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The Magazine of Bournemouth Hebrew Congregation

2021

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EDITORIAL

The Editors congratulate all those elected to office at the Synagogue's AGM and wish them well in their endeavours on behalf of the Congregation.

At this difficult time, wishing Rabbi and Rebbetzen Jesner, and the community good health and, despite being in Lockdown, Pesach Kosher V'Sameach.

CORINNE REIN – Editor

RICHARD SAUNDERS, CHRIS WOODWARD – Assistant Editors

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Although no charge is made for Personal announcements, a small donation to offset printing costs would be appreciated.

LEADERSHIP

At Pesach we celebrate many things. The most basic and important of these is Freedom. We cast off the shackles of slavery in Egypt and set out on a journey to the Promised Land. Mixed emotions of relief, apprehension, joy and hope will have been at the forefront of all those starting that journey.

And so they are for us too, at the start of our journey out of the pandemic. The Israelites' road map out of lockdown was 40 years long, ours is expected to take only 4 months, but the goal is the same – Freedom. Freedom to be out and about.

Freedom to come to shul for services and social events. Freedom to meet our friends and hug our grandchildren. Freedom to live more normally than we have for the last 12 months.

Our hopes for the future should not allow us to forget the past. Over the last year BHC has been on the same roller-coaster ride as Congregations throughout the UK and the world. Shuls have been closed, services and social events have moved to Zoom, rites of passage such as Bar/Batmitzvahs, weddings and funerals have had to be drastically modified. At BHC we are indebted to our outgoing Executive, Josie Lipsith and Eric Kurt for managing all of this and much much more.

They have worked tirelessly with the Executive Committee, the Rabbi and Rebbetzin and many volunteers to promote togetherness and stability, to make decisions and take action where it was needed, to look after the vulnerable, provide the necessary services like the Shop and the Mikveh and to keep us together. For all of that we give them a loud 'shkoyach'. But we need to do more than that.

At our AGM in February no-one agreed to stand for Executive office – President or Vice President – and there were fewer nominations for Executive Committee positions than spaces available, so no election was necessary. This was disappointing, but not surprising. Some will have asked themselves 'Who needs the tsorus?'

Some will have wondered if they have the experience necessary to take part in the management of the Kehilla, or if their contribution

and ideas would be drowned out by others who have been around for longer.

There is a Seder night conundrum. Why is Moses only mentioned once in the whole of the Haggadah? After all, he was the greatest ever leader of the Jewish people, central to the story of the Exodus.

We would like to suggest that it is to teach that the focus should be not only on the leader, but on all the Israelites, who got their act together and pushed their way forward as a team towards a better future.

So, in the short term, should it be with us. BHC needs to push forward out of the pandemic as a team. Our message is in the same format as the Government's over the last 12 months:

Step Forward – Join the Team – Protect the BHC

We need to work together to get the show on the post-pandemic road, fully functioning and fit for purpose. We need to make plans for the future, to engage with more of our Jewish neighbours, whether they be holiday home visitors or those who up to now have been unaffiliated and disinterested.

We need to keep modernising.

To do all these things we need the lay leaders of the future to join the BHC management team of today to guarantee our continuity. 'We' includes 'You'. Please step forward.

We have shown enormous resilience as a Congregation over the last 12 months, and we will continue onward and upward. Wishing everyone in the Kehilla Chag Kasher V'sameach.

**Stephen White
Ivor Weintraub
Mahir Ozdamar**

Office of The CHIEF RABBI



'You will see, you will see, how good it will be next year'

The Chief Rabbi's Pesach Message 5781

Why, at every Seder, do we enthusiastically sing, "leshana haba'ah biyrushalayim" – next year in Jerusalem? Although we have made the same declaration every year, it has never come true – at least not in the messianic sense in which it is intended – so why not simply say "In the future, we will be in Jerusalem"?

Any study of Jewish history is a study of hope, often despite apparently impossible odds. It is therefore fitting that the epic story of the inception of the Israelites as a nation, the Exodus from Egypt, stands among the greatest illustrations of optimism and forbearance of all time.

It was a truly extraordinary miracle. The chasm in status between the Egyptian overlords and the Hebrew slaves could hardly have been greater. The most sophisticated and powerful civilisation on the planet controlled and persecuted a tiny nation of slaves, who were denied every basic human dignity and any capacity for resistance.

What hope was there for salvation? On what basis could the people summon the strength to go on despite everything? The answer is that they knew of the promise that Hashem had made to their ancestor, Abraham, that they would be strangers in a land where they would be oppressed and enslaved, but He would ultimately redeem them and they would return home to the Promised Land. Despite everything, they chose hope over despair. They chose to believe that salvation would eventually come.

This places Pesach 5781 into valuable context for us. This time last year, we were coming to terms with the fact that we could not celebrate Pesach with extended friends and family as we usually do. It was agonising for so many, particularly those who were vulnerable or lonely. We took comfort in our belief that this was a 'one-off' and next year would be different. How then should we respond in the face of yet another Pesach when so many are separated from their loved ones, having not yet banished Coronavirus from our midst?

Let us approach this Pesach with the same degree of hope and optimism as ever. Real progress is being made and we are blessed by the extraordinary miracle that is the vaccine. Britain and Israel have led the world in administering its roll out and, Be'ezrat Hashem, we will soon return to a more regular rhythm of life.

I am inspired by the beautiful words of Ehud Manor, the Israeli songwriter, who wrote his famous song 'Bashana Haba'a', at a time when the State of Israel seemed to be surviving from one war to the next:

'Od tireh, od tireh, kama tov yihye, bashana, bashana haba'a' – 'You will see, you will see, how good it will be next year!'

Valerie and I extend to you all our warmest and best wishes for a healthy, fulfilling and kosher Pesach.

Chief Rabbi Ephraim Mirvis
March 2021 • Nisan 5781



A PESACH MESSAGE – RABBI JESNER



Who would have thought that a year would go by and we would still be reliant on modern technology to allow us to unite as a community, rather than being able to gather together in person?

The strange scenario of having gone through the full gamut of Yom Tovim, without meeting up with each other at Kiddushim, without celebrating together, without grieving together, has brought a different understanding to the meaning of the words 'unity' and 'harmony'. Whereas before we met, congregated and chatted to each other at a kiddush, I now sit down on a Friday afternoon and Motzei Shabbat, and the congregation and I are bound together through the medium of Zoom.

Our sad times are shared on Zoom, but when we switch off the computer, we are left on our own with no shiva calls taking place and, we join simchas by Zoom, but are not able to go to Shul to celebrate; we must rely on a different type of uplift. I say this personally because Pam and I, when this goes to print, will have celebrated my oldest grandson's Bar Mitzvah, which took place at the beginning of March. I had a lot of fun teaching him on Zoom and we both shared something in common; he became a Bar Mitzvah, and I celebrated my 13th year in Bournemouth!

During such a difficult year, so many have participated in making a contribution towards the welfare of the people of this country; all the wonderful medical staff in our hospitals and surgeries, those in the caring professions, be it in homes or the community, the men and women who work in the emergency services and the armed services, supermarket staff and key workers from many other areas, and volunteers who have stepped up to contribute in so many different roles. All have helped us to feel safer and cared for during unsettled times, all have contributed to keeping communities connected and have inspired us to contribute, even if it's only in a small way, to the national effort to unite us and motivate us to keep going until better times come along.

However, I believe the star, the one person who stands out amongst them all, is the late Captain Sir Tom Moore. Here was a man who, having served his country in the India campaign and in Burma during the Second World War, in the last year of his life, went into hospital for a hip operation and decided to give Hakarat Hatov (thanks) to the NHS for all they had done for him. As a token of his gratitude he wanted to try to raise £1000 to thank the nursing staff for looking after him. To achieve this and to mark his upcoming 100th birthday, he set out, with his walking frame, to walk one hundred laps of his garden; a simple gesture that, without exaggeration, caught the attention of the local press and quickly moved to catch the attention of the national and international press. He demonstrated how one person can make a difference, how the positive actions of an individual can have a massive impact, and how one simple task can make a massive

difference to people's outlook in giving charity. He raised over £32 million pounds for the NHS. The television showed us the global effect of what this 99 year old man could achieve.

We saw a village hall stacked from end to end with cards marking the occasion of his 100th birthday, which he richly deserved. He epitomised what Britain was going through and what Britain stood for at this particular time. The Prime Minister, Boris Johnson, said "in the face of the country's deepest post-war crisis, he united us all, cheered us up, and embodied the triumph of the human spirit". During some of the most challenging times in recent history he became a shining beacon of hope.

His simple message of hope, of keeping faith, of caring for other people, is the same as our message at the time of Pesach. We say the words 'Kol Dichfin Yaysae vi Yaechool' (Let all who are hungry come and eat). At the beginning of the Seder on Pesach, after we make Kiddush, everybody sits down having washed and eaten the karpas, we break the middle matzah and we wrap it up, then begin the service with the 'Hah Lachma Anya' prayer (This is the bread of affliction) and say the words "let all who are hungry come and eat". Just as the late Sir Captain Tom marched up and down his pathway to help the NHS and charities, we share the sentiments and it is for us to adopt the same attitude to help those in need at this time of year.

When the Children of Israel left Egypt, after G-d had afflicted the Egyptians with the ten plagues, they took with them only their 'pekalach' and their matzahs, be it Rakusens, Jerusalem or Aviv, and they journeyed into the unknown, where they were provided with a miracle infusion called Manna. This Manna sustained them for forty years throughout their sojourn in the desert. To us, living in the times we live in, we hope and pray that the miracle infusion of our time, the Covid vaccine, be it AstraZeneca, Pfizer or Moderna will deliver us from this modern day plague and sustain us for the next forty years. And, as the plagues that were in Egypt were consigned to the history books, so Covid 19 likewise should be consigned to the history books.

It is my hope and prayer that those of you who have suffered bereavement this past year will receive comfort and consolation, those of you who have been ill I wish you a complete Refuah Shlemah, those of you who became involved in the buddy system phoning congregants every week be able to continue to do so, and those of you who celebrated a simcha from your own home will be able, once again, to gather with your families in person to celebrate.

Please G-d next year we will all be able to gather round the communal seder table in Shul to celebrate Pesach as in days gone by. Sir Captain Tom's lasting message to us all is embodied in the title of his autobiography "Tomorrow Will Be a Good Day" and this, dear Congregants is what I wish for you all and for all of Klal Yisroel.

Pamela joins me in wishing the Trustees, all those in office and all at B.H.C. a Chag Kasher and Sameach.

BOARD OF DEPUTIES PESACH MESSAGE 5781 – PRESIDENT MARIE VAN DER ZYL



This time last year I wrote in my Pesach message about the pandemic which had suddenly overtaken all of us and which was already taking a heavy toll on the Jewish community. I am very sad that one year later this terrible virus is still claiming lives in our community and affecting the way we live.

Once again, Seder Night will not be the packed, joyous family event we all love. We will, for the second time, be holding intimate events with our closest family and then only if we are lucky enough to live in the same house or bubble. My thoughts are with all of you who are alone at this time or unable to see your nearest and dearest. This past year has taken a toll on all of us but I have seen great acts of generosity and kindness.

In some ways Covid-19 has brought out the best in people – from the small things a grandchild baking for her grandparents who are shielding, to the likes of Captain Tom, whose fundraising made millions for the NHS.

Now, with millions already vaccinated and infection rates falling we have a grave duty to ensure that lives are saved. Every death in our community has been a tragedy for someone's family. We must ensure that we do everything to save lives. This is the most fundamental imperative of Judaism.

Over this year, the way the Board of Deputies operates has changed, with home working for our staff and Zoom for our monthly meetings. However, our achievements have continued to grow. We have acted to stop antisemites selling their poison online by working with Amazon to ensure Holocaust denial works are removed from its platform.

We have been working tirelessly to ensure that the Labour Party, under its new leader Sir Keir Starmer, acts firmly and decisively to excise the antisemitism which had flourished under the leadership of Jeremy Corbyn. On this, great progress has been made but we need to see even more.

We have also worked hard this year on ensuring that Jews do not face hatred online by coming up with proposals to ensure that new Online Harms legislation protects us all from abuse on social media platforms. Online is the new frontline in the fight against antisemitism – and not just antisemitism, but misogyny, anti-Muslim hatred, homophobia and racism and bigotry against other religions, ethnicities and minority groups. We deserve to be protected.

We may be the Board of Deputies of British Jews but some of our most important and successful work has been in support of a group which are neither British nor Jewish. The Chinese Uyghur Muslims are subject to terrible persecution, and I was not the only one to see echoes of the Holocaust in their treatment by the Chinese authorities.

I wrote to the Chinese Ambassador following a harrowing interview on the Andrew Marr Show and as an organisation we worked tirelessly to persuade MPs to support the Genocide Amendment to the Trade Bill, which would stop our Government from signing trade deals with countries which are perpetrating genocide.

In a year in which the world mourned the racist murder of George Floyd in the USA, we felt a responsibility to ensure that our community was one in which we welcome Black Jews and Jews of Colour. To this end we set up the Commission on Racial Inclusivity in the Jewish Community with Stephen Bush as Chair. We hope that the recommendations that the Commission makes will make our community a model of inclusivity in the coming years.

We have been enduring difficult times. It is my earnest wish that we all stay safe and look forward, as we always do at this time, to better days ahead.

*Pesach Sameach to you and your families
from everyone at the Board of Deputies*

OUR NEW BOARD OF MANAGEMENT 2021-2022

Congratulations to our new Board of Management who took office following elections at the AGM of the Synagogue. Owing to the Pandemic restrictions the event took place on Zoom rather than at the Synagogue.

**HON LIFE PRESIDENT
& TRUSTEE**

Stephen H White

PRESIDENT

To Be Announced

**HON LIFE PRESIDENT
& TRUSTEE**

Ivor Weintroub

VICE PRESIDENT

To Be Announced

TRUSTEE

Mahir Ozdamar

WARDEN

Bernie Dexter

HON LIFE PRESIDENT

Geoffrey Feld

EX OFFICIO

Josie Lipsith

Executive Committee

Tony Miller

Education

Geoff Waldman

Health and Safety

Tony Nairn

Religious Services

Anne Ozdamar

House

Board of Deputies Representative

Paul Solomons

Fund raising/ Strategy

Marilyn Keen

At the BHC AGM on 21st February there were no acceptances for the Executive positions of President or Vice President, and there were fewer acceptances for places on the Executive Committee than spaces available. As a result, according to our Constitution, the Executive Committee met to make decisions about appointing an Executive or otherwise arranging for the day-to-day management of the Congregation. As there

were no members who were willing to take Executive office, the Committee decided that the Holding Trustees Stephen H White, Ivor Weintroub and Mahir Ozdamar should assume the responsibilities of the Executive temporarily, with a view to calling a Special General Meeting later this year when others might be encouraged to accept the challenge and put themselves forward for Executive positions.



Stephen H White



Ivor Weintroub



Mahir Ozdamar



Geoffrey Feld



Josie Lipsith



Bernie Dexter



Tony Miller



Tony Nairn



Anne Ozdamar



Paul Solomons



Geoff Waldman



Marilyn Keen

WELCOME TO OUR NEW MEMBERS

WHO HAVE JOINED SINCE THE 115TH AGM (23 FEBRUARY 2020)

Full Members

Mrs Loraine BERLYN

Mrs Debra ALMAGOR

Mrs Jill SAMUELS

Mr Mark COHEN

Mr Column LIPSITH and
Mrs Yael LIPSITH

Mr Gerald MANNING

Mrs Janice STRAUGHAN

Non Resident Members

Mr Russell BRENNER

Prof. Irving TAYLOR and
Dr Berry TAYLOR

TREE OF LIFE

Next time you have any type of simchah or other happy event to celebrate, why not think of inscribing a leaf on the Tree of Life that hangs in the Shul foyer?

The Tree was purchased with funds left by the late Betty Kasmir, and is intended to record happy occasions in our community.

To date 54 leaves have been inscribed – take a look next time you're in Shul.

The cost of a leaf is £250. After a small payment for engraving, 20% goes to the Ladies Guild, and 80% goes to support the Shul.

This is an excellent way of marking



your joyous events at the same time as assisting the community, and we hope it will continue to attract your support.

Sadly, Bournemouth has lost two remarkable men, whose presence enriched our community. Both came to this country on Kindertransport but only when they both lived in Bournemouth discovered they had come on the same train. These two men who overcame tremendous adversity, Otto Hutter z"l and Walter Kammerling z"l will be remembered and missed by us all.

OTTO HUTTER z"l 1924-2020

This Hespod was given by his son, Jonathan Hutter, and reproduced here with his permission.

Life at 96 is brittle. Only a week ago Otto was still organising his life, planning his meals, emailing contacts around the world and able to move around his flat. Over the last few days he declined rapidly and passed away peacefully on Sunday evening.

Otto had always enjoyed keeping in contact with his children, 11 grandchildren and 27 great grandchildren, trying never to miss a birthday or anniversary and until very recently attending all the simchas possible, even if it included a trip to Israel. I think that the existence of a large family has been of special significance, perhaps because of the loss of his own family in his early years.

Born in Vienna in 1924 to Isaac and Elisabeth, he enjoyed the first couple of years at the Jewish Zwi Perez Chajes Gymnasium before the troubles started to develop, soon after his Barmitzvah. As with many Holocaust survivors, the past was never discussed with us as children; much of his history was not revealed to us until about 13 years ago when he was persuaded to re-visit Vienna for the first time with a family group. Standing on the bridge overlooking the Donai- Kanal segment of the Danube, he recounted how at the age of 14, he met his friend who had just been to register for the Kindertransport. Otto immediately diverted and registered himself as Kind 359 on the train the following week. He was initially scolded for being home late from school, but his parents were ready to accept the leaving Austria was the right option. He believed this was the luckiest moment of his life as only a total of 360 children were accepted for the train; subsequent trains required a UK contact which the family did not have.

In England he was fostered by the amazing Blaxill family in Colchester, and attended the Bishop Stortford School on a scholarship provided by its Old Boys Association. This enabled him to complete his education, a wish emphasised in the letters he received from his father.

On leaving school he worked at Burroughs Wellcome Laboratories, where he met Yvonne and to whom he was married for 70 years.

He continued his studies at wartime evening classes, Physiology at the former Chelsea Polytechnic and Chemistry at Birkbeck College. When the war ended he took the BSc (Hons) Physiology course at University College, remained there to obtain a PhD on a Sharpey Fellowship, and was then appointed as a lecturer there.

Otto was accepted onto a research fellowship at the

John Hopkins Institute in Baltimore in 1953, and he, Yvonne and their two children, Elisabeth and Jonathan, spent 2 years there. His work addressed the permeation of potassium in muscle cells and progressed into making recordings using microelectrodes inserted into the pacemaker cells of the tortoise and frog heart. In 1955 he demonstrated that when the vagus nerve is stimulated the slow spontaneous depolarisation in the pacemaker cell is suppressed, increasing the time before the threshold potential is reached and an action potential initiated, thereby slowing the heart rate.

The recordings have become iconic images, included in all good physiology textbooks used by medical and physiology students. This research contributed to the understanding of the heart muscle and helped provide the knowledge necessary for the development of today's artificial pacemakers.

Otto transferred to the Medical Research Institute in Mill Hill in 1961 and in 1971 he was appointed Regius Professor of Physiology at Glasgow University. There, in addition to continuing his research, he lectured to physiology undergraduates and medical students on nerve and muscle, circulation and temperature regulation. He also served on the editorial board of the Journal of Physiology, the Committee of Physiological Society and the Council of International Union of Physiological Sciences. As chairman of the Union he promoted the advancement of physiology education in developing countries. Otto's research occupied the vast majority of his time but when possible, he assisted Yvonne in bringing up his four children. Tragically my sister, Judy, died far too prematurely, just over 20 years ago.

I did not spend much time in Glasgow but the great enjoyment of the family was holidays on the Isle of Bute, where Otto and Yvonne developed a magnificent garden at the back of their holiday flat, overlooking the sea at the remote end of the island. All the older members of the family remember many happy summer holidays at Kilchatten Bay, playing in the garden, walking to the lighthouse, sailing in the bay or cycling around the island. For many years after all the family left home, our parents spent many happy weekends on the Isle of Bute, gardening, walking and looking out at the lovely scenic bay.



In his later years in Glasgow Otto became increasingly involved with Holocaust research. He established an Annual Holocaust Memorial Lecture series in Glasgow, the 20th lecture being held earlier this year.

Retirement did not come easily or early but around the age of 75, it was time to leave physiological research and Glasgow and move to Bournemouth. Since moving to Bournemouth, his identity as a Holocaust survivor became more prominent, giving several lectures and attending reunions. In 2008 Otto attended the Kindertransport reunion at JFS School. This event has become memorable, as, in his own words, he encountered Royalty. Some memorable photos record him enjoying a chat with Prince Charles over a cup of tea.

Otto continued to apply his research methodology into many aspects of the Holocaust, one example being tracing his former class mates at the Chajes Gymnasium. He successfully tracked down each peer; some had not been as fortunate as himself but others were dispersed throughout the world, many with inspirational stories. In 2009 it led to a reunion in Israel of 6 survivors from his class.

Otto was invited in 2018 to return to Glasgow aged 94 as the guest speaker at the Holocaust Memorial lecture. He delivered a sold out lecture, based largely on the stories of his classmates, entitled "Exodus from Vienna", receiving a standing ovation. The research was described as an

important example of micro history.

About 6 years ago Otto, assisted by a part time team, became the full time carer for Yvonne, managing the situation as he saw appropriate. He took over the cooking and shopping as an almost full time occupation, although there was still some time to garden and grow his infamous beans.

Since Yvonne passed away 3 years ago, Otto achieved one of his life ambitions - to become an Israeli citizen. Having overwintered in Israel for 2 years he made Aliyah, perhaps, at the age of 95, becoming the oldest UK resident to do so.

Family and friends know how important Judaism was to Otto. His faith was strong and his knowledge extensive. He had a huge collection of books and only a few weeks ago was planning his reading material for the winter. He was a strong supporter and regular attendee at Shul throughout his life – recently in Bournemouth, where he was active and well regarded. He made a lot of friends here, with whom he enjoyed many meals and other social occasions.

Otto filled his 96 years with many activities, often working late into the night, reading and more recently gardening. He was always occupied and busy. I think it is fair to say that he fulfilled the opportunity he was lucky enough to secure for himself at the age of 14 as Kind 359.

WALTER KAMMERLING BEM z"l 1923-2021

Walter came to this country from his native Vienna in December 1938, just a few weeks after Kristallnacht, as part of the Kindertransport.

I heard him tell his story many times at local schools and his memories of 1938 in Vienna when Jews were persecuted by the Nazis remained as vivid as they were when he was 14. He saw synagogues burned, shops looted, flats taken over and Jews rounded up and taken to concentration camps. He once said "The whole thing was terrifying. Going to school was like running a gauntlet. You tried to go not too fast, not too slow. You always tried to be invisible,"

He remembered once being ordered to scrub the streets in an act of humiliation, together with other Jews. They weren't allowed to kneel down, they had to crouch. The person next to him fell over and he was kicked and abused.

He recalled that a smile went through the crowd and a lady held her little girl up high so she could see better.

"They were all smiling and I thought to myself 'Good Lord.'"

He was told that he was going to the UK on a Kindertransport and he left in the first Kindertransport from Vienna to the UK in December 1938, just after Kristallnacht. He could not remember much of the journey but remembered saying goodbye to his father who was in hospital at the time.

He described the journey as a haze. In the UK he was sent to Dovercourt. One of his sisters came to the UK on a domestic service, the other was too old for the Kindertransport and too young for a domestic permit.

Following his stay at Dovercourt summer holiday camp he was then sent to Northern Ireland in February 1939 where he spent three years working on a farm in Millisle on the County Down coast. It was set up to offer a place of safety to Jewish refugee children. His sons said that this experience turned him off gardening!

Walter served in the British army in 1944-45. He married Herta Plaschkes, who had also left Austria on a

WALTER KAMMERLING BEM z"l 1923-2021

Kindertransport train at the age of 11, a month after he did.

He and Herta returned to Austria after World War Two because he never gave up the hope he would be reunited with his family. They thought that they should go back to help build a new country.

"On the first day we arrived, I tried to go back to where my family lived in a first floor flat. I got half way up the stairs and it was far too painful. I thought: 'What am I trying to do?' I know they are not there. To look at a door doesn't mean much without a family behind it so I turned around."

His worse fears were confirmed when he was passed a copy of the Death Book from Theresienstadt, the concentration camp where his parents and his older sister, Ruthi, were sent.

They had two children there but with the Russian invasion of Hungary in 1956, they were again forced to flee to the UK. They moved to Bournemouth near Herta's parents, who had managed to escape Vienna in the last few months before the outbreak of war.

I have many memories of Walter, going back a long way, from him as a Cheder teacher at BRS Cheder in the 1980s to him giving a talk to students in 2018.

Unfortunately, our two daughters do not have a flair for languages and one of them is dyslexic. This made life very difficult for Walter when they were in his Hebrew classes! I remember, as do they, his patience with them and his acceptance that they both found learning to read Hebrew more challenging than most of his students!!

In 2001, the very first Holocaust Memorial Day event took place in Bournemouth. We started by walking from the Anne Frank tree in the Gardens to Bournemouth Pavilion, where the main event was held in the Ballroom. I was part of the organising committee for this event and had no hesitation in suggesting that Walter should be invited to light the candle for those Jews who perished in the Holocaust.

It was an incredibly moving moment for me to see him do this. During that week, he was invited also to plant a tree at what was then Oakmead College to commemorate Holocaust Memorial Day. As it was pouring with rain the tree had to be 'symbolically' planted indoors.

Walter went on to tell his story of survival to hundreds of young people and adults all over the country, including at the age of 91, going back to Millisle, where he spoke to the children from Millisle Primary School how it was years before he was able to discover the fate of his parents and Ruthi, who were among the last concentration camp victims to perish at

Auschwitz. While he was there, he helped launch the Down County Museum's online resource that enables users to find out more about the impact of anti-Semitism, racism and prejudice on the world and the importance of learning lessons from the past.

Another lasting memory of Walter was when I took him to prison! I had been asked by the prison to if I could find a survivor to speak to some of their remand prisoners. I asked Walter and one grey January morning we set off to Dorchester Prison. I remember the walls of the prison were the same colour as the ominous grey clouds. The talk took place in the chapel of the prison, where Walter talked to twenty young black males remand prisoners.

He held their attention for well over an hour. They could all empathise with him, as they had been picked on many times in their lives for being different because of their colour. After the question and answer session, it took a long time to be able to leave, as they all wanted to shake his hand and talk to him individually. It was a privilege to see Walter interact with these young men.

In 2015 my committee was given permission to have a stone put in the Bournemouth Gardens to commemorate the 70th anniversary of the liberation of Auschwitz. The Bournemouth and Poole HMD committee was one of 70 groups honoured to be given a special anniversary candle and it was Walter whom we invited to light it.



In the 2019 Queen's Honours list, Walter received a BEM for his work in educating schoolchildren about the Holocaust. He said about the award in the Jewish Chronicle: "I am really honoured. Just to think about it. I don't feel I am so really very special. When I talk about what happened to my family and so on, it is a personal talk. This honour, I feel, does include all my family as well. It makes those listening more aware of what happened, and not just this – but of what can happen."

For the past 8 years I have organized an annual Holocaust Memorial Day event for students. It normally takes place at a school and 500 students from Dorset schools attend. In 2018, Walter shared his story with over 450 students and their teachers. Again, he enthralled them with the engaging way he told his story and listen to and answer their questions.

Walter was an amazing man and it was a privilege to have known him and spent time with him. He will be sorely missed. A true Mensch!!!

Lynda Ford-Horne

RABBI LORD JONATHAN SACKS z"l. REMEMBERING HIS ASSOCIATION WITH BHC

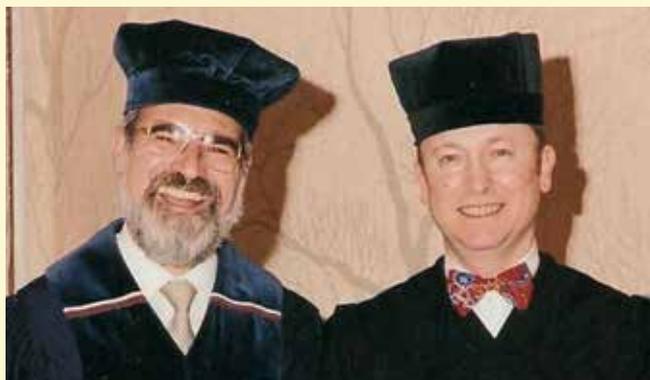
Following his untimely passing at the end of last year numerous tributes have been paid to Jonathan Sacks z"l, citing his many attributes and contributions to Jewish and secular learning and life worldwide. It is fitting that we in Bournemouth take a moment to reflect on the very close relationship which he forged with our community, both in an official and personal capacity.

We all have our own special memories of his frequent visits - his inspiring talks and sermons, his memorable singing, the all night Tikkun Leyl attended by over 100 of our congregants. We can of course refer to his prolific writings for ongoing inspiration and guidance, but we share below reminiscences of a few of his many visits to Bournemouth.

During his tenure as Chief Rabbi (1991-2013) the formal occasions at which he officiated included the induction of three of our Ministers:



Rabbi Adrian Jesner – November 2009



Rev. Geoffrey Shisler induction – 17 April 1994



Rev. Lionel Rosenfeld – September 2001

Whilst Councillor Anne Filer was the Mayor of Bournemouth he attended the Civic Service held in her honour in our Shul in 2008, addressing the many members of our Congregation and other Civic Dignitaries in attendance:



He focussed on the promotion of Jewish education as a very high priority. Soon after his appointment as Chief Rabbi he spent the morning in our Cheder in January 1992, addressing the students at their assembly, and visiting every class:



After the Bournemouth Jewish Day School was founded in September 1997 he attended the official opening in May 1998; he returned in 2001 for the fundraising gala dinner sponsored by Susan and Geoffrey Feld, which was held at the Heathlands Hotel.



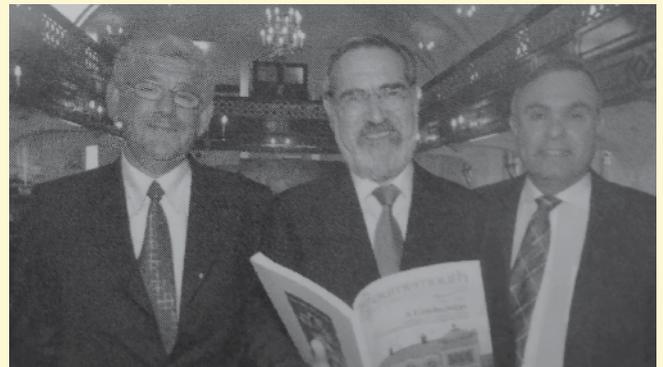
He recognised the importance of actively supporting provincial Jewish communities, and shared many of our milestones and key events including:



Opening of the keilim mikveh in 2001



Presentation to Rev Cohen in 1995, for his long service to our community



BHC Centenary celebrations in 2005

Anne Ozdamar

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UNDERSTANDING EINSTEIN

In the mid-1960s, in my high school days, on my desk at home were photos of Einstein, Enrico Fermi, Paul Dirac and James Clerk Maxwell, all famous physicists.

Probably Einstein, more than anyone else, inspired me to study physics at university; after all, he was reputed to be the outstanding intellect of the 20th century and he was Jewish. Whilst he did not seek fame or adulation, he captured the public imagination and became a celebrity in his own lifetime. 65 years after his death much is still written about his beliefs and what he stood for. In this article I want to explore a few topics, using his own words taken from his letters or addresses, in order to shed some light on the life and times of this extraordinary man.

Let me start with a seemingly simple idea. Einstein abhorred physical wealth as a sign of someone's achievements in life. He believed that the true measure of one's achievements is the contributions he/she has made to the betterment of humankind. Here is an address to some school children:

*"My dear Children,
I rejoice to see you before me today, happy youth of a sunny and fortunate land. Bear in mind that the wonderful things you learn in your schools are the work of many generations, produced by enthusiastic effort and infinite labour in every country of the world. All this is put into your hands as your inheritance in order that you may receive it, honour it, add to it, and one day faithfully hand it on to your children.*

Thus do we mortals achieve immortality in the permanent things which we create in common. If you always keep that in mind you will find a meaning in life and work and acquire the right attitude towards other nations and ages."

The universal ideals expressed in this letter are worthy of repeating to our own children and grandchildren; they are testament to Einstein's internationalist belief in the common destiny of mankind.

Einstein thought and wrote a lot about society and the individual. Whilst he valued his solitude, nevertheless he understood that he had an important role to play as part of the community he identified with. This becomes clear both in his thoughts as a humanist and as a Jew. He writes thus:

"The individual is what he is and has the significance that he has not so much in virtue of his individuality, but rather as a member of a great human society, which directs his material and spiritual existence from the cradle to the grave.

A man's value to the community depends primarily on how far his feelings, thoughts, and actions are directed

towards promoting the good of his fellows. We call him good or bad according to how he stands in this matter. It looks at first sight as if our estimate of a man depended entirely on his social qualities.

And yet such an attitude would be wrong. It is clear that all the valuable things, material, spiritual, and moral, which we receive from society can be traced back through countless generations to certain creative individuals. Only the individual can think, and thereby create new values for society – nay, even set up new moral standards to which the life of the community conforms. Without creative, independently thinking and judging personalities the upward development of society is as unthinkable as the development of the individual personality without the nourishing soil of the community."

Einstein revelled in his Jewishness. He wrote of Jewish ideals:

"The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence – these are the features of the Jewish tradition which make me thank my stars that I belong to it.

Those who are raging today against the ideals of reason and individual liberty and are trying to establish a spiritless State-slavery by brute force rightly see in us their irreconcilable foes. History has given us a difficult row to hoe; but so long as we remain devoted servants of truth, justice, and liberty, we shall continue not merely to survive as the oldest of living peoples, but by creative work to bring forth fruits which contribute to the ennoblement of the human race, as heretofore."

Einstein was a card carrying, enthusiastic Zionist. Having lived and suffered under the rise of German nationalism and prejudice against Jews, he was well aware of the importance of a homeland for the Jews of the world. In a speech in the 1930s he said:

"For us Jews Palestine is not just a charitable or colonial enterprise but a problem of central importance for the Jewish people. Palestine is not primarily a place of refuge for the Jews of Eastern Europe, but the embodiment of the re-awakening corporate spirit of the whole Jewish nation. Is it the right moment for this corporate sense to be awakened and strengthened? This is a question to which I feel compelled, not merely by my spontaneous feelings but on rational grounds, to return an unqualified 'yes'."

He then provides a short history of the Jews in Germany in the past 100 years, especially the impact on emancipation on the Jews. He points out how Jews adapted to Gentile life, manners and habits and at the expense of departing from their religious and social traditions.

"However much the Jews adapted themselves, in

Continued on page 14

Continued from page 13

language, manners, and to a great extent even in the forms of religion, to the European peoples among whom they lived, the feeling of strangeness between the Jews and their hosts never disappeared. This spontaneous feeling is the ultimate cause of anti-Semitism, which is therefore not to be got rid of by well meaning propaganda. Nationalities want to pursue their own path, not to blend. A satisfactory state of affairs can be brought about only by mutual toleration and respect.

The first step in that direction is that we Jews should once more become conscious of our existence as a nationality and regain the self-respect that is necessary to a healthy existence. We must learn once more to glory in our ancestors and our history and once again take upon ourselves, as a nation, cultural tasks of a sort calculated to strengthen our sense of the community.

It is not enough for us to play a part as individuals in the cultural development of the human race, we must also tackle tasks which only nations as a whole can perform. Only so can the Jews regain social health. It is from this point of view that I would have you look at the Zionist movement.

Today history has assigned to us the task of taking an active part in the economic and cultural reconstruction of our native land. Enthusiasts, men of brilliant gifts,

have cleared the way, and many excellent members of our race are prepared to devote themselves heart and soul to the cause.

May every one of them fully realize the importance of this work and contribute, according to his powers, to its success!"

I shall finish with a short extract from the speech Einstein gave in London in 1933 in support of two Jewish charities, ORT and OZE societies, an event also attended by George Bernard Shaw and H.G. Wells, whose support for the Jewish cause is praised by Einstein. He finished his speech with the following words:

"To you all I say that the existence and destiny of our people (Jewish people) depend less on external factors than on ourselves remaining faithful to the moral traditions which have enabled us to survive for thousands of years despite the heavy storms that have broken over our heads. In the service of life sacrifice becomes grace."

Mahir Ozdamar

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Photo: Jonathan Straight

MAGNIFICENT OBSESSION

Even now, 25 years later, I recall precisely when and why my curious obsession developed. It began quite innocently, took a firm hold and, remarkably, the consequences have lasted even to the present day.

I was relaxing at home in Highgate when the phone rang. It was a GP friend. "Do you know" he said "that Lord Jakobovitz holds a monthly shiur for doctors on Jewish medical ethics? They're really interesting, fancy coming? "

I tried to find a good excuse but failed; attending a Chief Rabbi's shiur was not something I was comfortable with, but my friend was far too persuasive. Lord Jakobovitz z"l had retired as Chief Rabbi but was still generally regarded as the doyen and "father" of modern Jewish medical ethics.

In Hendon we were graciously met by Lady Jakobovitz and ushered into the study. There were about eight other doctors present. We all stood as an impeccably dressed Lord Jakobovitz entered the room.

I listened in awe. His brilliant, captivating approach to Jewish medical ethics filled me with admiration. Two intriguing hours passed in a flash so much did I enjoy the shiur, that I attended religiously (is that the right description?) each month and what is more actually looked forward to the occasion.

Jewish medical ethics could be dull but the manner in which Lord Jakobovitz explored difficult matters such as end-of-life issues, euthanasia, organ transplantation, IVF and brain death was truly remarkable. I was left in no doubt that Judaic thought and learning have much to offer in dealing with these complex and thought-provoking dilemmas and Lord Jakobovitz's erudition was both lucid and authoritative.

Nevertheless, one issue puzzled me and was directly responsible for my longstanding obsession. On numerous occasions Lord Jakobovitz, in support of his argument, quoted at length the writings of a man who had been dead for almost 800 years. How could the observations of this individual be of any relevance to a discussion on contemporary medical conundrums? It made no sense and yet as the weeks passed I realised that the references were relevant in devising justifiable halachic responses. So, who was this medieval Talmid Chacham? None other than Rabbi Moses ben Maimon, aka the Rambam.

Before attending the shiurim I was unaware that Rambam was not only the Nagid in Egypt (secular

leader of the Jews) and Ya'hud Ra'is, (the religious leader) but, in view of his reputation as a doctor of repute, also chief physician to sultan Saladin. In other words he was the equivalent of Chief Rabbi, President of the United Synagogue, President of the Board of Deputies and President of the Royal College of Physicians, all rolled into one. It is no wonder that he was honoured with a Greek name, Moses Maimonides, and since he was revered by the Arab population and lived all his life in Arab-controlled countries, had an Arab name also, Abu Amran Musa ibn Maimun.

How could one individual have achieved so much? I was intrigued. I decided to investigate further. I researched as much Maimonidean literature as I could find, predominantly his medical texts rather than theological or philosophical ones; hence the obsession. Over the years, I have acquired dozens of books, been to numerous shiurim, attended an international symposium commemorating his 800th yearzeit and dragged my long-suffering wife, Berry, to visit all the places in which he lived; Cordova where he was born in 1135, around Spain where he travelled to escape persecution, Fez in Morocco where he probably learnt medicine, Acre and Jerusalem where he lived for several months, Alexandria and Fustat in Cairo where he spent most of his life and even to Tiberius where he is allegedly buried.

The scope of his texts is truly prodigious. How he found the time to write, despite persecution from the Almohadi regime and his numerous communal responsibilities is remarkable. In his early twenties he wrote his "Commentary on the Mishnah" (Pirush Hamishnayos) which included the 13 principles of faith (Yigdal) and the eight chapters on how to lead a good life and to keep one's soul healthy. It took him ten years. This was followed by his magnum opus, the fourteen chapters of "Mishneh Torah," also known as "Yad Ha'azachah", a detailed codification of the entire body of Jewish law involving the Torah, Talmud, Sifre, Sifra and Tosephta. This included the "Sefar Hamitzvot" which identified and enumerated the 613 commandments.

And if this was not sufficient, towards the end of his life, he wrote his famous philosophical work, the "Guide of the Perplexed", (Moreh Nevuchim), a work of sheer genius directed to those learned individuals who, despite being fully conversant with Torah and Talmud still had difficulty with some basic tenets of Judaism. I must admit that although I have three different English translations of the Moreh, I still find it a struggle to understand.

He wrote all his works, other than the Mishneh Torah in Judaeo-Arabic, that is, in Arabic using Hebrew letters. I have been particularly interested in the English translations of his medical texts. He wrote ten medical treatises, originals of which were found in the Genizah collection

and have been translated into English mainly by Fred Rosner. The collection is housed in the Cambridge University library where, thanks to Stefan Reif, I had the opportunity of studying some original texts. What a thrill to handle, albeit with white gloves, the actual documents written 800 years ago by Rambam himself.

In case you are reading this over breakfast, I will not spoil your cornflakes by describing his treatment of painful piles! My day job was as a colorectal surgeon and so Rambam's "Treatise on Haemorrhoids" was of special interest to me! (I know, you are thinking I should get out more!) His "Treatise on Cohabitation", one of the very first sex manuals, advises brain of a chicken for erectile dysfunction.

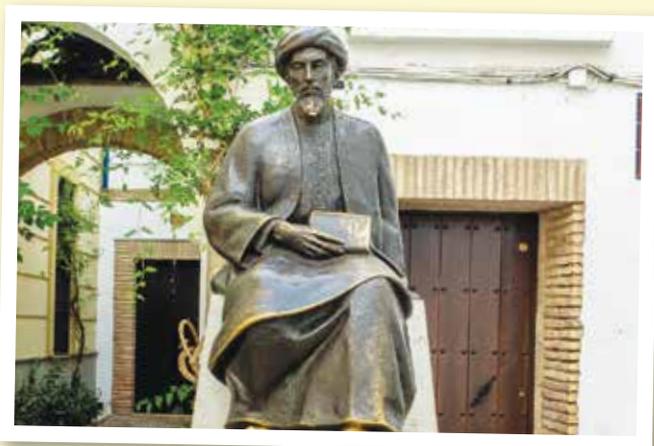
In case you are wondering, this treatment is not available on the NHS. Other works include treatises on the treatment of asthma, on poisons and antidotes, a discourse on fits, a regimen on health, and two major medical textbooks which were used for decades after his death, "The medical aphorisms of Moshe" and "A glossary of drug names" (a medieval pharmacopeia).

Now to return to Jewish medical ethics; the Rambam's amazing intellect and unique expertise in theology, philosophy and medicine ensures that he remains a legitimate resource for tackling ethical dilemmas in contemporary medicine. Let me provide an example used by Lord Jakobovitz: consider the ethics surrounding the allocation of scarce medical resources, highly relevant in the present day Covid environment.

A cardinal principle in Judaism is that human life is of infinite value and the preservation of human life takes precedence over all biblical commandments with three notable exceptions, idolatry, murder and incest. The corollary being that one is prohibited from shortening a life even for a brief period since every moment is also of infinite value.

Rambam states in Mishneh Torah, Hilchot Yesodei hatorah 5:7, "That in regard to taking the life of an Israelite to cure another individual or to rescue a person from one who threatens violence, one may not destroy one human life to save another human life." Rambam quotes the Talmud in support: "The blood of one person is no redder than the blood of another," Pesachim 25b. Rambam is clear what the responsibility of an individual physician is in this regard.

He must not put one person at risk to assist another. He states, "If heathens said to Israelites; surrender one of your number to us that we may kill him, otherwise we will kill all of you, they should all let themselves be killed rather than surrender a single Israelite to them."



"Statue of Moses Maimonides in Cordova, Spain."

Seems a bit harsh but how can this ruling be linked to a modern day scenario?

Lord Jakobovitz in citing Rambam explains it thus. Consider the dilemma of having fewer ITU beds or dialysis machines than are required. When a physician chooses one patient over another to provide a scarce treatment he/she is not actively killing the other patient. The decision is based on the clinical situation, not on whether "one patient's blood is redder than another" Treatment is initiated for one since there is no dialysis machine available for the other.

My continuing obsession has gone further. There are dozens if not hundreds of books relating to appraisal and critique of Rambam's writings, nevertheless, it seemed to me that what was missing from the massive library was a detailed account of the Rambam's personality as a human being. For example, what sort of family life did he enjoy? How did he cope with adversity? How did he adjust mentally to his enormous workload? What personality traits did he possess?

As a result, I decided to write a fictional, fabricated novel based on known documented historical events in his life. This was my first (and last!) attempt at a novel and although it took some two years to write, was based on some 25 years of research. It is now published, baruch Hashem, and I was pleased with the reviews it received which resulted in a presentation at Jewish Book week in March, just before "lockdown". Should anyone wish to read it, a paperback version is available from Amazon and Jewish book shops and is entitled "From Moses to Moses" published by AuthorHouse. Why "From Moses to Moses"? Sorry but you will need to buy a copy to find out!

Irving Taylor

This article first appeared in "Amuse", the journal of Edgware United Synagogue.



SHARPEN YOUR PENCILS



Local artist Di Roberts has been zooming art lessons throughout lockdown, weekly to Jewish Blind & Disabled, and every few weeks to members of the Bournemouth community.

As you can see, they all had fun using coloured pencils to draw shiny red apples (screen shots of Bournemouth Jewish Community and Bournemouth Jewish Community Zoom participants).



Just look at some of the results!!

In Di's experience, even absolute beginners can enjoy the craft of drawing. To use the latest label of 'mindfulness' is only part of the joy of art. Although it's very therapeutic and can be really relaxing, like all creative processes it can also be frustrating and annoying; but making marks on a blank piece of paper is never dull and often so rewarding! You don't have to produce a masterpiece to frame and display; nobody needs to see the results of your endeavours. But with every piece of art you produce, your skills and confidence grow. Join Di through the BHC website/zoom link and see what you can achieve!

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DEER, DEER

On Monday 15th February, Neal and I participated in the Shul Quiz on Zoom hosted by Marilyn & Stephen White.

One of the questions asked was "which animal is the logo of the Israeli Postal Service"?

The answer is a Deer. We subsequently learnt that the Hebrew word for "deer" is "zvi" meaning swift; presumably, the Israeli Postal Service is regarded as being swift, but I must say that is not something I have experienced, as whenever I post anything to our family in Israel, I always have to ensure that it is posted well in advance of when I wish the goods to arrive!

Two days after the quiz took place, Israel experienced very heavy snow throughout the country, something which has not happened for a number of years.



Our niece who lives in an area of Jerusalem called Givat Mordechai and next to a deer park, sent me this photograph on Whats App of the deer on the snow. Perhaps they were helping to deliver the post!

Rosamunde Bloom

This article has been kindly contributed by Jacqueline Appleton

In January this year, my son Jeff who lives in Australia, sent me a vivid account of what he and his wife endured living in a Flame Zone during the terrible fires in New South Wales at the end of 2019 and the beginning of 2020. They live in a small town called Bundanoon and Jeff works part-time in Canberra.

2020 – THE YEAR OF TRAUMA. FIRE, FLOOD AND PESTILENCE!

Just after Xmas 2019, as you probably know, Australia experienced the worst bushfire season in living memory.

The fire season had already started early (late August) and had taken hold, engulfing almost the entire east coast of Australia and in places had spread many hundreds of kilometres inland. At the final count the massive fires burnt out the equivalent of 4 times the area of Switzerland.

Waiting Days.

The smoke was suffocating in Canberra but Bundanoon had relatively clear skies, even though the fires were closer. During December 2019 we decided to put our bushfire plan into action and moved a number of irreplaceable family items to places we hoped might be safe. So a couple of car loads went to Canberra and a couple of trailer loads went to our good friends who live reasonably close in Moss Vale, but less likely to be in the direct path of the fire. We cleared everything away from the house and watched and waited as the smoke got thicker and thicker. There were days when a cloud of smoke hung over the village with the disk of a red sun shedding a dark red light across the landscape. After two years of drought it was very hot and dry, with no moisture in the ground, a very tense time.

We decided to take a chance and go to Canberra for Christmas. However, during this excursion we kept one eye on our phones with the "Fires Near Me" app as we watched the fire spread north towards Bundanoon.

On our return to Bundanoon we received a visit from the local Fire Brigade unit to assess our property for fire preparedness. To our dismay they gave us a score of 4/10. We said that we knew we were in the firing line, so to speak, as we live in an area designated as Flame Zone but were hoping that our efforts at clearing combustible material would have made some difference. They then said, "no no 4/10 is pretty good, 10/10 will definitely burn".

As the fire advanced, a town meeting was called to give advice and brief the Bundanoon community of the fire's behaviour.

Just about to evacuate.

Weather conditions on New Year's Eve were so bad that



The fire lit up the night sky

we decided to take it in turns to watch the fire. So for the first time, my wife and I did not see in the New Year together; maybe it was a sign of the year to come.

The wind was blowing the fire towards Bundanoon and I could see the red glow in the distance with the constant sound of water-bombing helicopters passing overhead. Needless to say, the cars were packed and ready to go. The wind changed about 3 o'clock in the morning, so I managed to get some shuteye.

For the next few days, we continued to monitor the fire; then on January 4 the weather turned really nasty with a bushfire prediction of "catastrophic". It was hot and windy with smoke filling the air making your eyes water constantly. A time for pre COVID mask wearing to filter out the smoke.

Trauma No 1 – First Hurried Evacuation.

Mid-afternoon, Wendy spotted the pyro cumulonimbus clouds over Morton National Park, which is essentially at the bottom of our street, less than a kilometre away. These clouds rise from the landscape in a large dark billowing pillar with a red glow at their heart. We decided it was time to go, as our house is not defensible, being classified as Flame Zone, so we loaded the final things into the cars, started the generator to power the water pump to soak the house surrounds from our water tanks and headed out of town, with Banjo and Alice our dogs, to our friends in Moss Vale.

During the evening we watched the black line of the fire front advance up our phone screen and listened to the fire units on the radio scanner app. Our friend Charles and I were kitted up and prepared for ember

Continued on page 22

attacks. While it was unlikely that the fire could spread through the urban area, it was probable that embers could be carried up to ten kilometres ahead of the fire front. These would have to be dealt with to stop spot fires. Large pieces of ash rained down on Moss Vale but thankfully no burning embers.

Wendy and I were quite prepared for our house to be gone by the morning. By late evening, the black area on the app had jumped in one fell swoop to engulf the village. It was very worrying. Imagine my relief when I checked to see if the house was still transmitting power data to the grid and I could see the fridge working overtime to try and keep cool. We lost 6 houses in the village that night and a few kilometres to the west, the village of Wingello lost 12 houses.

It was a bad night with lots of horrible rumours flying round on Facebook of the whole village in flames. About 100 people had become stranded on the village playing fields and had to be escorted out by the Rural Fire Service (RFS) after changing their minds about staying to try and protect their property. By morning the worst had passed and I could still see that the house was consuming electricity, a good sign.

We were not able to return to the village until January 6 as the RFS had to clear the roads and make the burnt areas of the village safe. When we did get home, we found our house still standing and with no visible signs of damage. Fire and Rescue and the RFS volunteers did a wonderful job of saving most of the village. Did I mention the helicopters? They were still going, day and night.

The following days we tried to maintain some semblance of normality so went out for coffee with friends in the village. It had become obvious that many people in the area were not really prepared for the fires, so our group of friends hit on the idea of a Readiness Expo to give people access to resources to prepare themselves better for the next onslaught of the fire. So within 24 hours we had pulled together over 20 stalls of information on bushfire survival, trauma counselling, registration of vulnerable people, etc... in the village hall. It was very well attended to say the least.

Trauma No 2 – the next hurried evacuation.

The next big day of trauma was January 10, which according to the morning briefing, was supposed to be worse than the January 4. We again evacuated to Moss Vale and waited. The daytime gale force high winds that had been driving the fire towards the village seemed to abate around 6pm, so Charles and I decided to go back to the house to see how things were going. It was very eerie driving in to town; all was dark, not a breath of wind with smoke hanging menacingly around the street lights. Not a soul around.

The predicted wind had thankfully petered out and Bundanoon was once again spared. We were able to return home the following day. After this last scare the winds turned to drive the fire away and RFS was able to carry out a number of hazard reduction burns and cut



One of the water-bombing helicopters

more fire containment lines. We did have the cars packed and ready to go a couple of times again but in general, we felt that the village would now survive due to the efforts of the RFS. The RFS is a voluntary organisation with all members holding down jobs as well.

We had dodged a bullet but the noise of the helicopters and firebombing planes continued for a number of weeks. The fires had got to within 900 metres of the house, far too close for comfort.

Publicity.

We found that Bundanoon had been plastered across TV screens around the world after which we received lots of concerned messages from friends. I cannot finish writing about the fires without mentioning the truly remarkable community spirit that this village has and how everyone pulled together to fight the fires or help those in distress.

Disaster for the wildlife.

As the fires abated, it became evident that the toll on the wildlife had been unimaginable. There was no water, no food, no insects, just nothing. Emaciated animals were appearing on people's doorsteps hoping to find food or water. A group of friends got together and we founded Wildlife Stations Bundanoon where we handed out animal feed and water stations to volunteers to try and sustain some of the wildlife until new growth appeared. We handed out donated food for about six months.

Final Relief.

During the fires there were dire warnings that the fires would not be extinguished unless we had about 200mm of rain in the next few weeks. "Fat chance" we thought as we had been in drought for such a long time. But as the end of January rolled on, we started to get rain, and a lot of it! In the event, over the next few weeks we had more than 300mm.

The bottom of the hill we live on was flooded for a day or so, but the fires were out. For the first time in months we could sleep easy and breathe clean air. We would sit outside on those autumn evenings listening to the distant sound of trees falling in the National Park as the soft ground could no longer support the weight of the burnt trees.

Jeff Appleton

Personal

LIPSITH Josie and Harvey would like to thank everyone for their kindness and support during their recent illness. It meant so much to us.

KAMMERLING Herta, Peter, Max, our wives and the grandchildren of Walter z"l and Herta would like to convey our deepest thanks for all the wonderful letters, cards, emails and telephone calls expressing their condolences for the loss of Walter. This has been a very difficult time for all the family and friends, and your support has been invaluable. Thank you so much.

MILLIN A big heartfelt thank you goes out to all those who wrote the warmest of wishes and who

made such thoughtful telephone calls to me on the loss of my dear father, William Millin. I brought my mother down from London to the Hannah Levy in November 2020 and my Dad soon followed to live on the East Cliff so we could all be together.

Dad settled well here and we did all sorts, but above all he thought the Meet 'n Munch was the best thing ever, and thank goodness he was able to experience a good few of them before Lockdown.

Dad had nearly a year down here and was welcomed with open arms by our marvellous Jewish community and for that I am so grateful. My only regret is that Dad was not around for longer for people to get to know him better for the wonderful, joyous man that he was. Jan Keyne

WHAT WILL YOU LEAVE BEHIND - WHY BHC NEEDS YOUR LEGACY

Your legacy will make a real difference to BHC.

By remembering BHC in your will, you will help us to continue our work:

- *supporting members through our welfare and activities programmes;*
- *helping to fund our subsidised Meet and Munch Club;*
- *providing interesting programmes, and outings for all members;*
- *ensuring the safety of BHC members;*
- *providing kosher food through our Shul Shop;*
- *maintaining our wonderful shul building, Mikvah, and beautiful cemetery at Throop.*

Help BHC to continue to provide all this, and more. Your gift, however large or small, will help maintain these services enhancing the lives of all our members, enabling Bournemouth Hebrew Congregation to thrive, and remain an important part of British Jewry for many years to come.

Once you have provided for your family and friends, please remember us in your will.

If you would like more information about leaving a gift to BHC or to learn more about our **FREE WILL WRITING SERVICE** please contact Josie Lipsith.

Vice President, Bournemouth Hebrew Congregation

Tel: 01202 557433. email: josie@lipsith.com

DANKERE, LATVIA

During the first lock down, unable to see family and friends, and whilst my husband, Jeffrey, was in hospital for 2 months (and I was unable to visit him), I endeavored to find things to occupy my time.

Having spring cleaned my home, made every soup known to man and when I ran out of freezer space, I then thought about my antecedents. My parents, aunts, uncles and anyone else who may know about my family history had long since passed. However, I was aware that through my late Grandmother's line, I had a large family in the United States. Over the years I had met a couple or corresponded with distant cousins in New York, Florida and Dallas, and thought it was a good time to see how they were getting on in the pandemic. I had a very interesting email exchange with my cousin Robert who recommended I should contact a distant cousin, Andreas, in Singapore!. I never knew I had any cousins there. It transpired that Andreas was from Sweden, where a significant number of the Beren family lived having moved from Latvia at the end of the 19th century. Andreas suggested I should communicate with Michael Ruby, an even more distant cousin, in Washington DC who had written a history of our Beren/ Birn/Birin/Birnik family since 1850.

Michael kindly sent me a copy of this 150 page closely written document, and its contents fascinated me Michael provides a social history of Dankere, Latvia, where the Beren family lived and I have extrapolated from Michael's exposition.

Most of this data is well documented in 19th century records, many of which survive in contemporary Latvia, and has been studied by my distant Swedish cousin Andreas Birnik, (working with the Latvian Jewish genealogist Aleksandrs Feigmani), and by my distant American cousin Howard Epstein from the Latvian State Historical Archives.

The shtetl of Dankere was on the Aiviekste River, just above its confluence with the Dvina River. Dankere went by four different names: Dankere in Yiddish, the poetic and exotic Glazmanka in Russian, the matter-of-fact Trentelberg in German, and now Gostini in Latvian. The shtetl was located about midway along the Dvina River between Riga and Dvinsk. In Czarist times, Dankere was located in the district of Dvinsk, in the province of Vitebsk, on the border with two other Russian provinces, Livland and Courland, that were beyond the Pale of Settlement. "It was not without truth when it was said that when a cock crowed in Dankere, it was heard in three provinces," according to H. Ehrlich's short memoir about the town published in South Africa in 1956.

Dankere was founded in the mid-19th century on the estate of Count Danker and on the properties of men named Korf and Meden, with Jews allowed to build houses there in the time of Czar Nicholas II, according to a local historian who corresponded with Howard Epstein. The Berens/ Birniks (my family) would appear to be among the earlier settlers of the river town on the edge of the Pale. Like many a pioneer who didn't wind up in an early grave, they might have benefited financially—within limits—as the town expanded greatly in the 1860s, after a train line was built connecting Riga with Dvinsk and other points, and a railroad station was established in neighboring Stockmannshof. Dankere also possessed an economic advantage from being on the border with Livonia and Courland, where Jews were not allowed to live initially. They were allowed to

cross the border to conduct trade and would then return to Dankere at night. It wasn't known for its religious scholarship, according to H. Ehrlich. -settlements tended to be mercantile places. I understand that my family was Lubavitch and some of these early members are buried on the Mount of Olives, Jerusalem. My late 2nd cousin, Morris Beren, indicated that the family was mitnagdic

The entrance to the shtetl was on the Stockmannshof side of the town. Since this area along the Dvina River opened up for Jewish settlement in the 19th century, far later than Poland and Lithuania or southern Vitebsk province, it's highly likely my family migrated to Dankere from a more settled area. This 2nd cousin (who actually lived in the shtetl and whom I met in Florida) suggested that my family originated in Konigsberg in East Prussia (now Kalinin, Russia), and thus was part of the centuries-long flock of German-speaking Jews migrating eastward.

The earliest record of my family is the 1852 list of male Jews registered as "petit bourgeois" in the Dvinsk district—petit bourgeois was probably a compliment for a Russian Jew in the 19th century—and means something like taxpayer/homeowner. One of my ancestor's occupation is listed as transporting goods on boats on the Dvina River. Latvian researcher Aleksandrs Feigmanis speculates that he was "occupied with transportation of wood, hemp, flax and grain from Belarus and Russia to Riga, for export to Western Europe." Other occupations of family members were grain merchants and fish sellers

There were two properties for my family households, and extrapolating from the 1852 and 1858 figures, we can conclude that there were at least 21 people in the two groups in 1852, and that all of those people were alive in 1847, when the Jewish population of Dankere was recorded as only 192. At mid-century, I think that my family made up more than 10% of the growing Jewish community of Dankere, and perhaps considerably more as some members had fallen off the family tree.

It appears that the family encouraged their sons to be better educated than most Jewish men in Dankere, with most of them listed as literate in the 1897 census — which meant literate in Russian. One doesn't sense that the intellectual development of women in the family was equally prized.

The liberal Czar Alexander II was assassinated on March 1, 1881. After many decades of relative quiet, there were major pogroms in the springs of 1881 and 1882, and widespread arson against Jews in 1882. Attacks continued frequently during the reigns of Czar Alexander III and Czar Nicholas II. The news of each pogrom, no matter how distant, must have terrified shtetl dwellers. Luckily, it was the north west part of the empire which was spared the worst excesses under Count E.I. Totleben.

In the 1897 census my family consisted of 75 people or more in Dankere, at least 7% of the 1,064 Jews in town, a good crowd, though perhaps a smaller proportion than a half-century earlier.

Many of my extensive family who remained in Dankere sadly perished in the Holocaust, but one female member survived the Holocaust by escaping to Uzbekistan.

We all have stories about our ancestors, but I will leave the tale about some of my family who left Dankere for another article.

Marilyn Keen



CST wishes our whole community a safe and enjoyable Pesach

CST's work did not stop during 2020 and the Covid-19 pandemic. That is because antisemitism, terrorism and extremism continued, adapting to the situation as they so often seem to do. CST's work must continue, as those threatening to cause harm to our Jewish community persist.

We know that antisemitism grows at times of crisis, uncertainty and fear. There is a basic anger, but there is also a growing belief in conspiracy theories and a hunt for scapegoats. Unfortunately, that will often include us.

The value of community is most obvious when times are tough. Last Pesach, we never knew what this new Coronavirus situation had in store. The idea that, come next Pesach, family and friends must again be celebrating remotely, would have been overwhelming: worst still, would have been the thought that in many families, there would also be deep tragedy and loss. We now understand the situation, but that does not make it any easier. Yet here we are, coming together again, as best we can, however we can. Please know that CST is also still here. Like you, we didn't stop being who we are, working for the good of our community, our families and friends.

We work to serve you, our community. Our mission is to enable and encourage the flourishing of Jewish life in the UK, confident in the knowledge that we are there to keep it safe. This endeavour cannot happen without your cooperation and support: in fact, we depend on it.

There are lots of different ways to support CST.

You can contribute by becoming a volunteer and training in technical and physical aspects of modern-day security, ensuring that your shul and fellow congregants are as well-protected as possible.

You can report antisemitism to us when you see it.

Every report helps us to do our jobs better and to represent our community to police and government. Help us to help you, that is what we are here for.

You can donate to us. We are a charity and rely upon the generosity of our community. CST's trustees and donors give to CST as well as all manner of other charities and causes, Jewish and non-Jewish. All of this helps us to build a better Jewish, British, future together.

CST wishes you all a *Chag Pesach Sameach*



www.cst.org.uk



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THE FANTASY WORLD OF SHLOMO SAND

The Invention of the Jewish People' by Shlomo Sand, first published in Hebrew in 2008, and in English the following year, ranks as one of those books, like Orwell's '1984', Rushdie's 'Satanic Verses', Dan Brown's 'The Da Vinci Code' and David Goldberg's 'This is Not the Way: Jews, Judaism and the State of Israel', that was guaranteed to provoke a strong reaction.

Take one quote from Sand's book: "Jewish democracy is an oxymoron" and one can immediately sense what underpins the Professor's agenda. He gives an exhaustive analysis of what he claims is the myth of the Jews being a homogenous people, the lie he wishes to nail, accusing Israeli Zionists of purposely distorting the past in order to justify the creation of a Jewish nation-state. Israeli historiography has manufactured a history of the Jews that Sand rejects, believing that he is one of the few historians, to paraphrase Ranke: to tell it as it is!

What Sand fails to appreciate is that all national history is a mixture of actual events and folk myth; one can see this clearly in the national histories of Europe. It is hardly surprising therefore that Jewish history should also contain folk memories that have been passed down from generation to generation.

One of Sand's arguments concerns the origins of modern Jewry. He rejects the idea that we are of the same racial stock as the ancient Israelites. It would, indeed, be very surprising if any Jew living today could trace his/her ancestry to the Patriarchs. That conversion to Judaism happened in the past, before Christianity forbade it, is evident from the ethnic variations among Jews. Whether any extant populations are the immediate descendants of the Israelites is debatable. Perhaps the Jews of the Yemen may have a claim to be closer to the Judeans than most of us, but how would you prove this? Sand asserts most present day Ashkenazi Jews are descended from the so-called Khazar mass conversion in the eighth and ninth centuries of the C.E.

The Khazar Empire was located in central and northern Caucasus. The evidence for this is far from conclusive, and genetic studies have found the Ashkenazim have a strong genetic connection to Eastern, Mediterranean and Southern European populations. There has been some interesting work done into the origins of the Levites. Dr. Doron Behar has established Levite ancestors were living in Iran 2900

years ago and were in Europe about 1750 years ago.

This places a sizeable Jewish population in the near East 750 years before the alleged Khazaria conversion. Also, Dr Ostrer, a medical geneticist, has stated genetics do not support the Khazar hypothesis. So why would Sand ignore the counter evidence? The answer is to undermine the legitimacy of the State of Israel; to propagate the idea the Jews are not a homogenous people, and that the Palestinians have de facto a more valid claim to the land.

'The Invention of the Jewish People' is a polemic against Zionism, against the status of Israel as a sovereign nation and an attack on the credibility of historians that are accused of deliberately ignoring the evidence that calls into question the existence of a Jewish nation.

Sand argues that with the destruction of the Second Temple in 70 C.E. Jews were not exiled from Jerusalem. He claims the majority were farmers who remained tied to the land and many of their descendants would have converted to Islam in the 7th century of C.E. This hypothesis is used by Sand to assert the Palestinians are the true descendants of the Judeans and, therefore, bona fide Jews.

The fact is we don't have sufficient evidence for how many Jews were exiled under the Romans, but what is certain is the notion that the exile was a fabrication by Christians to illustrate God's punishment for the crime of killing Jesus is pure fiction. The Tanakh mentions exile as a motif of the Jewish experience, and the Prophet Jeremiah gives a graphic account of the destruction of the First Temple by Nebuchadnezzar in 576 B.C.E., and the subsequent exile of the Children of Israel. This occurred centuries before the emergence of Christianity.

Sand calls into question whether Israel is a true democracy. He does not fully define the term 'democracy' but cites Britain and the Netherlands as representing liberal democracies. They are pluralist, non-racial societies, and, Israel according to Sand, is far from this ideal. One wonders where Professor Sand has been living all these years. Israel contains an incredibly diverse population: Christians, Moslems, Druze, Ultra-orthodox Jews, Progressive Jews and secular Jews; you can't be more pluralist than that.

And unlike other Middle Eastern national states, Israel has through its democratic institutions checks and balances to ensure the State is accountable for its actions. To suggest because Israel is a Jewish state ipso facto cannot be democratic is farcical. North Korea's official political title is the Democratic People's Republic of Korea, and is that an oxymoron, Professor Sand? The Jews are not a race, and neither for that matter are the English, Germans, Italian or citizens of other nation states. Anthropologists may classify humanity into broad definitions of racial types: caucasoid, negroid and mongoloid. Does the fact that Jews reflect the diversity

of humanity di-minish, as Sand asserts, their right to peoplehood? Emphatically not. Jews share a rich historical, religious, cultural, linguistic heritage that is distinctive from other cultures.

Whether your forebears converted to Judaism 200 hundred years ago or ten years ago is irrelevant to whether you belong to the Jewish people. Israel was established to enable Jews to realise their potential for self-determination, to preserve their heritage, to live within a safe environment, and for some to fulfil the promise of Torah.

The Law of Return exists to give Jews, irrespective of race, colour, political persuasion a home in which they can be free from persecution. Jewish history is indelibly marked by insecurity. Our antecedents have had to flee pogroms, seeking refuge in countries that were more tolerant. The Shoah left no right thinking person in any doubt that the Jewish People had a legitimate claim to a homeland.

Six million died in the Holocaust, and none of those involved in genocide questioned whether Mr X was descended from a Palestinian Jew of the first century C.E. or whether his family converted more recently. They were, to the indoctrinated agents of mass murder,

Jews irrespective of nationality, physical physiognomy, and culture: a people bound together by a shared history; something Sand finds difficult to comprehend.

But what of the Palestinians right to self-determination? Sand, in one of his more insightful moments, realises the impracticality of a bi-national state that would effectively, over time, see the eclipse of the Jewish state. Like many Jews he believes peace will only be achieved by Israel ceding the occu-pied territories. This is nothing new; it has been the premise for a lasting peace for decades.

It is for the Palestinian Authority to negotiate with the Israeli Government, to secure for themselves a homeland they so earnestly desire. The rapprochement between Israel and the Gulf States, and, hopefully, Saudi Arabia in the near future, may be a timely boost to the search for a lasting peace.

Shlomo Sand most valid comments relate to a future peace between Palestinians and Israelis, even though these are not original. Perhaps he should stick with his area of specialism, French history, where his evident political bias would not be so blatant.

Peter Beyfus

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Bournemouth's Community Shop

ב"ה

Whether you're looking for fresh or frozen foods, deli, meat, poultry, dairy, bakery or grocery, our very own 'Kosher by BHC' is the one-stop shop in town for all your kosher needs!

When you order fresh or frozen meat and poultry from 'Kosher by BHC' there is no minimum order and for those who are self isolating or unable to leave home, we can deliver, Covid-Safe, direct to your door.

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HOLOCAUST MEMORIAL DAY

'Be a Light in the Darkness'



This year because of Covid-19 restrictions the Bournemouth and Poole HMD Committee organised a virtual event .

Around 350 people logged on to the Zoom which equates to past Holocaust Memorial Day audiences at the Lighthouse theatre of between five to six hundred.

This year's theme was 'Be a Light in the Darkness', and to open the programme HMD Chair, Lynda Ford-Horne delivered the 'Act of Commemoration' after which she requested everyone watching to light a candle. "We light these candles for all murdered in the Holocaust and following Genocides" was then recited by Rev James Sharp, the Representative of Christian Churches in the area.

Young representatives of the Jewish ,LGBT, Refugee, Muslim, Special Needs, BEME and Romany communities then each read part of the Act of Commitment

An example of 'A Light in the Darkness', of how an ordinary man did extraordinary things was recounted by John Corben, Chair of the Trevor Chadwick Memorial Trust, who told of this local unsung hero's bravery and courage

In January 1939 Trevor Chadwick went to Prague with a colleague to bring back two Jewish boy refugees to be sponsored by the Forres Private School in Swanage run by his family, where he was a teacher. He was deeply moved by the plight of thousands of children in Prague as was Nicholas Winton, who had started helping with Kindertransport in the Refugee office shortly before Trevor and his colleague arrived.

Although Nicholas Winton became well known through the Esther Rantzen "That's Life" television programme, Trevor Chadwick has had no public acknowledgement. Nicholas said that he got all the praise because he was elderly whereas Trevor died (relatively) young, "but Trevor was the real hero often putting his life at risk".

Trevor returned to Prague and organised eight trains, seeing most of the children off at the station. He sometimes forged papers and had to leave Prague in June 1939 when he was threatened by the Gestapo. He died in 1979 aged 72.

John Corben emphasised we must value those who risked their lives ,and it has been decided to erect a statue in Swanage. The unveiling has been delayed until summer 2023 as raising funds has been very challenging but the Trust is determined to be successful. As well as a memorial, the statue will play an important part in Holocaust education. More details: <https://trevorchadwick.uk/>

Marilyn Dexter then spoke about her father Max Rosenblatt's involvement in the liberation of Bergen Belsen. It was 55 years later that the family heard his

testimony when he made a recording for Spielberg's Shoah Foundation. As teenage newlyweds, her grandparents had come to England in 1913 from the Ukraine to Liverpool. [Not America as expected!]

Max started work aged 13 in upholstery. In 1942 at 18 he enlisted in the Royal Tank Regiment as a gunner and radio operator, where there were three Jews out of over 1,000 in the Regiment. They were the first at the D. Day Landings and went through France, Belgium and Holland, crossing the Rhine in March 1945. As they advanced the Germans retreated and suddenly saw hordes of skeletal people in 'striped pyjamas'.

They arrived at Bergen Belsen to find dead bodies piled 10 feet high. The mainly young survivors had gone through a living hell and soldiers had to make sure they did not overeat. The Colonel told Max, as the only Jew, to speak Yiddish. It was horrific and unimaginable and he never forgot the stench. Max suddenly realised they were all Jews and when he went home on leave in July found out about the camps. On return he was stationed in Hamburg being demobbed in June 1947.

He then concentrated on the future starting a textile and upholstery business, marrying in 1948. He always said it could happen again as there is a need for a scapegoat. Marilyn feels a responsibility to carry the flame which is not only a duty but an honour which she fulfils admirably.

To conclude the event, the Holocaust Memorial Day Pledge was read by Maggie Pepin of the Committee, reminding us that we must give equal rights to all, rejoice in liberty and to 'Be a Light in the Darkness'.

As an innovation, the Zoom event received a warm response from participants and was an excellent achievement. Next year we hope to be at the Poole Lighthouse, but will need the finances to fund this. Lynda reminded the audience that we usually rely on a retiring collection to fund the following year's event; however this year we are asking if participants will kindly send donations direct to their account – details

Bournemouth and Poole Holocaust Memorial Day Committee

Sort Code: 30-91-08. Account No. 29336460

Josephine Jackson

Please support your Shul – Gift Aid your donations

How does Gift Aid work?

Gift Aid is one of the easiest ways to make your donation tax effective. By supporting the Shul you are supporting reclaims of the basic rate tax from HM Revenue and Customs. There is no extra cost to you and the process is simple – all you have to do is make a Gift Aid declaration. The congregation benefits by obtaining the tax back from the Revenue which of course benefits the Congregation's funds.



As the Congregation is a charity, the contributions you make will be tax deductible if you are a higher rate tax payer, and claimable by you from the Inland Revenue as a charitable gift.

Many of you have already completed gift aid declarations, for which we are very grateful. These are held in the office and, half yearly, we collect Gift Aid back from HMRC on the contributions made for offerings, donations, subscriptions, Yahrzeit donations etc.

What is a Gift Aid declaration?

It is simply a statement by an individual taxpayer that they want a charity to claim from HM Revenue & Customs the tax paid on their donation. This is the way to add 25% to the value of your gift to Bournemouth Hebrew Congregation without it costing you a penny more!

Gift Aid – do I qualify?

You must pay an amount in Income Tax and/or Capital Gains Tax to cover the amount Bournemouth Hebrew Congregation will reclaim in the tax year (from 6 April to 5 April of the following year).

Please complete the form and return it to us!

Please complete a Gift Aid declaration form and return it to the Shul office. It won't matter if you think you may have completed a declaration form some years ago – we are happy to update our records and claim as far back as April 2000.

Thank you!



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Since 2001, a dedicated group of dancers have been meeting every week to enjoy beautiful Israeli music, exercise and socialise. Now, due to popular demand, we have now started an Israeli dancing session for absolute beginners.

There is no age limit, and no fun limit. It's only for half an hour so why not come along on Tuesday nights at 7.00 in the Menorah Suite. See the shul notices for any changes of time or venue.

MARILYN DEXTER

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Your Guild Needs You!!!

Last year the Bournemouth Hebrew Ladies Guild celebrated its Centenary. It was a time to reflect not only on those who had served before us but on all the many events we had been privileged to cater for our community.

Over the years the Guild have supported the Shul and Community by catering Shabbat lunches, fundraising events. Yom Tov meals and of course endless Kiddushim in celebration of members simchas etc. We cover the cost of the special Kiddushim at Shavuot, Succot and Simchat Torah.

Although sadly we are no longer often called upon to cater Kiddushim for Bar and Bat Mitzvahs or even Auff Ruffs (due to the make up of the Community), we are happy to organise them for special birthdays and anniversaries etc. All these Kiddushim are organised by a very dwindling small group of ladies who may be called upon on several consecutive weeks at a time.

We appreciate that you may not wish to serve on the Guild Committee but we would urge you to join our Kiddush rota by putting your name forward to assist (09.30 start) with a Kiddush when asked. Unless we are able to increase our number of helpers we may sadly not be able to continue to organise Kiddushim and may possibly have to employ help which would increase the cost.

So please ladies (and gentlemen) call Thelma, our Chairman, on 01202 290798 or myself, on 01202 552737, and add your name to the list of helpers.

Thank you
Evelyn Grant (Senior Trustee)



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Shabbatot and Chagim

C U there!



Diary

Please note that services may have to be cancelled or restricted in order to contain the spread of the Coronavirus and that due to Covid-19 Government restrictions on numbers attending funerals and stone settings, the Shul office will continue to announce these after they have taken place.

March 2021

Sunday 14th **Rosh Chodesh Nisan.**
 Shabbat 19th/20th Vayikra.
 Sephardi Service (to be confirmed).
 Thursday 25th **Fast of the Firstborn** commences 4.55 am.
 Search for Chametz after 7.18 pm.
 Friday 26th Burn Chametz on Friday morning.

NOTE: Clocks go forward 1 hour at 01.00 a.m. on Sunday 28th March 1st day Pesach and for those who wish to set their clocks/watches before Shabbat, the following times during and at the conclusion of Shabbat HaGadol are shown in bold print for BST (with GMT being displayed in standard print)

Shabbat 26th/27th **Shabbat HaGadol.** Tzav. **Erev Pesach.**
 Stop eating Chametz at **10.31 am. BST** (09.31 am. GMT)
 Dispose of Chametz at **11.51 am. BST** (10.51 am. GMT)
 Light candles for 1st day Pesach after 8.23 pm. BST (7.23 pm. GMT)
1st Seder Night.
 Sunday 28th **1st day Pesach.** Tal
 Sephardi Service (to be confirmed).
 Light candles for Second day Pesach after 8.24 pm.
 Monday 29th **2nd day Pesach.**
 Festival ends 8.25 pm.

April 2021

Friday 2nd Erev 7th day Pesach.
 Light candles for Shabbat and 7th day Pesach at 7.21 pm.
 Shabbat 2nd/3rd **7th day Pesach.** Shir Hashirim.
 Light candles for 8th day Pesach after 8.34 pm.

Sunday 4th **8th day Pesach.** Yizkor.
 Festival ends 8.35 pm.
 Thursday 8th **Yom Hashoah.**
 (Holocaust Memorial Day).
 Shabbat 9th/10th Shemini. Shabbat Mevarchim.
 Monday 12th **1st day Rosh Chodesh Iyar.**
 Tuesday 13th **2nd day Rosh Chodesh Iyar.**
 Wednesday 14th **Yom HaZikaron.**
 (Israel's Fallen Soldiers Day).
 Thursday 15th **Yom HaAtzma'ut.**
 (Israel's Independence Day).
 Shabbat 16th/17th Tazria-Metzorah.
 Sephardi Service (to be confirmed).
 Shabbat 23rd/24th Acharei Mot-Kedoshim.
 Monday 26th **Pesach Sheni.**
 Friday 30th **Lag B'Omer.**
 Shabbat 30th / May 1st Emor.

May 2021

Shabbat 7th/8th Behar-Bechukotai.
 Shabbat Mevarchim.
 Monday 10th **Yom Yerushalayim.**
 (Jerusalem Day).
 Wednesday 12th **Rosh Chodesh Sivan.**
 Shabbat 14th/15th Bamidbar.
 Sunday 16th **Erev Shavuot.**
 Tikkun Leil. Light candles for First day. Shavuot at 8.31 pm.
 Monday 17th **1st day Shavuot.**
 Sephardi Service (to be confirmed).
 Light candles for Second day. Shavuot after 9.56 pm.
 Tuesday 18th **2nd day Shavuot.**
 Book of Ruth. Yizkor. Festival ends at 9.57 pm.
 Shabbat 21st/22nd Naso.
 Shabbat 28th/29th Beha'alotecha.

Continued on page 36

Diary

June 2021

Shabbat 4th/5th Shelach Lecha.
 Shabbat Mevarchim.
 Sephardi Service (to be confirmed).

Thursday 10th **1st day Rosh Chodesh Tammuz.**

Friday 11th **2nd day Rosh Chodesh Tammuz.**

Shabbat 11th/12th Korach.

Shabbat 18th/19th Chukat.

Shabbat 25th/26th Balak.

Sunday 27th **Fast of Tammuz.**
 Fast commences at 3.16 am. and terminates at 10.22 pm.

July 2021

Shabbat 2nd/3rd Pinchas. Shabbat Mevarchim.
 Sephardi Service (to be confirmed).

Shabbat 9th/10th **Rosh Chodesh Menachem Av.**
 Matot – Masei.

Shabbat 16th/17th Devarim. Shabbat Chazon.
 Sephardi Service (to be confirmed).

Dora Tammam's Bat Mitzvah

Erev Tisha B'Av. Fast begins at 9.12 pm.

Sunday 18th **Tisha B'Av.** Fast terminates at 10.04 pm.

Shabbat 23rd /24th Va'etchanan. Shabbat Nachamu.
 Sephardi Service (to be confirmed).

Shabbat 30th/31st Ekev.

August 2021

Shabbat 6th/7th Re'eh. Shabbat Mevarchim.
 Sephardi Service (to be confirmed).

Theo Down's Bar Mitzvah.

Sunday 8th **1st day Rosh Chodesh Ellul.**

Monday 9th **2nd day Rosh Chodesh Ellul.**

Shabbat 13th/14th Shofetim.

Shabbat 20th/21st Ki Tetzei.
 Sephardi Service (to be confirmed).

Saturday 21st Saturday night: Sephardi Selichot Service at 11.00 p.m. (to be confirmed)

Shabbat 27th/28th Ki Tavo.

Saturday 28th Saturday night: 11.30 pm.
 1st day Selichot service.

Sunday 29th **1st day Selichot.**

September 2021

Shabbat 3rd/4th Nitzavim.

Monday 6th **Erev Rosh Hashanah.**

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