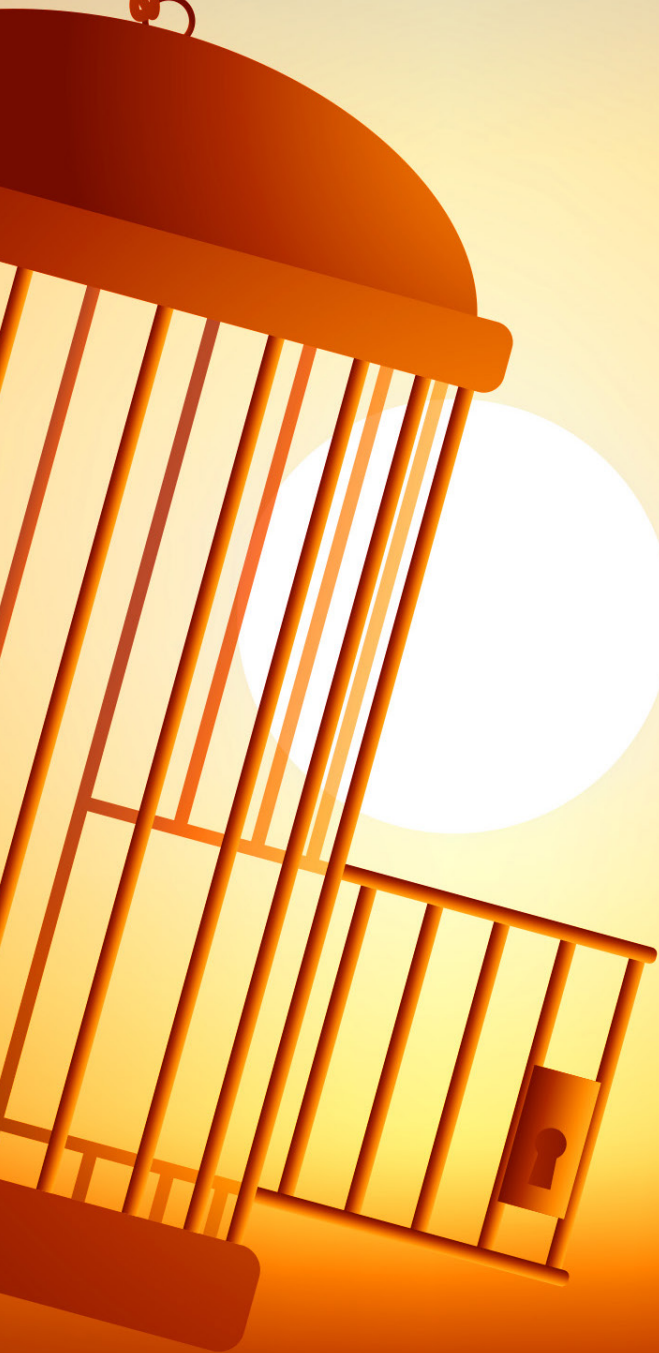


THE **YINN** Magazine

פסח תשפ"ד | Pesach 5784

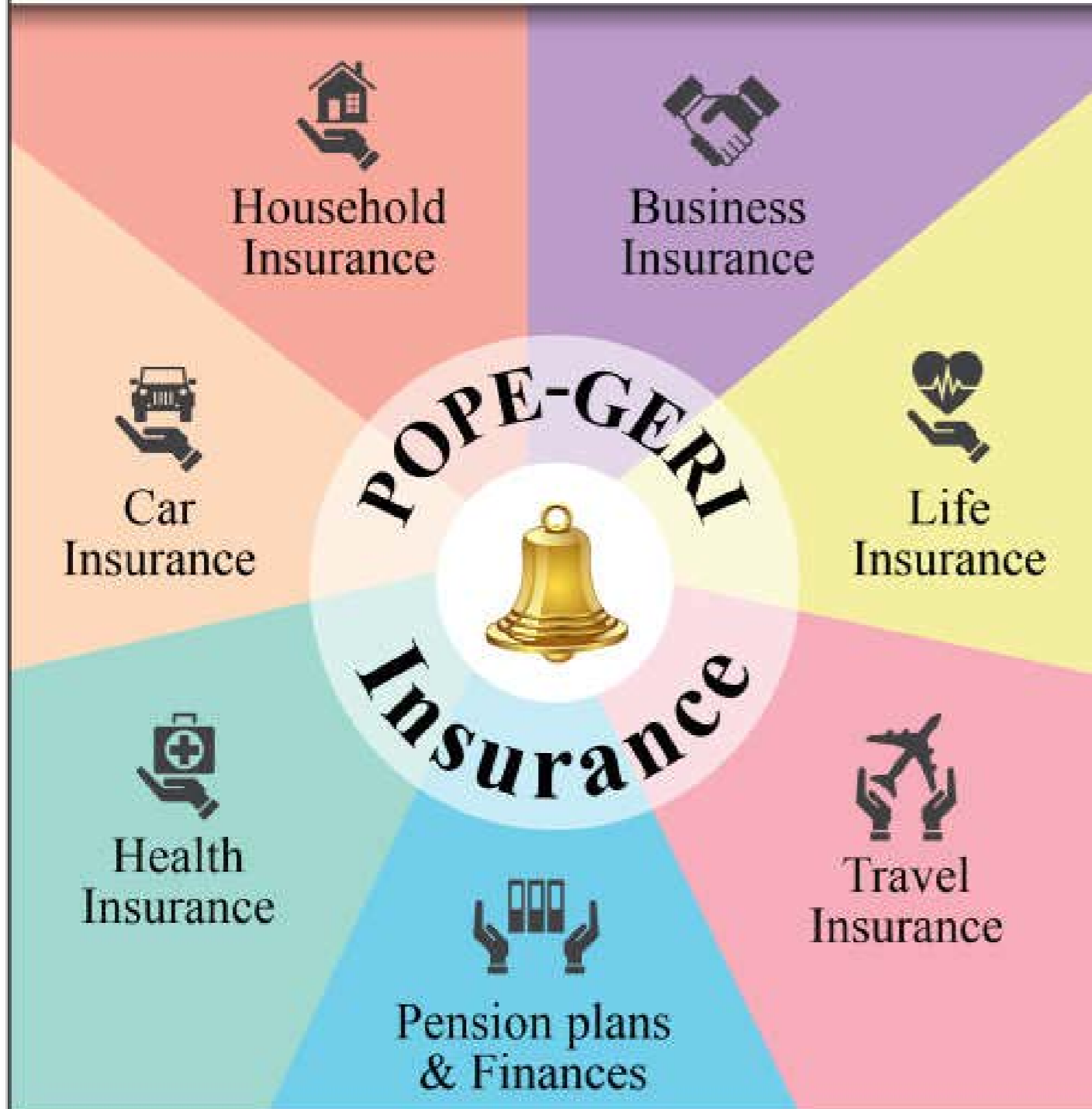


והיא שעמדה לאבותינו שכלנו
שלא אחד בלבד עומדים עלינו לכולתנו
אלא שבכל דור ודור עומדים עלינו לכולתנו
והקדוש ברוך הוא מציילנו מידם.

This promise made to our forefathers holds true also for us.
More than once they have risen against us to destroy us;
in every generation they rise against us and seek our destruction.
But the Holy One, blessed be He, saves us from their hands.

—the Passover Haggadah

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THE YINN Magazine

Pesach 5784

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Young Israel of North Netanya
39 Shlomo Hamelech, Netanya

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

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

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

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

About the Chevra Kadisha

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

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

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

Contact Numbers:

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Phyllis Carr
Eze Silas
Alan Gold
Vivienne Simenoff
Ken Bender

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Tehillim Circle

Please join the group of women reciting the Book of Psalms for the Matzav, the Sick, Shidduchim, and Klal Yisrael every Monday at 5:00 pm.
Contact Ruth Lyons: 054-475 3637

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

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 Jeff Sher. Email: jrsher22@gmail.com Tel: 054 661 4407 or 055 316 1658

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



From the Editor

This edition contains quite a few articles about or inspired by the war we are in with Hamas, each from a different perspective. They were written in January and at the time of writing, we did not know if, by Pesach the war would be over or indeed if there would be any changes in our situation. We continue to hope and pray that the fighting will be over, the hostages will all be released (alive), and our brave chayalim can return home to their families.

from our usual contributors, keeping us entertained. I hope you enjoy reading them all.

I thank all of them, and the advertisers who help to pay for the magazine and all of you who contribute to the greetings page. I thank the team: Mike and Jackie Jacobs for collecting the adverts; Marlene Knepler for proofreading, June Weinberg for getting all the greetings; Avril Gatoff for photography; also, Therese Berkowitz for design of the magazine and Obar printing.

Finally, to wish all our readers a happy and Kasher Pesach.

Sharon Carr, Editor

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This magazine is edited by Sharon Carr. Design by Therese Berkowitz. Advertising: Jackie and Mike Jacobs; Distribution: Alan Gold; Greetings collation by June Weinberg; Photography by Avril Gatoff; Proofreading by Marlene Knepler.

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Opinions expressed are those of the writers concerned and are not necessarily those of the editor or of the Young Israel Synagogue.

Greetings to our Grandchildren and Great Grandchildren 2024

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Next Year We Shall be Free!

By Rabbi Boruch M. Boudilovsky

Early in the seder, as we begin to share the story of the Exodus, we open with a few lines in Aramaic in which we briefly speak of the ‘bread of oppression’, invite people who still do not have a place to celebrate, and yearn for a redemptive year ahead:

This [the Matza] is the bread of oppression our ancestors ate in the land of Egypt.

Let all who are hungry come in and eat; let all who are in need come and join us for the Pesah.

Now we are here; next year in the land of Israel.

Now – slaves; next year we shall be free.

This year, these ancient words accurately capture our current feelings, fears, and hope.

‘Let all who are in need come and join us for the Pesah’. Every year, these words remind us that there are people who don’t have a place to celebrate, and it is our duty

to bring them home. This year, as I write, dozens of our brothers and sisters being held hostage, still don’t know if they will have a place to celebrate Pesach. Our celebration is undermined and flawed, as long as they are not home to celebrate their seder as well.

‘Now – slaves; next year we shall be free’. Every year, we yearn, hope, and pray that the following year will be blessed with even more freedom. This year, we celebrate Pesach after a winter shaped by grief, sorrow, sadness, captivity, war, and helplessness. But next year, we hope, trust, and pray that we shall be truly free!

‘As in the days when you left the land of Egypt, I will show wonders’ (Micah 7: 15). I pray that the prophecy of Micha will unfold in our days.

Thank you to the editorial team 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 wish you and your families a Chag Kasher, and we must not forget: VeSameach!

Sincerely,
Rabbi Boruch M. Boudilovsky

Gabai at work





A Word From the Chairman

What can be said of the horrific events of this last Simchat Torah and the subsequent war? I know it has been a very difficult time for all of us. And particularly those in our community who have children and grandchildren who are protecting us in the IDF. I am so proud of members of our community who have answered the call to action by donating and supporting different organizations supporting the war effort, volunteering in delivering pizzas and serving food to soldiers, helping with food distribution, knitting hats for soldiers, collecting clothing for displaced families, and I can go on and on. Even those **that** just are living in Israel have helped keep the economy going. We are a community of action and stepped up to it.

Also, since Simchat Torah, there has been a substantial increase worldwide in anti-Semitic events. Because of

this, many people are making Aliyah to Israel and have chosen to live in Netanya. There have also been families that have relocated to Netanya from other parts of Israel. In my previous community of Boca Raton, Florida, there were many families that would come on holiday and attend services at our synagogue. Netanya also has a lot of families that come here on holiday and it is always interesting to speak with them. Our community opens its arms to welcome all newcomers to the community and is ready to assist them with questions about Netanya.

We have also accomplished things in YINN. The shul was recently painted. And, we introduced a new learning program called **YINN Inspire**. Shul activities have continued also. Monday Club, table tennis, Tarbut, Semichas Chaver Program, Tuesday Games afternoon and others that have had participation from the community. We

will look to add additional programs that would be beneficial for the community.

Finally, I would be remiss in not thanking our past Chairman Alex Stuart for all the work that he has done and continues to do for our shul. Thank you to Alex for everything that he has accomplished. I hope that he will continue to stay involved with YINN for many more years to come. Also, thank you to the Rabbi, the Executive and Board Members, and Betty Wahnnon and all the members of the Irgun Nashim for all their assistance in the operation of Young Israel of North Netanya.

I wish that you and your families celebrate a peaceful Pesach in good spirits.

*Best wishes,
Ken Bender
Acting YINN Chairman*

Board of Management

Back row: Andrew Kaye, Ari Gerber, Alan Gold, Tony Plaskow, Ken Bender (acting chairman), Joe Wahnnon (treasurer), Ken Schwarz, Ian Marks, David Feiler (head Gabbai), Hilton Share.

Front row: Sharon Carr, Jackie Jacobs, Janet Elkoubi, Betty Wahnnon (Chair of Irgun Nashim), Marlene Horowitz (Secretary).



WHY IS THIS KNITTING DIFFERENT FROM ALL OTHER KNITTING?

Many questions are asked at the Seder Table; this year mine is why is this knitting different from any other form of knitting?

By Hazel Broch

At any other time, the knitting produced by just three of us helped the IDF to provide hats for the soldiers to keep them warm and cozy in the wintertime.

This time, as Sukkot ended and the atrocities occurred on 7 October 2023, the whole climate changed for all of us. Suddenly the demand for hats and neck warmers for the soldiers became like a 'fever'.

So 'Operation Knit Two, Pearl Two' got into action. An appeal via our Shul (YINN) and our Chatty Corner WhatsApp for knitters went out and support began to come in.

The response was amazing. Starting from three ladies who have knitted for years, our team grew rapidly. So much so, that these new ladies recommended more to join us. I am most grateful to Hilary Dritz who suggested that I invite the Ladies from the New Synagogue (McDonald's) to join us. I took this up and contacted Laura Shuck, the Shul Secretary and 'hey presto', we enlarged our knitter's circle. Once again – thank you Hilary, Laura and 'Postman Pat, Nobby Smith'.

Another thought came to mind – that the Netanya AACI have a knitting circle every Wednesday. So I called on them with patterns, needles and wool - my armoury - and from this small group more knitters joined us, giving them a purpose to knit for.

It is unbelievable how this knitting has spread. Every Monday we attend 'Shearim' concerts, which provide a wonderful hour of classical music. I take my knitting along, as do a few others, and relax to the music.

Recently, a Russian lady in the audience tapped me on the shoulder and between my pidgin Hebrew and her Russian and Hebrew she has now become a knitter and each week we exchange balls of wool for knitted hats, with warm smiles.

We also have 'outside workers' like the Ladies of Borehamwood and Elstree Synagogue Knitting Group, and others in that community who are knitting on their own. An American Lady phoned me for the pattern and on arrival in Israel found me and gave me a huge bag of Hats and Neck Warmers. My cousin in Brighton, Beryl Sharp, sent six suitcases from her community with items for the soldiers. together with an extra suitcase full of black double knitting wool for the knitters.



Just this week I received from Manchester Maccabi a huge number of hats and scarves which have gone via our own grandson to be distributed amongst his unit. All this is from outside Israel, while from within we have members from our daughter's kibbutz Beit Rimon, from Beit Shemesh and Ramat Beit Shemesh, from Jerusalem and Haifa etc, people

who visit Netanya to see their families. They get the wool and somehow get the hats back to me in twos and threes.

From all of this and beyond, I am so proud of our wonderful knitters and those of you who financially support this effort and am pleased to let you know that we have knitted over 2,000 hats, plus neck warmers and we are still going strong as I write this article. In some areas it is now freezing cold, and we all sincerely hope that our parcels are reaching the soldiers. As I pack them, I write a message into every bag which wishes them to stay safe and is sent with love from 'The Connecting Thread'.

Do we receive any acknowledgement that these parcels have arrived? One group sent a short video to the mother of one of the soldiers, who sent it on to me, of them standing in very windy weather saying in Hebrew, 'Todah, Todah, Todah'. I must admit the hats did look cosy and warm on their heads. Graham Nussbaum who delivers my bin liners of hats to a unit, reported that when he asked if more was needed, the reply was "Thank you, thank you, thank you – Bring More!"

These messages encourage us to continue knitting for our IDF. Believe me, what we do is just a small drop in a huge ocean. Yet if it creates only a few ripples, it makes me very proud of all my knitters who make a great effort to keep knitting and contribute to the war effort in which we find ourselves and helps us to feel we are doing something useful. I would like to take this opportunity to say thanks to all my knitters for the speed with which you have all dedicated yourselves to this project. A big thank you to all of

you who have supported me by your generous, wonderful donations to supply wool and needles, and to Tzipi Gavish from Stampfer Street, a lovely lady, who kindly delivers the huge amount of wool and needles required to my home, as well as giving me a little discount!

I wrote a letter of thanks to the Borehamwood Knitting Group, and they are very happy to continue knitting for us. Emma and Ronnie Phillips will be my *shlichim* for this community. Manchester Maccabi have also been thanked. They in turn were delighted that their parcel arrived and was dispatched immediately. They will continue in future to send me their knitting to distribute.

Another opportunity, though a little different. Adrienne Arnold, my neighbour, works with the local social workers and knocked on my door, asking if I would be willing to volunteer to teach knitting to a group of ladies evacuated from

Kiryat Shemona in the North. So, on Wednesdays with my 'armoury' I go to the Hotel Medi -Terranee on Nitza and have got them knitting, starting off with different colour squares to make a blanket, and now they want to advance and join the 'hat knitters'.

By the time Pesach arrives **will** it be any different from where we are now? Hostages still captive? Evacuees still with us in Netanya? Families still split up?

Will we look at the Seder plate and remember the sacrifices that have occurred since October 7th, our soldiers and Israelis and others who perished when we see the Roasted Bone and the burnt egg? **Will** the bitter herbs taste more bitter? **Will** the Charoset help to sweeten our mouths? **Will** the Salt water mingle with our tears? **Will** the Matza symbolize the freeing of our hostages and their rescue from our enemies?

Will we sing Dayenu with all its fifteen steps and express our faith in

Hashem?

Will we end the Seder singing Chad Gadyah which tells the history of us, the Jewish people, and of those who have despised us and wanted to destroy us throughout our generations, right up even to our own holocaust event in Israel a few months ago?

Writing this article has given me a mixture of feelings. On the one hand, keep involved as much as possible and continue the knitting, with our knitters and supporters, so that we **will** have warm hats and neck warmers for the next winter from 'The Connecting Thread', when hopefully there **will** be no more war.

On the other hand, staying strong in our belief in Hashem, that we **will** overcome, continue to be steadfast and that Am Yisrael Chai.

Yes, Knit Two, Purl Two has been very different this year. ✧



Being Uprooted – and Adjusting

By Dr Joseph Berger

At this time of writing, we are still in the middle of a war. It might be over by Pesach—or it might not.

We have in our shul, and in the buildings around us and in nearby hotels, many people and families who have been displaced from their northern or southern towns, villages, moshavim, kibbutzim, to an extent that they have not known before.

They don't know when—or even if—they will be able to return to homes and communities that they lived in for forty years or more.

And if the desires of our many opponents—I use that word to include both overt enemies, and those who want us to believe they are friends yet make demands or give advice that is unwelcome and unhelpful—are given in to, then those people might be unable to return to their former homes, and we might be faced with a foreshortened and narrower, more precarious Israel.

Most of us in our shul are immigrants, originally from English-speaking countries. Many of us are the children of people who were immigrants themselves from Europe at different times, when conditions for Jews in the countries of origin of their parents or grandparents became too difficult.

So having to uproot, move, go somewhere completely different, usually where a difficult 'foreign' language is spoken, where social attitudes and customs are quite different, and having to learn all those things and adapt to them, is not something new for Jews. And over the centuries we have done remarkably well.

Which is but another reason why the expressions of outrage at the thought

of Palestinians having to move to more distant countries so that they no longer pose a mortal danger to us, are seen by us as ridiculous.

There are most definitely psychological consequences to making a total move, from one community to another, and much larger consequences from moving from one country to another. Even another country where a very similar language is spoken, or a very similar religious tradition is the norm, is still different.

Many olim who came at a relatively young age with children, almost all had the experience that very young children adapted well, but older, especially teenage children, had great difficulties, and many returned to their countries of origin.

What we are seeing, on a daily basis, in much of the western world today is a complete failure of adaptation on the part of many immigrants from Muslim countries.

Unlike us Jews, when we moved, we usually insisted on maintaining our religious traditions—but at the same time tried to adapt as much as possible to all the social, civic, political, cultural traditions of the countries that accepted us and our immediate ancestors.

We certainly didn't try to impose halachic law or the segregation of the sexes in public schools or the public sphere. Countries that allowed us to use halachic law in business matters, or to have private schools where classes for boys and girls could be separate, were appreciated gratefully by us, but we didn't try to impose those preferences on others.

Even on the matter of abortion, where

we are much closer to catholic practice though far from identical with it—we never tried to impose our views as a demand for everyone else to follow.

We could say that we have been very good guests wherever we have been allowed in, and we have always repaid the hospitality with enormous contributions to almost every aspect of the host societies.

We can also add that those countries that decided even after hundreds of years to throw out their Jews have always, without exception, gone downhill afterwards.

So, as we contemplate with a certain amount of satisfaction the possibility of an increased aliyah from western countries, we should also remember that while aliyah out of choice for younger people may be relatively easy, aliyah out of necessity because of unpleasant changes in the atmospheres of the countries they and their families have grown up in that now make life very uncomfortable, may be much more of a challenge.

It will be up to us to welcome them, and to help them as much as possible adapt to the very different life of modern Israel. ✧

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The Wonderful Magic of a Smile

By Dr Mervyn Leviton

One of my favourite songs was composed by Charlie Chaplin in his 1944 film *Limelight*:

*Smile though your heart is aching
Smile even though it's breaking
When there are clouds in the sky – you'll get by
If you smile through your grief and sorrow
Smile and maybe tomorrow
You'll see the sun come shining through
You'll see that life is still worthwhile
If you just smile*

I have always been fascinated in the way that a smile is contagious. If someone smiles at you, it is almost certain that you will smile back, even if you do not know that person. It is because you feel good when you smile.

But is it only humans who have the ability to smile? There are of course many different animals who have their own way of showing happiness. For example, a dog wags its tail, a cat purrs. I have no doubt that many people with dogs or cats as pets will say that they know when their pet is smiling.

However apes, particularly chimpanzees, often appear to smile in the same way as humans. But animal experts all confirm that the reason for a chimpanzee smile is in no way similar to humans. It is invariably a warning to approaching animals to keep away.

When I spoke about this to my friend Stuart Plaskow, he told me that smiling is mentioned in chapter 1 of Pirkei Avot: Rabbi Shammai said that one should always greet a person with a smiling face.

(Incidentally, I find this rather interesting as Shammai is famous for his short temper.)

A few years ago, serious research was undertaken by The Brighton & Sussex Medical School in England to learn what causes people to smile. They found that smiling is not always driven by happiness although it generally reflects the inner state of cheerfulness or amusement.

Although smiles are generally taken as signs of contentment, humans actually smile for many different reasons.

Sometimes we smile simply because we are happy, but we also smile for social reasons and to put people at ease, as well as to show more complex emotions.

One type of smile that people tend to perceive as a genuine mark of happiness is the Duchenne smile, wherein different sets of facial muscles are activated at the same time.

It is a smile of genuine enjoyment and honesty. It features a toothy grin and big, excited eyes. It is also called the smiles of the eyes because it activates the muscles around the eyes. It makes us seem authentic, friendly, and happy and is sometimes referred to as “smizing.”



There is also the flirtatious smile: This is a smile that can make us more attractive and show interest in someone. It may involve winking, raising the eyebrows, or tilting the head. It is a sign of confidence and playfulness.

Smiling and laughing have many benefits for our physical and mental health. Some of the benefits are:

Smiling can make you look younger and thinner, according to research from the University of Missouri-Kansas City.

Smiling can elevate your mood and create a sense of well-being, by activating the brain's reward system and releasing neurotransmitters such as dopamine and

serotonin.

Smiling can reduce stress and lower blood pressure, by decreasing cortisol and adrenaline levels and increasing endorphins.

Smiling can boost your immune system and help you fight infections, by stimulating the production of white blood cells and antibodies.

Smiling can relieve pain and act as a natural painkiller, by triggering the release of endorphins, which are the body's own opiates.

Smiling can make you more attractive and likable, by enhancing your facial features and expressing positive emotions.

Smiling can improve your social and professional

relationships, by increasing trust, cooperation, and empathy.

Smiling can be contagious and spread happiness to others, by activating the mirror neurons in the brain and creating a feedback loop of positive emotions.

As you can see, smiling and laughing have many superpowers that can improve your health, happiness, and success.

So, even though sadly here in Israel in recent months it has been hard to smile, we pray that the day will soon come when the people of Israel will smile once again. ✨

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David Barr – October 7th: Destruction and Resilience – a Personal Story

By Vivienne Simenoff, member of the Tarbut committee

January 24th 2024

The YINN Tarbut Committee and Netanya AACI presented a joint event in our Shul Hall. The weather had been very wet and stormy, and we really weren't certain how many people would attend. Over 100 people braved the elements and, I suspect, most will not forget the impact of what they heard for a very long time.

The Tarbut programme usually hosts speakers whose topics are of Jewish or Israeli interest. Rarely, if ever, have we had a speaker who has lived so close to disaster and been so involved as history was made.

Our speaker, David Barr, made Aliyah from Leeds in the North of England in 1985. His parents, Hazel and Jacques Broch are much loved members of our community. Hazel was thanked for being the driving force behind the event.

David and his wife Ilana went on *shlichut* to London from 1989 to 1991. In 1991 they became members of Kibbutz Alumim, which is close to the border fence with Gaza. They are survivors of Hamas' barbaric attack of October 7th which caused such devastating loss of life and destruction. Ilana's sister Naomi, was murdered that day and they lost very many friends and neighbours. Their kibbutz was decimated, and they became evacuees. The practical and psychological impact has been enormous. However hard it was for the audience to hear his account of bodies strewn across the road by his kibbutz, the burnt-out cars, the terror of hiding, or the bullet holes and blood where the foreign workers had

lived – however hard that was to hear, it can have been nothing to having experienced it – and even more so the emotional energy expended in retelling it. Through-out the hour and half that he spoke you could have heard a pin drop.

Prior to that David was a quiet family man. Since then, he has become a sought-after speaker and has spoken at a number of high-profile events both in Israel and in Britain.

When we hear of all the terrible losses of our defence forces, there may be those who say the loss of life is too great and that we should stop fighting. Our speaker reminded us exactly what it is that we fight for, and what we are fighting against...

Paulette Woolf, Joint Chair of the AACI, opened the evening, and I had the privilege of introducing David Barr and of thanking him to close the evening.

Afterwards, Graham Nussbaum said that "David transformed the surreal events of October 7 into reality. His calm and sensitive delivery enabled us to gain some appreciation of the awful events of that dreadful day. With the use of security camera footage, he explained the layout of Kibbutz Alumim and the movement of the terrorists who infiltrated the Kibbutz. David anchored the reality by referencing people who he knew had been murdered. His thoughts, as events were unfolding, gave us a deep insight that we will never forget."

Mary Jane Pollack told me "I woke up Friday morning, two days after David Barr's presentation, not with my usual thoughts of getting ready for

Shabbat, but thinking that his words and images were sacred testimony of a survivor of the Holocaust of October 7th, Shabbat Simchat Torah."

David's cousin Sharon Weiss said, "I found that no matter how much I've seen on the news, or read about it, nothing compares to hearing it first-hand in person from someone who went through it. It was a very moving, riveting talk and I am still processing everything he said." Sharon's daughter said on the night that David's talk showed that "Even in the midst of hell, miracles happen".

David Barr's presentation was so powerful that many present could not find adequate words to express how they felt at the end of the evening. We learnt so much, and it felt like we had lived through a very special experience together. It was an evening of *achdut*. ☆



Memories of Another Life

By Ruth Rogoff

In Netanya, I am fortunate to have a good life and kind friends. People see me as an ancient relic from Leeds, Yorkshire (where's that?) trundling along the highways and byways with my lovely walker, certainly my best friend these days. However, it was not always so! Once upon a time, Ruth was young and life was very different.

Once a year, the Rogoffs packed up their *shmattes*, including five young children, stacked their car full of Blooms meat products—tins of viennas, luncheon meat, meat balls and *voorsht* and headed for the sun in Europe. There was a trailer tent for parents, toddler and baby, a tent for two older girls, a tent for nuisance Daniel, a provisions tent and a toilet tent! This was the 1960s and Europe was not what it is today. Eating kosher was difficult and Mr. Bloom was our salvation. Fruit and vegetables were abundant, and Shabbat was always ushered in with reconstituted chicken soup and *lockshen* cooked on a camping *primus*. Holidays were exciting and idyllic, and the children became true water babies, climbers, trekkers, and linguists. We sat round campfires singing in many different languages and met people from everywhere in the world and from every walk of life.

The next anecdote doesn't involve food. We were sitting round a campfire in the former Yugoslavia. We all introduced ourselves and what we did. "You speak very good English" said Dov to his neighbor. "Have you ever been to the UK?" "Oh yes. I was a pilot" was his reply. Dov was thrilled. "My passion is Spitfires". Have you ever come across one?" "Oh Yes,"

was the reply "Every night!" For those too young to remember, the German Luftwaffe bombed London every night in WW2.

In the 1960s, we went to Spain. We were on the Costa Brava and had become very friendly with a young Spanish family who spoke nothing but their own language. We didn't speak much Spanish but managed a pleasant friendship. They constantly begged us to eat with them and unable to explain our difficulty with *Kashrut* I said we were Jews and only ate vegetarian. So instead, I invited them to eat with us. They readily agreed. We set a beautiful table with our finest plastic crockery. We served up a wonderful variety of Blooms products. Too late, I realised I had told them we were vegetarians and here was all meat. What they thought, I'll never know!

Our one and only son, Daniel, came after 3 daughters and committed his life to inventing ways to annoy them as much as possible. He didn't extend the torment to his baby sister because she never interfered with him. In turn, the girls retaliated as much as possible. One summer, on our way to Italy they nearly succeeded in securing some peace. It was already late in the day and Dov was anxious to find a camp site before dark. He stopped at a petrol station to fill up with petrol and let the children out to run around and go mad before continuing the journey. In a hurry, he called them to get back in and we drove off. Suddenly after about 20 miles, I thought it was very quiet in the back where the four of them sat. No safety belts then, and my

youngest sat in the front at my feet! I looked round and to my horror, Daniel wasn't there. "Where is Daniel?" I croaked. "We don't know" was the chorus." Dov nearly exploded. Gritting his teeth, he turned back on the Autostrada to the petrol station. The threats he made are unmentionable. When we arrived, we saw our one and only Kaddish, standing in a circle of adoring *mammas*, wolfing down an enormous ice cream, and obviously enjoying the attention. No fears of being abandoned or worry we had left! As soon as Dov was spotted by Daniel's new admirers, the circle turned to fury. "Brutto Papa!" they exclaimed. What kind of parents abandoned a delightful little boy with curly hair, engaging dimples, and a winning smile? Under his breath, Dov swallowed his intended wrath and managed to thank them all and excuse his failure as a father. That done he dumped Daniel into the car and established new rules. Whenever we stop and you get back into the car, you shout your number in the birth rota! First practice now. One, said Linda, the good girl. Two, shrieked naughty Yudi who had organised the plot, three, giggled Helena, four, chirped Daniel, having enjoyed the adventure. No.5, Suzi looked on in amazement from her seat on the floor. The new scheme worked so well that years later, they still checked in with their numbers. They wanted to ensure we didn't forget them! ☆



Life in A Tank

A Personal True Story by Rabbi Eitan Phillips

but at the same time simple and subtle enough not to be overwhelming, and so that scared dog is perhaps a window of entry into a subject that feels too vast to approach in the wake of the last few months. Suffering and the Jewish approach to it.

Arthur Schopenhauer, the 19th century philosopher, believed that “there is nothing more certain than the idea that the sin of this world is what created the painful suffering of this world” (not an exact quote). For Schopenhauer the world was some form of mistake or was born in sin for which we must be punished and

suffer. Although this sounds rather sadistic, for Schopenhauer it was liberating. Once we realise that this world is not a place to pursue human pleasure and that its ultimate goal is to tolerate suffering, everything, for Schopenhauer, becomes more manageable. Our moral challenge is to accept the suffering and bear the suffering of others. For him, an ability to accept suffering helps us overcome fantasies and expectations for better circumstances.

In this regard, Schopenhauer was deeply influenced by or at least reflected elements of Christianity and

Buddhism. For Christians, Jesus bore the sins of this world and suffered for them, for Buddhists suffering is about acceptance.

There might be elements of Jewish thought that reflect or accept some of this doctrine. However, the book of Exodus, in my opinion, strongly rejects this idea.

Moses, in last week’s parsha, Parsha Shemot, ventures out of the palace and is met with the suffering of the Jewish people.

וירא בסבלותם – And he saw their suffering.

Moses however refuses to accept this suffering and acts against the Egyptian persecuting the Jew, ultimately having to interfere violently to protect him. Moses again intervened when Jews were afflicting one another, and then again when non-Jew was persecuting non-Jew, at the well with the daughters of Yitro. Ultimately, the only personality trait that we can attribute to Moses at this point in his life, where he is chosen to bring the Jewish people out of suffering, is his insistence on intervening and acting to stop suffering. Moses is picked not because he reached some superhuman level of acceptance of suffering (Jesus, Buddha) but for the deeply human and Jewish act of acting against suffering and injustice.

My son, Yakir (aged 5), asked me a few months ago, why Hashem brought the Jews to Egypt if they were going to have to be slaves for Pharaoh. I don’t



have a good theological explanation. All I know is that the Exodus is the greatest and most told story against tyranny, with the following message: suffering must end, it cannot be tolerated, and God will ultimately bring ten plagues to teach the world that there is hope to end it. A people can be redeemed, they can be brought out of suffering. Rabbi Sacks’ line is entrenched in my memory: the Exodus is the greatest polemic against slavery the world has known, man is not a slave to another.

The dominant Jewish approach to suffering is not to accept it, but to fight it. To hope for better. A people that has suffered like no other never lost hope to create a more tolerant world, free of suffering, and return to its homeland, there to live in peace and tranquillity without unnecessary suffering.

At the end of Theodore Herzl’s utopian novel, *Altneuland*, the protagonist declares that the Jewish return to the land of Israel is something new entirely, a hope of a happier society, one of collaboration between people. He asks who is responsible for this? Each character has a different answer, but Herzl’s very last line of the book is for me most telling, “Rabbi Shmuel arose and declared triumphantly, *GOD*”. The Jewish God is one of

hope, suffering can be fought against, we can build a better society.

The Jewish people have returned to their land and created a country that fulfils many of the dreams of the biblical prophets and the utopian reality of Herzlian Zionism. There is still much to fight for, but we have come so far. We have refused to accept the fate of suffering and continue to fight for an enhanced Israel and world, one of collaboration, innovation, justice and intolerance for suffering.

May this d’var torah be in memory of my friend and comrade from my platoon, Elisha Lowenstien זצ”ל, who fell exactly one month ago in Gaza.

Shabbat Shalom from the Gaza Strip. Jan 2024. ✡

This article was written by Rabbi Eitan Phillips, son of our members Emma and Ronnie Phillips. Eitan and his wife Elana are the OU -JLIC Rabbinic couple at Tel Aviv University.

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Eurabia and Antisemitism

By Stuart West

The appalling increase in antisemitism worldwide since the horrific pogrom unleashed by Hamas on the Israeli communities situated close to Gaza has had a traumatic effect both on Israel and in the Diaspora. But for Israelis there has been an existential threat ever since the founding of the State in 1948 and the War of Independence. Even in the years before 1948 there had always been violent opposition from the Arab world against the formation of a Jewish State. With the Yom Kippur war in 1973, the vulnerability of Israel to sudden attack was exposed, although in 18 days the IDF was able to turn the tables on its enemy and achieve victory. Today, Israel faces a far more worrisome situation with the plight of the hostages in the custody of Hamas and the thousands of evacuees from the border areas, in the south and north, unable to safely return to their homes.

The root of the whole problem lies in the Arab aim to Islamise and Arabise Europe, thereby weakening Europe's existing culture and undermining its previous alliances with the United States and Israel. The area to be covered is shown in green on the map on the facing page, including Israel — the putative "Eurabia".

The name "Eurabia" was coined by Bat Ye'or (the pen name of Gisele Littman) author of *Eurabia: The Euro-Arab Axis* (2005) (Fairleigh Dickinson University Press) in order to indicate the transformation of Europe into "Eurabia" — a cultural and political appendage of the Arab/Muslim world. For Bat Ye'or, Eurabia

is fundamentally anti-Christian, anti-Western, anti-American, and anti-Israel, being demonstrably antisemitic. Regrettably, much of what she forecast has come true, with the mass immigration of Muslims and many of their adherents now in places of power. For instance, in the UK Muslims have been attaining much influence in these positions. The Mayor of London is a Muslim, the First Minister in Scotland is a Muslim, and there are several Muslim MPs in Parliament. In 2011 Bat Ye'or followed up on this theme with her book, *Europe, Globalization and the Coming Universal Caliphate*.

On a similar theme Douglas Murray — an outstanding supporter of Israel in these trying times — published *The Strange Death of Europe* in 2018, in which he wrote about a continent and a culture in the act of suicide, and the disappointing failures of multiculturalism. In 2021 he followed this with "The Madness of Crowds" in which he writes of identity politics, and in 2022 with *The War on the West* about the raging racist inferno in the Middle East.

Reading these books undoubtedly reveals that the Jewish communities in the Diaspora face a very dangerous future. Unfortunately, the universities are no longer safe for Jews. A horrifying example is what happened to Rabbi Zechariah Deutsch, a Yorkshire university chaplain, who on Police advice, had to go into hiding after he and his wife received death threats from Muslims. A report from the Community Security Trust in February of this year showed

that antisemitic attacks in the UK had skyrocketed since October 7 by almost 600 per cent compared to the previous year. The worldwide increase in antisemitism is undoubtedly a wake-up call for Diaspora Jewry. Yet, despite the existential threats to Israel from Iran and its proxies, Hamas and Hezbollah, Israel is still the safest and best place for Jews to live. Hence, the need for an increase in Aliya is essential and must be encouraged.

Israel was caught unprepared when Hamas launched its murderous attack on October 7 in the south of Israel, soon followed by Hezbollah's rocket attacks from Lebanon in the north. All of us greatly appreciate the determination of the boys and girls in the IDF to repel these acts of terrorism and secure our borders. The current events indicate the importance of a strong IDF, for which exemption on religious grounds should not be an option. Currently, 66,000 Haredim in Yeshivot have exemption from military service. However, there are rabbis who regard military service as a religious obligation, as did Rabbi Deutsch, who immediately returned to Israel after October 7 to do military service as a reservist. No doubt, that fact contributed to the death threats he received after he returned to the chaplaincy in Yorkshire following his discharge from the IDF. Recently, thousands of pro-Palestinian activists demonstrated outside the British Parliament, even beaming the antisemitic slogan "From the River to the Sea" on to the tower housing Big Ben. At the time the House of Commons was in session debating the war in Israel, and the Speaker

of the House of Commons felt the need to alter the voting procedures in order to protect MPs from Muslim extremists. Following on the violent demonstrations some MPs have been given bodyguards over safety concerns.

Other countries have also experienced an increase in antisemitism. In France there were 819 antisemitic acts since October 7. In Germany there was a 240% increase in antisemitic incidents in the period October 7-15, whilst in Austria they have gone up by 300%. On November 5 last year, the European Commission issued a statement on the spike of antisemitic incidents across Europe having reached extraordinary levels since October 7, reminiscent of some of the darkest times in history. European Jews today are again living in fear. We have seen a resurgence of antisemitic incidents in the European Union: Molotov cocktails thrown on a synagogue in Germany, stars of David sprayed on residential buildings in France, a Jewish cemetery desecrated in Austria, Jewish stores and synagogues attacked in Spain, demonstrators chanting hate slogans against Jews.

Just as many Jews were desperate to flee the pogroms in Russia, arriving in the UK and other parts of Western Europe at the end of the 19th century, in time they found that the old hatred reared its head yet again. **6 million Jews**

perished in the Holocaust during World War II, and afterwards the majority of World leaders promised "Never Again", but for the Arab Nations that was meaningless. The opposition of the Palestinian Muslims to the presence of the Jewish State in their midst has been ingrained into them as part of their education from infancy to adulthood. As mentioned earlier, for them the territory of Israel is a part of the caliphate, for which Bat Ye'or designated the name "Eurabia". Consequently, Israel has no alternative but to stand firm in her

defense, so that Jews can at last feel safe and secure in their own land. Apart from the hostages taken by Hamas, so many of our youngsters in the IDF have given their lives or been seriously injured in the line of duty. It goes without saying that Israelis owe a debt of enormous gratitude to those who serve in IDF. ✡



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A Memorial Tribute on the Passing of Erna Lemon, z'l

By Hazel Broch at the Levayah



This week's Parsha, Shemot, tells us that there arose in Egypt a Pharaoh who knew not what Joseph had done.

'Le'havdil', but similarly, there are members in our Shul who knew not what Erna Lemon had done.

On our arrival 25 years ago, my beloved sister Rhona Jacobs, z'l, introduced us to Harvey and Erna Lemon. Rhona and Erna were like sisters and their friendship knew no bounds.

We were a small band of ladies who, week in week out, prepared the Kiddushim, Seudot Shlishit and other small events for the early days of our shul.

As we grew so did the demands on us. However, Erna never shirked from the duties of the Irgun Nashim. Her shopping list each Thursday produced two trolleys, one for her home and one for the Shul. She scoured every bakery that we had at that time to make sure cake and biscuits were of the best, and the best Hechsher, the paper goods, the drinks, never-ending from one Shabbat to the next. Later on, we never had to worry about deliveries, Erna lived across the road and held the keys to the shul, and somehow, she was always available to pop over the road and open up for the deliverers. If Harvey came home and Erna was not around, he never worried — he knew she was in the Shul.

Then came the idea of a Purim Breakfast, the Simchat Torah Luncheon, Yom Ha'Atzmaut, and Tu B'shvat Seder, where her energy provided 'hot pepper' to make

everything a success.

Besides the Shul, she was a wonderful hostess, making sure members on their own would be welcome to their Shabbat Table week in, week out. She supported many organisations in our area, Emunah, Laniado Hospital to name just two.

Although Erna decided to leave us and live in her retirement home, she continued to support our Shul Magazine and the Laniado Brochure.

Her love for her family, her sons, Moshe, Jonathan, their wives, her grandchildren, and then great grandchildren, as well as her beloved Harvey, were top of her priorities. We had the pleasure of hosting a grandchild when all the family would come for a Shabbat, and how Akiva would talk about his loving Bubba. In turn, Erna's face would have a radiant glow as she enjoyed all the family's gatherings.

Erna, as it says in Tehillim, Psalm 23, 'Hashem prepares a table, your cup overflows, goodness and kindness pursue you and you will be rewarded all the days of your life; because of what you did for others and for all of us.

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Daf Yomi Corner

Returning Stolen Chametz She'avar Alav Ha'pesach

By Rabbi Edward Feigelman, YINN Daf Yomi Maggid Shiur

Just imagine being invited to the Pesach Seder in one of the northern border towns of Israel. Your host as well as all the guests who are Sephardim, follow the Rambam, demonstrating the miracle of Yetziat Mitzrayim. As you read the Haggadah, you are ready with your staffs and packed sacks to leave the Seder room for a brief time, to fully illustrate the great wonders G-d has bestowed upon us.

Suddenly everyone sees rays of a flashlight coming from the tunnel beneath your host's home. Everyone is terrified. The host makes sure everyone is quiet and whispers, "Oh, no! The Hezbollah terrorists are here to attack us!" Having learned Bava Kamma, you know that you are allowed to defend yourself, even

killing anyone approaching you with an armed weapon wishing to seize your belongings and kill you as well, G-d Forbid. Luckily, there is a second tunnel going sideways underneath the host's home which does not intersect the one the terrorists are in. Everyone, B"H, escapes safely, running for their lives. The terrorists plunder your host's home, and B"H, two other miracles happen. No rockets were fired toward your town and the IDF eliminates the terrorists who were in the tunnel beneath the home.

After Pesach, after the terrorists had plundered and destroyed the host's home, the host returns, and sees a bottle of Bourbon and expensive bread within the rubble already beginning to mold into penicillin. He sees a note in Arabic near the

Chametz which was stolen before Pesach, that he had already given up hope to recover, stating "This is the leavening returned to you which I stole."

As far fetched as this is, this story written by yours truly, is being used to illustrate a discussion in the Gemara. Since the Israel-Gaza War began on Simchat Torah, the Daf Yomi Shiur has been learning Tractates Bava Kamma and Bava Metzia. In Masechet Bava Kamma, there are several passages dealing with these four halachic principles:

1. A Ganav (thief), if found guilty, pays double (Keifel) for what he has stolen.
2. If a Ganav is approaching you by

means of a tunnel beneath your home, since he usually is armed with a weapon, you are allowed to defend yourself.

3. A Gazlan (robber) does not pay Keifel. If found guilty, he returns the stolen item.
4. If one has Chametz "She'avar Alav Ha'Pesach," Chametz possessed after Pesach which he did not sell or dispose of beforehand, he is not allowed to eat or have benefit from that Chametz.

On Daf 66a-b, Rabba discusses the concept of "Ye'ush Koneh" (does despair of recovering a stolen item allow the thief to acquire it). "With regard to the owner's despair over ever recovering the stolen item, the Sages say that this too causes the thief (Ganav) to acquire the stolen item... Once the owner of the item despairs of recovering it, the thief acquires it for himself and need no longer return it. Apparently, then, the despair of the owner causes the thief to acquire the stolen item...."

"Rav Yosef raised an objection to Rabba from a Mishna (96b): If one (a

Gazlan) robbed another of leavened bread and Passover elapsed in the meantime, so that deriving benefit from it is prohibited, the robber may nonetheless return the worthless bread to the owner and say to him: That which is yours is before you, and no compensation is required. Rav Yosef states his objection: But in this case, once the time of the prohibition of leavened bread arrives, the owner certainly despairs of recovering his now-worthless bread." (Translation, Koren Talmud, pp. 28-29). Yet, the Gazlan returns what he stole.

Even with all this discussion, the Sages on Daf 66a instituted that the Ganav has a way to do Teshuva: "Why would this halakha have been instituted by rabbinic law? As, the Sages said that a thief should acquire the stolen item in this manner, due to an ordinance instituted for the penitent. To encourage thieves to repent and repay their victims, the Sages instituted that they need not return the stolen item after the owner despairs of recovering it. Rather, they can reimburse the owner for the monetary value of the item." (Translation, Koren Talmud, p.28).

In the Gemara as well as in our story, the robber opted to return the actual item, the Chametz which was stolen. Obviously, a terrorist could care less about repentance. Only a Jewish Ganav might consider doing Teshuva. Why was a note written in Arabic? To answer this dilemma, we need a detective like the late Columbo. This dramatic story thus incorporates the recent war with passages from the Talmud dealing with "Chametz She'avar Alav Ha'Pesach." May we never have to deal with such traumatic experiences!

Hopefully the war will end soon, and Bezrat Hashem, "B'Yachad Ne'Natzeach." May all our Chayalim safely return home, may all the hostages be safely released, may the injured have a Refuah Shleimah, and may those who are mourning the precious Chayalim who sacrificed their lives for our Holy Land, have complete Nechama. Am Yisrael Chai!

Miriam joins me in wishing all a Chag Pesach Kasher V'Sameach. ☆



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YINNspire

By Avril Gatoff

YINNspire is a new project at YINN, started by Emma Phillips, Marlene Horowitz, Ari Gerber and Avril Gatoff. YINNspire was created to meet the educational requests of our community, regarding Jewish topics and sources.

We have been inspired and encouraged by Shoshana Baker who has successfully set up LINC (Learning In The Netanya Community), and we aim to bring more dynamic speakers and learning to north Netanya. We are delighted to be associated with LINC and look forward to joining them for many interesting events.

YINNspire has so far held three

events which have been very successful and well-attended. We hope to provide lots more YINNspiring speakers and events in the future.

Our first event was SHIFFY WAXMAN, an educator and lecturer from Yad Vashem, speaking about the Righteous Among The Nations. We had a full house and Shiffy YINNspired us all. This was preceded by Denis Elkoubi who spoke of his own moving account of righteous gentiles in his own family history.

Our second speaker was Gina Junger, a lecturer from Matan Hasharon, who delighted us with stories and anecdotes about Talmudic Rainmakers in her presentation entitled "Raindrops Keep Falling on my Head". She

linked her stories about people who merit to bring the rain to Israel's wettest winter in 30 years (and people came out to hear her despite the stormy weather!).

Our third speaker was Rabbi Dr Jonathan Lieberman of Techelet Inspiring Judaism. He is an expert in medical ethics, among many other things, and he got us thinking on the subject "Whose blood is redder? Triage of resources in a finite world".

Our next speaker is Rabbi David Woolf who is due to speak to us on April 11th about "Is God too busy to hear my prayers? What is an Eit Ratzon?" We have many other programmes in the pipeline, and we hope you will all come and join us to be YINNspired at our forthcoming events. ☆

Purim 2024

By Natalie Green

How do you put on a post Megillah show whilst Israel is at war and give the audience a heart-warming experience of laughter, songs, dance, and include a prayer for the chayalim.

Well, Alan Gold (Writer and Director) and all the YINN Players pulled it off in style.

The show, called Follow the Flag, gave us some songs adapted from World War 2 to fit our situation now. Certainly, we all felt very patriotic.

The individual skits were very funny with new themes and jokes.

There was beautiful singing from Marilyn Benson and two of the cast members.

The audience had many opportunities to join in with some of the familiar melodies and we enjoyed the chance.

The backstage crew are to be congratulated for the smooth running of the evening.

Everyone of the YINN Players deserve our thanks for the hard work they have put in to learn lines and work so well together.



The audience showed their appreciation with clapping, cheering and lots of laughter.

Alan was presented with a certificate for donations for the chayalim given on his behalf from all the cast and crew,

We ended the evening with Hatikvah which was a very uplifting end to a very good experience.

Note from Alan and the cast: If you are a closet thespian, or if you feel you would like to be involved in next year's Spiel, contact Alan Gold to discuss it further.



The Purim Spiel

By Vivienne Simmenoff

Thank you so much to our wonderful audience at the Shul Purim **Shpiel** this year. You really were a joy! You came prepared to have an enjoyable time and were truly appreciative and responsive. We couldn't have asked for more. As always there was an amazing amount of hard work put into the writing and production, and by the cast and crew over many months.

So, what is it like being a member of the cast in the Shul Purim Spiel? It is a lot of hard work, but truly enjoyable. We weren't sure there was going to be a Purim Spiel this year. Alan Gold, who puts it all together couldn't find the inspiration with a terrible war going on, but somehow it all came together. Ideas came in from the cast, Alan worked his magic - writing additional sketches and lyrics and suddenly there was a script. We started rehearsing in January – every Saturday night. There was a lot to

learn – a lot of energy to expend (quite the fitness regime) and we put in extra rehearsals in our own time too. Avril Kormornick choreographed the dance movements and slowly it all started to come together. Marilyn Benson, our very talented musical director, worked out all the music for the overture, the musical numbers and the music for the transition between each piece too – she recorded some of the pieces for us so that we could rehearse in our own time.

A few weeks before the show the order was given – “no more reading from the script – you have to know your lines!”. Denis Elkoubi, who ran the audio-visual this year, then joined us each week as he worked out what was needed on screen and how best to give sound to the performance. Stage manager Andy Kormornick joined rehearsals too – bringing in

all the necessary props at the right time for each section. Stephanie Plaskow made sure everyone knew what to wear and all the costumes were available – and the cast helped out as much as possible too. Avril Kormornick went shopping for army green baseball caps and cowboy hats. Marilyn's husband, Harvey, started coming to rehearsals to add to the musical accompaniment with drums and guitar. Towards the end of the rehearsal run we had to consider how all these pieces fitted together. How to change from one costume to the next in such a short time, how to move the props in and out – and how to ensure that we knew our lines. I am sure I am not the only one who found myself walking down the street, or waking in the small hours singing a song from the show or going over lines of a sketch.

I get so much from being in the Purim

Spiel – working with a wonderful crowd of people, being creative and energetic and expanding my all too little used grey cells. This year, while my husband has been unwell and we both spent a lot of time at home it also gave me a reason, with my husband's encouragement, to get out – it was quite the tonic.

The Jewish people have been through so much over the decades - our ability to laugh at ourselves and our enemies has seen us through. May he have the energy and inspiration for many years to come! ✨

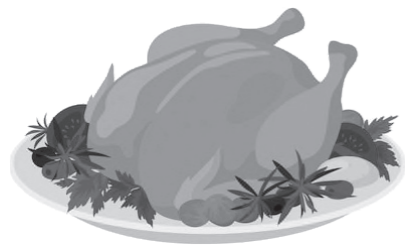


YINN

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Scholar in Residence

Rav Gideon Shloush

Rabbi Gideon Shloush is the Director of the Department of Jewish Heritage (Menahel Machleket Moreshet) at Keren Kayemet LYisrael in Jerusalem. Previously, he served for 25 years as the rabbi of Congregation Adereth El in the Murray Hill – Gramercy Park section of Manhattan. For nearly two decades Rabbi Shloush taught at Stern College for Women and trained rabbis at the Rabbi Isaac Elchanan Theological Seminary (RIETS). He is a past President of the New York Board of Rabbis and served several times on the executive committee of the Rabbinical Council of America.



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YINN Eilat Holiday Break—March 2024

By Mitch Caller

Until a very sad event on the last day of the holiday, this was a most relaxing holiday, enjoyed by all. Harvey and Ros had cared about all the details; and as a result the coach turned up on time at 7.15 am on Sunday. Despite the occasional traffic jam, and after a short stop at the Dimona shopping mall, we managed to arrive at the Lagoon hotel in time for lunch (thanks to Harvey and Ros's efforts, the hotel kept the dining room open a little later than usual to accommodate us). There was no delay to check in. The helpful staff boarded the bus and handed us our room keys, leaving us free to head to the dining room!

One of the nice things about this holiday is that apart from davening and mealtimes, there really is no organised schedule, leaving everyone able to spend their time as they pleased. The midday temperature

was a very pleasant 26 degrees in cloudless blue skies. Some simply enjoyed being poolside with a good book, others enjoyed the shopping opportunities, whilst for the more actively inclined there were beautiful walks along the Tayelet to be enjoyed; and even the occasional tennis racquet was spotted.

The hotel environment was very pleasant, the staff were always attentive, the food was tasty and plentiful, and free English and Hebrew newspapers were available daily.

Of course, one could not completely escape from current Israeli realities. My wife and I took a boat trip around the bay (where the clear blue waters and the sunny Eilat mountains were spectacular). There were many senior citizens on board from across Israel. There was music on board, and I was very moved when everyone

collectively sang the song **לא תנצחו אותי** (meaning "you will not defeat me"). This is a vintage song, which is much played and sung on the Israeli radio in our currently challenging times.

There also arose the occasional opportunity to chat to Israelis who had been evacuated to Eilat from the South, to whom it felt a privilege to give a listening ear and convey one's empathy, identification, sense of togetherness and heartfelt prayers that they should be able IYH to return safely home speedily.

On the last day of the holiday, the entire group was shocked and deeply saddened by the sudden death of Martin Boxer **ע"ה** who, with his wife Gillian **ע"ה**, were part of our group. Sadly, Gill passed away soon after, We all wish the family **אריכות ימים**

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Why I Support AWIS

By Jackie Jacobs

Of all the local charities to support I have chosen to support the English speaking group of AWIS (The Association for the Wellbeing of Israeli Soldiers) which is based in Netanya.

The organisation is non-political and provides our brave Chayalim with relaxation and recreation facilities where the soldiers are off duty but still on base.

The money we raise provides clubhouses, entertainment systems and exercise equipment. Our main fund raising effort is through our 120 Club Annual Draw which is held round about Chanukah. The evening consists of a buffet and concert given by the Army Orchestra. Tickets cost 500 NIS, but apart from entering the draw, it entitles you to go on Tiylim to various army bases where clubhouses are dedicated.

Another main source of income is through gift cards or

gift certificates for friends who have a special birthday or Simcha. (For further details about this please see the advertisement below.)

Since October 7th the army's needs have greatly increased, and we are also raising money for medical kits and refresher kits for soldiers in the field, and clothing gifts to help wounded soldiers.

Unfortunately, the war is still continuing and these needs are ongoing.

We also want to say Kol Hakavod to individuals who generously donate money for pizzas to soldiers in the field and put their own lives at risk to deliver these pizzas.

For further information please contact:

Ken Bender 053 3733865

Ian Fine 054 4267389

Greg Goodvach 053 2203762

Jackie Jacobs 054 8987117. ☆



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Antwerp summer 1942:
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parents to let him in. The terrifying
silence was the only answer he
received.



This non-commercial private movie was
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future generations, via this case history, a better
understanding of the various aspects of the most tragic event in Jewish history, and
especially of the "Hidden Children" and all the dangers they were exposed to.

Mazel tov א/ג דסנ

ENGAGEMENTS

Lilian Levy	Granddaughter and Grandson
Chevy and Rabbi Arnie Fine	Grandson
Rochelle and Moishe Veeder	Ganddaughter
Betty and Joe Wahnou	Grandson
Beryl Sagal and Sheila Corney	Grandson
Helen French	Grandson
Ruth and Barry Lyons	Grandson
Maureen and Anthony Marcovitch	2 Grandsons
Angela Jenschil	Grandson
Stephanie and Tony Plaskow	Granddaughter
Carolyn and Mark Collins	Daughter
Miriam and David Bronner	Granddaughter
Geraldine Hartog	Grandson
Susan and Stanley Levine with Gloria and Michael Broder	Grandson
Hilary and Jeff Dritz	Grandson

MARRIAGES

Marlene Knepler	Granddaughter
Gillian and Ian Fine	Granddaughter
Cecilia Maurer	Grandson
Sara Rosenstein	Granddaughter
Susan and Stanley Levine	Granddaughter
Sandra and Kevan Green	Son
Helen and Richard Stareshesky	Granddaughter
Emma and Ronnie Pillips	Daughter
Susan and Stanley Levene, Gloria and Michael Broder	Grandson
Ruth and David Levy	Son
Judi and Maurice Kay	Grandd
Freha and Freddy Apfel	Granddaughter
Federica and Jack Reiss	Granddaughter and Grandson
Hazel and Jaques Broch	Granddaughter
Rochelle and Moishe Veeder	Granddaughter
Lilian Levy	Granddaughter
Maureen and Anthony Marcovitch	2 Grandsons
Angela Jenschil	Grandson
Beryl Sagal	Grandson
Sheila Corney	Grtandson

BIRTHS

Enid Abrahams	Great Grandson and Great Granddaughter
Jonathan Blitz	Granddaughter
Ria Maissel	GreatGranddaughter
Manfred Lever	Granddaughter
Michelle and Richard Rosenberg	Grandson
Julian Rosenberg	Great Grandson
Karen and David Glass	Granddaughter
Jeffrey Milston	Great Grandson
Ruth and Brian Gouldman	2 Great Granddaughters
Cheryl and Avi Willinger	Grandson
Bella Fielding	Great Grandson
Nadia and Brian Lebetkin	Great Grandson

Ferderica and Jack Reiss	Great Grandson
Miriam and David Bronner	Great Grandson
Sonia and Lawrence Benjamin	Twin Great Granddaughters
Nelly Perry	Great Grandson
Fran and Bruce Snyder	Granddaughter
Renee Rabinowitz	Great Granddaughter and Great Grandson
Renee and Nick Sonenfield	Granddaughter
Simone and Jean-Jaques Franck	3 GREAT Grandsons and a Great Granddaughter
Rachel Marks	Great Grandson
Jane and Henry Dony	Great Granddaughter
Sylvia Kovler	Great Granddaughter
Aubrey Blitz	Great Granddaughter and Great Grandson
Patricia and Serge Morgensztern	Grandson
Elaine Feingold	Granddaughter
June and Michael Manning	Great Granddaughter
Lilian and David Levy	Great Grandson
Geraldine Hartog	Great Grandson
Ruth and Barry Lyons	Great Granddaughter
June Weinberg	Great Granddaughter
Lynda Struel	Great Granddaughter
Beryl Sagal	2 Great Granddaughters
Beryl and Stanley Brickman	Grandson
Caroline and Martin Moser	Great Grandson
Anita and Mark Hoffman	Great Grandson
Gillian and Ian Fine	Great Grandson
Shelley and Ian Sluckis	Granddaughter
Gillian Berman	GreatGranddaughter
Helen French	Great Granddaughter
Helen and Richard Stareshesky	Great Grandson
Sandra Rabinowitz	Great Granddaughter
Ria Maissel	Great Grandson

BAR MITZVAH

Hilary and Jeff Dritz	Grandson
Mottle Shaw	Great Grandson
Mary Jane and Geoffrey Pollack	Twin Grandsons
Avril and Andy Kormornick	Grandson
Angela Jenschil	Grandson
Desiree and Anthony Bernstein	Grandson
Sarah Zohar	Son
Joyce and Steve Berman	Grandson
Sheila Corney	Grandson
Janet and Denis Elkoubi	Grandson
Sala Newton-Katz	Great Grandson
Charlotte and Zvi Braun	Grandson
Phyllis and Martin Carr	2 Grandsons
Doreen and Jeffrey Samuels	Twin Grandsons
Michael Beach	His 2nd Barmitzvah
Geraldine and Andrew Kaye	Grandson
Sheila Levitt	Great Grandson
Miriam and Avi Berlin	Son
Linda and Ahron Ebert	Grandson
Shari and Ken Schwartz	Grandson

Manfred Lever	Grandson	Rabbi David Chanofsky	92
Gillian and Ian Fine	Grandson	Cecily Margolis	80
		Ivor Carr	80

BAT MITZVAH

Marlene and Stuart Horowitz	2 Granddaughters	SPECIAL EVENTS	
Gillian and Eze Silas	Granddaughter	Chevy and Arnie Fine	10 years of Aliyah
Miriam and David Bronner	Granddaughter	Stephen Berman	2nd Barmitzvah
Sharon and Ivor Carr	Granddaughter	Jackie and Michael Jacos	45th Wedding Anniversary
Charlotte and Zvi Brown	2 Granddaughters	Sheila Levitt	New Home
Maureen and Anthony Marcovitch	Great Granddaughter	Irene Gremson	New Home
Rowena and Graham Nussbaum	Granddaughter	Frankie and Rabbi Eddie Jackson	Many S'machot
Helen Waingard	Great Granddaughter	Freddy Apfel	Chatan Torah
Avril and Neville Gatoff	Granddaughter	Gerald Barnett	Chatan Bereshit
Estelle and Steven Brown	Granddaughter	Ruth and Barry Lyons	60th Wedding Anniersary
Freha and Freddy Apfel	Granddaughter	Natalie and Harvey Green	
Ruth and Barry Lyons	Great Granddaughter		55th (Emerald) Wedding Anniversary
Betty and Joe Wahnon	Granddaughter	Sharon and Ivor Carr	Move to a new home
Susan Rosenberg and Brian Sopher	Granddaughter	Hazel and Jaques Broch	25 Years of Aliyah
Richard and Helen Sharestefsky	Granddaughter		

SPECIAL BIRTHDAYS

Rowena Nussbaum	70
Aubrey Blitz	96
Raymond Cannon	90
Michael Manning	80
Marlene Knepler	80
Harvey Green	80

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Soldiers' Post

By Ian Fine

At this particular time, I thought that it might be of interest to know that today most soldiers are able to have some form of telephonic contact with their families, from time to time, perhaps but not too regularly due to the war situation. Even "in the field" dependent upon the security needs and where phone charging points are sometimes provided.

In the early weeks of the current war, I happened to be with some soldiers who had not been allowed to use their phones and had had no contact at all with their families, since their Tzav 8 (emergency call up), due to the strategic nature of where they were located. They asked me if I could call

their families, just to let them know that they were OK and passed me various phone numbers to call, for when I exited the highly classified security zone, in order to inform their family members that they were OK.

Amongst items of philatelic interest are Israeli Army Postcards, thereby linking my connection with our Brave Chayalim.

To get to the point the IDF "postal soldiers service" was founded in 1948 to facilitate contact between soldiers on active service with their families—way before any form of telephonic contact was available. Even as late as the late 1970's telephones in Israel were a rare commodity as lines just

weren't available, the telephone system at the time having come under the Israeli National Postal Authority. The wait time for a telephone line in Netanya during the 70's and early 80's, for example, was some SEVEN years. Then Bezeq came along and everything changed. Later there was telex, and then fax and of course today who doesn't own a mobile phone.

IDF Post Cards were produced to provide a brief communication message right up until the year 2000. They were produced in a multitude of designs from the simple to the comic or simply as a greeting on the festivals. ✨



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“Lessons in Chemistry” – A Novel by Bonnie Garmus

A Book Review by Marlene Knepler

I was greatly intrigued by the title of this novel.

“Lessons in Chemistry”. I hated chemistry at school – so I wondered if I would possibly enjoy a story about it. How wrong I was, as this was a most enjoyable read, highlighting a lot of issues for women that are still very present today, particularly for women in science. I couldn’t put it down.

About the author: Bonnie Garmus is a copywriter and creative director who has worked for a wide range of clients, in the USA and abroad, focusing primarily on technology, medicine and education. She’s an open water swimmer, a rower, and a mother of two amazing daughters. This is her debut novel.

Welcome to the 1960’s where a woman’s arsenal of tools was often limited to the kitchen – and where the heroine of this story, Elizabeth Zott, is hell bent on overturning the status quo – one meal at a time. Elizabeth Zott completely impressed me with her intellect, honesty, and unapologetic selfhood. This is a story for all the smart girls who refuse to dumb themselves down, despite a culture that demands otherwise. Though a creation of the 50’s and 60’s, Zott is a feminist icon of our time, a brilliant chemist in a man’s world, whose story would champion

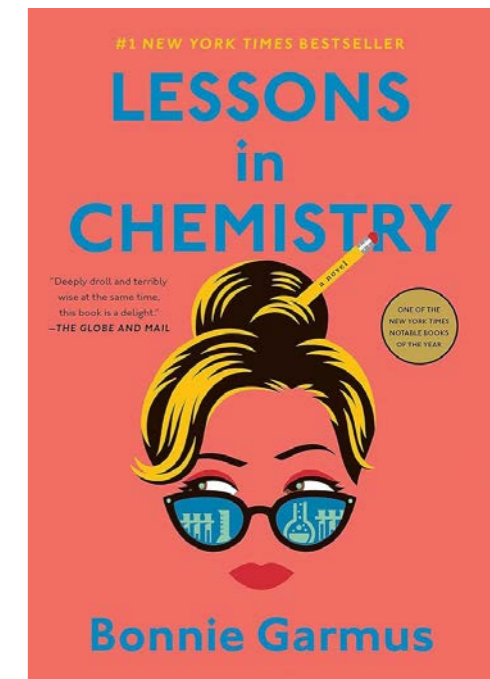
women’s rights and capabilities. Marie Curie, Rosalind Franklin and Rosa Parks would’ve loved it.

Elizabeth Zott is a gifted research chemist, very self-assured and immune to social convention. She has great courage, she is not a “girl boss” or a “lady chemist”; she is a ground breaker and expert in abiogenesis. The author’s message makes us wonder about all the real-life women born ahead of their time – women who were sidelined, ignored and worse because they were not as resourceful, determined and lucky as Elizabeth Zott. She is a reminder of how far women have come, but also how far we still have to go.

Elizabeth was unable to complete her doctorate programme due to being raped and then dismissed when she reported the crime to the police (sound familiar!). She falls in love with Calvin Evans, who was also a brilliant Chemist, and they literally meet in a chemical reaction, when he crashed into her and vomited all over her shoes. She took him home and cared for him and the rest is history. She refused to marry Calvin, because she did not want her research work to be tied to his name, but unfortunately Calvin died leaving Elizabeth pregnant, along with a multitude of interesting complications, and a broken heart. A daughter born out of wedlock in the 1960’s produced problems at school

and with the teachers and PTA.

Elizabeth agrees to host an afternoon TV show “Supper at Six” and refuses to compromise or agree with her producer – and her no nonsense, tell it like it is style makes the show a great hit. She makes delicious meals by treating cookery as Chemistry. She becomes a great model for her daughter!



“Lessons in Chemistry” is a wonderful read, with quirky, interesting and refreshingly hopeful characters. For me the most enjoyable is Elizabeth’s huge dog called “Six Thirty”, whose asides and comments really make you chuckle. (If only dogs could really talk!). ☆

The Semichas Chaver Programme

By Graham Nussbaum

The Semichas Chaver Programme is an innovative, fast-paced interactive Halacha learning programme which is sponsored by the OU.

The Shiur is delivered by Rav Barak Shloush in the Bortz room on Thursday mornings at 9.15. The Shiur is given in a relaxed atmosphere, yet is engaging and most enjoyable. We learn to understand the ethical and philosophical background of the most common Halachot that can arise daily. The Shiur is interactive as we discuss the opinions of Poskim throughout the ages with an emphasis placed on the modern-day Poskim.

The next semester will start after Pesach. Please contact Graham Nussbaum for details: 054 748 9295.

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The Queue

By Avril Kormornik

In the small supermarket that needs modernising and not very neat, queues form like trains, with not a single seat. People stand with trolleys with one person on the till standing waiting patiently to pay their bill.

A man comes along with his bag of bottles waiting to exchange them for cash; he wants to skip the queue as his wife's outside and he wants to make a quick dash.

Moving far too slowly forward, step by step, people are getting fed up and beginning to fret; the phone rings everyone looks around - the cashier starts chatting on the phone and nobody else makes a sound.

Trolleys are left and some baskets too, they walk away from the very long queue; they have had enough and walk out of the shop; the queue is now shorter but I'm now at the top.

Finally another cashier comes along and the line moves quickly at last. why were there not two people on at the start? Then everyone would have been out of there really fast.



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Shul Memorial Boards

By Tony Plaskow, Memorial Board Co-ordinator

Our Shul has three Yahrzeit boards - two are in the men's section and one is situated in the Ladies Gallery. Over the years, from the inauguration of the YINN building, Yahrzeit plaques have provided a tribute to the memory of the deceased. To have the name of one's dearly departed displayed in a Beit Knesset is a widely observed Jewish tradition, which we continue in our own Shul. Each plaque has a memorial light which is illuminated throughout the Hebrew month in which the Yahrzeit occurs. All plaques are illuminated on Yom Kippur and the Shlosh Ragalim when Yizkor is recited.

Space is available on the second board in the men's section and also on a new board situated in the Ladies' gallery. The latter will be of particular interest to lady members who have had little opportunity to regularly view the plaques of their dearly departed.

A set donation of 1000 NIS per plaque



has been charged for at least the last ten years, but the Board of Management have now decided to increase this to 1500 NIS. However it was agreed to maintain the 1000 NIS for new plaques ordered and paid before Shavuot of this year.

If you are considering having a plaque affixed to our memorial board, I will be pleased to be of assistance and will ensure that the details are correctly inscribed.

Please contact Tony Plaskow on 0546530657



Did You Know

By Freddy Apfel

HOSTAGE TAKING has been common throughout

history—for ransom or prisoner exchange .

Very often the Goyim would take Jewish hostages knowing that the Jewish communities would pay to redeem them.

It also happened with non Jewish victims. In 1194 during the crusades King Richard the First of England (Richard the Lion Heart) whilst on his way was taken by Duke Leopold of Austria and held to ransom. The Jews of England were forced to contribute 5000 marks towards his release—more than three times the contribution by the City of London.

When the Maharam of Rotenberg Rabbi Meir ben Baruch ztl the leader of the Askenazi Jews—1220 to 1293—was on his way to Israel, he was kidnapped and sold to the Emperor of Austria who held him for ransom money. The Rav forbade the community from paying for his release “to prevent future similar occurrences.” He died in custody.

A lesson for today also perhaps!

AT THE EXODUS from Egypt only one fifth of the Jews in Egypt left (one of the translations of the word in Exodus 13 18 חמשים). The remaining four fifths died in Egypt.

The word is also translated as PREPARED such as with weapons armed for war like with Amalek and others later on their journey.

Whether it is permitted to transplant the cornea of a deceased to the eye of a blind person.

Dayan Joseph Apfel MBE

This is a shortened form of a ruling about 70 years ago by Dayan Apfel when many authorities were against this. Today of course it is routine. In it he disposes the various Halachic arguments raised against the procedure as follows:

1. PROHIBITION AGAINST BENEFITTING FROM A DEAD BODY

This arises from The Broken Necked Heifer (Sanhedrin 47b and Shulchan Aruch Yore Dea 349). The principle of SAVING LIFE (*Pikuach Nefesh*) overrides all. Blindness is a SERIOUS illness and *Pikuach Nefesh* applies (Avoda Zara 28b) and is considered as an illness of the whole body (*Yore Dea Hilchos Mila*).

There is no difference between blindness in one or both eyes. Lack of sight is a continuous state of *Pikuach Nefesh*.

Also blindness without any actual sickness is still *Pikuach Nefesh*.

Further the consensus of the opinions of the Poskim is that the prohibition of benefitting from a body does not apply to a non Jewish body and even for one who is not dangerously ill.

2. TRANSPLANT FROM A JEW

The problem is that it is impossible—particularly in Israel—to stipulate that the cornea may be taken only from a non Jew.

HAIR or SKIN of a Jew. There is difference of opinion among several Poskim as to whether one can

benefit from the hair of a Jew. The greater weight including Rambam permit it.

As regards the SKIN this is not considered FLESH (which is forbidden) and even those who forbid use of the hair permit use of the skin. Medical opinion also tends towards considering the eye and so the cornea as skin rather than flesh.

Accordingly once we postulate the eye and cornea as being a form of skin there could well be a consensus of Rabbinical opinion permitting transplant of the cornea of a deceased Jew to restore the sight of a blind person.

3. PROHIBITION OF DESECRATING THE BODY OF A JEW—NIVUL MES

Nivul Mes is permitted even for medical research so long as it is aimed at finding cures for people suffering from the same disease as the deceased as opposed to purely theoretical research (see Noda Beyehuda, Chasam Sofer and Maharam Shik).

Thus it can be safely ruled that *Nivul Mes* presents no problem and is permitted even where the *Pikuach Nefesh* is only doubtful.

Thus transplant of the cornea of a deceased Jew to a blind person is therefore permissible.

It should be noted that the great Gaon Rav. Weinberg—author of Seridei Eish agreed with Dayan Apfel (volume 2 Ch. 120).

Note from Freddy Apfel—The most obvious Pikuach Nefesh aspect of being blind is the danger of falling or hitting an obstacle causing death or life threatening injury.



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Let All Who are Hungry Eat

By Dr Donna Feldman

Preparation for Passover always has its unique challenges and memories. At first, the challenge was cooking and cleaning for Passover between pregnancies and taking care of our toddlers.

As our toddlers grew to children, our guest list for Passover increased. I wasn't just cooking for my family for the first two days. I had to prepare three meals per day for 15-17 people, for four days. Year after year. I poured over cookbook after cookbook. I chopped, I measured, I mixed, and I stirred.

Then, cooking and cleaning while working full time and in grad school became the new challenge. My husband and sons gave a wonderful gift to me – a Passover kitchen in our basement. This great gift helped me keep my sanity during the preparations (as did a big freezer).

As family members changed their eating habits, our parents and aunts sadly left us, and relatives from overseas stopped coming, my cooking had to change. One daughter and one son became vegetarian, so in addition to making chicken, turkey, and brisket, I made quiche. I made a chicken soup with chicken and a chicken soup sans chicken. Both had matza balls. Accommodating vegetarian eating preferences was easy, especially without having to plan so many meals for so many guests.

One son married an Israeli who was vegetarian, and we offered fish as an entrée along with quiche. The summer before, we enjoyed our first Shepherd's pie, and I added that

to my Passover cooking repertoire. I made a Shepherd's pie with meat and a Shepherd's pie with Portabella mushrooms instead of meat (it tasted better).

Soon, there were just a few of us carnivores left at our seders. By vegetarian request, we had one meaty seder and one dairy seder.

It meant cooking different entrées and cooking different side dishes. I cooked on weekends: one full day baking, two full days cooking parve sides dishes, one full day cooking meat entrées, and one full day cooking dairy entrées. When I finished, my freezer was full.

I soon learned having one meaty and one dairy seder equaled too much cooking.

The next year I switched to dairy-only. The barometer of food quality was our gentile guests who didn't realize they were eating Passover food. They thought our level of enjoyment at the taste of the lasagna was strange - my lasagna was good, especially for Passover food.

I created an array of dairy and plant-based entrées. Zucchini replaced matza in lasagna. Cauliflower replaced those lovely Passover noodles for macaroni and cheese. Mushroom quinoa soup became an option to a parve matzo ball soup.

I still included salmon at the seders as an option for us carnivores.

It was smooth sailing. I kept menus and shopping lists for each year and, when starting to prepare, panicked

until I located them.

Over a few years, three of our sons made Aliyah. Soon, only one joined us for Passover.

Happily, our family grew when our vegetarian son married a lovely woman. She wasn't vegetarian but had an allergy to tomatoes.

I adjusted. I made lasagna with white sauce. I made pizza with white sauce. I made Shepherd's pie with white sauce.

It was doable even with Covid restrictions.

Due to an assault from a stranger, I had surgeries on my dominant arm and wrist. I needed help grooming, dressing, and washing my hair. Brushing my teeth was frustrating. Six weeks before Passover, I was still in a cast, just starting to flex my fingers, and mastering the art of one-hand cooking: boiling water for pasta and frying eggs.

I cooked as much as I could for Passover with the team of my husband and a food processor doing a lot of cutting and chopping.

That was an extremely challenging Passover, but we only had to address tomato allergies.

The next year was our first year of Aliyah, and we went back to the US for Passover. I had less than a week to prepare and was grateful for my Passover kitchen. I multitasked; I cooked while my husband finished cleaning and switching over our main kitchen.

Our oldest daughter announced two guests were coming. That was fine. She'd always brought interesting people to our seder. Roderrick, our favorite, was the school friend who mistook my matza farfel cookies for fried chicken. (What do you do when a guest asks you for fried chicken during dessert?)

This couple was interesting. So was their diet. They were vegan. (But they could eat tomatoes.)

I tried to modify all the nonvegan dishes to vegan and tried to figure out ways to incorporate protein into the vegetables and fruit that would be the mainstay of their meals while at our home.

With the exception of fish, whatever dish I made for us, I tried to adapt for them. I made cheese-less eggplant parmesan, cheese-less lasagna, and broccoli salad with a modified dressing. I made a quinoa salad and

as many other sides with quinoa as I could, so they'd have protein. They had a cheese-less matza pizza with vegetables on top and almond butter, another source of protein, and jelly matza sandwiches instead of cream cheese and butter on matza.

Desserts required brainstorming. I couldn't make a mousse cake without eggs. I couldn't make almond flour chocolate cookies without eggs. Or mandelbread. Or blondies.

I couldn't make a family Passover favorite for them: cheesecake with a pecan and brown sugar crust. Yum.

While we enjoyed the mousse cake, almond flour cookies, mandelbread, blondies, and cheesecake, our vegan guests ate a fruit crisp with a nut and matza farfel topping. We'd brought parve chocolate from Israel, and they ate that, too. I also made a fruit salad or rather, several fruit salads for them.

Our guests said they enjoyed the food. Whew.

Last year, our second year of Aliyah, we flew back to the US for Passover again. We'd previously sold our home with our Passover kitchen.

Our Passover cookery and dishes were still in boxes. Somehow, I managed to put the food together for eight of us. Only having to accommodate a tomato allergy was more time-consuming than difficult. Not stretching my Passover culinary skills to accommodate a vegan diet made seder preparation so much easier.

It was nice while it lasted.

Our daughter-in-law still has her allergy to tomatoes.

Our oldest daughter became vegan last year.

Oy. ☆



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Community Reports

A WORD FROM THE GABBAI

I am pleased to be able to present an uneventful Gabbai report this Pesach. This past year has, Baruch Hashem, been relatively smooth with regard to the routine running of the shul. The Yamim Noraim services with Reuven Meghnagi as Baal Musaf and David Glass as Baal Shacharit, were well received. The seat allocations were once again ably managed by Mark Collins. All members, both full and associate, were successfully allocated kibudim and even some of our visitors were able to receive a kibud.

In these past winter months both the main Shabbat morning minyan and the Bortz minyan started at 8:30 am which provided sufficient time for Kiddush and for the Rabbi's post-Kiddush Parsha Shiur. Our regular Baalei Kriah are Elie Berlin in the main shul and Avremi David in the Bortz Minyan. Once a month the Kiddush is sponsored by members who are celebrating birthdays in that month. Alan Gold is now administering that event and can be contacted if you would like to be a partial Kiddush sponsor in your birthday month. Seudah Shlishit is held every Shabbat, often sponsored by a member to celebrate a simcha or mark a family Yahrzeit. Each week the Rabbi or one of our members gives a 30-minute Dvar Torah at the Seudah and we thank all those who take the time to prepare and present their Torah thoughts.

On weekday afternoons, including Fridays, there is a parallel Mincha-Maariv minyan held at 32 Nitza for those who find it difficult to walk to shul. Alan Gold, Neville Gatoff and Andy Kormornick efficiently conduct a WhatsApp survey to count the heads every afternoon to ensure that a minyan will be attending. In shul the weekday Mincha is now followed every day by a short Dvar Torah given by one of six volunteers and we thank Freddy Apfel for spearheading that effort and managing the speaker rota. Tony Plaskow is the Gabbai-in-charge at weekday Mincha-Maariv services. On weekday mornings we continue to maintain two well-attended Shacharit minyanim with the second minyan starting at 8:15 am regardless of whether it is a Kriat HaTorah day or not. We thank Alan Gold for being Gabbai at that later minyan and Elkan Levy for leining. That minyan also has fulfilled a community role since a

few non-member local families have chosen to join in there and celebrate their sons' Bar Mitzvahs.

Due to repeated requests I have to reiterate our policy regarding Shabbat morning aliyot. We only call up five Yisrael aliyot and halachically we have to give priority to men who have a family Yahrzeit on that Shabbat or during the following week. That means that in order to act fairly towards our whole membership, if a married woman has Yahrzeit we are regrettably unable to offer her husband an aliya on her behalf. In the event that you feel particularly strongly about this situation you might consider davening that week with the Bortz minyan which is much smaller and has more flexibility in allocating aliyot. In general, we keep tight records on who has received a kibud so that we can provide an opportunity for all members to equitably receive an aliya. If you feel that you have been overlooked for an extended period of time, please let me know so that we can check our records and rectify the situation. If you are a chivv and do not anticipate attending shul the Shabbat prior to a Yahrzeit then it would be helpful if you would notify one of the gabbaim during the week so that we can free up your aliya for another member. Also, if you anticipate receiving an aliya as a chivv please ensure you are in shul before Nishmat which is when we finalise the aliyot for each Shabbat.

As always I wish to thank our Gabbai team for ensuring smooth shul services and for being available to cover for each other. Andy Kormornick, Asher Edery and Tony Plaskow are my team members, Alan Gold runs the 8:15 am minyan and the 32 Nitza evening minyan, together with Ken Schwartz in the mornings and Neville Gatoff in the afternoons. Asher takes responsibility for rolling the Sifrei Torah, setting up the Chanuka Menorah and arranging kinot, selichot and machzorim. Also Adin Glass and Dr Yehoshuah Lehman run the Bortz Minyan, Hilton Share and Ken Bender readily step in wherever needed and Michael Ordman maintains the timers and heating/air conditioning systems that facilitate a comfortable physical environment in shul. We frequently receive compliments on the



way YINN is run and the Gabbai input to maintaining that reputation is paramount.

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

Chag Kasher Vesameach
David Feiler

YINN TARBUT SEASON 2023-24

What a diverse and interesting set of speakers we have had over this season.

The first speaker was Julian Alper. He had been hoping to give his presentation in person, but with the outbreak of war it was no longer possible for him to travel from his home in Tiberias. We therefore scheduled a zoom date. Just as Julian was about to join the zoom, he and his wife Miriam were forced to stay in their shelter because of the threat of incoming hostile rockets fired by Hamas, and that shelter had no Wi-Fi. On the third attempt he and his wife Miriam gave a superb presentation over zoom of the incredible photographs he has taken of the fauna and flora in our beautiful land.

Dr Anthony Goldberg was our second speaker. He also gave his presentation over zoom due to the continuing security situation. He introduced us to the practice of medical hypnosis and shared his vast experience with us.

Caron Sethill, who works for the Library of Israel was our third speaker. The library had just moved into brand new, architect designed premises. She gave a fascinating tour on zoom. She explained not just about the meaning of the design, but the layout and the collections they hold. She closed by telling us about their latest work which

is to catalogue and treasure items from our current war experiences.

In the middle of a war, it was not appropriate to hold the usual Chanukah party. Instead, it was transformed into an evening of Light, Unity and Chizzuk. Mary Jane Pollock, a hard-working member of the committee is also an incredibly talented musician. Many people who came expected to hear her playing her violin. Instead, she gave a musical shiur – written in her own words and to her own music. It was a musical conversation and one that was enjoyed by the large audience. Rabbi Boudilovsky opened the evening by lighting the Chanukah candles with his children and by saying how valuable song is to the Jewish tradition.

A welcome addition to the season was Sara Bordowitz who asked, "Is There Anybody Out there – The search for Extra-Terrestrial Life." She took us through the history of the search, the fascinating "sightings" and the sad reality that we probably still know very little about what is or is not out there.

In January we had an outstanding speaker – Joel Haber who is a food historian and researcher. He gave a talk on "The original movers and shakers – Jews as transporters of food". It was a fascinating insight into how Jewish trade, history and migration affected the food available and how it is enjoyed across the globe.

The final date in the season was a highly charged, emotional event with David Barr, the son of Hazel and Jacques Broch. That event is covered elsewhere in this magazine but suffice to say that his personal experiences of the Shabbat Simchat Torah of October 7th left an indelible impression on all those present.

This season has been financially viable. We lost money on some events but made up for it on others. A great relief after the difficulties of last season. We trialed holding events starting after Minchah/Maariv to which we had a mixed response. To some people this was a great idea, and to others it was not. We welcome feedback on the timing of events for our next season.

I am grateful to all our committee members: to Eze Silas, Mary Jane Pollock, Ari Gerber and Vivienne Simenoff for assisting me and

to all those who helped us setting up, with the Audio visual and the unwavering support of the Executive and Treasurer. Thank you to all those of you who came to our events. As always, we welcome your ideas and any feedback to me at sophenberg@aol.com

Brian Sopher
Chair YINN Tarbut Committee

Irgun Nashim Report

Kiddushim:

We were very busy with Kiddushim in the Succah, we even had a Barmitzvah Kiddush which was very successful. We provided dips, birthday cake and kugel.

We had a very successful lunch in honour of our chatanim, Freddy Apfel and Gerald Barnett.

Unfortunately, that was the day that we heard that war had broken out and this became a very worrying day.

The war continues to this day, and we have paid very heavily with our soldiers. We all have children and grandchildren in the army and we pray every day that "ה" will send them back home safe and well.

As the weather was turning colder, our soldiers were all very cold and we needed to send them warm clothes so we were busy knitting woolly hats and neck warmers for them and for which they were very grateful.

We must not forget the hostages and pray that by the time you read this report they, with "ה" help, will be freed and returned to their families and loved ones.

So far, since the outbreak of war, we have not had any sponsored kiddushim, so all kiddushim are shul kiddushim, and we have joined together the birthday and Shabbat Mevarechim kiddushim on the same day.

We are now looking forward to the Purim Spiel and our Purim breakfast.

On behalf of us all I must thank Hazel and Marlene for preparing the kiddush rotas as well as all the team leaders and the ladies who help put out the kiddushim.

Also our thanks to the Boudilovsky boys who set out the tables for Seudah.

We wish our Rabbi and Esther with all their family a big mazeltov on the occasion of Daniel's barmitzvah and may we only share semachot this year.

As we sit down to our seder we pray and hope that all our soldiers and all the hostages are also able to enjoy their seder, safe and well with their loved ones.

May we all have a peaceful Pesach with our dear families.

The Irgun Nashim wish Rabbi Boudilovsky and Esther and their lovely family and all the members of our kehilla a *Chag Kasher ve Sameach*

Betty Wahnnon
Chairperson

Children's Service

After a long absence due to Covid, we are back every Shabbat at 10.00am in a little corner of the George Goddard hall. We would like to thank Mr Ivor Lewis and MR and Mrs Chaim Tugenes for their kind donations for the Children's corner which enabled us to buy new games and toys for the children to play, after we have said the Shema, other prayers from our Children's Siddur and a little about the Parsha. Each week at the end the children receive goodies provided by the Shul.

At this point I wish to thank Mrs Hazel Broch who kindly assists me, especially if I am unable to attend.

I would like to see more children coming to our corner. May I remind readers of our 'magazine that I am happy to welcome members' relatives who come to visit and that their young ones are warmly welcome to join us.

Wishing everyone a happy, Kosher Pesach.
Tziporah Boudilofsky



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