearing later to claim them.

But even I can have sufficient lounging. The holiday does not include any pre-arranged trips but there are plenty of options in Eilat for participants to make their own arrangements, and the Arava desert with its fascinating rock formations needs to be seen, so off we went on a jeep trip into the desert. The guide certainly knew his stuff, giving us information about the geology, geography, flora and fauna. A good thing that the bench in the jeep was padded because bouncing over the rocks on the tracks my posterior was probably in the air as much as sitting down, and being in the rear of the jeep we couldn’t see when the rocks and dips were coming.

Unfortunately, one member of our party felt unwell during the trip and asked the guide to call a taxi to take them back to the hotel. The rest of us looked at each other, all thinking the same thing. A taxi, out here in the middle of the desert, with not



a road in sight? More chance of hailing a passing camel. But the driver was completely unfazed and obviously knew exactly where we were. He made a phone call, drove for about ten minutes to where the track met a road and a few minutes later a car appeared and transported our friend safely back to the hotel. Only in Israel!

We also did a boat trip on the Red Sea, where we were fortunate to see some dolphins, and of course we went shopping in the malls.

There is a hump bridge over the canal and when a “tall ship” sails through the two sides of the

hump are raised. We only realised this when we were stuck on the far side of the bridge when returning to the hotel. After a while it was lowered and we started to cross, but almost immediately the bell started ringing and we could feel the bridge lifting under our feet. We only just made it across in time.

Thursday came around all too soon and we were back on the coach to return home. I think I speak for everyone when I say a big thank you to Rosalind and Harvey for organising an excellent trip. This was our first such trip to Eilat but I am pleased to say it won’t be our last because Rosalind and Harvey have organised another Shul trip in November. We are looking forward to it. ☆



“ISRAEL—A Simple Guide to the Most Misunderstood Country on Earth” by NOA TISHBY

A Book Review

By Marlene Knepler

I am sure that you, like myself, are thoroughly hurt, upset and fed up by the never-ending demonisation of the State of Israel; the accusations of apartheid, genocide, ethnic cleansing etc. etc. by world bodies (the U.N.) and countries with the most atrocious records of human rights. They sit in judgement on Israel, although most of them are thoroughly ignorant of the reality of Israel or its history.

Then, this is the book for you! NOA TISHBY, is an actress, producer, writer and activist, who was born and raised in Tel Aviv, served in the IDF and then went on to star in the prime-time drama, Ramat Aviv Gimmel. She subsequently moved to Los Angeles where she became an influential TV producer and a passionate political activist, founding Israel’s first online non-profit advocacy organisation called Act for Israel. She thus became widely known as Israel’s unofficial ambassador.

Spiced with personal stories and anecdotes, NOA attempts to fill in all the facts and figures and history about Israel, sadly lacking among the nations of the world. It seems that everyone has a personal opinion about Israel but has never set foot in the country or studied it’s 3,000-year history. With great wit and humour, and through bite-sized chunks of history, NOA works her way through her home country’s evolution, from biblical times through to the Holocaust and the re-creation of the State in 1948. She covers everything including all the various empires that conquered this tiny strip of land and shows how the Jews are the original

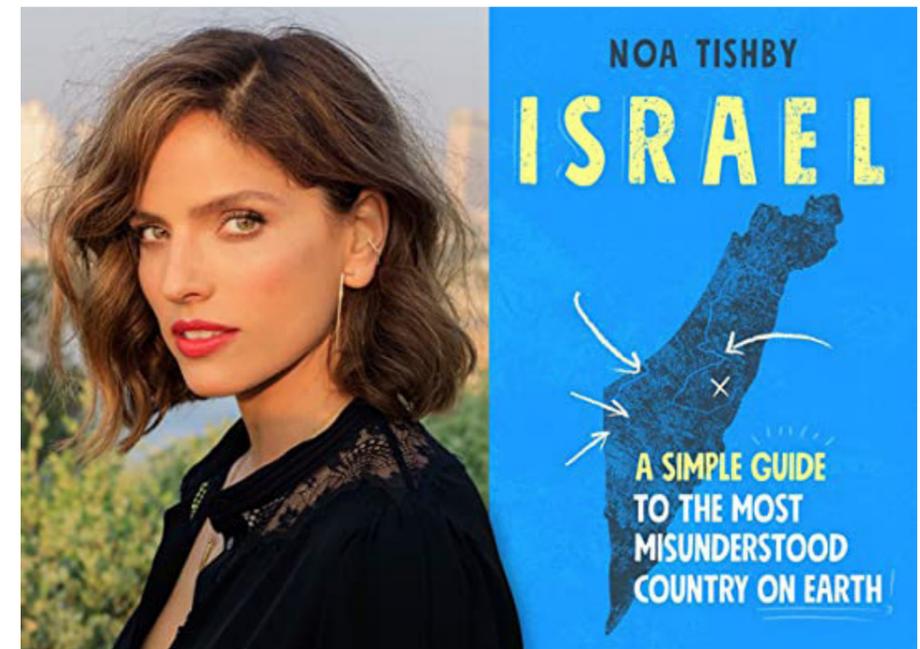
indigenous inhabitants.

There are chapters on the origins of Zionism, the ongoing conflict with the Arabs, whose constant rejections of offers of peace and land, have ensured the prolongation of refugees and wars. NOA does not mince her words, but boldly states the facts, which are interwoven with family history and anecdotes. It is a very personal book, written with heartfelt love for her family, who have been actors in Israel’s creation and ongoing success as a modern, start-up nation. She attempts to show the world the truth and reality of this tiny country, which seems to invoke such debate and controversy in the world, far beyond it’s size and borders. She shows that there never was an empire that was home to a Palestinian state, rather than Palestine is a geographic location and a province, named by the

Romans after the Jewish rebellion and the fall of the 2nd Temple.

The subject may be controversial and the ongoing hate and antisemitism engendered by anti-Israel activists and pro-Palestinian groups, rather demoralising, but this book is a must read, especially for the younger generation who are somewhat ignorant and lacking in true facts about the country. It shows that Israel has so much to offer the world, in every kind of sphere and is certainly not the problem as so often portrayed.

This book is a very easy read, full of wit, humour and especially love! I thoroughly recommend you read it. ☆



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Living in Spain – Part 2

By Mike Jacobs

Spain is of course a Catholic country and, relations between Catholics and Jews have not always been friendly over the centuries. Is there anti-semitism? Yes and no. A survey showed that many Spaniards did not like “Jews”. However, they had never met any Jews and their dislike was based on anti-semitic propaganda. When they actually met a Jew, it was a different story. There is a suggestion, which nobody knows whether it is true, that anyone with a surname ending ez has Jewish ancestry. What is generally acknowledged is that probably at least half of the native Spanish population does have Jewish ancestry.

We heard a story of a lady who lit two candles on Friday evenings and then put them in a cupboard and closed the doors. When asked why she did this she replied that she did not know, but her mother had done it and her grandmother.

The Spanish government is now quite proud of Spain’s Jewish history. There is a network of Spanish Jewish historical sites. The government invited people who could prove Spanish Sephardic ancestry to become Spanish citizens. The Marbella Jewish Community has a very good relationship with the Mayor and Chief of Police of Marbella, and on the Yomim Noraim there was always a police presence near the Shul.

On several occasions Jackie and I drove back to the UK through

France. Sometimes we would stop at different sites in Spain known to have Jewish heritage like Toledo and Caceres. In Galicia in northwest Spain there used to be 16 Jewish communities, the most famous being Ribadavia.

We visited Cordoba on several occasions. This is the birthplace of Moses ben Maimon (Maimonides) and there is a statue of him and a Sephardi museum with a large exhibition about him. “From Moses to Moses there was none like Moses” as the saying goes. There is also a museum about the Expulsion and the Inquisition. Many Jews converted to Christianity to stay in Spain (Conversos) some only outwardly. However, there were probably more Jews killed by the Inquisition who did not secretly practice Judaism than those who did. The secret Jews were Marranos. Like in any regime of terror, there are those who take the opportunity to denounce those whom they do not like, and they were presumed guilty until proven innocent, which usually did not happen.

Where did we get kosher food? In Gibraltar there are two kosher delis, who also sell frozen meat and poultry. Nowadays one can also buy kosher meat in Torremolinos and Malaga. For us it would have meant a 200km round trip, so we used to go to Gibraltar. Two kosher delis opened in Puerto Banus. I don’t know whether they will continue to survive because there isn’t a

great demand for kosher food from the local Jewish community. Whilst we were there two kosher restaurants opened, both have now closed.

The one food that we could not get in Spain or Gibraltar was schmaltz herring. Neither the French / Spanish nor the Gibraltarian communities ate it. We love it, so on every visit to the UK we would return with as many vacuum-packed trays of schmaltz herring as we thought the airport sniffer dogs wouldn’t detect! It was certainly popular at our Friday night kiddushim.

Where are Jews buried? There is a Jewish cemetery outside a town called Casabermeja in Malaga Province, which is about one and a half hours by car from Duquesa. It is owned and managed by the Malaga Jewish Community. Unfortunately, we had occasion to visit it a couple of times for Levoyas. The stones are flat in the Sephardi tradition and coffins are not used; the wrapped body is laid directly into the grave, which startled me the first time I saw it.

The Marbella Jewish Community have wanted their own cemetery for some time, and through the connection of the President with the Ayuntamiento (in Israel the Irya) of Marbella, the Ayuntamiento gave a plot of land to the Community for use as a cemetery. There are a few issues to be overcome, the land needs to be fenced and a prayer hall needs to be built but these can be done because the President assured

me that through donations, he had the money. The real problem is that the land is only leased and after 99 years reverts to the Ayuntamiento, with no guarantee that the burials would be left untouched. Stalemate.

The other real need for the Marbella Community is a Jewish old age home but that would be expensive to set up and to fund the continual running costs. The culture in Spain is for the family to look after elderly relatives. Whilst the French / Spanish families are there to do this, the British Jews are retired people whose families are still in the UK, and they usually prefer to return to the UK if they will need care.

At the beginning of this article I mentioned Chabad. When we arrived in Spain there was a Chabad rabbi who held Shabbat services in a hotel, to which Jackie and Gerry and I went. He insisted on a huge mechitza down the middle of the room and conducted the service from the men’s side. The ladies could not see him, and could barely hear him, and after a while they stopped coming. Then the number of men attending got smaller and smaller until there was no longer a minyan and the services stopped. Gerry and I tried to work with him, but he was insistent on his rules and eventually we parted ways. He left Spain.

In 2019 we discovered his successor, who had established a Shul in Nueva Andalucia, next to Puerto Banus, and we went to Friday night services there which were followed by a dinner. These were popular, even attracting people from as far away as Gibraltar. Unfortunately, coronavirus put a stop to those.

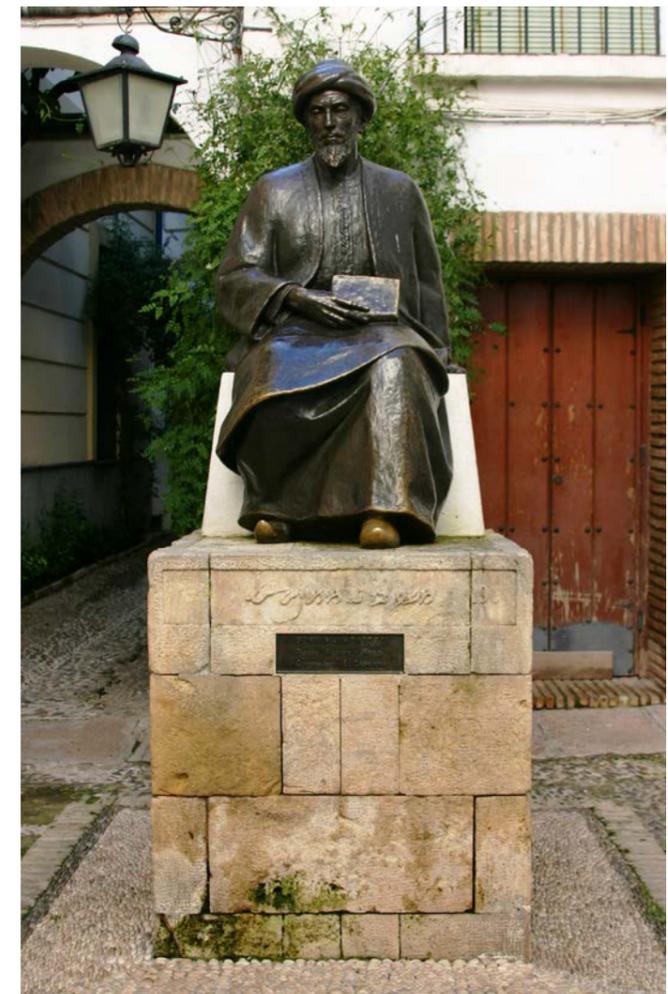
What did we do outside of Jewish related activities? When we arrived in Spain, we joined

a golf club and took lessons from the pro. Rory McElroy I am not! We were so bad that the only people I wasn’t embarrassed to play with was us. Eventually we used the club as somewhere pleasant to have a coffee.

Our other main activity was singing. We both love to sing, and we were founder members of a choir called the ParaSol Singers renamed Coro CantoLibre. I was the manager and arranged our gigs for some years. We sang pop,

folk, classical, in English, Spanish and even in Maori and Swahili, in 2 or 3- or 4-part harmony. In summer we did open air concerts and during the winter we sang at old age homes, all in Spanish because the residents did not speak English, and they loved it, often joining in with the songs they knew. A rendition of Silent Night in Spanish anyone? We also sang to raise money for local charities. Jackie also sang in another choir, which tended to sing classical material. They performed at golf clubs and open-air summer concerts. Once a year they did a season of 3 concerts in May which was combined with another choir on the Costa together with a full orchestra.

Whilst all this was happening, we were still able to go to the UK about 4 times a year. The first three years of life in Spain



were also spent organising engagements and weddings. We were in the UK for the birth of each of our four grandchildren and the family came to us every summer holiday.

When I was ill for a while, we stopped running the Estepona Jewish Community and we felt that under new management it was no longer representative of the organisation we had created where everyone was welcome.

So there you have it, almost 13 years condensed to just over 3,000 words. Why did we leave? It was time. Our location at the top of a steep hill was not an ideal place to be in old age. Many of our friends had departed, either back to the UK or in another way and we had no family there. So here we are in North Netanya, and we love it! ✨

Charity Committee

By way of reminder to the community, by reason of maintaining confidentiality, the committee purposely consists of 3 people – the Rabbi and 2 lay members - Joe Wahnnon and myself. Going forward, one of the lay members will retire at the next AGM and a gentleman or lady member will be elected to take his place. There has been a call particularly for a lady to be elected.

Members of the committee meet as required, and are in touch with one another constantly between meetings, to deal with the needs of individuals and of charitable organisations in Israel.

Unfortunately, Covid is still with us. We have some money in hand from the appeal which we made last year. If anyone knows of a person who requires assistance due to the effects of Covid please ask them to contact one of the members of the committee.

The committee observes strict confidentiality and we involve a professional social worker to advise us when appropriate. We do not use any of the donations received for administrative costs or publicity. We act with utmost transparency and employ diligent checks to ensure that donations are used lawfully and properly.

Our activity depends considerably on the funds donated in response to the Kol Nidre appeal. The 2020 appeal brought in 39,992 NIS, and we hope that the appeal this year will match, if not improve on, this figure.

Money received from Purim and Pesach appeals are all used to meet immediate needs as dictated by Halacha. All the money received from the appeals this year were distributed in timely fashion.

We hope that the Congregation will continue to generously support the work of the committee. You can be assured that your contributions will be used carefully.

If members know of cases of general need or wish to talk with members of the committee about its work, would they please contact one of us.

Eze Silas - Chairman

Chevra Kadisha Report

We have had a respite from restrictions which has enabled us to recommence

shiva visits and davening at shiva houses, but with masks. In addition to the mourners' meal, we have also been able to provide other meals for mourners. We hope that there will be no return of restrictions that will prevent us from continuing these services when required by the community.

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

There have been significant developments in the regulations affecting burial in Netanya. Your committee, represented by Rabbi Boudilovsky and myself, voiced our concerns at a meeting with Rabbi Shtiglitz of the Netanya Chevra Kadisha.

The problem amounts to a shortage of land in the context of a fast-growing local population. Previous expectations of burying 300-400 people in a dunam of land have now increased to 900 (the municipality initially requested 1500).

The double burial scheme in force up to Sukkot 2020 has changed to three persons and will shortly become four. Married couples may still reserve a double vertical plot at approximately 6,000 NIS; side by side, roughly 28,000 NIS. Choice and payment are at the time of the first burial, although installments are accepted.

The most profound change is in the status of single people. Previously single people, if registered Netanya residents, or who may die in Netanya, were entitled to burial in a single plot free of charge. The choice now lies between internment in a separate plot at the cost of 20,000 shekels or free of charge on top of a grave of someone of the same gender and the same religious standard, e.g., a shomrei Shabbat person over the grave of another shomrei Shabbat person.

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

Your committee is considering a second edition of our Guide to Burial to reflect the current situation. This booklet would include many details for which there is insufficient space in this report. In the meantime, anyone wishing to discuss any issue relating to burial

in Netanya should contact me in strict confidence.

I want to express my thanks to Rabbi Boudilovsky for his assistance in our work. Thanks also to my colleagues, Alan Gold, Yitzhak Bakst, and Phyllis Carr, who are always ready to assist when required.

I also thank Avril and Andy Kormornick for their thoughtfulness in providing a gazebo to protect those people who attend funerals and stone settings from the elements. They kindly erect the same and bring chairs and water for those who may need them. Kol Hakavod!.

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

We wish all the members of the Congregation a Shana Tova U'Metuka while remaining safe and healthy.

Eze Silas, Chairman

Monday Club Report

The months following Pesach have seen us celebrate our first birthday with a celebration of two notable historical figures – Natan Strauss and Theodore Herzl. We have also welcomed presentations by Ruth Rogoff on the music of World War II and Mikey Green on Art and Music. I hope they will both have other offerings in the months ahead. Nostalgia abounded with the Sounds of the Sixties and the Sounds of Summer.

Our proudest moment was a tribute to Jerusalem in our Yom Yerushalayim programme. This incorporated archive film, including newsreels, a musical tour of the City, and an interview with the Deputy Mayor.

The long-term arrangement remains in place. We currently have a complete programme until the chagim (listed on yinn.org) and have filled all but five weeks for the remainder of 2021. Future programming depends on the continuing loyalty of our audience, and so far, that seems reassuringly constant.

None of this would have been possible without the constant support and intervention of David Feiler, among all the many tasks he carries out for the community. He is invariably good-natured, tolerant and most helpful, and

all Monday Club members owe him an enormous debt.

I wish all our Club members a healthy and peaceful 5782.

Alan Gold

Report of the Irgun Nashim

This past year has been a very difficult time for all of us.

Since I gave my last report at Pesach, when we thought then that we were back to normal, we had one kiddush in the Goddard Hall once masks came off. Everyone was very happy to be together again. It was just a cake and wine Kiddush with a children's table, an innovation, which went down very well with the children present.

However, back came the masks on indoors and as a result we tried a Kiddush outside in front of Sea Opera. This was very hard work as we had to schlep tables, trolleys for the food and drinks etc.

We bought dips for that Kiddush but owing to the very hot weather on the day we did not use these as we were afraid that without refrigeration the dips would go off and make people ill.

I would like to thank all who helped on the day especially those who did the schlepping.

I would also like to thank Hazel and Jacques Broch for their understanding and agreement to postpone Jacques birthday kiddush, which we will have PG when things go back to normal. We wish Jacques a very happy birthday and wish him and Hazel many more years in good health and happiness.

May this coming year be, for all of us, a year of blessings and peace.

On behalf of the Irgun Nashim, we wish Rabbi Boruch and Esther Boudilovsky, their lovely children, our very hard working Gabbaim and Executive, without whom we would not have survived this past year, and the entire Kahal a Shana Tova U'Metuka and many years of good health.

Betty Wahnnon, Chairman

Daf Yomi Report

Except for one week in mid-June when we davened maskless in Shul and enjoyed live Daf Yomi Shiurim in the Shul Bet Midrash, the Daf Yomi Shiur,

Baruch Hashem, has continued virtually via Zoom (almost eighteen months). About 10 hardy folks attend the Shiur daily (Sunday-Friday, 8:30-9:30 am). We have even gained a couple new students online who are making Aliyah from the U.S. We will have completed three more tractates (since Pesach) by Rosh Hashanah: Shekalim, Yoma, and Sukkah.

I would like to thank our Daf Yomi group for their diligence and sharp questions. They keep me on my toes. I also wish to thank Eze Silas and Dr. Zvi Braun who have substituted for me on occasion. Finally, all the members of Shiur join me in wishing our Emeritus Daf Yomi Maggid Shiur, Rabbi Michael Plaskow MBE, a hearty Mazal Tov on his receiving Semicha.

Miriam joins me in wishing all a Ketiva Vachatima Tova and a Chag Sameach.

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

Tarbut Committee Report

I am both honoured and apprehensive to announce that this season's YINN Tarbut Evenings will be my inaugural season as the Chair of the Committee. Eze Silas who has chaired these events for about 10 years continues to be my guide to ensure that this year's Tarbut Evenings will be as successful as ever.

The other members of this committee, Mervyn Leviton, Mary Jane Pollack and Vivienne Simenoff have all contributed greatly to ensure this year's programme is both varied and informative.

There will be 7 evenings commencing just after Simchat Torah continuing into January 2022. Apart from the Annual Chanukah Party each evening will commence on Wednesdays at 8.00 pm.

At present none of us knows whether these meetings will be live in the George Goddard Hall or on Zoom because of COVID 19.

The whet your appetite, the speakers comprise 2 Rabbis talking about their favourite subjects, 2 speakers talking about innovations in Israel from different perspectives, Primo Levi's experiences, reflections about a small museum in Tel



Aviv, an insight into the origin of YINN and a classical guitarist playing at the Chanukah Concert.

It only remains for me to wish you all Chag Sameach and hope that you will support all our endeavors.

Brian Sofer

YINN Ivrit Parsha Group

The Ivrit Parsha Group is now in its 8th year of continuous operation. Like all other shul activities in the past year and a half it has morphed to a Zoom-only medium. This group is aimed at students whose Hebrew level is considerably higher than post-ulpan. Each week in advance I distribute one or two Divrei Torah on the Parsha or on a forthcoming chag and then at the Tuesday meeting we carefully review each article. We go around the "Zoom room" as each member of the class is invited to read a few lines out loud to the group and then together we explain and broaden the idea being presented, without translating it. Questions that arise can be answered by anyone who chooses to do so. The whole session takes on the format of a chaburah, a mutual study group, not a formal class. English is only used when absolutely necessary to explain a nuance. The source material we use is generally derived from the writings of contemporary Torah scholars who write in a modern Israeli Hebrew style using a minimum of Aramaic phrases and abbreviations. However, as a linguistic challenge, we sometimes do use Divrei Torah written by Rashei Yeshiva and others who employ a more classical Rabbinic style.

If anyone feels they would like to join the Ivrit Parsha Group please e-mail me at davidfeiler2@gmail.com

David Feiler

Do You Recognize Him?

Answer will appear
in our next edition.

Photo in the Pesach edition was
Alan Gold



SHIURIM ON ZOOM

Contact information for specific Zoom Shiurim 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 |

YINN Weekly Non-Shiurim
Activities On Zoom:
Virtual Monday Club
MONDAY: 3:30-5:30 pm
ZOOM CODE: 274-940-482
PW: 820061
CONTACT PERSON: Alan Gold

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 – Shiur | | | | 10.00 a.m. |
| David Feiler–Ivrit Parsha | | | 11.00 a.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 Nemptzov Memorial Study Chaburah | | | 10.30 a.m. | |
| Melave Malka | | | | |

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| 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 |
| | | | 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 |

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

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 |
| David Feiler. | Senior Gabbai | 077-780 1369 |

Activities

| | | |
|--|----------------------------------|----------------------------|
| Art Group | Sandra Catalove | 09-862 1933 |
| Building and Maintenance | Gerald Barnett | 052-403 7946 |
| Chevre 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 Edery | 054-690 5646 |
| Education / Tarbut Series | Brian Sopher | 058-549 5499 |
| Hospital Car Pool | Neville Gatoff | 058-766 8222 |
| Irgun Nashim | Betty Wahnon - Chairperson | 054-789 5887 |
| | Ruth Gold - Treasurer | 077-530 1758 |
| Ladies Keep Fit | Joyce Berman | 054-640 4585 |
| Magazine | Sharon Carr | 058-780 0353 |
| | | yinnmagazine@sandicarr.com |
| Magazine Advertising | Ivor Carr | 058-780 0352 |
| | June Weinberg (Pesach greetings) | 09-861 7710 |
| Medical | Susan Rosenberg | 058-600 7086 |
| | Brian Sopher | 058-549 5499 |
| Sale of Seats / Seats for Yomim Noraim | Barry Lyons | 09-833 5041 |
| Security | Ian Marks | 052-256 9995 |
| Shul Management | Gerald Barnett | 052-403 7946 |
| Social Secretary | Ruth Lyons | 09-833 5041 |
| Table Tennis Chug | Jaques Broch | 09-834 2653 |
| 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 |

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