

SHOFAR

MAGAZINE

PESACH
EDITION



BHHC
1824-2024

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Our cover

In keeping with our congregation's 200th anniversary our cover, by Michelle Cooperman, features a clock made up of images of the twelve tribes taken from the stained glass windows that were a feature of our old shul.

Shofar Magazine is a publication of Brighton & Hove Hebrew Congregation, 29a New Church Road, Hove BN3 4AD. Our telephone number is (01273) 888855. Our email address is office@bhhc-shul.org. Our website is www.bhhc-shul.org

Currently, our directors (in alphabetical order) are Harvey Abb, Russell Bloch, Jonathan Conway, Susan Conway, Lindsay Davidson, Howard Hamilton, Jack Rose and Jonathan Metliss.

Our Honorary Officers are currently Susan Conway (Chairman), Jonathan Metliss (Vice-Chairman), Lindsay Davidson (Treasurer) and Jack Rose (Secretary). The congregation is also assisted by a number of members who act as Assistant Wardens.

Shofar Magazine is your community magazine. Your contributions of articles and/or photos are not only welcome, but vital.

The deadline for contributions to the next issue is 2 September 2024

Celebrate with your community

Whatever the reason – birthday, anniversary, special event – share your joy with your community by sponsoring a kiddush! Please contact the office to find out how!

Members are also invited to join our Whiskey Club. Join the register and donate a bottle of whiskey for our kiddushim.



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PESACH MESSAGE 5784

Among the most dramatic moments in all of Jewish history is the point at which the Children of Israel found themselves caught between their Egyptian pursuers and the deep blue sea.

After hundreds of years of bitter slavery, freedom finally seemed within reach. But, as our ancestors stood on the shoreline, with the Egyptian army bearing down upon them, their fate hung agonisingly in the balance. What followed was an astonishing exchange between Moses and the Almighty.

Moses characteristically prostrated himself upon the earth and cried out to Hashem for help. He could never have imagined what the response would be:

“Why are you crying to me. Speak to the Children of Israel and let them travel!”

The message of this astonishing admonition is clear: There is a time for prayer and a time for

action, and we must never rely upon one to the exclusion of the other. Rashi teaches that it was precisely this lesson which Moses had in mind when he restricted his prayer for the well-being of his sister, Miriam, to the shortest Biblical prayer on record: “God please, heal her please”. He knew that at that moment, his words needed to be accompanied by action.

This was one of the central lessons of the Covid-19 pandemic, when we recognised that our Bitachon – trust that Hashem will be there for us in our hour of need, must be accompanied by Hishtadlut - our own efforts towards achieving our goals.

Our sages capture this principle in the Rabbinic aphorism: ‘You should never rely on a miracle’.

Since the 7th October, we have been united in prayer. Additional Psalms and special supplications continue to be recited in Shuls around the world. We hold every single

Office of The CHIEF RABBI

Pesach 5784 / 2024

innocent victim of this awful conflict in our hearts and pray with every fibre of our being for peace, security and the return of all hostages.

Yet, we must also hear the echo of Hashem's words to Moses: "Why are you crying to me?"

This is also a time for action.

Whenever it has seemed that our community's capacity to stand against the torrent of hatred directed against Jews and the State of Israel might reach breaking point, I have been reminded by so many of you that in fact, our collective resolve knows no bounds.

From vigils to solidarity visits, media campaigns and local activism – British Jews have made clear that we will not rest while our people are under attack, whether at home or in Israel.

Sadly, our work is not yet done. And as we celebrate the festival of our freedom, we are reminded that throughout our history, with the help of Hashem, we have prevailed.

May we continue to be Hashem's partners in bringing peace and security to all of His people.

Valerie and I wish you Chag Kasher Vesameach,



Chief Rabbi Sir Ephraim Mirvis
KBE



06 From the Rabbi “Optimism”

by Rabbi Hershel Rader



In my Pesach article four years ago, at the height of the Covid lockdown, I wrote the following:

As a father of children and grandfather of grandchildren, who live all around the world, and a Rabbi who has attended to the sick and bereaved over the past months I do not minimise the challenges felt by so many, but nevertheless remain optimistic for the future. It is part of our belief that Hashem has created a remedy for all the world's ills and we will emerge from the current state of affliction and uncertainty. I pray that this will happen soon and that we will use our newly reacquired freedom for the very best of purposes.

Was my optimism justified?

I remarked to a friend of mine recently that I cannot recall such a difficult and uncertain time. The political landscape, both in this country and so many other places in the world seems increasingly unfamiliar, uncertain and worrying. Israel, the Jewish homeland, is engaged in its longest war – with all that means for its military and its civilian population. As Jews so many of us feel threatened and vulnerable. There is the genuine problem that a large portion of the younger generation feel pressured, however unjustifiably, to re-evaluate their support for Israel. And, of course, as part of the worldwide Jewish family we are haunted by the spectre of the suffering of the hostages who are still in captivity. I just hope and pray that by the time you read this they will have been rescued. None of these are the challenge of Covid but they are very

significant challenges and don't look likely to 'burn themselves out' any time soon. Indeed one could say that we are again in a 'state of affliction and uncertainty'.

So what light does our faith shed on this? Specifically, what does the Pesach narrative teach us that can illuminate this dark time?

The Egyptian persecution of our ancestors is a paradigm for many episodes that have occurred throughout Jewish history. To my mind it is what we call antisemitism. Rabbi Sacks, of blessed memory, describes antisemitism as a mutating virus, something that has changed over history to fit the current situation. About modern antisemitism he writes:

Unlike its predecessors, the new antisemitism focuses not on Judaism as a religion, nor on Jews as a race, but on Jews as a nation.... alone of the 192 nations

making up the United Nations, Jews are not entitled to a state of their own. As Amos Oz noted: in the 1930s, antisemites declared, 'Jews to Palestine'. Today they shout, 'Jews out of Palestine'. He said: they don't want us to be there; they don't want us to be here; they don't want us to be.

One of the overriding lessons of the Pesach narrative is that things get better! Most of the happy Seder experiences which many of remember as children took place in the wake of the most brutal and calculated attack upon our people. It was also succeeded by a tremendous growth in Jewish learning. The realisation of the dream of a Jewish homeland happened so soon after that attack. Light does follow darkness.

Nearly 40 years ago I was approached by someone who told me that his fifteen year old daughter had asked him 'what's this being Jewish all about?' So I said 'what did you say?' To which he replied 'I

told her!' Intrigued by the notion that there was a simple answer to the question of the meaning of Jewish identity I responded 'what did you say?' and he answered 'I told her about the Holocaust'.

Rabbi Sacks also writes:

The most important thing Jews can do to fight antisemitism is never, ever to internalise it. That is what is wrong in making the history of persecution the basis of Jewish identity. For three thousand years Jews defined themselves as a people loved by God. Only in the nineteenth century did they begin to define themselves as the people hated by gentiles. There is no sane future along that road. The best psychological defence against antisemitism is the saying of Rav Nachman of Bratslav: 'The whole world is a very narrow bridge; the main thing is never to be afraid.'

This is another major lesson of Pesach; we

are not defined by the oppression we have been subjected to, whether in Egypt, England, Spain or Germany. We are defined by the unique mission and way of life entrusted to us by the Almighty. That is the freedom we celebrate on Pesach. As Moses said to Pharaoh 'G-d says, let my people go that they may serve me'. The Torah, through our people, has given so much to the world; which would be a much darker place without its light.

So Pesach, and the other 'Pesachs' of our history, have taught me that I am still justified to be optimistic. But that optimism must ultimately be rooted in faith and its positive application throughout our lives. I still pray that 'we will emerge from the current state of affliction and uncertainty and that we will use our newly acquired freedom for the very best of purposes'.

Perla and I wish you all a very Happy and Kosher Pesach.

08 Service Times for Pesach 5784 - 2024

Monday 22nd April - Erev Pesach/Fast of the First Born

Shacharit followed by Siyum 7.30 am
Finish Eating Chametz before 10.34 am
Burn Chametz and Remove from your possession before 11.47 am
Light Candles 7.50 pm
Mincha/Maariv 7.50 pm

Tuesday 23th April - 1st Day Pesach

Shacharit 9.15 am
Mincha/Maariv 7.50 pm
Light candles after 9.04 pm

Wednesday 24th April - 2nd Day Pesach

Shacharit 9.15 am
Mincha/Maariv 7.55 pm
Yom Tov ends 9.06 pm

Friday 26th April - Erev Shabbat

Mincha/Kabbalat Shabbat 7.55 pm
Light Candles 7.56 pm

Shabbat 27th April

Shacharit 9.15 am
Mincha 7.45 pm
Shabbat Ends 9.12 pm

Sunday 28th April - Erev Yom Tov

Light Candles 8.00 pm
Mincha/Maariv 8.00 pm

Monday 29th April - 7th Day Pesach

Shacharit 9.15 am
Mincha/Maariv 8.00 pm
Candle Lighting after 9.16 pm

Tuesday 30th April - 8th Day Pesach

Shacharit 9.15 am
Yizkor
Mincha/Maariv 8.00 pm
Yom Tov ends 9.18 pm



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Helping you prosper

Chairman's message

Lessons from the collapse of time

by Susan Conway

We have just passed Purim. Overcoming the machinations of Haman against the Jewish people has been celebrated for another year. Soon it will be Passover with the reiteration of the story of how the Hebrews, thanks to G-d's intervention and might, were delivered from Egypt, Pharaoh and slavery.

Yet the battles of the past are once again the battle for the present. This explains why today's fight against antisemitism fills much of this issue of Shofar Magazine. It is not something we would have chosen, but it is and remains a community focus. If our people received the Torah, then perhaps we were also cursed to battle anti-Jewish sentiments again and again. If that is the case, and while it may be difficult to read of Jew-hatred and anti-Israel feeling in modern times, it is a reminder of one of the biggest lessons in our history: remain vigilant.

But we do need to mention other aspects of our shul's life and our successes. For

example, attendance at services has increased, more than doubling from when we were in our old shul. We are also welcoming visitors to join us in prayer and on Shabbos at our beautiful kiddushes.

Our Lunch and Learn programmes are popular. Participants look forward to these and thanks to Rabbi and Perla for making them interesting and stimulating.

Our festive meals – whether for the Shabbat for Israel lunch or our Purim lunch – regularly sell out.

What it all really means is we, as a community, enjoy coming together to celebrate our faith and Jewishness and, if need be, fight for it. Long may it continue. As I said at a kiddush after my appointment as Chairperson I look on this shul as being a large family and welcoming all comers.

We are fortunate to have the voluntary assistance of Stuart McIntosh and the CST on Shabbos and other important occasions for which we are really grateful.

Behind the scenes Allison and Richard continue to assist us and have shown flexibility and caring at all times and again, we are appreciative of this.

I would also like to thank my fellow Board Members for their input throughout the year and our stalwart Wardens for their massive contribution to the services.

In this issue is a Gift Aid Declaration. Please print or detach it from the issue, complete it and return it to the synagogue offices.

I will report on the status of the arrangements with Hove Hebrew Congregation when they are clear.

I am also pleased your Board is looking for new ways to bring our congregants together outside of services. For this, we need help and are looking for ideas. So if you can think of a potential event or activity, please send it to me.

Regards,
Susan Conway

Michael Gove tries to define extremism

A comment by Jonathan Metliss

Critics have claimed that Michael Gove's quest to find a definition of extremism that would be workable for all in a culturally diverse and multi faith country where opinions differ wildly and fundamentally is an impossibility, that his definition falls in "no man's land" and limits Government discretion.

Having said that, Michael Gove clearly understands that the Islamic threat is all too real and needs tackling. We have seen awful and threatening pro-Palestinian marches and activities on our streets with overt and undiluted antisemitism. Muslim Brotherhood ideology is rife in Britain and globally and cannot live alongside Western values.

The Muslim Association of Britain is one of several organisations declared extremist by Michael Gove in Parliament last week. It is among the organisations pushing for an official definition of "Islamophobia", a one religion blasphemy law that would be used to limit the scrutiny of Islamists. That is why it is vital that the Government define extremism, identifies extremist organisations and punishes and proscribes them accordingly.

It could be argued that there are existing statutory provisions such as the Public Order Acts and the Racial and Religious Hatred Act which address these issues including incitement to racial hatred, but enforcement

of the law has been a problem especially by the Metropolitan Police.

This is why it is imperative that the Government defines extremism, identifies extremist organisations and punishes and proscribes them accordingly. Whatever the concerns about Gove's definition, he is the one minister who has sought to understand the threat we face and he should be applauded for doing so. Others must follow his lead. The Government and the relevant authorities must act strongly and positively in enforcing this new definition of extremism.

Jonathan Metliss is the Chairman of Action Against Discrimination.

Forthcoming stonesettings

Connie Tressman	14 April, 2.00 pm
Frank Crown	5 May, 3.00 pm
Laurel Woolfe	19 May, 2.00 pm (*)
Melvyn Sharpe	19 May, 2.30 pm (*)
Sydney Levine	26 May, 2.00 pm
Fanny Glover	30 June, 2.00 pm

Unless advised otherwise, all stonesettings will take place at Meadowview. Although Rabbi Rader usually officiates, (*) denotes when Rabbi Efuno will be officiating.

All arrangements are subject to change. Closer to any particular date, we suggest you check with the shul office to find out if there are any changes to the arrangements.




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200 Years of Brighton & Hove Hebrew Congregation

by Michelle Cooperman

This year we celebrate two hundred years as a continuous congregation. We may have changed our name and location a few times but now unquestionably, like the city we live in and serve, we are Brighton and Hove Hebrew Congregation.

The first Jewish presence in Brighton was recorded in 1766. Contrast this with the Plymouth Jewish community who had already built a synagogue by 1762. This may seem counter-intuitive given the distance from London of each city. However, Plymouth was an important Royal Navy port while Brighton had to wait for the arrival of the first train on Platform 1, in 1841, to achieve its boom town status. Below we highlight some key moments in the 200 years of our history.

In 1824 Brighton Hebrew Congregation was established with Solomon Nathan Berncastle as President. A plot of land at 37-39 Devonshire Place, Brighton was leased and Benjamin Bennett designed a synagogue on this site. By 1825 the need for more formal rules and regulations was recognized and produced. These were important ideas which set a precedent for other communities growing from a mere 17 rules to over 260. Thomas Read Kemp, after whom Kemptown is named, donated a piece of land for use as a cemetery in 1826, this was a great boon to the community and is now known as Florence Place. The great David Mocatta, designer of

Brighton Station and much more in the city, designed the Ohel. 1838 saw the first purpose-built synagogue, also designed by David Mocatta, opened in Devonshire Place. But such was the increase in visitors that in 1875 a new synagogue was built at 66 Middle Street. Appropriately called the New Synagogue, it was designed by Thomas Lainson featuring a Minister's House, classrooms and a Mikveh.

Between the opening in 1875 and 1914 donations from the Sassoons, the Rothschilds, Montefiores and others enabled Middle Street to be lavishly and beautifully decorated. It is one of the finest examples of High Victorian decoration in the country. Our predecessors were not afraid to embrace modernity and electric lighting was installed in the synagogue in 1892, the first in the UK to be lit this way. Changes in demography meant that by 1918 members were living in Hove so a reconstitution of the Congregation led to the creation of the Brighton and Hove Hebrew Congregation (BHHC). Memorial plaques in the shul testify to the sacrifice our young men made in both World Wars and in Korea.

Following the Second World War Hove became increasingly important to the community and in 1945 plans for the conversion of 29 New Church Road to a meeting hall and flat were submitted to the council. With a growing Jewish population in Hove, BHHC opened its West Hove Synagogue at number 29-31 New



BHHC
1824-2024

Church Road in 1961. Middle Street was not forgotten and its architectural importance was recognised in 1971 when it gained Grade II* listed status. It remained the favoured venue for weddings in the following decades. Heritage Lottery Funding followed in 2003. The population continued its westward trend and by 2004 it had closed for regular services. It gained a new life of as a venue for special services, weddings, choral events and educational Open days.

In October of 1999 a report on the development potential of 29 – 31 New Church Rd was produced. Over the next two decades attempts to create a new synagogue, with communal complex and accommodations were developed with several partners before contracts were finally signed with the Bloom Foundation. As COVID made its presence felt the synagogue at New Church Road closed its doors for the final time in early January of 2020. Three years later in 2023 we returned to our New Church Road site celebrating our first Shabbat on 4th March. Our new synagogue and mikveh together with our new friends in Novellinos Restaurant, at the deli, at BNJC and co-located in Hove ... actually!

The Bicentenary Celebrations

The Jewish Historical Society of England will be holding a meeting in May here in our city. They will take a walking tour of Jewish Brighton followed by lectures in the afternoon. JHSE members-only event.

The Dedication of our Synagogue by Chief Rabbi Sir Ephraim Mirvis will take place on June 9th. The event will be attended by Civic Dignitaries, local Faith Leaders, our local political representatives and of course ourselves – the members. Due to security considerations this event is by invitation only. You may already have received yours and if you have please RSVP as soon as possible.

Married in Middle Street. The first weddings in Middle Street, where two brothers married two sisters, took place in 1875 the year the synagogue was dedicated. Many of us were also married there. The committee would like to highlight that in a photo exhibition. If you have a photo of your own or a loved one's wedding and you would like to be part of the exhibition then please contact either the Shul office (01273 888855) or email office@bhhc-shul.org. We hope that this exhibition will find a permanent home in Middle Street Synagogue.

Art Exhibition details are still being finalised, check the BHC website (<https://bhhc-shul.org>) and watch out for further updates.

Florence Place we are hoping to have an Open Day with information on the famous names buried there.

Visiting Hove and want to know more about us? Then contact us through the Shul Office on 01273 888855. We would love to share our shul and our story with you.

[The Bicentennial Committee](#)

Spotlight on the Rothschild family



The following are two extracts from the English Chronicle and Whitehall Evening Post. The first is taken from the Thursday 1 September 1825 edition and provides some insight into the life of Nathan Mayer Rothschild (1777-1836) who declined several honours during his life. He did not accept a knighthood. He also declined the Austrian barony that his four brothers accepted. He did not use the particle “von” or “de” that had been granted to his family. He was happy to be “Mr. Rothschild”.

BRIGHTON, Aug. 31 – Mr. Rothschild left here on Monday, and other portions of the family to-day. They travel in open carriages and four. On one family carriage that appeared in the fore court of the “Snake Houses,” forming the residences of Mr. R., his family, and numerous visitors, there was the motto “Concordia, Integritas, Industria;” [Harmony, Integrity, Diligence] and the coat of arms was supported by a Lion and Unicorn rampant.

Besides Mr. R.’s

own family, which is very numerous, consisting of several daughters, children, French valets, Mr. R.’s four pages, &c.; the visitors who accompanied him consisted of six distinct and large families, several foreigners, &c. The large party to dinner on Sunday has already been mentioned.

Mr. Rothschild was in public during the greater part of Sunday, either walking along or lounging about the balconies in front of the first floor windows of the “Snake Houses,” or on the Marine Parade; but he chiefly promenaded along the balconies. He was constantly attended by several gentlemen, most of them foreigners, some Frenchmen, &c. The establishment of servants is very great. Mr. R. amongst other splendid peculiarities, is stated to have four pages, two of them constantly to attend the door of the room in which he may happen to be.

Mr. Rothschild may truly be termed the very Prince of “Eighth-Catchers.” This is the man who controuls [sic] the money

and loan manufactures of Europe almost as much as Bonaparte for a time influenced the political world; and yet this man, according to last week’s News of Literature, “can hardly read or write.” There certainly is nothing literary, and perhaps not very intellectual about Mr. Rothschild’s enormous establishments here, to which those who have gone to town return on Thursday and Friday next, or by Saturday at midnight, leaving the metropolis after the Mosaic Sabbath – no part of the family, however pressing or profitable the occasion, travel on their Sabbath.

The establishments display a good deal of showy retinue, as far as servants, French valets, &c. are concerned. There are numberless visitors; the houses are all day long in as much bustle as the London Royal Exchange at four o’clock in the afternoon; carriages chiefly with four horses constantly besieging [sic] the doors; and as to the “good living,” all the orders, in point of quantity especially, are

Spotlight on the Rothschild family

of the most magnificent character. Many of the tradesmen's stocks are soon exhausted, so unmerciful and famine-producing are the orders; but the orders must be complied with, even if the articles had to be fetched from London.

One species of consumption on Sunday last particularly, ought not to be omitted – one hundred pots of porter to the very dregs were disposed of! Brighton is crowded with Jews and their families; but it ought to be stated that the tradesmen in particular give them all an excellent character for liberal and honourable dealing, as well as excellent and prompt payment. The tradesmen seem to think that they are on the high road to Heaven if they can only get the Jews into their books.

[The second extract is taken from the issue dated Tuesday 13 October 1829 and is about Nathan's brother, Baron James Mayer de Rothschild \(1792-1868\).](#)

Restoration of the Jews

The following curious extract is from a private letter from Smyrna. We

give it without note or comment.

The confidence of the children of Israel in the words of the Prophet has not been in vain; the temple of Solomon will be restored in all its splendour. Baron Rothschild, who was accused of having gone to Rome to abjure the faith of his fathers, has merely passed through that city on his way to Constantinople, where he is about to negotiate a loan with the Porte. It is stated, on good authority, that Baron Rothschild has engaged to furnish to the Sultan the enormous sum of 350,000,000 piastres [approximately £3,500,000 in 1829], at three instalments, without interest, on condition of the Sultan's engaging, for himself and his successors, to yield to Baron Rothschild for ever the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. The Baron's intention is, to grant to the rich Israelites, who are scattered about in different parts of the world, portions of that fine country, where he



proposes to establish Seigniorities, and to give them, as far as possible, their ancient and sacred laws.

Thus the descendants of the Hebrews will at length have a country, and every friend of humanity must rejoice at the happy event. The poor Jews will cease to be the victims of oppression and injustice. Glory to the great Baron Rothschild, who makes so noble a use of his ingots.

A little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland by Louis Bonaparte. All the Israelites who were employed in the various departments of the Dutch administration are to obtain superior posts under the Government of Jerusalem, and the expenses of their journey are to paid them in advance. – Court Journal



Chag Pesach Sameach
from everyone at CST

This year marks the 30th anniversary of CST becoming a charity. We deeply regret that the need for our work has never been more obvious. Since October, the demands upon CST have been constant, but our volunteers, staff and trustees have met the challenge.

If there is a positive, it is perhaps that so many Jews are determined to lead their Jewish way of life. British Jewish life has not merely continued: it has intensified and grown. At CST, we will keep doing everything we can to ensure this remains the case.

In the first days and weeks of the war, many British Jews expressed grave concerns. They asked if it was safe for children to go to school, for families to go to synagogue, or to visit Jewish shops.

CST calmed fears by explaining that our community's CST-funded security infrastructure was built exactly for a crisis such as this. CST dispelled fake rumours about supposed Hamas plans to attack British Jews and advised our communities to continue leading their Jewish lives.

As the war continued, British Jews felt a growing desire to express their identity. Synagogue attendance increased, as did other communal activities, including public demonstrations. All of this needed security and CST delivered it.

CST's 2,000 security volunteers are essential to communal security. They embody CST's partnership with communities and deliver the security, supported by staff from CST's London, Manchester or Leeds offices. Antisemitic incidents are immediately shared with police and this results in arrests and convictions, far more than most people would ever realise.

Since October, unprecedented responsibility has fallen upon CST's security volunteers, especially at shuls. Congregations have turned to their local security representatives for leadership, assurance and protection. This had always been the purpose of CST's shul security teams and they do everything within their power to deliver it.

Thousands of hours of additional security have been provided by CST's security teams, and also by guards from commercial companies. These guards are funded via a government grant from the Home Office which subsidises security costs at shuls, schools and community centres and is managed by CST.

CST's security teams are only as strong as the communities they serve. Where shul members volunteer to do security, we assist and train them, building them into effective local security teams. Every single one of those volunteers should be warmly thanked by their communities, but they should also be helped in their work.

Please, support your local CST security team. Thank them for everything they do and ask them how you can help.

**Report suspicious activity and antisemitism
to CST at cst.org.uk/report**

EMERGENCY National Emergency Number (24-hr) **0800 032 3263**

NON-EMERGENCY London **020 8457 9999** | Manchester **0161 792 6666**



Football and Antisemitism



The following is a statement by Action Against Discrimination released on 5 March 2024.

Having blasted football bodies and a number of clubs for failing to stop the hostility shown towards the State of Israel and the UK Jewish community during the current Israel-Gaza conflict including the waiving of Palestinian flags at matches, Action Against Discrimination (“AAD”) and its Chairman Jonathan Metliss have voiced regret and sadness over the revelation by Jewish footballer Joe Jacobson in a BBC Radio 5 Live interview that antisemitic abuse had been aimed at him and requiring his club Wycombe Wanderers, which he captains, to provide him with personal protection before a game this season

He also said that Wycombe had resisted calls for him to be stood down following a social media post that he wrote relating to the Hamas attacks in Israel on 7 October.

This comes at a time when antisemitism and anti-Israel sentiments

are at a high level in the game following the 7 October attacks and the war in Gaza. Other examples include the waiving of Palestinian flags at clubs such as Celtic, Liverpool and most recently Arsenal notwithstanding instructions to the contrary from the Football Association, the online abuse directed at the Israeli Tottenham player Manor Solomon, the removal of the Star of David from the flag of the Israeli Chelsea supporters club on the insistence of Chelsea Football Club, recent Palestinian protests at Arsenal at which Jewish supporters were intimidated, the failure of the Football Association to light up the Wembley arch after the 7 October massacres at the England v Australia match and the criticism of the Football Association by the Israeli football authorities for the former’s ambiguous stance towards the atrocities committed by Hamas.

Jacobson goes on to say in the interview that he feels that football authorities including the Football Association

and the English Football League “can do a lot more”, which is something that Metliss and AAD have been saying consistently for some time.

In this vein, AAD continues to call for the abolition of the provocative “Y” word / Yid Army chanting by Tottenham Hotspur supporters which without doubt adds to the antisemitic atmosphere at certain grounds and acts as a catalyst for antisemitic behaviour from supporters of certain clubs such as Chelsea and West Ham.

AAD calls on all relevant football authorities, including the Premier League, Football Association and English Football League, clubs, police, politicians of all parties, press, Jewish community organisations and stakeholders in the UK football world to do their utmost to combat this unacceptable antisemitic and anti-Israel behaviour in the UK soccer world, of which the Jacobson revelations are just another example.

[Jonathan Metliss is the Chairman of Action Against Discrimination.](#)

Nightingale Hammerson

Reach by Nightingale Hammerson

Nightingale Hammerson provides exceptional Residential, Nursing, Dementia and Palliative Care to over 200 Residents at our Homes, Nightingale House in Clapham and Hammerson House, Wohl Campus in Hampstead.

With our expertise and experience, we can help more people live better lives for longer in their own homes. For that reason, we are launching an inaugural Care Educational Programme to serve the whole Jewish community.

Reach by Nightingale Hammerson will reach out to the Jewish community to support family members and care givers. Education is essential to provide the basics of personal care and to support older people with dementia, hearing impairments and other health conditions. Living a good life at home will often depend on the care givers possessing the right skills and experience to

provide the best possible care.

We will build an educational programme on topics including dementia, healthy ageing, moving and handling, safe wheelchair use, nutrition and hydration, mental health and carer support.

With an aging population the need for such training throughout the community, as well as within our Homes, is essential and a major priority. Relatives and care givers find it increasingly challenging to know where to access resources and training to support them, to help their relatives live their best life possible. Our programme, Reach by Nightingale Hammerson has the potential to support more people within our community and enable them to live better lives.

If you are considering care for yourself or for someone you love or would like to volunteer as a befriender at one of homes, please do get in touch.

How to contact us

Email residents services on ResidentServices@nightingalehammerson.org

Visit our website at Nightingalehammerson.org

For Reach, please contact Nuno at nlopes@nightingalehammerson.org

For volunteering, please contact Eli at ELevy@nightingalehammerson.org

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What's new in Antisemitism, Pussy Cat?

A comment by Jonathan Metliss

Action Against Discrimination (“AAD”) is appalled and shocked by the election of the extremist George Galloway as Member of Parliament for Rochdale after a campaign focused squarely on the plight of the Palestinians. This was, of course, fully expected after the withdrawal of Labour Party support for their own candidate Azhar Ali following his unprovoked antisemitic and anti-Israel rant.

Galloway is not a friend, indeed is an enemy, of both the Jewish Community and the State of Israel having, for example, in the past declared Bradford “an Israel free zone” and been photographed with the Hamas terrorist leader Ismael Haniyeh. The overwhelming support for him from the mainly Muslim Rochdale electorate is extremely disturbing. It demonstrates that the Jewish community must

remain extremely vigilant and on its guard in the face of this antisemitism and anti Israel rhetoric which replicates the behaviour and nature of the Labour Party under former leader Jeremy Corbyn. The vile antisemitic and anti-Israel utterances of Galloway must be resisted at every opportunity.

AAD welcomes the message of unity from the Prime Minister Rishi Sunak in the wake of Galloway’s election, emphasising that British tolerance must beat back this extremist tide. It will be interesting to see what actions follow. If laws need to be tightened to protect democracy and stop this extremism, then they should be

Hopefully, Galloway’s election is just a “one-off” and not a warning of darker days to come and he will not be re-elected at the forthcoming general



election. Sadly, anti-Israel and antisemitic sentiments do remain alive and strong in the Labour Party and elsewhere and the Jewish Community should not be fooled by the statements of Sir Keir Starmer and his lieutenants, saying that any antisemitism and Israelophobia in his party have been rooted out or purged.

Galloway is merely the “tip” of the anti-Israel and antisemitic iceberg. AAD calls on the Jewish Community (including the Board of Deputies) to condemn and oppose him and his followers at every opportunity, as well as the anti-Israel and antisemitism in the Labour Party.

Jonathan Metliss is the Chairman of Action Against Discrimination.

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Pesach Greetings 2024

Rabbi and Mrs Rader, the Honorary Officers and all members of your Board of Directors wish all of our Congregants a happy and kosher Pesach

Harvey Abb
 Gerry Adler and Family
 Adrian and Rosalind Alan
 Julius Alexander
 Ron, Sarah, Ben, Ittai and Maya
 Amram
 Rachel Barnard, David Seidel,
 Moses and Gabriel
 Sandra Barnett
 Dan and Tessa Bass and Ruby
 Greta Bennett
 Kathy Bennis
 Joy Bennis
 Mark and Stella Benson and
 family
 Derek Berman and family
 Robert and Corinne Blass and
 family
 Russell Bloch and Lindsay
 Davidson
 Henri and Jacob
 Ray and Claudia Bloom
 Ronnie & Wendy Bloom and
 family
 Cherry Brookes and family
 Tony and Sorrel Bourne and
 family
 Sheila Burack and family
 Alma Caplin and family
 Sarah Chasen & Rowan
 Jacobson and family
 Sylvia Clarke
 Harold Cohen
 Sefton Cohen and family
 Stanley and Michele Cohen and
 family
 Jean Collins
 Anne Conn
 Jonathan Conway
 Susan Conway
 Martyn and Michelle Cooperman
 and Naomi
 Michael and Ann Crook and
 family
 Jeremy and Saonie Crown
 David and Shan Cuddis and
 family
 Michael and Adrienne Davids and
 family
 Joe and Angela Davis and family
 Roy and Ruth Davis and family
 Robin Da Bora and family
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 Valerie Freedman
 Sam Freeman & Natasha Isaac
 & family
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