

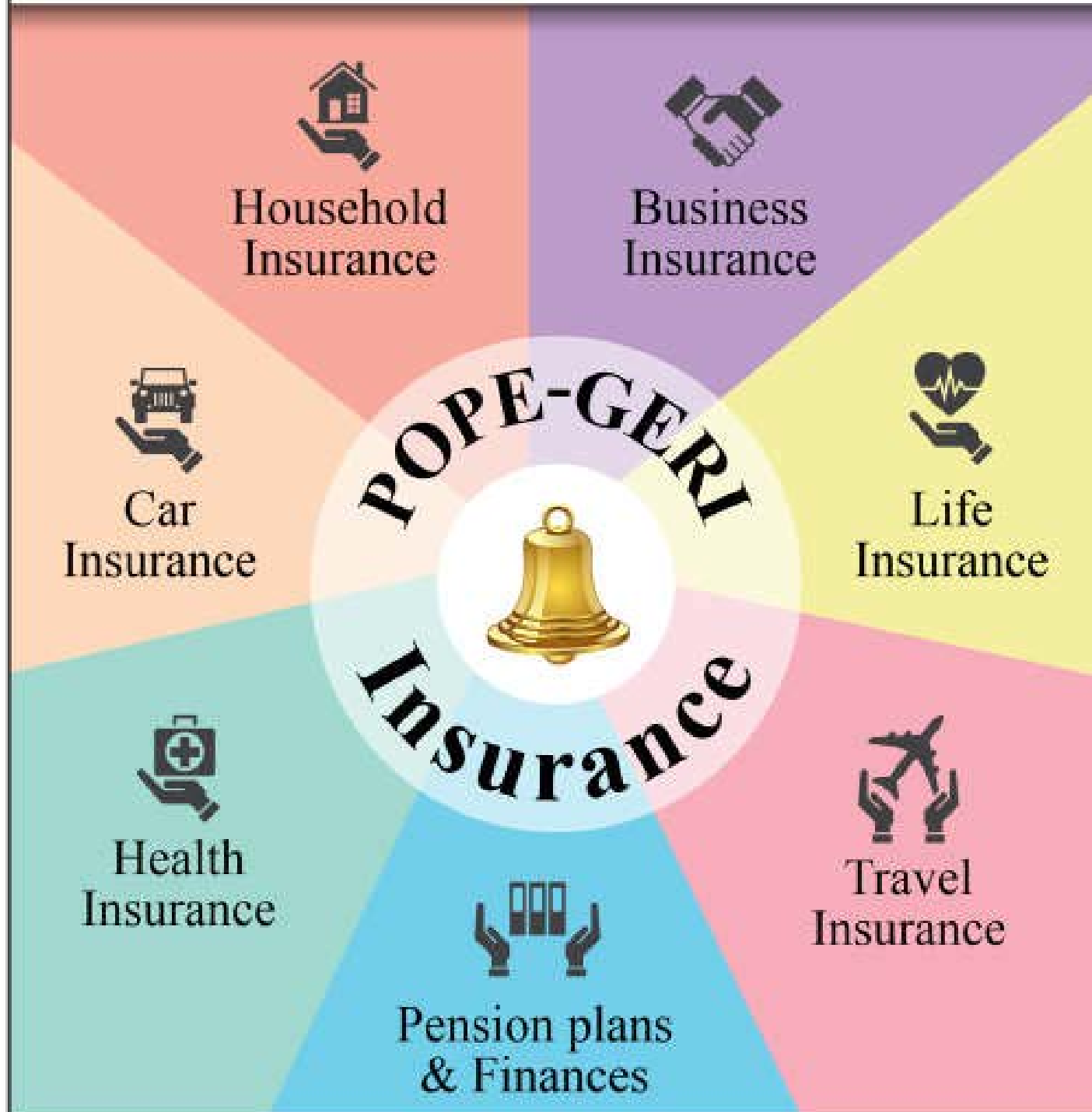
THE **YINN** Magazine

וכל באי עולם יעברון לפניך כבני מרון

*And all who have come into this world
pass before You like sheep*



WE DO IT IN ENGLISH!



Wishing all Congregants l'Shana Tova

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THE YINN Magazine

Rosh Hashanah 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.

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

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.

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.

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Phyllis Carr	
Eze Silas	09-862 8737
Alan Gold	077-530 1758
Yitzhak Bakst	09-887 2474
Vivienne Simenoff	
Ken Bender	

Mobile

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052 379 0740
054-459 3209
050-215 0697
052-741 2228
054 7613763
053 373 3865

Tehillim Circle

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

Contact Ruth Lyons: 054-475 3637

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

Bar & Bat Mitzvah

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

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



Letter from the Editor

This summer we have experienced some uncomfortably hot and humid weather, with temperatures reaching or surpassing the highest on record. I know that many people go away for the month of August, or longer and this year it made very good sense to do so. Though, of course, it depends where you went. But for those of us who stayed in Netanya, life carried on much as usual, with maybe more time spent at home or in shopping malls to benefit from the air conditioning. Thankfully, the Rosh Hashanah magazine is here again, signalling cooler weather, and, hopefully you will agree, a good read. I'd like to thank all of our contributors, our advertisers, and our distribution team for getting this into your letter boxes in time for Rosh Hashanah. And thank you to all those involved in making the magazine what it is; and finally thank you to you the community for continuing to support it. . ✨

Sharon Carr, Editor

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This magazine is edited by Sharon Carr. Design by Therese Berkowitz. Advertising: Phyllis and Martin Carr and Ivor Carr; Distribution: Alan Gold; Greetings collation by Hazel Broch; Photography by Avril Gatoff; Proofreading by Jackie Jacobs.

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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.

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

- Abrahams, Enid
- Apfel, Freddy and Freha
- Arnold, Adrienne
- Beach, Michael
- Bakst, Yitzchak and Rena
- Bender, Kenneth
- Benjamin, Lawrence and Family
- Berger, Howard
- Berlin, Eli and Tamar
- Berman, Gillian
- Berman, Stephen and Joyce
- Bernstein, Anthony and Desiree
- Blitz, Aubrey
- Bloom, Elaine
- Boxer, Martin and Gill
- Bortz, Yvonne
- Braun, Zvi and Charlotte
- Broch, Jack and Hazel
- Bronner, David and Miriam
- Caller, Mitchell and Phillipa
- Cannon, Raymond and Jeanette
- Carr, Ivor and Sharon
- Carr, Martin and Phyllis
- Chanofsky, Rabbi David and Leah
- Cohen, Judith
- Cohen, Mervyn and Sandra
- Collins, Mark and Carolyn
- Dritz, Jeff and Hilary
- Edery, Asher and Paula
- Elkoubi, Denis and Janet
- Epstein, Edward and Joanne
- Factor, Hillel and Yvette
- Feigelman, Rabbi Edward and Miriam
- Fielding, Bella
- Feiler, David and Ziona
- Feingold, Elaine
- Feldman, Dave and Donna
- Fine, Ian and Gillian
- Fine, Rabbi Arnie and Chevy
- First, Dr Yoel and Bathsheva
- Fishman, Rabbi Yossi and Eileen
- Gatoff, Neville and Avril
- Geller, Joyce and Family
- Gillis, David and Eileen
- Glass, Adin
- Glass, David and Karen
- Green, Colin and Hazel
- Green, Harvey and Natalie
- Gold, Alan and Ruth
- Goldstein, Rosalind
- Gremson, Irene
- Gouldman, Brian and Ruth.
- Hanstater, Tony and Clarice
- Harris, Rona
- Hodes, Robert and Susan
- Horowitz, Stuart and Marlene
- Jackson, Rabbi Eddie and Frankie
- Jacob, David
- Jacobs, Mike and Jackie
- Karp, Cyril and Lydia
- Kay, Maurice, Judi and Darren
- Kaye, Andrew and Geraldine
- Kaye, Andrew and Geraldine
- Keene, Ruth
- Keye, Geoff and Barbara
- Klein, Bella
- Knepler, Marlene
- Korolnyk, Jacques and Monique
- Kormornick, Andrew and Avril
- Kovler, Sylvia
- Krasner, Dr David and Sylvia
- Kotton, Ronnie and Ruth
- Laurer and Family
- Lebetkin, Brian and Nadia
- Lees, Sender and Zelda
- Lehman, and Halperin Families
- Lemon, Erna
- Levine, Stanley and Susan
- Leviton, Mervyn and Ruth'
- Levitt, Sheila
- Levy, David and Lilian
- Levy, Elkan and Andee Goldman
- Levy, Sue
- Litt, Abi and Ellen
- Lyons Barry and Ruth
- Maissel, Ria
- Males, Harold and Fagya
- Manning, Michael and June
- Marcovitch, Anthony
- Margolis, Phillip and Cecily
- Marks, Ian and Caroline
- Milston, Jeffrey
- Morgensztern, Serge and Patricia
- Morris, Neil and Denise
- Moser, Martin and Caroline
- Newman, Graham and Pauline
- Newman, Ivor and Elaine
- Newton -Katz, Sala

שנה טובה

- Nussbaum, Graham and Rowena
- Oster, Vivienne
- Park, Phillip and Jenny
- Phillips, Ronnie and Emma
- Plaskow, Anthony and Stephanie
- Plaskow, Mike and Frances
- Plaskow, Stuart
- Pollack, Dr Geoffrey and Mary-Jane
- Rabinowitz, Renee
- Rabinowitz, Sandra and Family
- Reiss, Jack and Frederica
- Rogoff, Ruth
- Ronson, Stephanie and Family
- Rosenberg, Harvey and Joanna
- Rosenberg, Julian and Slava
- Rosenberg, Richard and Michelle
- Rosenstein, Sara
- Rubenstein, David and Ita
- Rubin, Brenda
- Sagal, Beryl
- Schwartz, Avraham and Sarah
- Schwartz, Ken and Shari
- Share, Hilton and Rosalind
- Shaw, Mottle
- Sher, Jeffrey and Zandra
- Shohet, Joyce
- Silas, Eze and Gillian
- Silverman, David and Ann
- Simenoff, Dr Charles and Vivienne
- Sofer, Brian and Dr Susan Rosenberg
- Solomons, David and Hilda
- Solomons, Leonard
- Stareshefsky, Richard and Helen
- Stein David and Sandra
- Struel, Lynda
- Stuart, Alex and Alexandra
- Tugennes, Chaim and Reizel
- Veeder, Moshe and Rochelle
- Wahnon, Betty and Joe
- Weinberg, June
- Weichvolz, Jacob and Helen
- West, Stuart and Naomi
- Wind, Isaac and Melanie
- Woolf, Rabbi David and Paulette
- Yonah, Avigdor and Denise
- Zbar, Rabbi Benjamin
- Zemmel, Janice



Rosh HaShana Message
By Rabbi Boruch M. Boudilovsky

On Rosh HaShana, Joseph was released from prison (Talmud, Tractate Rosh HaShana 11a).
In addition to radically changing his future for the better, the day Joseph was released from prison extraordinarily transformed the ongoing tragedies and suffering of his past to events shaped by purpose and mission. With a newly transformed past, Joseph was able to reconcile, forgive, and live in peace. In Joseph's own words to his astonished brothers: Now, do not be sad, and let it not trouble you that you sold me. For it was to preserve life that God sent me before you. (Genesis 45: 5).

When our sages identified the day Joseph was released from prison as Rosh HaShana, they were not only historically tracing an important date in the life of Joseph. Our sages were illustrating the transformative potential, power, and depth of renewal. More than discontinuing a painful past and heralding a new future, renewal can even alter the past retroactively. Renewal is so transformative that with the wisdom of hindsight, the hardship of the past is reframed with a positive perspective. The anguish, grief, and trauma of the past can become a blessing.

The gift of renewal which Rosh HaShana bestows upon us, reveals the hidden blessings even in a tormented past, thereby enabling cathartic reconciliation, forgiveness, peace, and tranquility.
On behalf of our community, I would like to thank the editorial team for all their hard work, time, and effort. Their dedication and professionalism are evident by the quality of this issue.
Finally, on behalf of Esther myself and our children, I would like to wish you and your families a happy, healthy and sweet new year.



1 A topic for another time is how this very idea shapes repentance.
גדולה תשובה שזדונות נעשות לו כזכיות – With repentance, the mistakes of our past are transformed to merit



A Word From the Chairman

Dear Friends,

As we approach another New Year we reflect on things that have happened in the past and also those of our friends who are no longer with us .

The second item is the more important of the two and we reflect at this special time on all those who have passed away over the last year. May their Neshamot rest peacefully in Gan Eden.

We have had a busy year as we emerged fully out of Covid .

Activities have all resumed in our Shul including Art Class, Table Tennis, Keep fit, Kiddushim and hall hire for private events. The physical Monday Club has resumed and the Zoom Monday Club which was so ably run by Alan Gold will now only make occasional appearances.

I am particularly pleased about Kiddushim as this is a good indication of the community returning to normality and over the past few months, this has indeed been the case.

I can usually tell if we have had a reasonable number of people at the kiddush by the amount of whisky that is consumed . When we first resumed Kiddushim we got through less than

one bottle. Now we are up to two bottles so l’chaim!!

Since Pesach we have celebrated 40 years of our community by a successful Dinner event in the hall which combined with Israel’s 75th birthday. My thanks to all those who came and participated plus those members of the community who assisted. With special thanks to Jackie Jacobs, assisted by Mike, who produced a wonderful presentation about Israel’s 75th Anniversary.

The AGM took place in May and Ivor Lewis and Gerald Barnett both retired from the Board after many years’ service. We welcome those new members of the Board of Management and it was encouraging to see that we had an election as this is a sign of a thriving community.

My thanks also go to the team of Gabayim led by David Feiler who make our various services go like clockwork. It is not an easy job and a thankless task.

The other members of the Board have all contributed to the wellbeing of the community and our team really does gel well together .

Mark Collins has had the herculean task of dealing with the seating applications for the Yomim Noraim

and has spent a huge amount of time, not only in the actual allocation of the seats but in dealing with the design and implementation of our new online application system.

I must make special mention of Andrew Kaye who has retired this year after five years as Hon. Treasurer. Having done the job myself for five years, I am well aware of the huge amount of work and effort involved in the task. We wish Joe Wahnnon , his successor , much success in following on from Andrew.

Our Chatanim this year are Freddy Apfel, Chatan Torah and Gerald Barnett, Chatan Bereshit , both of whom have contributed in their own way to the community and we wish them Mazeltov.

Rabbi Boudilovsky continues to inspire the community from a spiritual point of view with his shiurim both on zoom in the week and after Shabbat Shacharit as well as other speaking occasions. His words are well received by all.

Finally, my wife Alexandra and myself wish all the community a Shana Tova and a Happy and above all Healthy year and we look forward to seeing you at our services and other events. ✨

Alex Stuart, Chairperson

The American Army Abridged Prayer Book

By Howard Berger

On September 16, 1940, President Franklin Roosevelt jolted a deeply isolationist America by introducing the first peace time draft in American history. Clearly anticipating American entry into the world war then raging, American Jews rose to the occasion. American Jews created the Jewish Welfare Board which, as historian Jonathan Saran wrote was: “a once unimaginable level of intra-religious cooperation among American Jews.” The Jewish Welfare Board represented fourteen different national Jewish bodies from Agudat Yisrael to the Reform Central Conference. The Board concluded that it was time to do what British Jews did in 1914 and what American Jews did in 1917—to assemble and publish a usable siddur for its men (and after 1940 in America for women) in uniform.

The result, in 1940, was the Abridged Prayer Book for Jews in the Army and Navy of the United States. The Jewish Welfare Board stated that their highest goal was to uplift the “morale of its Jewish soldiers.” The Abridged Prayer Book—the abridged Siddur—was committed to “no special-ism except Judaism.”

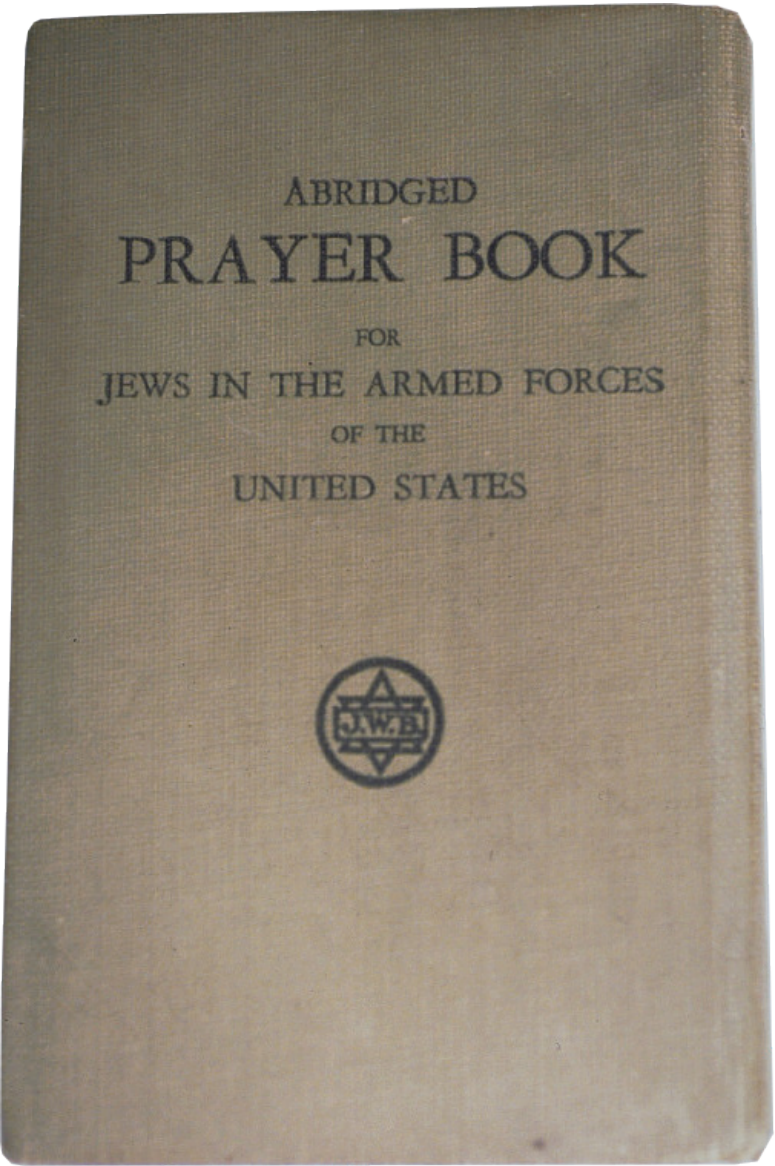
In 1940 50,00 siddurim were printed. After Pearl Harbor, an additional 100,000 were printed and distributed. The Jewish Welfare Board stated that its work and the publication of the Abridged Prayer Book “demonstrated every variety of Jewish opinion... theological differences being laid aside.”

The Abridged Prayer Book was small so that every American soldier and sailor could carry it “close to his heart.” That was not a poetic flourish—because the siddur was designed to fit in the breast pocket of every GI—to be carried close to the heart of every American soldier and sailor who left the comfort and safety of home in order to destroy the Axis Powers—forever!

Can you not picture it and them???

American Jewish soldiers, Abridged Prayer Book in hand or in pocket, stuck in foxholes in a lethal slug match with the Wehrmacht, from January to May, 1944, at Anzio and Monte Casino in Italy?

American Jewish soldiers, Abridged Prayer Book in hand or in pocket climbing into one of the landing crafts designed by Andrew Higgins do the short trip across the



Channel to Normandy in June, 1944?

American Jewish sailors, Abridged Prayer Book in hand or in pocket, on the deck of the USS Hancock as it sailed into Leyte Gulf for the climatic confrontation with the Japanese navy in October, 1944?

This Abridged Prayer Book—this small siddur—remains a supreme physical reminder of when Jews— all Jews— came together to do something good for Jews!

This Abridged Prayer Book—this small siddur—is a supreme reminder of the importance of tefillah to all Jews.

The Abridged Prayer Book for the Jews in the Army and Navy of the United States is a marvelous living memento from another time in Jewish History. As a historian, I am always on the lookout for wonderful artifacts from the past. A used bookstore in Oregon contacted me about this “Jewish book.” I went, I saw, I purchased!! But it is of no value to the Jewish world in my apartment. It should be seen by, and maybe inspire, many Jews. That could happen in Young Israel of North Netanya! This Shul is its proper home from now on! ✨



Thoughts on Past, Present and Future New Years

By Hazel Broch

The phone rings in our home in Leeds and I answer, “Hello, who’s speaking.” A lady replies, “I’m the Chairperson from the Mothers Union in Huddersfield, where you came to speak to us a few months ago”. “Oh yes, I remember your group” I replied. The lady continued that she would like to make an enquiry and asked, “when is your Jewish New Year”. I replied, “in mid-September – and why?” To which she replied that they were thinking of going away for a few days and the weather is usually very nice at the time of our Jewish New Year. “Ah well”, I thought to myself, “TG we are good for something!!”

This also brings back memories of an occasion when I was leading one of the synagogue visits in my Shul, the Beth Hamedrash Hagadol Synagogue in Leeds. This was an evening ‘visit’ and 400 hundred people from various non-Jewish organisations would attend. The ‘visit’ was straight after Succot and I still had our Lulav and Etrog, so it was an opportunity, as an added highlight, for the audience to see them.

Lo and behold that evening it was ‘plouching’, pouring out of the heavens and one could hear the rain beating off the glass part of the roof. Now comes the time, whilst holding the Lulav and Etrog I am explaining that we ask Hashem to send us the rain in our season and we wave the Lulav and Etrog in different directions. As I was placing the Lulav and Etrog back in their boxes, a lady on her way out came up to me and said, “If you have such a rapport with the Almighty could you ask him to ease off the rain in Yorkshire!!”

Another time as Rosh Hashana was approaching, I received an invitation

from the Education Officer of Armley Prison to see if I was available to give the prisoners an insight into the Jewish New Year and the Day of Atonement.

Wow! What an experience that was. In fact, it was to take place over two days, but I was allowed to go home and come back!!

It was a difficult opening for me as I am about to explain that when we bring in the Jewish New Year, we do not have balloons, streamers, and plenty of booze. It is a time to reflect on what we did during the year and hope the Almighty will forgive us for any ‘sins or ‘wrong doings’. Well, with 150 prisoners facing me, believe I was a bit tongue tied!! However, with giving out little bulkas, apple dipped in honey and Lekach (honey cake) I was the best thing since sliced bread!!

Celebrating, twenty-five years since our Aliyah and looking forward again to Rosh Hashanah, Yom Kippur and Succot brings memories of being with our children and grandchildren on religious kibbutzim enjoying the variations of the davening, keeping our favourite traditional foods that we like to eat and enjoying the atmosphere on Kibbutz. Not to mention enjoying Succot without the rain pouring and keeping our soup plates full ...as in the past in Leeds!! Even sleeping soundly in the Succah for the younger family members was great fun, and the fact that one could have a coffee in a café with a Succah and celebrate Succot at a Hotel with hundreds eating together in one Succah.

As the years roll by and memories flood in, I recall whilst saying ‘Shema

Kolenu’ those verses which state (abridged version)

Hear our voice, be compassionate to us and accept our prayers.

Bring us back to You, Hashem, and we shall return, renew our days as of old.

Do not cast us away from Yourself and do not remove Your holy spirit from us.

DO NOT CAST US AWAY IN OUR OLD AGE when our strength gives out and do not forsake us.

When much younger, it did not affect me as it does now. ‘Cast us not off in our old age’. It has a special meaning for me to embrace and look back on the years of yesteryear, and of today and to look forward to celebrating our Festive Season with meaning, opportunities for our lifestyle, loving the joy of the family forever growing and keeping up with all their activities so that when we do have a chance to be together, we have lots to talk about. I am hoping to set up a Zoom with our great-grandchildren here so that we can speak in English. Just a ten-minute chat, and in that way we can see each other, be together, and, hopefully they will all have an Irish accent!!

Yes, reflecting on the past, present and future, we the Jewish people do not need balloons, streamers and booze to welcome in our New Year. We need loyal families, friends and community to look forward to the coming New Year and many more to follow. May we all be inscribed in the Book of Life.

Shana Tovah
Hazel Broch

Knit Two Purl Two

By Hazel Broch

First of all, my grateful thanks to the Editor of our Magazine, Sharon Carr, for accepting this article, giving me a chance to thank Rhona Harris, Sara Rosenthal, Mottle Shaw, Ivor Lewis and David and Ita Rubenstein who were kind enough to donate and support the purchasing of the wool and needles for our knitters.

I am also in need of more knitters, so I took myself off to the AACI Knitters Group on a Wednesday at 11.am, and introduced myself, with the pattern and the wool. It pleased me very much that their knitters will join me and have a purpose for knitting.

My link with Channah Kopel in Efrat has finished as she has retired after 15 years of receiving and distributing



the Hats for Soldiers. Now to find another way to help our IFDF. Once a year AWIS holds a Chanukah Concert in Netanya. Last year I took some hats with me and gave them to the Army Orchestra (see photo). They were thrilled and felt cosy and warm.

So here is a wonderful opportunity to have 40 hats ready for our IDF busload of musicians who entertain

us at the 120 Draw. We will distribute the Hats at the Concert and in this way our Knitters will meet our soldiers, our supporters will meet the knitters and the soldiers, and I can stop saving empty large cereal boxes and the postage to Efrat!

Here’s looking forward to our first presentation of ‘Netanya Hats for Soldiers’, this coming Chanukah. ☆

Jewish Customs

By Freddy Apfel

TALLIS

Probably every tallis of all the gentlemen in the shul has a KETER — a strip at the top either plain or with a berachah or adorned with silver or similar.

Most Poskim say this is wrong and should not be done.

Originally it was to show which was the top of the tallis but unnecessary as the essential item is the tsitzis and not the garment and on a four-corner item it does not matter.

Later it was done to protect against sweat and to keep the tallis neck area clean.

Several chassidic leaders do have a silver keter. Chabad do not have a keter.

Rav. Moshe Feinstein z/l rules that one should not put a keter on the tallis but if it already has one, then there is no need to remove it.

JEWISH CIVIL WAR

Apart from later civil wars of Jew against Jew in the times after they took over and settled in Israel, there was already a civil war in the desert before they entered Israel.

After the death of Aharon several Israelites feared having to fight a war against the king of Arad. They appointed a leader and started to return to Egypt. They were pursued by Levites who reached them at Mosera where they stopped them going further. There was a battle in which several Israelites were killed. ☆

Chatan Torah Freddy Apfel

By Mervyn Leviton



Freddy was born in Berlin in 1933, and lived there for six years.

He remembers the shul where the family davened, and where every man wore a top hat. He has a vivid memory of the terrifying noise of Kristallnacht when he hid in the cellar with his mother. His father had already been arrested by the Gestapo and sent to Poland.

He came to Leeds with his mother and younger brother in 1939. His mother managed to arrange for shipment of all their furniture including a large piano. The communal rabbi of Manchester arranged for a visa for his father to come to Leeds as a chazan for five pounds a week. He eventually became a highly respected Dayan, and then Av Beth Din of the Leeds Beth Din for 20 years till he passed away 1996. Freddy, his mother and brothers joined him there. He could not speak English but went to Cowper Street School where he quickly learnt the language. He continued his education in Leeds and won a scholarship to Leeds University where he graduated with an LLB, and then a second law degree LLM. He started his own practice, mainly in criminal law and worked for 29 years as a solicitor, and then 29 years as a barrister. including 9 years as a deputy circuit judge – in all 62 years in law including his apprenticeship.

While as a judge sitting in Durham, he invited his father to come and watch the proceedings. As was the custom, everyone had to stand up when the

judge – Freddy Apfel – entered the court. His father told the usher: “All my life, my son has stood up for me. Today I stood up for him.”

How did he meet his wife, Freha? She left Alexandria in 1956 at the time of the Suez crisis. She came to a hostel in Leeds. Freddy met her when visiting the refugees there.

During his time in Leeds, Freddy held the positions of Chair of the Governors of Jewish Day Schools; President of the Etz Chaim Shul; President of the Board of Shechita and Joint Chair of the Chevra Kadisha – all at one time simultaneously.

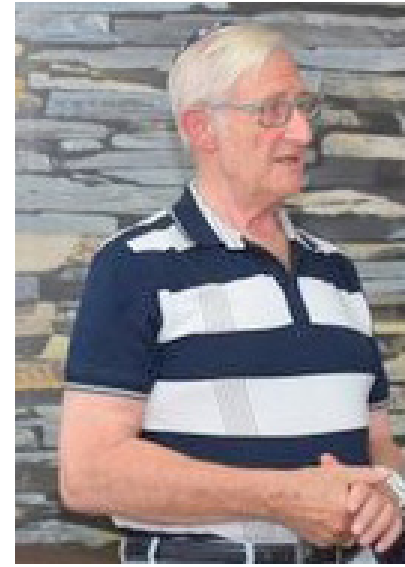
He had a happy life in England and only experienced antisemitism on one occasion. When taking his exams, the three-hour bookkeeping and accounts exam was scheduled for Friday afternoon in November. He was refused permission to take it earlier and be incommunicado till the official start. Consequently, he took the exam at the scheduled time, completed it in two hours and walked the long journey home from Kings Cross to Golders Green.

He and Freha made aliya 8 years ago and have one son in London and a daughter in Israel, 8 grandchildren and 12 great grandchildren.

He is a popular and well-respected member of YINN where he frequently gives excellent shiurim on a wide variety of topics. ☆

Chatan Bereshit Gerald Barnett

By Hilton Share



Gerald Barnett was born in Hackney in May 1937, the only son of Regina and Barney Barnett. As the son of religious and committed parents, it was hardly surprising that he grew up with a strong sense of Jewish identity.

When his father returned home after the war, his parents moved first to Stamford Hill where they were members of Egerton Road Shul, then to Palmers Green and later to Southgate where they were involved members of the Palmers Green and Southgate Community.

He jokes that he never passed any exams and went to Silver Street Secondary Modern where he laughs: “All they thought I was capable of was being a machine operative in the Dunlop factory!” But clearly, he got more out of school than his teachers suspected he had. If you want to know how to crack Suduko puzzles, just ask Gerald.

Gerald was never one to start at the bottom of the ladder. When he decided to use his artistic talents to become a hairdresser, where better to train than the Riche salon in Hay Hill Mayfair, hairdressers to Princess Margaret and the Duchess of Kent and many other society celebrities. Later on he opened his own salons in the City of London where Miss Diana Shulman was his 6.00 Wednesday client. He says: “I married her because she had long hair and was always late and that was the only way I could get home early on a Wednesday!”

He married Diana at Palmers Green and Southgate shul in 1964 and the couple set up home in Stamford Hill. Once more he became a member of Egerton Road – and it seemed life had gone full circle. After a short move to Wembley, the Barnett’s moved to Shaftesbury Avenue Kenton which was to become both their marital and spiritual home for 37 years. It was a home full of welcome, love and laughter, and the Barnett’s hospitality was renowned. Whilst at Kenton Gerald published two books, on Shabbat and the Yomim Norayim. He is also an avid writer of letters to The Times - sometimes they even get printed.

It is not just a loving marriage but a

partnership in every sense of that word. After selling the salons the couple worked together to build a very successful internationally known business in Wembley until their retirement in February 2005.

Their daughters Karen and Zoë went to nursery school at the Shul and then to cheder. Both were Bat mitzvah there. And it was there in Shaftesbury Avenue that his own deep community involvement was nurtured. Always keen on helping others and a dedicated Freemason, Gerald got involved with the CST. His dedication to the vital matter of the community’s security widened when he became active at national level with the CST, a liaison that lasted some 15 years at the end of which he was responsible for security of all the synagogues in the London area. And still that wasn’t enough. He then became involved with Encounter, an organisation to which both he and Diana have devoted much time, effort and gained much enjoyment.

He not only designed the Shul Website, but now edited it and kept it updated. He was involved with Kenton Care in the Community but his charitable spirit extended way beyond Kenton.

He was a loyal supporter of many charities both in Kenton, in the wider UK and in Israel – a country he holds dear. “He’ll do anything to help anyone, no matter what they ask of him,” Diana laughs.

Diana and Gerald made Aliyah in 2010 and soon were affiliated to AWIS and Laniado Supporters and Emunah where he is an honourable member.

Gerald spent a number of years on the board of the Young Israel of North Netanya Synagogue and was responsible for the building upkeep and maintenance, and its renovation, very often a thankless task. However, he did an excellent job with this function. Gerald retired from the board last year.

Gerald has been a tireless worker and volunteer throughout his life, and he can be commended with being honoured as this year’s Chatan Bereshit, very well deserved. ☆

Eishet Chayil Marlene Horowitz

By Marlene Knepler



I feel very privileged this year to be asked to pay tribute to my dear friend and colleague Marlene Horowitz, on her being chosen, together with Janet Elkoubi, as Eishet Chayil by the YINN Board. I grew up knowing very few girls called Marlene, so when I made Aliyah to Netanya some four years ago, I was naturally drawn to another Marlene and to learning that there were actually three Marlenes in the Community, one actually having my maiden name!

Our Eishet Chayil, Marlene, is a very deserving recipient of this honour, having worked tirelessly and quietly for the Community since she and her husband Stuart, made Aliyah to Netanya in 2017.

Marlene was born and brought up on the West Side of Manhattan. She had a very happy childhood, together with one elder brother, benefitting from a warm, Zionist orientated family and an education in Yeshiva Day Schools, learning Hebrew in the Ivrit b'Ivrit system. Her Father was a Holocaust Survivor from Sieniawa in Poland, who lived to almost 100 years, and her Mother lived and grew up in Brooklyn.

Marlene studied in Yeshiva University Teacher's Institute and majored in Hebrew from City College. She went to Columbia University Graduate school to study Medical Library Studies, becoming a Medical Librarian, working in St. Luke's Hospital – Manhattan and Syosset/Plainview Hospital outside Manhattan.

In 1980 Marlene was introduced to one Stuart Horowitz through family connections. Stuart's father was the Accountant for Marlene's family's business and the family thought that this would be a very good "shidduch". The result was that Marlene and Stuart married in 1981 in New York. Stuart was an Elementary School teacher and remained in this profession for some 34 years. Two boys and a girl were born to Marlene and Stuart over the next few years. Marlene stayed home to take care of her growing family, who are now all grown up, married and living in New Jersey or New York. During these years Marlene acted as a Girl Scout Leader.

Although they had a family holiday home in Netanya since 2009, it was not until 2017 that Marlene and Stuart decided to fulfill their dream of making Aliyah and living in Israel. They felt that they would be happiest in an Anglo Community, and already having the apartment, Netanya was the natural choice for them to move to. Sadly, none of their three children and ten grandchildren have yet to follow them to Israel, but hopefully this will be remedied in the near future. Marlene and Stuart travel regularly between Tel Aviv and New York to maintain family bonds and like many of us are "grandparents who live in an airplane!!"

Once integrated into the Netanya Community, it did not take Marlene long to become an active member and volunteer. Apart from being on the YINN Board and acting as Minutes Secretary, she and Stuart regularly collate and produce the weekly YINN Shul Newssheet, and Marlene takes bookings for the use of the Shul hall. She is also very active on the Irgun Nashim.

Marlene works twice weekly at Laniado Hospital, acting as Hebrew/English Translator to the doctors as needed. She originally started helping with the filing in the Hospital, before she was invited to work as a translator. All those early years of learning Hebrew in New York paid off handsomely, as Marlene was proficient in Hebrew when she made Aliyah.

Not neglecting her spiritual side, Marlene studies with "Matan" one day a week and also learns with David Feiler in his Ivrit Parasha class.

Marlene and Stuart seamlessly integrated into the YINN community and are very happy, with many friends both from the USA and the UK. Marlene is very quietly spoken, with a gentle, shy personality, but she gets things done and works tirelessly in the background without noise or fuss. Her hobbies include baking cakes and entertaining guests in her lovely home.

Marlene is an extremely deserving Eishet Chayil and we wish her and all the family a hearty Mazeltov! ☆

Eishet Chayil Janet Elkoubi

By Alan Gold



I was delighted to be tasked with profiling Janet for the magazine on the occasion of her well-merited award as one of our Nashei Chayil ladies this year. At the moment, Janet and I walk together to Board meetings and attend rehearsals of that merry band of brothers (and sisters) who make up the cast of the Purim Shpiel. What's more, Janet and Denis live two floors up from us at no 32 Nitza, where we are both members of the Vad Bayit.

Janet, the eldest of three girls, grew up in North West London from a traditional family who were members of the Cricklewood shul in Walm Lane and was very active in Bnei Akiva in the famous Willesden bayit. She attended NW London JDS and Brondesbury and Kilburn and spent the sixth form in Haberdashers in Acton. Her goal had always been to be in the theatre, and outside school attended a drama school where her teacher was June Rose, Kate Winslett's teacher. Janet sacrificed a university place to attend drama school.

A big moment came when she was 17 years old, on holiday in Israel, and a good-looking French boy gave up his place on the bus. Next year they will celebrate their 50th wedding anniversary. By coincidence, both are children of Holocaust survivors.

Having met Denis, Janet continued in drama school for another year but decided to give it up for love. Instead, she did an entrance exam for the Sorbonne and received two degrees

in English and French. Janet became a Parisian, a city she still loves and visits regularly and taught English as a foreign language in Rambam, one of France's biggest Jewish secondary schools, for many years. During this time, Janet obtained an advanced teaching Masters – a very difficult exam. All her four children made aliyah from France, although two now live in New York.

Both Janet and Denis were very active in Holocaust educational activities. They had a holiday home in Netanya for many years, conveniently near Janet's mother, Sala Newton-Katz, a long-term YINN member who has shared her experiences as a survivor. On retirement in 2014, they made Netanya their permanent home — having lived in Paris for 42 years — and we have all benefited from her active commitment in many areas: Irgun Nashim, meals for the bereaved, hosting visitors and single members over Shabbat. During her first year in Israel, she taught A-level English in a French Lycee in Tel Aviv and gave private lessons.

Janet is very proud of her fifteen gorgeous grandchildren. Twelve in Israel (ages 5 to 23) and three in the USA. She admits with pleasure that "they keep us busy too". Together with another good friend and valued YINN member, Marlene Horowitz, Janet richly deserves the honour bestowed on her over Shavuot. We wish them many more years of good health and happiness in our community. ☆



Serach — The Woman Who Never Died

By Dr Mervyn Leviton

What you are about to read is the story of Serach, the granddaughter of Yaakov, who was destined to live forever, never to die.

There are only two short verses in the Torah where her name is mentioned. Firstly in Sefer Bereshit in the Sedra of Vayigash, Ch 46, v 17. Her name is included as one of the family of Yaakov who came to live in Egypt at the request of Yosef.

Another brief mention of her name is in Sefer Bamidbar, in the Sedra of Pinchas, Ch 25, v 46, as the name of the daughter of Asher.

These two short verses are the only information we are given in the Torah about her life.

However, there are several fascinating stories about Serach in the Midrash.

Targum Yonatan cites the tradition that, on their return from Egypt, the brothers did not know the best way to inform their father that Yosef was alive. They noticed that Asher's young daughter Serach, still a child, was singing to the music of her harp. In order to prepare Yaakov for the news that Yosef was still alive, they decided to ask her to sing a song to her grandfather with the news that Yosef had survived, was living in Egypt and had his own young children.

The Midrash gives an account of what she sang:

*Yosef is alive in Mitzraim
With children on his birchayim
(knees)
Menashe and Ephraim*

This fascinating Midrash continues that Yaakov said to her: "If your uncle is indeed alive, may you live forever."

Yaakov listened to Serach's words but could not believe it to be true. However, once he saw the wagons that Yosef had sent, he was finally convinced that his son was still alive.

According to tradition, Yaakov's blessing came true, and Serach never died.

The Artscroll commentary informs us that the Ramban, Nachmanides, cites a variant text of Onkelos that reads: "The name of the daughter of Asher's wife was Serach." Based on this, the Ramban suggests a plausible reason why Serach is mentioned here. She was Asher's granddaughter from his wife's first marriage but because he had raised her, people called her Asher's daughter Serach, as if that was her full name. Her mother was the sole heir of her own father so that, like the daughters of Zelophehed, Serach received a share of the Land; according to Rashi, she was Yaakov's only living granddaughter.

Various Midrashic accounts tell us that Serach was among the few who lived through the entire Egyptian exile. Thus, when Moshe came and declared that he had been chosen by G-d to lead the people out of Egypt, they consulted with Serach to see if his words reflected the "secret of redemption" she had heard from her father, Asher, who had heard them from his father, Yaakov.

Serach was the only one of that generation still alive. When the time came for Moshe to take Yosef's

remains with him, Moshe went to her and asked "Do you know where Yosef is buried?" She answered: "They placed him here. The Egyptians made for him a metal coffin and sunk it in the Nile, so that its waters would be blessed." Moshe then went to the Nile, stood on the bank and called out to the bones of Yosef. His coffin immediately rose to the surface and Moshe took it.

This led the Rabbis to state that Serach delivered "the faithful one to the faithful one," since she gave Yosef over to Moshe when they departed from Egypt.

There is another interesting Midrash related to the second book of Samuel Ch 20, v 16. It is about a man named Sheva ben Bichri who tried to stage an uprising against King David and then took refuge in the city of Avel. Seeing that the entire city was in danger, a certain wise woman bravely left the city walls and brokered a deal with Yoav, David's general. Who was this woman? According to ancient sources she was none other than Serach, daughter of Asher.

The Zohar describes four chambers, each of which is presided over by a righteous woman. Regarding Serach's chamber, we read how she greets the light-filled form of Yosef three times a day and rejoices in the role she played in reuniting him with his father. She then leads the women in praising G-d and studying Torah.

Even though the Midrashic accounts suggest that Serach was a woman who never died, among the Jews of Iran, there is a special cemetery in Lenjan (Isfahan Province) where the remains of Serach are said to

be buried. According to tradition, in the days of Abbas I of Persia (1571 – 1629), the salvation of the Jewish community came about through an incident that happened there. The place has a synagogue and was once frequently visited by Jews.

So, whether, according to the Midrash, Serach lives for ever or died as a very, very old woman, there is no doubt that it is an intriguing story. ☆

A Tale of Lord Rabbi Jonathan Sacks

By SC



Some years ago, when Lord Rabbi Jonathan Sacks was Chief Rabbi of Great Britain and the Commonwealth, he gave a talk to a class of theology students at one of London's universities where he was involved. He sat on a panel together with leaders of the Christian and Muslim religions. Each set out his wares, after which, the students were invited to ask questions.

About 80% of the questions were addressed to Rabbi Sacks. One such question was about the authorship of the Bible. Did Moses really write all of it?

Rabbi Sacks thought for a few minutes and in response gave an analogy: He described how a law comes to be passed in England. A new law is discussed and debated in the House of Commons; when it's ready, it is presented to the House of Lords, where it is analysed, commented on and possibly refined, or whatever. The law is still not ratified – it then goes to the Monarch who, having read it or not, signs it off.

In other words, a new law in England has the authority of the Monarch even though he/she has not written a word of it. At the end of the session Rabbi Sacks received a standing ovation. ☆

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Daf Yomi Corner

Birkat Kohanim—

Blessings for Good Health, Sustenance and Peace

By Rabbi Edward Feigelman, YINN Daf Yomi Maggid Shiur

The year 5783 was traumatic and full of discord. It was a year of terrorist attacks and judicial reform, political protests in Israel, criminal investigations and indictments of the President and former President in the US, war between Russia and Ukraine, global antisemitism, and continued *Sinat Chinam* (baseless hatred) amongst our People. But we have the antidote: *Birkat Kohanim*. Our Sages deviated from their discussions of adultery in Tractate Sotah by devoting several folios to *Birkat Kohanim*, the Priestly Benediction (*duchenen*). This article will focus on a few aspects of this Mitzvah, namely the concepts of its blessings we beseech during this holy season: good health, sustenance, love amongst our people, and peace.

The Mitzvah of Birkat Kohanim

is found in Parshat Naso and is expounded in Masechet Sotah (37b-39b): “Hashem spoke to Moshe, telling him to speak to Aharon and his sons saying, ‘This is how you must bless the Israelites. Say to them: May G-d bless you and keep watch over you. May G-d illuminate His face towards you and be gracious to you. May G-d bestow favor upon you and grant you peace. (Numbers 6:22-26)’”

The “Peninei Halacha, Chapter 20, Birkat Kohanim - The Priestly Blessing” describes this Mitzvah: “It is a positive biblical commandment for the Kohanim to bless the nation of Israel...During *Birkat Kohanim*, each...Jew must stand opposite the Kohanim and have *kavanah* to accept the blessing. He should not look at the Kohanim or at anything else...nor distract his thoughts from the *bracha* (Shulchan Aruch 128:23; Mishnah

Berurah 89).”

Four Biblical Halachot – The Talmud (Sotah 38a) focuses on four Biblical *Halachot*: 1) The *bracha* must be recited in Hebrew, 2) *Birkat Kohanim* must be performed while standing, 3) The Kohanim raise their hands while reciting the *bracha*, and 4) The Kohanim recite the blessing aloud so that the congregation can hear them.

Regarding the third *Halacha*, the *Peninei Halacha* quotes a spiritual explanation of Rabbi Nachman of Breslav. “The lifting of one’s hands conveys the willpower of the heart to bless Israel with love. There is a connection and relation between one’s hands and one’s heart, as ... a person’s hands are close to his heart...Hand motions are the heart’s instruments of expression...When the Kohanim stretch their hands out to bless Israel, they express their heart’s great love towards Israel (*Likutei Halachot Nesiat Kapayim* 5:3).” The *Peninei Halacha* also quotes Rav Kook: “Raising one’s hands forward symbolizes the future, for, indeed, the hands transcend beyond the body... conveying the yearning and prayer for an ideal and rectified world (*Olat Ra’ayah*, part 1, 284).”

Duchenen Daily in Israel But Only on Yom Tov in Chutz La’Aretz –

The question arises that if this is a Biblical commandment with special *Halachot*, why do Ashkenazim in the Diaspora *duchen* only on Yom Tov? Chabad.org quotes Rabbi Schneur Zalman of Liadi who explains in *Shulchan Aruch Harav*: “The custom in all these lands (Ashkenazic) is that the Priestly Blessing is conferred only on Yom Tov, because then people are in a joyful and festive

mood — and “only one who is glad of heart shall bless.” On other days, by contrast, even on Shabbat, the Kohanim are preoccupied with their livelihood and their loss of working hours, and they are not in a happy state of mind. Indeed, even on Yom Tov the Priestly Blessing is conferred only in the Musaf service, when directly afterwards they will leave the synagogue and partake of refreshments and rejoice in the celebration of the festival...Since the Priestly Blessing is meant to be conferred in a spirit of joy, and the holidays specifically are a time to rejoice, it is performed only then.” Please note that further discussion on this issue requires its own separate article.

Yisrael’s Participation in Birkat Kohanim – The Talmud (Sotah 38a) states: “Abaye said: We have a tradition with regard to the gabbai or chazzan calling the Kohanim to recite the Priestly Benediction: When there are two priests, he calls: Kohanim (Priests), but when there is one kohen he does not call: Kohen (Priest), as it is stated: “*Amor Lahem* — You shall say to them,” in plural, meaning to a minimum of two priests.” (Translation of Steinsaltz/ Koren Talmud)

The *Peninei Halacha* further adds: “The blessing itself is not recited by the Kohanim on their own. Rather, the chazan recites each word and the Kohanim repeat after him. Some chazanim mistakenly recite the words in a quiet voice. That is incorrect. Instead, the chazan’s voice must be heard clearly by the Kohanim and should be just slightly softer than theirs (Tzitz Eliezer 14:17; *Nesiat Kapayim Kehilchatah*



12:3.)” Following each verse, the congregation answers Amen.

The Kohanim as Messengers of Chesed, Love, and Peace – The Gemara (Sotah 38b) says: **“One who has a good eye (a generous person) will be blessed ...for he gives of his bread to the poor”** (Proverbs 22:9)...**Anyone who derives benefit from miserly people transgresses a prohibition, as it is stated: “Do not eat the bread of one who has an evil eye...”** (Translation of Steinsaltz/ Koren Talmud)

The *Peninei Halacha* addresses the two main tasks of the Kohanim: 1) to educate and teach *halachah* and 2) to be messengers of *chesed* and peace, “like Aharon, whose disciples were taught to “love peace and pursue peace, love thy fellow creatures and bring them closer to Torah” (Avot 1:12)...Chazal relate that he knew

how to make peace between friends, and between husbands and wives, and that ...thousands of couples remained together...”

The Blessing of Love – The Gemara in Sotah 39a states: Rabbi Elazar ben Shammua was

once asked by his disciples: To what do you attribute your longevity?... I never lifted my hands for the Priestly Benediction without first reciting a blessing. The Gemara asks: What blessing do the priests recite before the benediction? Rabbi Zeira says that Rav Hisda says: Blessed are You, L-rd our G-d, King of the universe, Who has sanctified us with the sanctity of Aaron and commanded us to bless His people, Israel, *B’Ahavah* — with love.

The Gemara then mentions what the Kohen recites as he begins walking to the platform to *duchen*: **“May it be Your will, L-rd our G-d, that this blessing with which You have commanded us to bless Your people, Israel, shall not contain any stumbling block or iniquity.** And when the benediction has been completed, **when he turns his face away from the congregation...”** he

would say: **“Master of the Universe, we have performed that which You decreed upon us. Do unto us as You have promised us... Look forth from your holy habitation, from heaven, and bless Your people, Israel”** (Deuteronomy 26:15). (39a-39b)” (Translation of Steinsaltz/Koren Talmud).

Chabad.org sums up Birkat Kohanim as the Blessing of Love: “This beautiful blessing has a strong rhythmic structure, and the verses become increasingly more personal. The first line, “May G-d bless you and guard you,” refers to material blessings: sustenance, physical health and so on. The second, “May G-d shine His countenance upon you and be gracious to you,” refers to the interpersonal blessing of grace between ourselves and others. The third line is the deepest of all: “May G-d turn His countenance toward you and grant you peace.” There are seven billion people on the earth. What makes us anything more than a face in the crowd, a wave in the ocean, a grain of sand on the sea shore? The fact that we are G-d’s children. He is our parent. He turns His face toward us. He cares. This knowledge gives us a profound sense of inner peace. We do not need to prove ourselves in order to receive a blessing from G-d. All we need to know is that His face is turned toward us. G-d sees us, hears us, holds us in His everlasting arms.”

Miriam joins me in wishing all a *Ketiva VaChatima Tova*. ✨

Virtual Monday Club

By Alan Gold

Our Zoom group came to life as a response to the virtual closure of the shul in April 2020. We were pleased to have provided a bridge of conversation and culture to ward off the effects of isolation.

After three and a half years at the helm, I am surrendering my virtual chair. There is still a loyal audience of around two dozen who will show up on a Monday afternoon plus many more, as I know from conversation, who catch up with the recording. If any shul member would be interested in replacing

me, please let me know. They would have my full encouragement and I am sure that of my highly supportive colleague David Feiler, Zoom master extraordinaire.

May I thank David, our regular contributors Ruth Rogoff and Micky Green, our many distinguished guest speakers and all who supported us. May the revived live Club flourish (keep the bridge rolls flowing) and thanks for the memories. ✨

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Finding My Roots In Germany

By Hazel Green

The small town of Gunzenhausen in Middle Franconia, Bavaria is notorious for “Bloody Palm Sunday”, one of the first pogroms under the Third Reich on 25th March 1934, and it was also the birthplace of my mother Ilse (nee) Lehmann, one of the fourth generation of Lehmanns to live there.

Mum spoke very little about her traumatic childhood and would never set foot in Germany, so what was it that impelled me, and a number of family members, to visit Gunzenhausen in June 2023?

In 2005, quite by chance I had found the website of a Gunzenhausen school project about the Jewish families who had lived in the town prior to 1939.
<https://jl-gunzenhausen.de/en/home-257.html>

Over the years, I corresponded with the teacher responsible for initiating the project, Emmi Hetzner, supplying her with family information. German schools must teach about the Holocaust and she had come up with the creative idea of researching the histories of the town’s Jewish families which was a brilliant way of making the subject much more interesting and personal for the pupils. To them, these Jews weren’t mere statistics but real people. Then during the recent pandemic an Israeli, Netanel Yechieli z”l, great-grandson of a Gunzenhausen physician set up Zoom meetings between Jewish descendants of former residents and current Gunzenhausen citizens, resulting in the establishment of a dialogue group.

I learned that many descendants had visited the town and had had positive

and meaningful experiences, and so the idea of a family visit took root in my mind.

On arrival, we found that the medieval town centre had remained relatively intact and, during a walking tour conducted for us by Emmi, I was amazed when the houses of my great-great-grandparents, Gietel and Mina Lehmann, and great-grandparents, Abraham and Julie Lehmann were pointed out to us. Both men were hops traders and I was interested to hear that Abraham had been a member of the town council and had lived opposite the former Rathaus (town hall). My grandparents, Ernst and Julie Lehmann, ran a textile and haberdashery shop in the town centre. Ernst played a part in the town’s social life as secretary of the bowling club and head of the smoking club. During WW1, as a patriotic German, he fought in the Kaiser’s army and was awarded a medal for valour.

My grandparents rented an apartment from their resident landlord, Max Rosenau, at Burgstallstrasse 7, where they lived with their six children, including my mother, Ilse, the youngest.

The house is imposing and would warrant attention even without the family connection. The centre windows at the top resemble the two tablets of the Ten Commandments, an indication of Jewish architecture.

The current owner, kindly showed us around the family’s apartment. It was chilling to stand in their living room, from where my grandfather saw the approaching mob on Bloody Palm Sunday. In the archive at Yad Vashem

it is recorded that the Nazis murdered my grandparents’ landlord, Max Rosenau, in my family’s living room. My heroic aunt Elspeth stood in front of her ailing father (he suffered from



Burgstallstrasse 7, where my grandparents rented an apartment. My sister Carole and I are standing in front of the building. Photo: Nigel Bewley

a heart condition) and told the Nazi thugs to beat her up instead of him. Which they did and still arrested both my grandfather and two uncles. Max was one of two Jewish fatalities that dreadful day; the other was Jacob Rosenfelder. Out of a population of 5,600 it is estimated that between 1,000-1,500 participated in the anti-Jewish riots.

With what mixture of emotions did I climb the stairs, go through the front door and, later, stand on the original floor of the outhouse where my mother would have walked. And stand in the garden where she would have played.

Our tour continued with a visit to the site of the family business and then the Holocaust Memorial

at the site where the *mikve* and the *shochet* were once based. Plaques commemorate all those Gunzenhausen citizens who were murdered in the Shoah.

During our tour we also learned about the medieval Jewish history of Gunzenhausen.

In the 15th century, local rabbis, such as Eisik Stein, were counted amongst the most recognised Talmud scholars and the yeshiva in Gunzenhausen was well respected. In 1481, the five most eminent Rabbis of the German Empire met here in order to discuss the payment of ransom money for Jews from the town of Regensburger who had been taken into custody.

Next came a fascinating meeting with the town archivist, Werner Mühlhäußer. He had painstakingly researched everything he could find about the Lehmann family and showed us many interesting original documents. What I found most intriguing was the birth registration of my grandfather Ernst Lehmann, with a note that on 20th July 1878 his father Abraham had called into the office to notify the birth of a son, but told them that “he didn’t yet have a name”. His name Ernst was formally registered 11 days later and for me, this hint that my ancestors had observed the custom of keeping the name under wraps until after the *Brit* was incredibly moving. (His Hebrew name was Henoch.)

Next came a meeting with the Mayor who welcomed us and presented each of us with a bag full of Gunzenhausen souvenirs, marking the town’s 1200th anniversary in 2023.

In the afternoon, we visited the Jewish cemetery with Emmi. She explained that there had been around 300 graves until the Nazis desecrated the cemetery, removing the headstones for “repurposing” and using the grounds for market gardens. After the war, the U.S. Military administration insisted that the cemetery be restored as far as possible. Only 50 stones were recovered but, apart from a



Hazel & sister Carole with archivist Werner Mühlhäußer Photo: Nigel Bewley

few survivors who recollected the sites of their ancestors’ graves, only a few were reinstated. The others, including that of my great-grandmother Julie Lehmann, are placed around the perimeter.

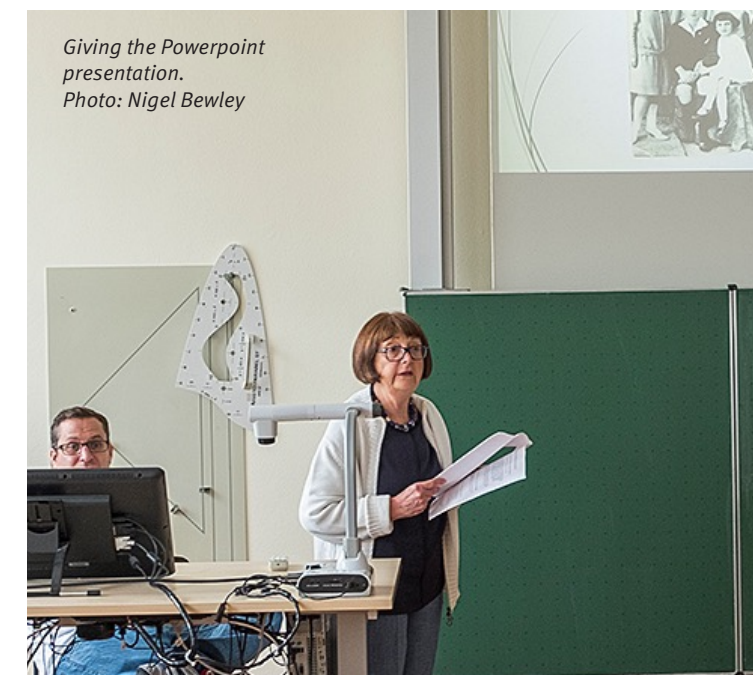
That evening we met several members of the dialogue group including Pastor Matthias Knoch who greeted us in Hebrew. He has arranged a visit to Gunzenhausen this summer of the Kfar Vradim Youth Orchestra from Israel.

Next day, we concluded our visit by giving a Power Point presentation about our family to a class of 9th graders (14-15 year olds) at Emmi’s former school. She has since retired but her work with the project continues. The presentation was well received by both teachers and pupils who asked many questions.

The main focus of my trip was Gunzenhausen; however I also visited Goppingen, the birthplace of my maternal grandmother Julie Lehmann nee Dorzbacher.

Göppingen and the nearby village of Jehenhausen were home to a thriving Jewish community from 1777 until WW2.

Albert Einstein’s maternal grandfather Julius Dorzbacher (later Koch) was from Goppingen and my grandmother Julie shared great-great-grandparents with Albert, making



Giving the Powerpoint presentation. Photo: Nigel Bewley

them third cousins. (Otherwise known as the Theory of Relativity!)

We met Dr Karl-Heinz Ruess, the retired area archivist and current curator of the Jewish Museum, which we learned was the first one established in southern Germany.

Dr Ruess gave us a personal tour of the museum. Among many interesting artifacts, we saw original pews from the Goppingen synagogue where my grandparents married in 1909. We learned about the career of the famous tenor Heinrich Sontheim (a distant cousin) born in Jebenhausen, and the tragic life of the heroic Rabbi Aron Tanzer, who at the age of 43 had volunteered to serve on the Eastern Front as a military chaplain from 1915 to 1918 and who received many military decorations including the Iron Cross. Despite this, Rabbi Tanzer was later expelled from the Goppingen Veterans’ Association by the Nazis. Dr Ruess also drove us to the former residence of my grandmother’s family and then, for me the highlight of the visit, he opened the Jewish cemetery for us. Unlike in Gunzenhausen, this cemetery was intact and Dr Ruess had taken the trouble to identify several Dorzbacher graves. My feelings on standing by the grave of my great-great-great-grandmother Riele Dorzbacher nee Rosenthaler (1787-1847) and those of other Dorzbacher ancestors, were overwhelming. Here, if any proof was needed, was evidence that my family had lived for generations in Germany.

In conclusion, I’m glad that I visited Germany. The warmth of our welcome, particularly from Emmi, Werner and Mattias in Gunzenhausen and Dr Ruess in Goppingen was striking. Meeting these people who do not shy away from the painful events of the past, gives me hope for the future. I feel strongly that my physical presence in both places, walking in the streets where they would have walked, has perpetuated the memory of my German family and their legacy, both for me and my family as well as for the German people we met.

According to Pirkei Avot: “know where you come from, know where you are going, and know before whom you will have to give full account and reckoning”. The implication of saying “know where you come from” before “know where you are going” is that one is an essential step before the establishment of the other. Now, at least, I have a much better idea of where I come from. ☆



Remembering A Good Man

By Alan Gold

Looking back, I have been fortunate not to have had too much face-to-face involvement with anti-Semitism, although social media and TV are now awash with examples galore.

My first school, the genteel Beehive Preparatory (often referred to as St Hosack’s after the headmistress and proprietor), had a sprinkling of Jewish children. We all dutifully said the Lord’s prayer in the mornings and played our full part in the parties at the end of the winter term. Such was the suburban experience in the 1950s.

I don’t, in fact, recall having many Jewish friends at the time. Nor did my parents do very much about it. My best friend Trevor lived just a few houses away and was an active member of the Congregational church on the corner. We didn’t argue much about religion, although I remember an argument about Israel when I suggested that the main reason for the State was to rebuild the Temple. (I think I was influenced by the Al Jolson record my mother enjoyed playing, which included the lines:

*Rejoice; lift up your voice.
Your tears were not in vain.
Rejoice, and we will build
Our Temple, once again*

There was one football game I was invited to in the park. I can’t think why, probably my poor soccer skills, but I fell out with the boys who had invited me to play. “Are you a Jew?” asked one. When I admitted as much, he told me he was a Christian, and his mother told him to hate Jews. I made my excuses and left, not really understanding what had happened.

When I went to Carmel College, it took me some time to adjust to a remarkable change of circumstances. From a mildly religious atmosphere, I found myself in a seemingly Orthodox environment, and many of the “rules” appeared strange. When I was told that it was forbidden to turn a light on during Shabbat, I thought if I held a handkerchief in my hand when I clicked the switch, all would be well.

Nonetheless, I remember having earnest discussions about Belief in God with my friends (I was only eight then), and I excelled at the end-of-year exams. There were 80 questions about the Bible for which I received full marks and 17/20 for my Hebrew reading. On reflection, it was probably my best score throughout my entire academic career. After the giddy heights of 97% at age eight, the rot set in...

As the years went by, we realized that there was a minority group at Carmel, composed of non-Jewish staff. Their attitude towards our strange behaviour and customs varied. The matrons enjoyed the

Zemirot we sang on Friday nights and petitioned for a transliterated version so that they could join in themselves. (I can’t say that this was a practice I had ever encountered at home.)

Attitudes varied, of course. In later years, I was told that Dr. Sewell, head of the Preparatory School, was both a vicious anti-Semite and a racist, but I can’t say that was particularly apparent at the time. One English teacher I befriended was amazed that Jews only socialized with other Jews and deplored our kashrut practices. Mr. George, my Maths teacher, enjoyed playing the piano for Gilbert & Sullivan but once said, “We fought for you in the last war, and then you go to Palestine and beat up British soldiers”. (Literary references: Dr. Sewell was the descendant of Anna Sewell, author of “Black Beauty,” and Mr. George lived next door to Agatha Christie in Wallingford.)

When I think of some of the attitudes we displayed as the so-called future elite of Anglo-Jewry, I blanche. I shudder to recall that a small group of Germans was called Nazis, and the Israelis had the title of “bl**dy Arabs”. Teachers who displayed the least weakness were teased – but I think there was little difference between Jewish and non-Jewish staff.

Then there was the Rev. Bruno Sebastian Ward. He was a diminutive figure, the curate of Brightwell-cum-Sotwell, who would cycle two or three days a week to attempt to teach us Latin. I wasn’t in his class, but the stories soon ebbed out of his classroom. Suddenly no one had books or pens or paper. If he became angry and threatened to strike someone (teachers could do that in those days), he was told, “You can’t do that, Sir. It’s against the faith”.

After a while, Kopul Rosen attended a lesson and admonished everyone severely once Rev Ward had cycled home. "You've picked on a fine specimen" was, I believe, his comment.

We got to know each other, and he always greeted me with “Gold, eh? All that glisters”. In time we both left, and I never thought of seeing him again. We had heard that he had saved up to see Billy Graham preach but found that the deputy was on duty.

Many years later, when working in the JNF Education Department, he came through on the phone enquiring about an order he’d placed. By chance, I picked it up and confirmed who I was talking to. He was delighted to hear my voice and told me that he prayed for Israel every night.

I felt so humble. If any man had good reason to hate Jews after the treatment he received, this was him. Instead, he prayed for us. Let us pray that we should always recognise the good in others. ☆



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Don’t miss this important opportunity



The Coronation of King Charles III

The weekend of May 6/7 this year was a significant one for Britons, in general and ex-pats living in Israel particularly. It was the coronation of a new Monarch in the UK the first one for 70 years. King Charles III, together with his wife Queen Camilla, was crowned with great pomp and ceremony, that only the British know how to do. Watched by the world, thanks to modern technology, the whole production was viewed by millions of people around the globe.

Not to feel left out of the celebrations, members of the North Netanya community decided to organise our own equivalent of a street party, on Sunday 7th May, the day after the coronation. The photos on these pages show the result. It was organised by Emma Philips, Avril Gattoff and Jackie Jacobs, with ideas and help from Hazel Broch, Marlene Knepler and others. Everything was thought about; the only thing missing was a good old English cup of tea!

PS Not to miss an opportunity, donations were requested in aid of the Bet Elazraki wedding fund. Thanks to the generosity of the people present, nearly 3000 NIS were raised. ✨



This Is Home

By Diana Barnett

Many of us don't realise that practically on our doorstep we have the modern miracle that is Bet Elazraki Children's Home.

This is a home in every sense of the word, caring for youngsters who are unable to be with their own families, due to bereavement, abuse, neglect, rejection, or a myriad of other sad reasons.

These children are taken in and given love, understanding, counselling and hope and are educated in mainstream schools but come back every day to the security of a warm loving environment that they have probably never known. They are given Barmitzvahs and Batmitzvahs with not only religious context, but a

wonderful celebration to be enjoyed by all.

Most stay until they are 18 and go on to further education or join the IDF, but they are still part of the Bet Elazraki family and supported by having dedicated homes they can use as necessary. Having had the privilege of being present at the last Enlistment Party for boys and girls and just hearing their stories, their hopes and dreams for the future and just how much they realise their lives have been changed by being part of this family was awe inspiring, emotional and moving.

Many of the youngsters come back and celebrate their weddings at Bet Elazraki, where once again they are

given all the support they need with beautiful services and celebrations.

The home is managed by the charismatic Yehuda Khan, who together with his wife Rickie give all of the children the love and security they need, which is ongoing, and every child is treated as their son or daughter.

Emunah Netanya has very close ties with Bet Elazraki and are very proud of any support they can give to this magical place.

So the next time you pass these unimpressive buildings on Rabbi Tarfon Street just remember, this is where dreams really do come true. ☆

Queen Vivienne

By Helen Oster, daughter-in-law

Vivienne Oster, a mother of three, grandmother of twelve, and great-grandmother of fourteen, is no stranger to many of the readers of this newsletter. In 2004, she made aliyah from Stanmore, England, with her beloved husband, Charles. From their balcony overlooking the azure Mediterranean Sea, Vivienne would watch the hang gliders glide and swoop through the air, their colourful sails catching the wind like dancing butterflies. She envied their freedom and their ability to soar above the world. Finally, in 2020, Vivienne achieved her lifelong dream of hang gliding, despite opposition from some of her family.

She was determined to make the most of it and enjoyed every second of her flight. In 2021, she tried out another airborne device, a bit like a flying tractor, (think "Chitty Chitty Bang Bang", though not quite as colourful), but it was not to her liking. She much preferred the hang



age of 90, Vivienne took to the skies for a full 20 minutes, soaring above the sparkling Mediterranean Sea. She was secure in the harness of her very handsome instructor, and she looked like she was having the time

all wearing t-shirts with a picture of Vivienne wearing a crown and the words "Bubba, true Queen of England since 1933" printed on them. These shirts were a fitting tribute to Vivienne, who is a glamorous queen in the hearts and minds of all her family and friends.

For the first time, Vivienne agreed to collect sponsorship for her hang gliding flights. She raised an astonishing 10,500 NIS for Bet Elazraki Children's Home, a charity that is close to her heart.

For the first time, Vivienne agreed to collect sponsorship for her hang gliding flights. She raised an astonishing 10,500 NIS for Bet Elazraki Children's Home, a charity that is close to her heart.

glider, and so, in celebration of her 90th birthday, she returned to her favourite activity.

Yes, you read that correctly. At the

of her life.

Below, Vivienne's family and friends gathered to watch her fly. We were

Everyone is so proud of Vivienne's achievement. Some are even a little envious of her bravery. Vivienne/ Bubba/ Mum/Aunty Viv, you are truly our queen, and you always will be. ☆



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Letter to the Community

I would like to thank the whole of the community for your kindness and welcome, always shown to me during my years here. May you all have a happy and healthy New Year, with love and thanks,

Irene Gremson



Hanoch: A Very Ordinary Enigma

By Daniel Tunkel

I ought to advise readers to save this piece for Shabbat Bereshit. Whenever you choose to read on (before or on that Shabbat) you'll appreciate why.

We approach the Yamim Nora'im once again, and with the build-up during Elul to Rosh Hashanah and Yom Kippur it's a bit difficult to see much beyond. And it is meant to be this way.

But we will reach Bereshit in due course – this year a full week after we have said farewell to the festivals. And we will immerse ourselves again in tales of the Creation, Adam and Eve, the beguiling serpent, the fratricide of Cain and the descent of early humanity into a wretched antediluvian decay.

But if that's your synopsis of the opening Sidra, you will miss out on a consideration of one intriguing character. The generations between Adam and Noah merit almost no description. Barring one, we read of each that the named male bore a named son and numerous others unnamed, who lived to a very great age and died. For the Torah to be telling us that the likes of Yered or Keinan lived for 900+ years and did apparently nothing of note is revealing in itself.

But one character differs from the rest: Hanoch. First, he lived for a mere 365 years. I wish all readers a long and healthy life, but I feel it likely that different eyes from yours will consider this text three centuries from now (assuming it survives at all). The commentators note this incongruity with interest. And they are even more interested when Hanoch is (twice) described

as “walking with Elokim (God)”. And after the second time this locution is used, the text tells us that he “...was no more, for Elokim took him [away].”

Classical commentaries vary in their understanding of these words. As examples, Ibn Ezra holds that this is a fancy way of describing a natural death. But Chizkuni treats this as highly exceptional, holding that Hanoch left this physical world in much the same non-fatal way that Elijah did and that he (like Elijah) will return as a harbinger of messianic times.

Before looking at other fascinating issues from our commentators, what does conventional world

...how can we possibly conceive of a man who is at one and the same time righteous beyond blame and sinful beyond salvation? Aren't these two conditions completely contradictory?

history make of the man Hanoch? Locations for the Garden of Eden are much debated, but one plausible candidate is an upland plain (edin is the ancient Sumerian word for a plain) in what is now NW Iran or Eastern Turkey. This was regarded as an abode of ancient heathen gods of immense power and as the earliest of men in the post-Adam generations descended to the Mesopotamian Plain to establish their city-state civilisations, they continued to venerate their ancient upland deities, building great towering shrines to their memory. The names we have for the generations from Adam to Noah

represent the leaders of this society. The name Hanoch may even be cognate (with appropriate consonant changes between languages) with the city-state of Uruk.

And while these chieftains ruled over their new dominions in what is now modern Iraq, Hanoch was restless. He went where God bade him. Maybe meaning that he was an early pioneer of the Arabian Sea and God took him on a voyage of discovery (to the Horn of Africa, perhaps) from which he never returned. Thus, so far as the record we have is concerned, he did simply disappear.

Consider this, however. At the outset of our story, God directs humanity to spread out and “conquer” the world. By settling in Mesopotamia, these generations stunted that process. But not Hanoch. He was prepared to do God's bidding.

Let's return to our own commentaries. As usual perhaps, Rashi's is the most ample. With regard to Hanoch walking with God and being taken away, Rashi explains that Hanoch was a truly righteous man, but weak and prone to grievous sin. So God took him out of the world that we know to preserve his virtue.

Now before we just take this as spoon-fed Rashi with no critical

judgment, might we want to ask: how can we possibly conceive of a man who is at one and the same time righteous beyond blame and sinful beyond salvation? Aren't these two conditions completely contradictory? Doesn't the propensity to sin in that degree oust any righteous virtue? What can Rashi possibly mean here?

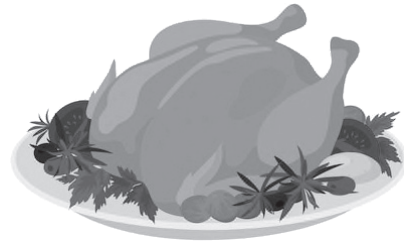
The world isn't that black and white: we know this and Rashi knew it too. I have a suggestion for where Rashi is trying to take this discussion. We may not know of the “righteous sinner”. But who among us hasn't met a person who is truly creative but

any capacity to succeed is curtailed by a short temper; or wonderfully imaginative yet totally disorganised; or always running to help others but too accident-prone to be reliable; or entrepreneurial in business yet no good with looking after money?

Rashi's Hanoch is presented as just this sort of antagonistic combination. And the whole point is that even in this flawed or muddled fashion, Hanoch is still able and entitled to walk with God. In that sense – whether he was a chieftain of the ancient world or can be expected to reappear leading the Mashiach – for

us Hanoch is, indeed, a very ordinary enigma. Hanoch is an Everyman.


And this is a wonderful message and example for us as we start the real new year, after the Festivals as things return to normal. Whatever resolutions we make on Yom Kippur, and however competently we adhere to them thereafter, Hanoch tells us that there still is a seat for each of us at God's table, should we choose to take it. ✨



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Obituary: Rabbi Michael Plaskow MBE
Written by Gavin Ucko with credit to Mervyn Leviton; submitted by Angela Gerber.

Michael Plaskow was born in Tel Aviv on 8th July 1936. His father, Solomon, was born in East London, his mother, Bella, in Tredegar, Wales; she moved to Palestine in the early 1930's and they married in Jerusalem. However, faced with the prospect of raising a small child in a troubled Palestine, the family returned to the UK.

Michael spent the war years in Wales and in 1945, the family settled in Stamford Hill, North London. After leaving school, he enrolled at the faculty for the training of Hebrew Teachers at Jews' College, where he obtained teaching diplomas.

Following this, he decided to study Chazanut (cantorial singing), and trained at Jews' College, twice being awarded the Samuel Alman Prize for Chazanut. Whilst nurturing his skills, Michael also studied at the Curwen College of Music gaining a LTSC diploma and ALCM

(Associate of the London College of Music) diploma in singing and music theory.

However, it was a communal tragedy that was to provide the first defining moment in his career as a Chazan (Cantor), after the incumbent Chazan and financial representative of Woodside Park United Synagogue in North London were killed in a road accident whilst returning from a funeral. Jews' College was asked to supply a Chazan at short notice for the synagogue, who could also read from the Torah on a regular basis. They sent Michael Plaskow to officiate on Shabbat 17th November 1956, becoming the permanent, part-time Chazan until 1960.



Michael married Phyllis Weisfogel on 20th June 1961 and they set up home in Singleton Scarp, Woodside Park, after which Michael was formally inducted as the Chazan of Woodside Park Synagogue by the then Chief Rabbi Israel Brodie, a role he carried out with distinction until his retirement in January 2000. Two daughters followed, Angela and Rosalind, both of whom reside in Israel and over the years, six grandchildren and a multitude of great grandchildren were added to the family.

Michael's numerous other communal achievements represent a truly remarkable and varied career. However, his qualification as a 'Mohel' in 1967, enabling him to carry out circumcisions on newborn Jewish boys, led to him carrying out a 'Bris' for several thousand babies both in the UK and abroad.

In 1985, he was appointed Honorary Chaplain to the Jewish Deaf Association. In his efforts to communicate with deaf people, he undertook an intensive study of sign language and having passed the first grade, enjoyed the challenge ahead of him.

In 1986, he was awarded the Sir Robert Waley-Cohen Memorial Travelling Scholarship to the USA and Israel. In America, he attended the National Convention for Jewish Deaf and in Israel a conference for the World Organisation of Jewish Deaf. He achieved a great deal as Chaplain and was instrumental in obtaining the authority of the London Beth Din for use of the Loop System on Shabbat.

For 15 years, he was Chaplain to Kisharon School for Special Needs Jewish Children and attended on virtually a daily basis. He was the Chairman of the Chazanim Association of Great Britain and in that capacity represented all the Chazanim at meetings of the Council of the United Synagogue.

For many years, Michael was vice-president of the Woodside Park Ratepayers' and Residents' Association and chairman of the public sector for the Metropolitan Police in the borough of Barnet, on one occasion accompanying the local police around the area. He caused much concern amongst the neighbours in Singleton Scarp, as they watched him being taken away in a police car.

Michael was a Freeman of the City of London and held the distinguished rank of Past Junior Grand Deacon in Freemasonry. When he held the rank of Acting Grand Chaplain, he was given the honour of being Founding

Chaplain at the Consecration of two new lodges - a rare honour. In 1996, he was awarded the Norman Spencer Essay Prize for Research into Freemasonry. Numerous Lodges requested to hear this research paper and he delivered it on more than forty occasions in London and in Israel. Michael was also the Life-President of the Jewish Old Boys of Central Foundation Grammar School.

One of his proudest moments came in 1996, when Michael was awarded the MBE, by the then Prince Charles.

Having moved to Netanya in Israel in 2000, the Plaskows spent many happy years as active members of the 'Young Israel of North Netanya' community, with Michael, until recently, delivering the daily 'Daf Yomi' Talmudic study programme.

Following Phyllis's passing in 2021, Michael received his 'Smicha' - Rabbinical ordination which provided the seal on many decades of studying and teaching.

Shortly before his passing, one of Michael's final outings was on Purim, where he proudly enjoyed the festive 'Purim Seudah' surrounded by all 24 of his great grandchildren.

Rabbi Michael Lionel Plaskow MBE, Rabbi, Chazan, Mohel and Chaplain, passed away on Sunday 2nd April 2023. He is survived by his daughters Angela Gerber and Rosalind Bakst, his brother Stuart Plaskow, six grandchildren and 24 great-grandchildren. ☆

Advertisement for Lev Hamatzevot featuring Hebrew text, a list of services (High quality workmanship, Fast and reliable on-time delivery, Countrywide service, Payment instalments available, We can visit you in your own home to discuss your individual requirements, Refurbishment of existing matzevot available), contact information for Yochanan Nalkin, and a small portrait of a man.



Terminology — A War of Words

by Raymond Cannon

The Arab nations have deployed enviable terminology with which to support their “Palestinian issue” – case, which the international community has unwittingly adopted and has never, so far as I can recall, been challenged by Israel, to its serious detriment. In this article I will attempt to examine this phenomenon and expose the misleading and substantially untrue purport of this terminology.

1967 Borders do not and have never existed.

At the end of the 1948 War of Independence, when all Arab nations had rejected United Nations General Assembly Resolution 181 (adopted on 29 November 1947) partitioning British mandated Palestine into a Jewish state and an Arab state, (the Jews accepted the Partition Plan) all the regional Arab states launched an attack to destroy the embryo Jewish state. When defeated by Israel, a ceasefire was agreed along what was and still is called the Green Line. (A green coloured pencil was used to delineate the line on maps.)

Syria held the Golan Heights, Egypt retained Gaza, Jordan occupied Judaea and Samaria (the actual description used in UNGA Resolution 181) which Jordan renamed the West Bank to obscure the Jewish connection. Jordan also occupied Jerusalem including the Old City and apart from two countries (the UK and Pakistan) Jordan’s occupation was declared illegal and was internationally unrecognised. (Jordan’s wilful destruction of the Jewish Quarter in Jerusalem and the Jewish tombstones on the Mount of Olives Cemetery is another story.)

In 1967 (The Six Day War) Israel captured East Jerusalem and the Old City and Judaea and Samaria. Thus the Green Line was eliminated; it had never been called or considered or even described as a border. For the purist, a formula for resolving the territorial dispute was enshrined in United Nations Security Resolution 242 adopted on 22 November 1967 which the Arabs totally rejected. A fact that is germane when talking glibly about a two-state solution.

Egypt declined to retake Gaza which remained under Israeli jurisdiction until handed to the Palestinian Authority in 2005 by Israel’s then Prime Minister Ariel Sharon, who evacuated all Israeli residents. Gaza was violently seized in 2007 from the Palestinian Authority by Hamas. Sharon also withdrew Israel from certain areas in northern Samaria.

Occupied Palestinian Territory, erroneously (maybe egregiously is more

accurate!) used to describe Judaea and Samaria, and which is now divided into Areas A, B and C under the 1993 Oslo Accords. The nomenclature “Palestinian” has never geographically or historically applied to this area.

The Al Aqsa Compound (in Arabic traditionally called al-Haram al-Sharif) described by Jews and Christians as The Temple Mount, is of course, an integral part of the Old City but under the exclusive



Six Day War. Shlomo Goren, who is surrounded by IDF soldiers, blows the shofar in front of the Western Wall. 7 June 1967.

supervision of The Waqf (a Jordanian government official). This arrangement was conceded by Israel’s Defence Minister, Moshe Dayan, at the conclusion of the Six Day War.

East Jerusalem is the part of Jerusalem illegally held by Jordan from 1948 until 1967

Palestinians is an extremely controversial description of a people who originally called themselves Syrians. Jews living in Palestine before the State of Israel was founded, were also called Palestinians and those Britons old enough will remember the precursor of the JIA Appeal was the JPA Appeal.

Palestine has historically never existed as a nation state; it was a province of Turkey’s Ottoman Empire and the description “Palestine” became common usage when it was so described in the 1917 Balfour Declaration. Most of the territory described in Balfour’s letter is now a

substantial part of Jordanian territory. Hence the “Jordan is Palestine” claim. (The circumstances of the ever changing boundaries of “Palestine” during the past hundred or more years are worthy of a separate article.)

I have avoided referring in any detail to the expressions Palestinian Refugees and Refugee “Camps” as the definitions are controversial and a compound of deliberately misleading interpretations. It’s a veritable political minefield. Suffice to say this is group of people who have their own refugee organization, tailored to accord with their special narrative. It is called UNRWA (the United Nations Relief and Works Agency) with a unique definition of who is a Palestinian refugee, which differs from the internationally accepted definition used by the United Nations Refugee Organisation.

(It’s also worth noting in passing, that in 1948, around one million Jews were ruthlessly expelled from

Arab lands, their homes and possession seized; yet no UN or any international organization was created to assist these refugees who were left entirely to their own devices.)

Conclusion

It has not been my intention to offer any view on the Israel/ Palestinian dispute. I just want to show how important it is (and from Israel’s perspective, damaging) never to challenge misleading terminology that is constantly used by the media and politicians without thought. ✡

Eric

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NACHAS

(From March 11th to August 12th 2023)

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Vivienne Lauer	Rabbi Yosef and Etty Katz
David and Donna Feldman	Bruce and Frances Snyder
Jeffrey and Zandra Sher	Michael and Gloria Broder
Shalom Bentley	Stuart and Pia Pollack
Rabbi Benjamin Zbar	Manfred Lever
Stanley and Susan Levine	

BIRTHS

Elaine Feingold	Great Granddaughter / Great Grandson
Moishe and Liorah Berger	Granddaughter
Tony and Stephanie Plaskow	Great Grandson
Rabbi Arnie and Chevy Fine	Great Grandson
Bella Fielding	Great Granddaughter
Sala Newton Katz	Great Granddaughter
Rabbi Edward and Miriam Feigelman	

Sara Rosenstein	Two Great Granddaughters
Freddy and Freha Apfel	Great Grandson
Anthony and Maureen Marcovitch	Great Grandson

Beattie Gellert	Twin Great Granddaughters
Brian and Ruth Gouldman	Great Grandson
Danny and Linda Boxer	Great Granddaughter
Jack and Frederica Reiss	Granddaughter
Jeffrey and Zandra Sher	Great Granddaughter
Annette Gordon	Grandson
Avril and Neville Gatoff	Great Grandson
Betty and Georges Mandelbaum	Grandson
Faiga and Harold Males	Granddaughter
Helen and Richard Stareshesky	Great Grandson
Avril Links	Great Granddaughter
Nadia and Brian Lebetkin	Great Granddaughter
Cynthia and Anthony Taub	Great Granddaughter
Lilian and David Levy	Great Granddaughter
Vivienne Oster	Great Grandson
Vivienne Lauer	Great Grandson
Philippa and Mitch Caller	Great Granddaughter
Shelley and Stephen Taylor	Grandson
Judy and Joseph Berger	Great Granddaughter
Enid Abrahams	Great Granddaughter

New Members



Susan and Stanley Levine



Vivienne Lauer

PIG BN

BAR MITZVAH

Joe and Betty Wahnnon	Grandson
Lynette and Michael Ordman	Grandson
Helen and Jake Weichholz	Two Grandsons

BAT MITZVAH

Elaine Feingold	Granddaughter
Alex and Alexandra Stuart	Granddaughter
Eze and Gillian Silas	Granddaughter
David and Sylvia Krasner	Granddaughter
Ed and Joanne Epstein	Granddaughter
Sara Rosenstein	Granddaughter

ENGAGEMENTS

Sara Rosenstein	Granddaughter
Marlene Knepler	Granddaughter
Annette Gordon	Granddaughter
Anthony Daulby	Granddaughter
Rabbi Eddie and Frankie Jackson	

Kevan and Sandra Green	Two Granddaughters and a Grandson
Helen and Richarrd Stareshesky	Son, Adam
Judy Frankel	Grtandson
Susan and Stanley Levine	Grandson
Lilian and David Levy	Granddaughter
Ruth and David Levy	Son

MARRIAGES

Ian and Gillian Fine	Grandson
Henry and Jane Dony	Granddaughter
Stuart and Naomi West	Granddaughter
Annette Gordon	Two Granddaughters and a Grandson
Anthony and Louise Daulby	Grandson
Mike and Frances Plaskow	Granddaughter
Ria Maissel	Grandson
Emma and Ronnie Phillips	Daughter
Elaine Feingold	Granddaughter
Helen and Richard Stareshesky	Granddaughter
Judy and Joseph Berger	Granddaughter
Diane Jesurun	Marriage to Yossi Lerba



The Book of Job — A New Translation

A Book Revue by Stuart West

The Book of Job is included in the Biblical Canon, while having no place in Jewish liturgy; yet it has been called the greatest poem ever written. A new translation of the Book of Job by Edward L. Greenstein, professor emeritus of Bible at Bar-Ilan University, has recently been published by Yale University. The book, in Greenstein’s characterization, is “a Wunderkind, a genius emerging out of the confluence of two literary streams which, “dazzles like Shakespeare with unrivaled vocabulary and a penchant for linguistic innovation.” These literary streams derive from ancient Near Eastern texts that deal with the plight and appeal of a pious—but not entirely innocent—sufferer. Two works in particular display a structural similarity to the Hebrew text of Job. One is the Babylonian “Theodicy” presenting an argument between a suffering man and his friend regarding divine justice, and the other is a parallel Egyptian tale “the Eloquent Peasant”, dealing with human injustice.

So, why a new translation? Despite the text’s literary prestige and cultural prominence, the publishers at Yale University have commented that no English translation has come close to conveying the proper sense of the original. They have remarked that Greenstein’s new translation of Job is the culmination of decades of intensive research and painstaking philological and literary analysis, offering a major reinterpretation of this canonical text with an insightful introduction and commentary. The new translation presents a new perspective of Job, showing Job to have been defiant of God until the end.

Greenstein explains that his interest in the issues of the book of Job harks back to his freshman year in college, when he was caught up in the problem of evil — how can a good God allow innocent suffering? — during a course on the philosophy of religion. His fascination with the linguistic and poetic intricacies of the book’s Hebrew text began an intense and in-depth yearlong course on that book with the late Professor H.L. Ginsburg (1903-1990) at the Jewish Theological Seminary of America in New York City, who was seeking to work out every philological and interpretative problem in this most difficult of biblical texts. Asked by David Geffen of the “The Jerusalem Report”, to explain philology, Greenstein defined philology as “the study of textual meaning. It is especially used regarding attempts to understand in as precise and profound a manner as possible ancient and

classical texts.” It was for his translation of the book of Job that Greenstein was selected for the EMET prize in 2020, nicknamed the “Israel Nobel,” in Humanities-Biblical Studies. The committee that selected him for the EMET prize wrote: “The EMET prize is awarded to Professor Greenstein for his original contributions in the comparative study of the Ugaritic (early Canaanite) and biblical literature, and for his extraordinary ability to combine diverse disciplines in biblical research providing an original interpretation of the Book of Job and his new translation of the book.”

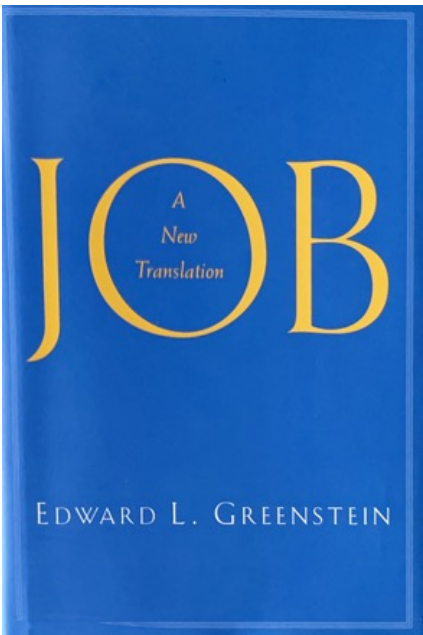
Movingly, Greenstein dedicated this work to the memory of sixteen named students of his “who passed on well before their time”, quoting an ancient Greek epigram — Whom the gods love dies young.

Greenstein has been lecturing on the book of Job for over four decades now, presenting papers on Job at numerous conferences and in various academic venues, including a very incisive lecture at the New Synagogue, Netanya, in 2005, when I had been in contact with him, and arranged for him to give that lecture.

The author of the book of Job was a Judean Jew, who composed the book during the Persian period. This is usually taken to refer to the time when the Ancient Persians were in power throughout the Near East, the book likely to have been written sometime between the 7th and 4th centuries BCE.

It is to be noted that the characters in the book — Job and his companions — were not Israelites, but “Sons of Qedem” — Transjordanians. However, allusions in the text to narratives about Israel’s patriarchs and matriarchs place Job and his interlocutors in that period. Furthermore, it would appear that Job and his companions were monotheists.

Early translators of the book of Job into Aramaic, Greek and Latin misunderstood the text, resorting to guesswork, the scribes often substituting words they knew for words they did not, as well as replacing



unfamiliar words with more familiar ones. Furthermore, scribal errors were often uncorrected, or even if a scribe realized his mistake, he would copy the omitted verses and replace them out of context. Greenstein’s intention was to reconstruct “the original arrangement of passages on the basis of the fundamental principle of making good sense in accord with the norms of the language, poetics, rhetoric, and logic of the ancient period.” His main guides were the texts of the Hebrew Bible and extra-biblical literature from biblical times. His translation was also the result of a careful examination of the structure, language, and rhetoric of the book of Job itself.

Greenstein concludes his Introduction by writing “A Word on Translation and on This Translation”. He states that “translation is not only interpretation; it is not only distortion; it is simplification. The act of translation ascribes sense not only to the intelligible but also to the barely intelligible and even to the unintelligible. It is nearly always easier to follow the translation of a poem than the original. The original

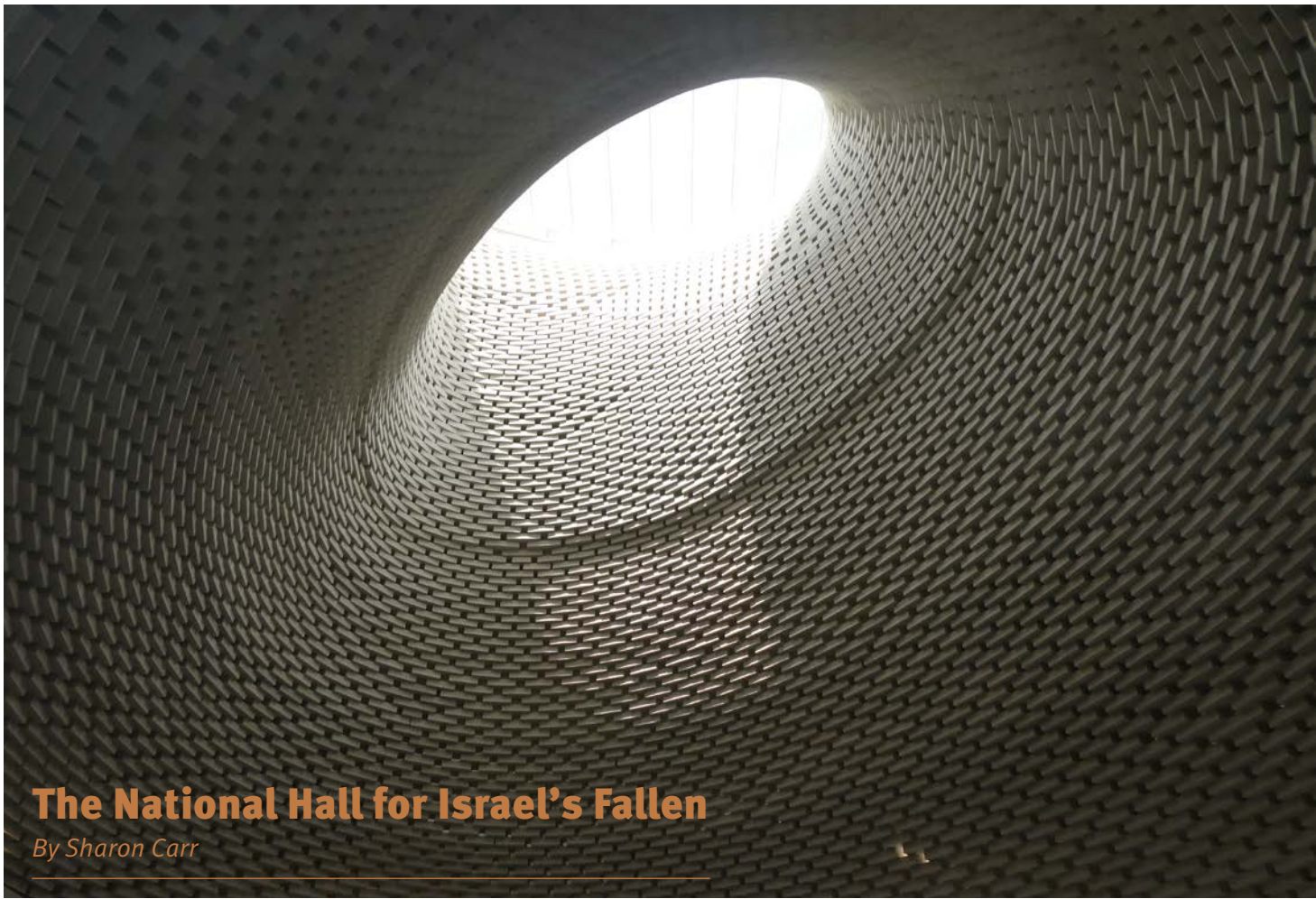
enfolds within it untold levels of meaning and suggests a plethora of associations. The original purveys mystery in a way a translation rarely can. A translation necessarily transforms the opaque into the transparent. Accordingly, to read a translation of a book like Job is inestimably simpler than reading the Hebrew original.”

This new translation has the advantage of copious footnotes to the text from which it is abundantly clear that whoever wrote the original Hebrew of the book of Job was very knowledgeable of other parts of the Hebrew Bible. Not only does Greenstein give us a new translation, but he also transposes parts of the text. For example, when he noted “that two pages of ancient papyrus or parchment.... were accidentally interchanged in the course of text’s transmission”, he rearranged the wording of the text to back to what the original was, thereby enhancing our understanding of his translation. Furthermore, each discourse or section is preceded by Greenstein’s excellent explanatory comments on the ensuing text.

Basically, the discourses in the Book of Job question the suffering of the righteous whilst the wicked prosper. As Job himself puts it, “Why do the wicked live on and live well, grow old and gain in power and wealth?” A question so pertinent to our times, particularly here in Israel.

The final restoration of Job, despite his defiance of God, makes one wonder why the decision was taken to include the book of Job in the Biblical canon. Be that as it may, Greenstein’s new translation of Job is to be highly recommended. According to Greenstein’s publisher “the book is more about speaking truth to power than about the problem of unjust suffering.”

James Kugel, professor emeritus of Hebrew Literature at Harvard University, has described Greenstein’s Job as “the rarest combination of talents: a philologist’s determination to hunt down the meaning of every word and a poetic delight in language and making the text sing.” ☆



The National Hall for Israel’s Fallen

By Sharon Carr

Very early on a Monday morning in July we joined an AWIS trip to Jerusalem where a new soldiers’ recreation area was to be dedicated by the Apfel family. One of the places we visited on this trip was The National Memorial Hall for Israel’s Fallen. Located on Mount Herzl, it was built in 2017, so is quite new. It was built in memory of all soldiers who gave their life establishing and defending the State of Israel and it stands as a public memorial.

The hall’s central atrium consists of an undulating funnel designed to symbolise a torch and eternal flame. When asked by our guide what it looked like to us, members of the group suggested that it looked like a whirlwind, and the opening at the top like an egg, a teardrop, an eye, and various other things of similar shape.

Inside, around this ‘funnel’ on several floors were rows and rows of stone bricks attached to the walls, each brick engraved with the name of the fallen soldier and the date of his/her death. An electric light by each

name is lit up twice a year – on Yom Hazikaron and on the anniversary of the date of the soldier’s death. A photo of the fallen is also displayed above the stone on the day of the Yahrzeit. The feeling engendered by the solid ‘never ending’ wall of bricks, dating from 1860 to the present day, was completely overwhelming. As we went round, our guide read out details of the life of a particular soldier, when they died and how. The bricks are arranged in date order and blank bricks are left at strategic points for one of two reasons: soldiers who were injured while serving in the IDF, and no longer serve but succumb to their wounds at a later date; and new names are added as research into the early years and even before establishment of the State reveals information about Jews killed who were living in the area.

Moving on from this area, we were guided to another area in which a memorial service is held each day. Soldiers of the IDF marched in and

out and there was a Chazan who sang some of the prayers. A list of names was read out of soldiers who fell on that particular date.

At the very end of the ceremony the song ‘Halleluyah’, Leonard Cohen’s version, was sung by all present. A sheet containing the words of the song was handed to all members of the group.

Wikipedia says that each visitor to the site will take at least one memory away with them. For me personally it was this:

The reason that stone was used for the bricks is that the Hebrew word for ‘stone’- אבן represents Father, אבא son and נחד Grandson and also אמה Mother, בת Daughter and נחדה Granddaughter. For me this encapsulates the essence of the whole building and what it represents.

If you are in Jerusalem and have a spare couple of hours this is well worth a visit. ☆

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A Historical/Botanical/Numismatic Anomaly

By Ian Fine

As an avid collector and in my former life, when I used to be a Stamp and Coin Dealer, many items of Judaic interest have passed through my hands. I thought that the anomaly of the “Bath” token might be of interest. Tradesman’s tokens were produced at a time when small denomination coinage was in very short supply and they were produced privately to try and satisfy this demand and often to promote a particular establishment or business. These interesting “coins” are highly collectable today.

I have in my collection a Bath Tradesman’s Halfpenny for the Bath Token Botanic Gardens dated 1794. It was produced in Birmingham by William Lutwyche, a famous producer of coins and tokens, with the artist being Arnold. It was minted for John Jelly, an Attorney, who owned the Botanic Gardens which was located in Camden Road, Bath on the site where Prospect Place is now situated. Jelly became bankrupt in 1795.

The obverse of this Bath token depicts the detailed entrance archway into the Botanic Gardens with the wording, “He Spake of Trees, from the Cedar Tree that is in Lebanon Botanic Garden 1794”.

ידבר עליהעצים מן-הארץ אשר בלבנון ועד
האזוב אשר יצא בקיר וידבר עליהבמה
ועליהעוף ועליהרמש ועליהדגים

The reverse shows a Cedar Tree beside an overgrown ruin, with wording “Even unto the hyssop that springeth out of the wall”.

Anomaly 1: The chosen words are in fact taken from Malachim 1 Chapter 5. Verse 13 and NOT as stated on the coin itself, where it states 1 Kings Chapter 4 Verse 33. I have so far not been able to ascertain the reason for the incorrect quote reference. Neither have I been able to understand why the Token is dated 1794, when, Anomaly 2: according to the Bath Botanical Gardens official web site it states that the Gardens were founded in 1887 some 93 years later than the date on the Token. Hence the anomalies. The Token is 100% genuine and was certainly produced in the 18th Century on or around 1794.

The quotation from 1 Kings is also interesting as both Judah and Israel dwelled safely all of Solomon’s days, and they lacked nothing. HaShem gifted Solomon with exceedingly high wisdom and understanding and largeness of mind. And he spake of trees, herbs, and plants, of the nature, virtues, and use them: from the cedar tree that [is] in Lebanon: a mountain on the northern border of Judea, famous for cedars, the tallest and largest of trees: even unto the hyssop that springeth out of the wall; which grew about Jerusalem, and in the mountains of it.

In conclusion two questions are left un-answered, Why the wrong reference in 1 Kings and why the date conflict.

Note: Bath have passed responsibility for the inaccurate date, to Bath & North East Somerset Council. “watch this space” ✨



The Joys of Travel...or not

By Avril Komornik

There I was excited as can be
for a quick trip to Manchester to see family
I got to the airport in plenty of time
only to have to join a really long line.

I thought to myself I hope all is ok
at least I am early and in plenty of time
and then I heard sorry your flight
has been cancelled
you may as well step out of the line.

It soon became clear I was going nowhere
as the flight had been cancelled from the start
why not let me know before I left home
now what to do I thought with a heavy heart

There was no help at all to sort this mess out
I would have to do this all on my own
if I wanted to travel
it wasn't long before my hopes, thoughts
and plans in my mind began to unravel.

By now I needed a stiff drink
And felt a quick trip to the bar would clear my head
I knew it would be a very long night
As there was no way I would be getting to bed.

So I ordered some wine and thought for a while
of the best place for me to fly to
Any UK airport would be better I felt
But somewhere in Europe would also do.

So after a 12 hour stay at Ben Gurion
It was to Luton Airport I decided to fly
I would then make my way to Manchester
and after another glass of wine I was on a high

Five hours later in Luton I landed
at least this long journey was coming to an end
but I still had to get to Manchester before Shabbat
and it's not exactly round the bend.

So with cash in hand and in a taxi I was on my way
I knew Manchester was nearly in sight
and three hours later I was where I needed to be
And in the end my long journey had turned out
all right.

I returned home a week later
and luckily my flight left on time
it's great when travel goes to plan
and no need to turn to some wine.



Reflections

By Dr Joseph Berger

My wife Judy and I made aliyah just over four years ago, though we both had first come as teenagers and then many times since, and our oldest daughter Hadassah has lived in Israel for more than thirty years.

We both grew up in London, we spent three years in the United States, and more than forty years in Toronto, Canada.

As I write now, Israel is going through a very difficult time politically, in spite of the fact that in many areas of life Israel is thriving.

But we look at the places we came from, and we see that each of them also has very big problems, some similar to those we have here, and some very different.

The antisemitism that has flourished in the three other countries doesn't exist in the same way here, but neither do the daily murders and attempted murders of Jews by Palestinians exist on the same level elsewhere. Each of the other countries has its own frequent random murders, but not selectively against Jews.

Each of them has a government that is more – or moderately less – dysfunctional compared to what we have here, but each of the three others has zero fear of being physically attacked by a neighbour or threatened with nuclear annihilation.

Each of the three others has a constituency system, which means a much more direct contact with an elected representative. Israel lacks that, because Israel clings to an obsolete system that existed at the time of the original Zionist congresses one hundred and twenty five years ago, but is inappropriate today, yet is unlikely to be changed in the near future.

Each of the other three has been rocked by government change or scandal in recent years.

So, what do we have that makes this country very special for us? That is attracting so many older people to come from more prosperous countries where they have lived in large houses, with large cars costing far less than they do here, travelling along super-highways and being able to park easily in most cities, and shop in large malls where prices are much lower than in Israel? And I am not talking about those escaping places of war and destruction.

First and foremost, must be living in the country that is the birthplace of whom we are as a Jewish people; the place that our ancestors first established; the country that so many people like the grandparents whom I never had the privilege to meet because they were murdered in Auschwitz, would have given

everything to come and live here.

And that Jewish history perspective is something that is not and was not a fundamental part of the motivation of those who wanted to escape from the pogroms of the large area that was called the Pale of Settlement, that included much of Russia, and some of the other areas such as Ukrainia, Lithuania, and much of Poland, Belarus and Moldova.

At the turn of the 20th century, it was estimated that close to 5 million Jews lived there. Jews were forbidden to leave the area during the period of the Pale, which lasted from 1791 to 1917, but huge numbers of Jews did everything they could to escape, to the US, to England, South Africa, and some made their way to Israel.

But as we know, for many coming to Israel it was not the religious motivation

that brought them, but instead many came with the communist-socialist culture that they thought would “set them free” but is an essential part of today's struggle.

That fundamental change that has occurred particularly since the 1967 war and the recapture of Yerushalayim and much of Yehuda and Shomron, has led to an explosion in growth of Jewish learning, a huge increase in the number of fully kosher food stores and excellent restaurants that has no equivalent in any other country with even a large Jewish population. A city the size of San Francisco is believed to have almost as many Jews as Netanya, but it hardly has one kosher restaurant worth mentioning, and no major orthodox shul.

Apart from South Florida and Los Angeles, and not counting Australia and

South Africa, most of the major cities with large Jewish populations have long cold winters, and do not have ten months of beautiful sunshine and the ability to walk on the beach most days.

Israel is a small country, yet relatively short drives can reveal some of the most beautiful, exquisite scenery imaginable.

Most of us can vote, but we shall not be invited to debate on television or the radio with native Israelis speaking Ivrit far faster than most of us, and so we can't really engage in the internal debates within Israeli society.

Ultimately though, comparisons to what we have left are not helpful. We live in a wonderful - though far from perfect country - with lousy drivers.

We have to make the best of what we do have and move on. ☆



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The Blue Above the Clouds

By Barbara Keye

H.Dip. Journalism and Media Communications

As one year ends and another year

begins, one of the most pleasurable, and indeed important tasks we can give ourselves is to look back at some of the most memorable events and special moments we have experienced which have impacted our lives for the better.

One such event happened in the Spring this year when AWIS (The Association for the Wellbeing of Israel's Soldiers) organised a three-day trip to the north of the country giving it the title, "To the North with Love".

Over the course of three, fully packed, days our 'Galil Group of April 2023' travelled from the shores of Netanya to the highest point in Israel, Mt. Hermon. In between we visited an extraordinary selection of army bases and met some outstanding people in their working environment. We gained first-hand insight to the challenges and sacrifices our defence forces experience repeatedly, every second, of every minute, of every hour of every day. And we were exposed to a wealth of knowledge in how the IDF defends the land of Israel.

The group comprised of 32 members and donors of AWIS and our mission was to donate 7 Clubhouses to the total value of 300,000 NIS. It would also allow the individual donors a unique opportunity to see their Clubhouses in situ and learn about the work carried out on the recipient bases while speaking with the soldiers who would use these recreational spaces.

As the entire experience was so positively impactful, for all us involved, I subsequently wrote a feature article entitled, *An Unexpected Journey – Three days with the Israeli Defence Forces and the Association for the Wellbeing of Israel's Soldiers*.

As this article reads to almost 9,000 words, it is not possible to include all of it in this magazine. However, I would like to share with you one of our visits to a truly unique and extraordinary army base – Havat Hashomer.

I have chosen this army base, firstly because it was one of the great surprise visits for all of us. Secondly, its unique qualities and mission is very appropriate for the upcoming High Holidays of Rosh Hashana and Yom Kippur. It epitomises forgiveness (of one's self as much as others) and new beginnings through the ability of the human spirit to overcome, seemingly, unsurmountable challenges and to change one's life for the better. All with the help of someone who values the individual and who believes in the human spirit.

The Havat Hashomer visit reminded me, in a real and tangible way that we, too, have someone who believes in us and who is prepared to give us another chance to change/alter our lives for the better – our Creator, Hashem. As such this visit was an exceptionally moving experience.

The following is an excerpt from *An Unexpected Journey* and recounts that visit.

Havat Hashomer Base and Dedication

Havat Hashomer base is located a short distance from Mt. Tabor, just off route 65, near 'Moshav Ilaniya' which was the first Jewish settlement in the lower Galilee.

Before we reached this base, Ian Fine gave us an account of its evolution, from being an agricultural training farm, to becoming an IDF base for 'Youth at Risk' conscripts.

On arrival we were greeted warmly

by the unit's female commanding officer, who lived in the nearby Moshav Ilaniya. Our group (named, 'The Galil Group of April 2023') were the sponsors of the Clubhouse on this base. Since it was a collective dedication, the official ceremony was conducted by Ian with the ribbon cutting ceremony and the plaque unveiling carried out by Nadia and Brian Lebetkin.

After the Clubhouse dedication, we were directed to the unit's main briefing room where the commander explained their unique mission in detail.

Havat Hashomer is a non-combat unit and comes under the umbrella of the Educational Corps of the IDF. This is a unique unit not only to the IDF but also to any army internationally. Its uniqueness lies in its mission; to give "at risk" young male conscripts, who have failed to integrate into army life during their basic army training, a second chance. (A similar unit for female conscripts, called, Michve Alon, is located near Maghar village and Moshav Hazon in the northern Galilee)

"At risk" young men include those from minority communities, immigrants, uneducated youths and youths with low socioeconomic and/or criminal backgrounds. They experience social and personal challenges which led them to a life of violence, crime and an indifference to their situation.

We are told that the message to every conscript, from the very first moment they enter the base, is that they are valued, regardless of their troubled background. That they have the potential to change their path in life, not only as a soldier in the IDF but also as an Israeli civilian.

This is accomplished through customised programmes in education, counselling, socialisation, basic army discipline and much more.

However, the greatest contribution to the unit's 80% success rate is due to the dedication, perseverance and compassion of the commanders in charge of each conscript.

The commanders/counsellors

These commanders, who are all female, have no information about the conscripts before they arrive at the base. As such, it frees them from any preconceived ideas about what approach they will take in planning and managing the needs of the individual conscript's programme. That said, the commanders are also very mindful in balancing their desire to believe in the conscript with the requirements demanded by the army.

This work is extremely demanding, emotionally. Consequently, these commanders also have their own challenges and rely on psychologists and other professionals, at the base, to

guide them in their work and to offer a sympathetic ear when and if they need that support.

Before being introduced to two of the commanders and in order to get a real picture of the outcome of this units' work, we were shown a very moving video of former "at risk" conscripts from the base. These were now soldiers who had successfully completed the programme and had progressed to play significant roles in Israel's defence force, some at a very high level.

This video can be viewed on WWW.youtube.com Havat Hashomer-Story of Uri.

That was followed by a questions and answers session with two of the base's commanders in charge of the conscripts. Aged between 18-20 years, it was not only remarkable to witness their maturity, empathy and

interpersonal skills, but also deeply moving as they recounted some of their work experiences and case histories.

Having listened to their stories, I asked what kept them motivated. One commander said, "I think, I see a little of myself in all the conscripts that pass through the base. And, I think how great it would be to have someone believe in me enough to make me change."

We then had the pleasure of meeting three of the conscripts, who had successfully just completed the Havat Hashomer programme and were awaiting news of their deployment.

It was equally moving to hear their stories and how they worked with the programme to overcome, exceptionally difficult and personal challenges. It was remarkable to witness their subsequent

continued on page 46



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strong motivation to serve, not only in the army but in combat and high-risk units. All three soldiers had completely turned their lives around; they were excited about their future and confident in their abilities.

On a personal note, I found this meeting with the commanders and soldiers, highly emotional. The constructive empathy, kindness and dedication of the commanders and the courage, the newfound self-belief and determination of the soldiers was truly palpable as we sat in that briefing room.

As our bus pulled away from the base, I couldn't help reflecting on what we had just witnessed. I felt that we had come face to face with a humanity, seldom experienced in today's world. It left me, and I believe all of us, feeling both proud and appreciative of being part of AWIS and its supporting work to those carrying out such 'life saving' miracles.

However, Havat Hashomer's many successes have extended beyond their base in Israel. Just before our visit, Lt.Col. Liron Menashe Hershko, commander of Havat Hashomer and other professionals from the IDF's Education Corps, visited The Jewish Federation of Cleveland, Ohio, U.S.A., to share their expertise with them. The latter, who also assist with 'at risk populations' in the city, greatly support the Havat Hashomer base, through the LIBI fund and enjoy strong links with the base and its programme. More about this visit and the IDF's other connections with the Federation of Cleveland can be learned at; jewishcleveland.org and clevelandjewishnews.com

However, emotions can be draining and on route to our hotel, the bus was quiet as we took in the magnificent scenery of the upper Galilee and the Golan Heights."

The Humanity of the IDF

During this visit, we discovered the 'hidden' humanity of the IDF. Seldom seen or heard of by the Israeli public let alone the world, its humanitarian practices and values extend not only in carrying out their missions but in caring for the 'at risk' populations of Israeli society and those beyond our borders, friends and enemies alike.

On that note I call to mind Colonel Richard Kemp CBE, a retired British Army Officer and internationally renowned expert and Government advisor on all aspects of military matters. He has spoken on numerous occasions about the humanitarian aspect of Israel's defence force. He repeatedly states that the IDF has the highest humanitarian standards of any army in the world.

In fact, on May 14th, 2023, he wrote an article, published in the Gatestone Institute, in response to the media's (CNN, BBC and Israel Haaretz) bias coverage of the recent rocket attacks by Hamas from Gaza and Israel's response in defending its citizens. (Haaretz calling the response 'patently illegal' and labelling it as 'war crimes').

Entitled Israel under fire and the West's Pusillanimous Response he wrote,

"The IDF takes the greatest possible care to defend its civilians while avoiding unnecessary casualties among civilians in enemy territory, frequently aborting attacks when there is the risk of killing innocent people, and using attack profiles designed to minimise collateral damage even when targeting occupied apartment blocks. The IDF will frequently warn civilians to get out of the area when preparing an attack.

"...western generals have admitted that their own forces would be unable to achieve anything like the same standards in protecting civilian life."

His article can be read in full at, <https://richard-kemp.com/israel-under-fire-and-the-wests-pusillanimous-response/#more-1961>

In conclusion, what started out as a 'trip' evolved into a extraordinary 'journey' in many respects. Even though our focus was on the Clubhouse donations and exploring the recipient army bases, there was so much more arranged for us by AWIS that added a depth and richness to our journey which we could never have imagined.

It is truly impossible to convey in this short article what this "unexpected journey" entailed. Summarily, it was an emotional roller-coaster. There was the joy of giving to our army; the surprises including unveiling of profound humanity of the IDF; the kindnesses we witnessed during our visits; the sadness's in commemorating Yom Ha Shoah side by side with our men and women in uniform; the visits to commemoration sites to the victims of terror in Israel; the close connection, both as a group and as individuals, with the soldiers and officers we met. Then there was the organic bonding that developed between us as a group which left us feeling like one big family as we returned home to Netanya.

Finally, as a pandemic of hate and anti-Semitism pervades the world today, the uplifting feeling of pure joy which was experienced on this journey can be equated to a light in the mist of darkness. A joy that is the blue above the clouds offering sunshine, infinite and boundless possibilities to do and to be better and hope for the future. ☆

Community Reports

A Word From The Gabbai

For the past year, post-Covid, we have settled back into our normal routine so those who have read my Gabbai reports in previous editions of the YINN Journal will not learn of any great innovations.

We are now starting to work on the preparatory arrangements for this year's Yamim Noraim. By the time you read these words all will be in place for an inspiring and spiritually-uplifting experience led by our guest chazan Reuven Meghnagi ably assisted by our old friend David Glass. Once again Mark Collins is responsible for finding seating for all members, full and associate, and their guests based on your responses to our membership survey. This is by no means a simple task as some members have specific physical limitations that might dictate where they can sit comfortably. Others just have location preferences which we can try to honor but cannot always guarantee to satisfy. Of course members who have purchased permanent seats will be assigned to those seats. As far as the actual services are concerned the Gabbaim make every effort to ensure that all men who are full members or associate members are assigned a kibud over the Yamim Noraim. In previous years we have always succeeded if we include Shabbat Shuva honors. If possible, we will attempt to also offer kibudim to the family of our members visiting for the chagim.

With regard to routine Shabbat services we are currently on our summer schedule with two Friday night minyanim in shul plus an early satellite minyan outside 32 Nitza which helps those who live nearby or have mobility difficulties. Shabbat morning, both the main minyan and the Bortz Room Nusach Sfar minyan run by Adin Glass and Dr Yehoshua Lehman, commence at 8:30. During the winter months with a shorter Shabbat afternoon we anticipate reverting back to an 8:00 start time. Our regular baalei Kriah now are Elie Berlin in the main minyan and Avraham David in the Bortz Room minyan. Each week Musaf is followed by a Kiddush which is sponsored by members celebrating birthdays that month or by individual members to mark a Yahrzeit or a family simchah. Even on weeks without a specific sponsor there is a Kiddush. Following the Kiddush the Rabbi gives a Parsha shiur back in the shul which often generates some lively dialogue. After Mincha there is a Seuda Shlishit at which the Rabbi or one of our volunteer members presents a

Dvar Torah. This usually can last up to 30 minutes so it provides an opportunity for some of our members to research and present a Torah topic in some depth.

Let me reiterate the shul policy concerning aliyot priorities as questions are often raised about this topic. With a membership comprised primarily of seniors almost every man observes Yahrzeits for his parents and often also for siblings or maybe his wife. There is a halachic requirement and a general expectation by members that they will receive an aliya on the Shabbat on or prior to the Yahrzeit date. We do our best to accommodate everyone and also to give kibudim to all who are fortunate to celebrate a family simchah. We have a firm policy of calling up only seven olim each Shabbat so please bear with us as we do our best to recognise each Yahrzeit and most smachot. Having a second minyan in the building is a big help on those occasions when we are over-subscribed. One way you can assist us is by notifying me before the Thursday prior to the Yahrzeit Shabbat if you do not intend on being in shul. That helps with our pre-allocation process. In addition, on Shabbat morning I Finalise the aliya selections before Nishmat, as it is forbidden to speak between Barchu and the Kedusha, so please be in shul in good time if you are expecting an aliya. If you come after Nishmat and have a Yahrzeit it will be too late at that point to allocate you an aliya. The other question that occasionally arises is whether husbands can receive an aliya when their wives have a forthcoming Yahrzeit. The answer here unfortunately is no since with only five Yisrael aliyot there simply is no possibility of accommodating all cases of wives with a Yahrzeit. Even if occasionally it might be feasible, say, to call up one husband that would not be fair to others in the same situation.

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

A welcome feature of our regular routine is the weekly Newssheet, edited by Marlene Horowitz ably assisted behind the scenes by her husband Stuart. A group of some 10 members serves as information suppliers



to Marlene and as her editorial board; in the best tradition of academic journals the weekly Newssheet is a fully refereed publication. As Marlene can attest some of us are real nitpickers as it goes through 3 or 4 iterations before being finalised! If you want a Mazal Tov listed make sure you inform Ruth Lyons or Marlene by 5:30 pm Thursday as 6:00 pm is press time.

The Gabbai team is comprised of Asher Edery, Andy Kormornick, Tony Plaskow and myself with assistance from Ken Bender. Asher, in particular, keeps tight control over all the religious "hardware", rolling the Sifrei Torah, maintaining and polishing the Chanukia and other silver, bookbinding over-used Siddurim and storing Kinot, Selichot, machzorim etc. Hilton Share continues to be the primary backup and general sounding board when sensitive decisions need to be made. Tony Plaskow also runs the daily Minchah – Maariv minyan. At that minyan Freddy Apfel manages the rota of Divrei Torah speakers. The second weekday shacharit minyan starting at 8:15 am is managed by Alan Gold with Ken Schwartz providing technical assistance and Elkan Levy being the Baal Koreh there on Mondays and Thursdays. Alan Gold and Neville Gatoff continue to run the off-site minyan that is held at 32 Nitza on Sunday–Friday evenings.

We thank all those mentioned above for their continuing efforts to provide a smooth religious shul experience. Another unsung hero with whom we work closely is Michael Ordman who controls all the light timers, thermostats, alarms etc. to guarantee a pleasant and safe physical davening environment. 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.

David Feiler

YINN Tarbut Committee Report

We have an exciting program of events planned for this season of Tarbut meetings. The evening meetings take place in the YINN George Goddard Hall and commence at 8.00pm. Most take place on a Wednesday.

On October 11th there will be a visual presentation about the Flora and Fauna of Israel given by Julian and Miriam Alper. Julian is a superb photographer and we are in for treat!

On Wednesday 1st November we look forward to a fascinating talk from Dr Anthony Goldberg about Medical Hypnotherapy.

On Wednesday 15th November we look forward to welcoming Caron Sethill from the National Library in Jerusalem. The National Library is about to move to its new home near the Knesset – the complexity of such a move cannot be underestimated.

This year’s Chanukah Party will take place on Sunday December 10th where Mary-Jane Pollack will premiere an evening of words and song ‘Chanukah, the Sound of Light’. There will be sufганиot and other Chanukah Delicacies.

On Wednesday January 17th Joel Haber who is an experienced tour guide and well known foodie is talking about ‘The Original Culinary Movers and Shakers’ - how Jews cornered the market in such necessities as sugar and chocolate and changed the world of food as we know it.

The finale of the season will be on Wednesday 7th February. We have organised a visit to Gush Etzion to the Tzomet Institute where our guide will explain how Tzomet adapts Technology in line with Halacha. We aim to have a whole day excursion by coach to Gush Etzion. Details will be circulated after the Yamim Noraim. Please save the date of February 7th in your diary as numbers will be limited.

We are very grateful to Ruth and Mervyn Leviton who have given so much time and energy to both planning and the running of Tarbut events over the years. They have now retired from the Committee. We thank them both for all their sterling service.

I thank all the members of the Tarbut Committee for all they do to make the YINN Tarbut Meetings a success. We are delighted to welcome Ari Gerber to our group where he joins Mary-Jane Pollack, Eze Silas and

Vivienne Simenoff. I am indebted to them all.

Please put these dates in your diary – we look forward to you joining us.

The success of these Tarbut meetings depends your support and attendance.

Brian Sopher
Chair YINN Tarbut

CHEVRA KADISHA

Your committee has carried out it’s duty of arranging funerals, stone settings and services at shiva houses together with minyanim for these occasions. Kol Hakavod to all our gentlemen members who, when requested, turn up at funerals, stone settings and services to make sure that we have a minyan.

In the last Rosh Hashana magazine, I mentioned to members that significant changes have been made in the regulations affecting burial in Netanya. Work has commenced on an updated booklet concerning burial in Netanya. It is hoped that this will shortly be available to members.

If any member does not know of our services, or requires information or explanation, they may contact me or any member of the committee. All discussions are held in the strictest confidence.

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

I record my sincere thanks to Phyllis Carr who continues to provide sterling service by arranging mourners’ meals and meals for those sitting shiva.

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

We wish all the members of the Congregation a Shana Tova U’Metuka.

Eze Silas - Chairman

Daf Yomi Report

Since the publication of the Pesach magazine, the Daf Yomi Shiur has completed Tractates Sotah and Gittin (dealing with adultery and divorce) and is currently learning Masechet Kiddushin (dealing with

marriage). Even with two or three of our regulars being away for summer holidays, we have a solid core of devoted Talmidim who attend the Shiur daily.

We are pleased to report that the Shul is in the process of making repairs and improvements to the Bortz Room, including the acquiring of additional Sefarim and new bookcases to be installed upon which these Sefarim will be placed. When completed, the room will indeed be a dignified Beit Hamidrash, a Makom Torah U’Tefillah. Even though most of you do not see us or may not even know about our Shiur (since we are not learning on the main sanctuary floor), we learn the Daf Yomi live in the Bortz Beit Hamidrash, Sunday-Friday after the first Shacharit minyan, 8:00-9:00 am. You are always welcome to join our congenial group. As they say,”Give it a try, you won’t regret.”

I would like to thank our Daf Yomi group for their diligence and sharp questions. They keep me on my toes.

Miriam joins me in wishing all a Ketiva VaChatima Tova.

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

Irgun Nashim Report

This year B’’H we have been very busy in the Irgun Nashim

Simcha Torah Lunch – We had a Simcha Torah lunch in honour of the Chatanim, Graham Nussbaum and David Feiler, a well deserved honour to both. We had a very full hall.

Yom Ha’Atzmaut – We enjoyed a dinner in honour of both the 75th anniversary of the State and of the 40th anniversary of our Shul. At the dinner we enjoyed a video made by Jackie and Mike Jacobs.

Shavuot Lunch – On Shavuot we had a lunch to honour our Neshei Chayil, Janet Elkoubi and Mar-lene Horowitz. Once again we had a full hall and a very enjoyable afternoon.

Kiddushim and Seudah Shelishit – The ordering and shopping for all the food, drinks and disposables are now done by us, the Irgun Nashim. The pick up of everything except the drinks is down to us and in this respect we need more help.

We currently have four teams for Kiddush

YINN Tarbut 2023-24 Season
George Goddard Hall of YINN
8.00 pm



Wednesday 11 October
Julian Alper
Nature of Israel



Wednesday 1 November
Anthony Goldberg
Medical Hypnosis—
an “Entrancing” Introduction



Wednesday 15 November
Caron Sethill
The Renewed National
Library of Israel



Sunday 10 December
YINN Tarbut Chanukah Party
Special Presentation
Mary Jane Pollack
Chanukah and the Sound of Light

Wednesday 27 December
Programme to be announced



Wednesday 17th January
Joel Haber
The Original Culinary
Movers and Shakers:
Jews as Transporters of Food

Wednesday 7th February • 0900
YINN TARBUT Visit to Gush Etzion and the Tzomet Institute

Rotas. I would like to give a BIG thank you to Hazel Broch and Marlene Horowitz for preparing the Rotas. I would also like to give a BIG thank you to the Ladies on the Rotas for all their help. To all the ladies, please do not forget your Rota days and if anyone is able to join us, we can do with more help. Please let myself, Hazel or Marlene know if you would like to join us.

Carer's Afternoon Tea – A very successful afternoon tea for all our wonderful carers was organised by Hazel.

TuBishvat / New Members Evening – We held a very successful evening when New Members were invited to come and meet the Community.

We have had a clear out of our dungeon which now looks nice and tidy.

Emma Phillips is now our new vice chairperson and I look forward to working with her.

Wishing Rabbi Baruch, Esther and their lovely children and all of our Kehilla a G'mar Vechatima Tovah. May this coming year be a peaceful and healthy one and may we all be inscribed in the book of long life. Looking forward to working with you all in peace and harmony for the benefit of the Kehila.

Betty Wahnon, Chairperson

TABLE TENNIS REPORT

The Table tennis Chug of the Shul was started by Jaques Broch over 20 years ago.

Play used to be on Wednesdays and Sundays in the Shul Hall and we would have as many as 16 participants (Jaques says that once there

were 20) with 4 tables in use at any one time.

Covid struck! Since then, the number of players has dwindled so that we now play on Sundays only with 6 to 8 players. In the summer 2.30 to 4.30 pm and in the winter 2.00 to 4.00pm.

We welcome more participants so that we can renew the twice weekly games and the 2 championships which took place each year – The David Band and The Maurice Kriss events.

Friendly company, cold drinks, and sometimes biscuits as well, are there for you, and all for a 5 shekel donation on each occasion. Money collected is utilised for equipment for the Chug, donations to the Shul and payments to charity.

It is hoped that former participants will return, and that new members and their friends will join the Chug. Let's keep it going for many more years! ☆

Semichat Chaver Program

The YINN is excited to announce the launch of the Semichat Chaver Program in our shul this fall, and we cordially invite you to be part of this exciting initiative! The Semichat Chaver Program is a unique opportunity for individuals in the community to connect, learn, and grow together in a warm and supportive environment.

The Semichas Chaver Program, founded by Rav Elyada Goldvicht, is an innovative, fast-paced and interactive halacha l'maysa (practical halacha) learning program that has been launched worldwide in partnership with the Orthodox Union.

The weekly shiurim, which will be presented by Rabbi Barak, include engaging questions pertaining to day-to-day life as well as a dedicated segment on the taamei ha'mitzvos (the reasons for the mitzvot). The bulk of the chaburah (group) is devoted to learning the relevant maarei m'komos (sources) from the psukim (verses) through the modern-day poskim (decisors), thereby imparting the shalshes (chain) of our mesorah (tradition). The core learning is complemented by multimedia presentations that bring

the halacha alive.

The program is ongoing, and every six months there is a comprehensive voluntary exam followed by a community wide siyum celebrating the participants' accomplishments in Torah learning. Those that choose to take the test and successfully pass the exam are awarded a "Semichas Chaver" certificate of achievement signed by Ha'Gaon Rav Zalman Nechmeia Goldberg, Ha'Gaon Rav Shlomo Amar and Ha'Gaon Rav Hershel Shachter

The program includes:

- Hashkafic (philosophical) understanding of the ethical meaning of the halacha being studied that semester
- Contemporary questions that evoke interactive and dynamic discussion
- Material that is designed to be imparted to the participant's families at the Shabbos table
- In person chaburah (group) creates a strong sense of chevra and comradery
- Bi-annual siyumim for the participants and their families
- Semichas Chaver certificate of achievement signed by Gedolei Yi

The program aims to foster meaningful friendships and encourage personal development through engaging discussions, shared learning experience, and mutual support. Whether you're new to the area or a longtime resident, the Semichat Chaver Program provides a platform to build connections and create lasting bonds.

We will provide further details and upcoming event schedules as we get closer to the Fall semester. We encourage all individuals from different walks of life to join us on this enriching journey. Let us come together as a vibrant community and create meaningful connections that will positively impact our lives and those around us. We can't wait to meet you and embark on this exciting adventure together!

If you have any questions or need more information, please feel free to reach out to Jake Weichholz at jweichholz@gmail.com or Rabbi Boudilovsky. Looking forward to seeing you at the launch of the Semichat Chaver Program in North Netanya! ☆

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