

SHOFAR

MAGAZINE

PESACH
EDITION





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About our cover

From the bimah, the view of the Aron Kodesh in our new shul. It's the start of a new history. Photo by Michelle Cooperman.

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

Our directors (in alphabetical order) are Harvey Abb, Daniel Bass, Tessa Bass, Russell Bloch, Alma Caplin, Jonathan Conway, Susan Conway, Lindsay Davidson, Howard Hamilton, Jack Rose, David Seidel and Ben Tobin.

Our Honorary Officers are David Seidel (Chairman), Susan Conway (Vice-Chairman), Lindsay Davidson (Treasurer) and Jack Rose (Secretary). They are 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 (Rosh Hashanah 5784) is 18 AUGUST 2023.

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.



A Time for Charoset

The maror we eat during the Seder represents not only the suffering of our ancestors in Egypt, but also the inescapable presence of bitterness in every person's journey through life. What we do with the maror is therefore a powerful expression of our Jewish response to suffering.

By reciting a beracha over the maror, we acknowledge that blessing is to be found in the midst of the curse. Dipping the maror into charoset, a sweet paste of wine, nuts and fruit, we emphasise the bitter-sweet nature of life and the silver lining that every dark cloud has.

While the pessimist bemoans the bitterness that spoils our sweet experiences, the optimist celebrates the sweetness that softens the sharp edges of bitterness in our lives and provides us with opportunities for a life of hope and joy.

The 19th century German scholar, Rabbi Shimshon Raphael Hirsch, gave a most profound interpretation of King David's desperate cry (Psalm 22:2) Keli Keli, lama azavtani? – My God, my God, why have You forsaken

me? Rabbi Hirsch points out that the Hebrew lama (why?) can also be read as lema (wherefore?). King David was calling out Heavenwards: For what purpose, God, have you given me this agony? What must I now accomplish as a result of it?

On Pesach, we recall that the Korban Pesach, the Paschal Lamb offering, had to be a lamb, which was deified by the Egyptians. We took the very essence of idolatrous practice and used it to thank Hashem for redeeming us. A similar message is conveyed by our production of matzah, which must be made from grains, which, when fermented, become chametz. What can spoil our festival is used to celebrate it!

Viktor Frankl, the Austrian psychiatrist and Holocaust survivor, believed that suffering is an inescapable part of human life, which can be given meaning and purpose according to the way we choose to respond to it.

This is the spirit in which our communities have responded so admirably, with tenacity and determination, to move forward

Office of The CHIEF RABBI

Pesach 5783 / 2023

positively following the Covid pandemic. Yet, the world today still feels particularly fragile and precarious. The impact of the Russian invasion of Ukraine, a cost-of-living crisis and serious mental health issues have devastated numerous lives.

On my visits to communities around the UK, I have been deeply impressed by the way in which communities have adapted and responded to such extraordinary adversity, often enhanced by funding from our Project Welcome initiatives. Today, countless communities provide unprecedented levels of support for the financial, emotional and psychological needs of their members.

So, this Pesach I would like to thank you all for your wonderful communal achievements, which have been accomplished under the most trying of circumstances.

Thank you for adding the charoset to our maror!

Valerie joins me in wishing you all a Chag Kasher Vesameach.



Chief Rabbi Sir Ephraim Mirvis
KBE

CHIEF RABBI'S VISIT A DATE FOR YOUR DIARY

Sir Ephraim Mirvis, the Chief Rabbi, along with other members of his office, is currently scheduled to be joining us for Shabbat on 16 and 17 June 2023.

We hope you will join us at these services to welcome him.



06 Times of the Services for Pesach 5783 / 2023

Wednesday 5th April - Erev Pesach - Fast of First Born

Shacharit followed by Siyum 7.30 am
Finish eating Chametz before 10.50 am
Burn Chametz and remove from your possession before 11.57 am
Light candles 7.21 pm
Mincha/Maariv 7.21 pm

Thursday 6th April - 1st Day Pesach

Shacharit 9.15 am
Mincha/Maariv 7.15 pm
Light candles after 8.31 pm

Friday 7th April - 2nd Day Pesach

Shacharit 9.15 am
Mincha/Maariv 7.20 pm
Shabbat candle lighting 7.24 pm

Shabbat - 8th April

Shacharit 9.15 am
Mincha 7.15 pm
Shabbat ends 8.35 pm

Tuesday 11th April - Erev Yom Tov

Light candles 7.31 pm
Mincha/Maariv 7.31 pm

Wednesday 12th April - 7th day Pesach

Shacharit 9.15 am
Mincha/Maariv 7.30 pm
Candle lighting after 8.42 pm

Thursday 13th April - 8th day Pesach

Shacharit 9.15 am
Yizkor
Mincha/Maariv 7.30 pm
Yom Tov ends 8.44 pm

All services are held at our new shul, 29-31 New Church Road

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From the Rabbi Freedom At Last

by Rabbi Hershel Rader



The first Jewish festival is almost upon us - Pesach. Once again we will gather at the Seder table and engage in the narrative of our ancestors' exodus from Egypt. Four questions, four sons, four cups of wine. Familiar tunes, foods and discussions. All these create a sense of the familiar and we leave the Seder knowing, or hoping, that we will do it again next year.

A Rabbi's job has many aspects. He's a teacher, a counsellor, a confidant, organiser, carer, spiritual guide and much more. Someone once said 'a Rabbi's role is to comfort the agitated ... but also to agitate the comfortable'. Is the Seder merely an exercise in the familiar and comfortable or is it more than that?

The Hebrew term for the Exodus is Yetziyat Mitzrayim - Leaving Egypt. Interestingly, the Hebrew for Egypt - Mitzrayim - can also be read Maitzarim; which means boundaries or restrictions. The eternal message of Pesach is that just as our ancestors left Egypt, where they endured severe and cruel restrictions to their life and liberty, we should constantly strive to leave the restrictions we place upon ourselves, particularly regarding our spirituality and religious practice. Generally, these are self-imposed limitations. Someone will say to me 'Rabbi, I keep one day Rosh Hashana not two' or 'I come to Shul on Shabbat but not during the week' or 'I keep Kosher to this extent but not further' or 'I went to Cheder when I was a kid, I don't want to go to a class now'. These are self-imposed limitations. A person reaches his or her comfort level and will go no further. Pesach comes along and teaches us just how lucky we are. Unlike the Israelites in Egypt, we aren't persecuted by an

evil Pharaoh who limits and degrades us. We are like the Israelites after the Exodus; we have total freedom to be Jewish. The question is what do we do with that freedom? Do we utilise it to the maximum or do we place a limit on our Jewishness? Are we a little too comfortable? Shouldn't we endeavour to leave our current religious comfort zone and expand our spiritual horizons?

Our community has spent over three years in constrained circumstances, without a proper Shul or the related facilities. We have now emerged from this exile and have a new, beautiful Shul. This Pesach, as we sit at the Seder, gather in Shul or just think about the meaning of the festival, let us resolve to take advantage of a new beginning for our community and make it a new phase in our own lives as members of a proud nation born on the very first Pesach.

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



With best wishes from family Rogoff

A huge Mazal Tov on your new Synagogue

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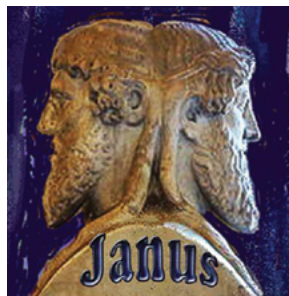
Chairman's message

History – two ways

by David Seidel

It may not have been forty years, but it was close to forty months in the wilderness of leaving our old buildings on New Church Road. After a temporary exile on Pembroke Crescent, we are back on New Church Road in a new synagogue. While we know there are things still to be completed, it is good to be home. Thankfully, the comments I have received from members are favourable. As one long-standing member said to me, "It's so much better than what we had before." Personally, for me it is project on which I have been working on for 15 years and I am delighted by its coming to an end.

According to Roman mythology, Janus was responsible for all beginnings, transitions, duality, passages and endings. He is represented as having two faces, one looking forward and one

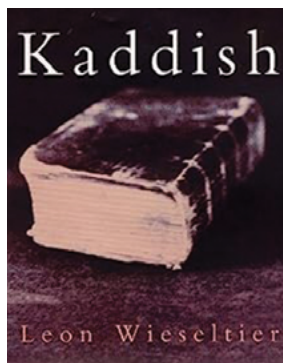


looking back. And it is this duality on which Shofar Magazine focusses.

Unlike Shofar issues over the past several years, this one does not dwell on or try to create enthusiasm for the shul to come. It is a blessing it is here. And, as the old saying goes, seeing is believing. So I invite any of our members who have not yet come to the new shul to join us for a service. Take a look around. Hopefully, you will be as inspired as I am to help make a new history, to help write the next chapter in our congregation's history. Our history is looking forward and the potential is tremendous and exciting.

The bulk of this issue takes a look at various members of the Sassoon family, their lives and their contributions to Brighton and and British Jewish life. We are privileged that Gordon Franks, our member and a member of the British Historical Society – Sussex Branch, has decided to share his research on the Sassoon family. Again, this is history. But this time, we are looking back on our history and it is no less interesting.

Looking back on a different topic, I have



recently read Kaddish by Leon Wieseltier. The author is the editor of The New Republic magazine in America. This well-written book spans his year of saying Kaddish thrice daily for his father, during which we learn about the history of the prayer, how it developed through the years as well as Wieseltier's grieving process and attitudes toward Judaism. The book offers insight, comfort and education.

So please, enjoy all our history has to offer, history back and forward.

Best,

10 | Looking back on.... The Sassoon Family

by Gordon S Franks

Brighton has long been a popular place of residence for Jews – from the earliest known arrival in, or perhaps even before, 1766. The town has been a haven for those seeking fresh sea breezes and a refuge from the less healthy air of the Metropolis. The entire social spectrum has been represented, not the least prominent, among the wealthier classes. Rothschilds, Goldsmids, Montefiores and our main focus, the Sassoons, have all found comfort and recreation here and in various way have left their mark.

The Sassoon family is very large. Sometimes, however, it is difficult to know exactly who is who. For example, I have encountered three Floras [out of several others] who at one period were contemporaneous. Equally there were two Sir Edwards – both baronets in different branches of the family. And, a son of Reuben David was David Reuben. Tangible and still surviving landmarks also attest to Sassoon life in the City. They include the houses in which they lived, the gifts

they provided and the Synagogue which they so lavishly adorned. This is not meant to be an in-depth study of the family. Instead, it is an indication of the lifestyles of certain personalities so as to give some flavour of their connection with Brighton.

How the story begins

By way of background, the story of the Sassoon family in Brighton starts not with a Sassoon and not even with a Jew but with one Henry Labouchere MP. Labouchere, a noted Anti-Semite, achieved some prominence in his political life but tended to get up everyone's nose. He even got on the wrong side of the Royal Family to the extent when he was proposed for Cabinet office Queen Victoria absolutely vetoed it. Henry would not have been a popular person in today's Brighton. The so-called 'Labouchere's Law' passed through Parliament criminalised homosexuality.

His more particular claim to local fame was his characterisation of Brighton, which he described as "A South Coast town three miles long, three yards broad

with a Sassoon at each end and one in the middle."

The Sassoon family's pre-Brighton history

The Sassoons claim ancient roots – to medieval Toledo and even much further back to the Babylonian Captivity. When that ended, they remained in Mesopotamia becoming 'Court Jews' to the Islamic Caliphate from the 7th Century CE. Another claimed line of descent was from King David through his fifth son.

Baghdadi Jews, as those from Arabic speaking countries were often referred to, started to move to India in the mid-18th Century. Initially to the largest Western port of Surat and subsequently to Calcutta, Poona and Bombay (now Mumbai). Of course, Jews had already a long history in India through the Bene Israel and those in Cochins.

The story of the modern and, as I have said, very numerous Sassoons starts with David (1792-1864) – a figure worthy of deeper study – born in Baghdad in October 1792.



David Sassoon, unknown artist, no date.

David Sassoon

David's father Sasson ben Saleh (1750–1830) had, for 38 years, held the often semi-hereditary and commercially powerful position of Nasi or Prince of the Captivity in Baghdad which meant he was effectively the head of the Jewish Community. Frequently the position carried with it the function of principal finance minister and banker for the Governor of Baghdad. The city had by then lost much of its importance and had become something of a backwater in the Ottoman Empire.

Saleh came to the post as Nasi in 1778 and retired from it in 1817. Persecution, heavy fines and even imprisonment of his son David by Daud Pasha ensued. After payment of a large bribe

David was released and hastily decamped to Basra and then directly on to Bushire in Persia, where an English agency had been set up, whence he was followed by his father and family.

David had joined his father's business in Baghdad while still quite young. He had received traditional Jewish education and he served a counting-house apprenticeship. He was deeply religious, astute, cautious in business scrupulously honest, philanthropic and with a marked sense of public duty. His caution served him well – generally starting any enterprise in a small way he came to dominate in several commercial areas – notably cotton and opium. But much later a reluctance to adapt to changing commercial circumstances contributed to the difficulties which met the firm he founded.

Although he married in 1818, David's marriage to Hannah Joseph ended, sadly, with her death in 1826. They had two sons and two daughters. In 1828 David remarried. His bride was Farha Hyeem (1812–1886) the

16 year old daughter of a Baghdad merchant. Of this union came nine children – six sons and three daughters.

By 1832 David started to trade from a small office in Bombay, later moving to bigger premises as the business expanded. The Gulf ports were the main focus for his operations, exchanging British cotton manufactures for hides, silks, spices, pearls and tea. As business increased he expanded its scope. He bought wharves in Bombay – convenient and profitable with the coming of the steamship route between Britain and India.

Further East the new access for foreign traders to five Chinese ports from 1842 following the signing of the Treaty of Nanking had a massive and beneficial impact. Located halfway between Britain and China the advantages were immediate. The exchange of textiles from Lancashire as well as Indian yarn and opium, for Chinese goods set the firm's affairs on a very sound footing. Trading activities were further assisted by the opening of branches in Shanghai,

Canton and Hong Kong as well as Japan.

In David's time opium was very much regarded by Western commercial interests as just one commodity among many others to be traded. Its adverse effects were well known and despite the opposition of the Chinese authorities to its import, trade in the drug contributed vastly to our Imperial economy so that Chinese concerns were little taken into account. Among the Western upper social classes it was a recreational drug of choice. Eventually as the 19th Century progressed attempts became even more strenuous to bring about abolition. The firm fought a vigorous campaign to hold on – quoting the results of official enquiries which suggested that like alcohol too much was clearly not good and that each individual could and should show a proper sense of personal responsibility.

In 1858 Sassoon David Sassoon (1832-1867), David's eldest son by his second marriage, was sent to England where he established the London office of David Sassoon

& Co in Leadenhall Street. The loss of supplies to American cotton during the Civil War allowed India to flourish as a replacement source adding further to the firm's success. Branches were set up in Manchester and Liverpool and from this period the family and the firm started to turn towards England.

David remained in India pouring large amounts of his wealth into noble cultural and civic public benefactions especially in Bombay. In 1853 he became a British subject. Able to neither read nor write in English, he signed the necessary documents in Hebrew. When he died in Poona in 1864 he was buried in the mausoleum in the courtyard of the Synagogue which was one of his benefactions.

The Sassoon to the east: Sir Albert Sassoon (1818-1896)

Sir Albert Sasson was the eldest son of David Sassoon. He was born Abdullah. He lived at

1 Eastern Terrace, - arguably Brighton's finest private residence in terms of the distinction of its visitors. The house came into the possession of Sir Albert in 1876 when he purchased it from the third Baron Sudeley. One suspects the house has undergone many changes over the years so it is difficult to gauge its interior style. An idea can perhaps be gained from the plans held by The Keep for the design of Sir Albert's Smoking Room which was on display as part of an exhibition a few years ago.



Eastern Terrace

Albert was educated in India and on joining what was now known as David Sassoon & Sons he was despatched to Baghdad to re-establish the old links and to get staff for the China offices. Albert mirrored his father's

business capability and reputation for personal integrity, as well as his philanthropic activities.

In 1838 at the age of twenty he married Hannah the daughter of Meyer Moses, a local merchant. From this union two sons and three daughters were born. Subsequently he migrated to China and then returned to Bombay to help his father in his declining years. A partnership followed in 1852 and he took the firm over on his father's demise. Once in charge of the company he opened factories in Bombay for the production of cotton and silk textiles – employing large number of the local population. Trade with Persia was continued and expanded and for his contribution and services the Shah made him a member of the Order of the Lion and the Sun – First Class – in 1871.

In Bombay Sir Albert's contributions were legion showing great loyalty to the English by these gifts. Undoubtedly his most important contribution to Bombay was the construction of the Sassoon dock at Colaba – the first wet dock on

India's West Coast built between 1872 and 1875.

In later years he lived a quiet life in Brighton. Yet in India his lavish entertainments of high society, including both British and Indian royalty, were legendary. He maintained three grand estates in India – all of which were kept up for Lady Sassoon when eventually Sir Albert took up permanent residence in England. This arrangement was necessitated as a result of Lady Sassoon's health and her difficulties in adapting to the different style of life here. A strictly observant woman, it is said, she visited England twice but the climate was not good for her wellbeing and she returned permanently to India where she acted as an ambassador overseeing Sir Albert's interests and concerning herself with the welfare of the poor, especially children.

Sir Albert's achievements in both commerce and philanthropy were significantly and publicly recognised. In 1864 he became a Companion of the Order of the Star of India. Election to the Legislative Council

of Bombay occurred in the following year – a position he held for four years.

In May of the same year he was awarded a knighthood and in 1873 the Freedom of the City of London was conferred upon him. Reuben, Arthur and their wives also attended the ceremony. The magnificent casket in which this mark of distinction was contained was made of 18 karat gold and cost 100 guineas. This was the first occasion on which a member of the "Hebrew Persuasion" had been so honoured. It was noted that total of Sir Albert's charitable donations amounted to £280,000.

In July 1881 Sir Albert had received the Prince and Princess of Wales after Her Royal Highness had opened the Royal Alexandra Children's Hospital. The Prince came again and stayed over the weekend in February 1896 when he opened the Outpatients Department at the Royal Sussex County Hospital.

Eventually, and after some lobbying, in January 1890 Queen Victoria bestowed a

baronetcy upon him. It seems that he and others promoting his advancement had hoped for a hereditary title in the form of a Barony but the Queen was reluctant to advance a Jew to such heights – although it had happened previously. The hereditary title came but only of the lowest rank available.

The State Visit of the Shah of Persia, at the end of July in the previous year, was what one imagines to be one of Brighton's greatest spectacles took place. An important part of this was the Shah's coming to be entertained by Sir Albert. An impression of the elaborate arrangements which were put in place can be judged from this public notice indicating the closing of streets to allow the Shah to come to Sir Albert. Albert was of great use to Britain in the courting of the Shah with whom the Government was anxious to foster good relations. However, the Shah proved a somewhat difficult guest. The Prince of Wales was glad to get him off his hands by sending him to Brighton for a few days.



Sir Albert Sassoon

The local press seems to have found certain aspects of this visit quite amusing – discussing the eccentricities of the Shah's barber and the daily preparation involved in getting the Shah to look his best. The accompanying entourage who stayed at the Grand Hotel were not the easiest to satisfy. It seems none would stay in a room above the third floor, and all wanted rooms with a sea view. Mr Carteret, the manager, and his staff were under no good deal of pressure but all seems to have passed off well in the end after much re-arranging of the hotel's accommodation facilities.

In London Sir Albert's residence at Kensington Gore was considered "one of the most completely appointed in the Metropolis". Over the years it was the setting for many magnificent assemblies of the highest society and furnished in such a way as to "give immense delight to the connoisseur".

A liberal donor to Jewish causes, Sir Albert rarely participated in public Jewish functions.

However, in 1871 he made an exception for the prize giving of the Spanish and Portuguese Congregational Schools. On this occasion Sir Moses Montefiore presented Sir Albert with an inscribed medal to commemorate his visit. Sir Albert reciprocated by establishing a Sir Moses Montefiore Scholarship. It must have been quite something to witness this meeting of two of this country's greatest Jewish grandees.

The Anglo-Jewish Association was of special interest to the family and particularly its activities in Persia, Baghdad and Bombay – Sir Albert was a Vice-President at the time of his death with his brother

Reuben also occupying the same position.

As were so many prominent personages of the day, Sir Albert was the subject of a “Spy” caricature in Vanity Fair(*). He fully lived up to the motto in Hebrew and Latin: “Truthfulness and Faith”.

Sir Albert Sassoon passed away at the end of October 1896. His funeral took place in the mausoleum he had had built in Paston Place at the back of his residence. Its notable Oriental style still makes a strong visual statement today. He and later his son Sir Edward rested there until 1933 when Edward's son Sir Philip had the remains transferred to the Willesden Liberal Jewish Cemetery.



Paston Place Mausoleum

Besides the usual preparations of the body for the grave it was also

embalmed. By this time intra-mural burials i.e. within towns were giving rise to concern on the part of local authorities, procedure was necessary to allay any fear on the Council's part concerning the spread of disease.

The Sassoon in the middle: Reuben David Sassoon (1835-1905)

Reuben David Sassoon was the eldest half-brother of Sir Albert. He lived at 7 Queens Gardens. The house no longer stands having been replaced by the elegant example of 1960s design which is now Kingsway Court.



Reuben David Sassoon

Reuben is described on Wikipedia as an English businessman born in 1835 who worked initially

for his father's company holding the position of director for East India and China. By 1865 he was on the board of the China Steamship and Lauan Coal Company. He was awarded membership of the Royal Victorian Order.

Reuben and his wife Catherine had six children the youngest being Judith Louise, Lady Boyle. Lady Boyle would be a name familiar to members of the Brighton & Hove Hebrew Congregation for the Beit Hamidrash on New Church Road was named after her. It is no longer present as the building has been demolished as part of the redevelopment of the shul site.

Reuben was, it seems, a prominent collector of Judaica, forming an extensive and important collection. Although it is difficult to know the extent of his religious observance, early on he clearly devoted himself, as did his brothers, to involvement in communal and synagogue endeavours.

His business training in the East started at the early age of 15 and he

was adept in matters of commerce displaying a good head for figures. He followed the first of his brothers, Sassoon David, to come to England. He served on the Mahamad of Bevis Marks Synagogue and was an Elder over a long period of time. He was also involved in Hong Kong's Ohel Leah Synagogue. Eventually increasing participation in Court life drew him and his brother Arthur away from communal service.

His social activities in Brighton, as reported in the local press, seem to be centred around the coming to the town of distinguished personages, generally foreign or royal. On these occasions Sir Albert was usually the prime player with Reuben and often Arthur in attendance. In 1877, for example, the Chinese and Japanese Ministers came. In its descriptions of such events the Press had a field day often describing these exotic visitors in terms we would consider racially offensive today.

At a Parliamentary election in 1889 all three brothers were reported as sending carriages

in support of the Conservative interests. In April 1896 the Duke and Duchess of Kent were here. In the same year Reuben was present when the Prince and Princess of Wales came to the Royal Sussex County Hospital.

Socially, over many years, Reuben developed a very close friendship with the Prince of Wales, later King Edward VII and was often in attendance at events including those that form part of the Season, notably racing. Press mentions appeared in many newspapers from all across the nations.

A particularly notorious social occasion where Reuben was prominent was that which became known as the Great Baccarat Scandal. He was a member of the country house party attended also by the Prince at which one of the guests was accused of cheating. The game had been declared illegal some four years previously but was reluctantly put on by the host as part of the entertainment one evening. Eventually the matter ended up in court and was notable

as the only occasion where a member of the royal family appeared in person as a witness. Reuben had acted as croupier and was considered only to have played a minor part in the affair and he emerged with his reputation largely unaffected,

When the Queen held a Drawing Room in March 1875 the Morning Post reported the occasion in great detail. Among the ladies whose outfits were chosen to be highlighted was that of Mrs Reuben. She wore "grey satin with Brussels lace trim and violet velvete; bouquets of violette de Parme – rich violet velvet trim lined with revers of grey satin bordered with lace and bouquets of violets. A headdress of feathers, lace lappets and diamonds and for jewellery, diamonds" completed the ensemble.

In terms of personal finances, the King was not well off and Reuben who had a good head for figures was one of those he relied on for support when needed. Accordingly, perhaps jokingly, to the Duke of Abercorn the king, in 1904, had expressed a wish that Reuben should

be Chancellor of the Exchequer but clearly this did not happen.

The minutes of the Brighton Hebrew Congregation indicate Reuben was held in some regard. Various events, in his life both happy and sad drew note from the Synagogue's Council. After he died his wife, Catherine and son, David presented the Congregation with a full set of Torah appurtenances – just one of many donations from him and his immediate family.

Reuben was also the brother-in-law of the Haham, essentially the Chief Rabbi of the Sephardi Community, Benjamin Artom. The Artoms were married in the private synagogue which Reuben had installed at his mansion at 95 Lancaster Gate, Hyde Park. We can get an idea of Reuben's generous character from a newspaper report of the occasion. "The guests included the 'crème de la Societe', particularly members of the Sassoon family as well as Sir Moses Montefiore. We are told "Those who know by experience the hospitality

and kindness of Mr and Mrs Sassoon, can imagine the reception given by them to all the guests who admired at their leisure the luxurious and beautiful objects of art which ornament their mansion".

Among the many lavish gifts seemingly bestowed on the Artoms was, what has become one of the most important early and historic items of English Judaica – the Chanukah Lamp of 1711 by the silversmith, Samuel Edlin – presented by Reuben and Catherine. This major item was included in Sotheby's Treasures Sale held on 5 July 2017 and achieved a price of £332,750 – virtually double the lower estimate. The piece, which was included in Reuben's purchase of Philip Salomon's collection after Salomons died in 1867 was exhibited in the great Anglo-Jewish Historical Exhibition at the Royal Albert Hall in 1887.

As an aside, it should be mentioned Salomons eventually became Sherriff of Sussex, president of the Brighton Hebrew Congregation and he had his own private synagogue at

26 Brunswick Terrace – identifiable today from the 'pepper pot' above the central pediment of the terrace. A pair of Salomon Torah finials of 1712 also made by Edlin, one of the three earliest sets of rimmonim made in England after the Re-Admission, once belonged to the congregation. These can now be seen on display in the Jewish Museum in Camden Town.

Reuben's sumptuous lifestyle can be further gauged from his substantial home at 7 Queens Gardens here in Hove and also by his subsequent abode at 1 Belgrave Square – now the home of the Romanian Cultural Institute / Embassy. I visited this Thomas Cubitt house in September 2019 when it opened to the public for the annual London Open City event. I had no idea beforehand of the Sassoon connection but display boards told the houses' history.

Interestingly a publication of the time i.e. in 1882 Beautiful Homes discussed in detail the décor and innovations which had been incorporated into the

building. Not least three lifts including one to transport the horses from the ground floor to the upper floor where the horses were stabled. Regarding these lifts the article comments "It is singular that lifts are not more in use in lofty London houses". For those interested in classical music the vast L-shaped air reception room houses a piano on which the world-renowned maestro Dinu Lupati played. One of his pupils was the equally distinguished Radu Lupu, the winner of the 1969 Leeds competition who sadly died recently.

A description of the wedding of the Sassoons' daughter, Flora, and attended by many from High Society, including the Prince of Wales and his sister and brother-in-law, the Duke and Duchess of Fife, gives yet more testament to a very grand style of life. We may, today, have reservations concerning these grand displays of wealth but many ordinary people, both staff and tradespeople would have benefited greatly from this munificent patronage. And they

would have been expected of someone who occupied Reuben's social position.



Queens Gardens

In February 1905, Reuben, who had been awarded the MVO in the King's Coronation Honours, died at home in Hove. Surprisingly, he was cremated. Although forbidden by Jewish law, this did not seem to prevent the conduct of the funeral service at Golders Green following traditional Orthodox lines. Burial in a full size coffin took place at the Mile End Cemetery where some years earlier one of his daughters had been interred. A full week of shiva took place at 7 Queens Gardens and the deceased was eulogised by Rev Jacobs, the long serving Minister of the Brighton Congregation, on the Sabbath during the course of the morning service at Middle Street Synagogue. His many gifts to the Synagogue

were mentioned. A brief article also published at the time noted that Reuben had been

unwell for some time and unable to play the prominent part in society he once had. His friendship with King was also recorded.

In his memory his widow and son David later presented a Sefer Torah, Rimmonim, Breast Plate and a Yad which were "most gratefully accepted".

[The Sassoon to the west: Arthur Sassoon \(1840-1912\)](#)

Arthur Sassoon was born Avraham Shalom and lived at 8 Kings Gardens, Hove. He was portrayed here as Chief of the



Arthur Sassoon in fancy dress

Janissaries at a fancy dress ball. Possibly an even greater friend of the Prince of Wales, Arthur was born on 25 May 1840 the fifth son of David.

Like most of his male siblings his initiation into the commercial world also started early. At 15 he was at school in England and a patriotic essay on the Crimean War contains this telling sentence – “causes of the present war are, that Russia wishes to extend her domination into lands to which she has not the least right”. Concluding therefore that to preserve the interests of Britain and her allies the war was just.

At the same tender age, he describes in great detail a journey from Canton to London and the intense pleasure and interest he derived from this journey. He notes that his ability in Arabic was of much use. The journey took 50 days with the only unpleasant part being the Channel crossing which gave him much discomfort due to sea sickness.

In 1864 at only 24 he was in charge of the Hong Kong branch of the

company. He was one of the original directors of the Hong Kong Bank, the Hong Kong and Shanghai. He was also a long time member of the board of his father's company in Leadenhall Street.

In 1873 he married the Italian Louise Perugia whose sister eventually became the wife of Leopold de Rothschild, the first Jewish sitting member of the House of Commons. This wedding was particularly significant as Professor Sassoon discusses. Usually Baghdadi Jews found their spouses either from the community in India or otherwise from similarly descended families elsewhere.



Louise Sassoon

Arthur took a more international approach in marrying. His bride was from an old and distinguished Trieste family. Such marriages often gave an entrée into European and British Society and these alliances could confer status and provide connections which were helpful socially and commercially. Louise became an important London hostess and was characterised as being blessed with ‘magnolia complexion, chestnut curls, magnificent diamonds and a French chef.

When some years later Louise's sister married Leopold de Rothschild Arthur hosted a grand gathering at which the Prince of Wales was present. The day of the wedding was marked by a severe blizzard and but also by the attendance at the chuppah of the Prince [his first synagogue visit] who was among those who signed the Ketubah. At the reception he toasted the couple. Disraeli was another prominent guest – it could be said Arthur and Louise had truly arrived! As much as the Sassoons, in

general, wanted a place in Society they were wanted by Society – their entertainments were lavish in a way that came naturally to those from the Arab world. The idea of a luncheon [instead of an evening entertainment] was becoming widespread and the Sassoons excelled in providing these.

Louise's philanthropic endeavours were centred around poor Jewish girls – work which eventually brought her a CBE. This quite beautiful portrait of her by Watts (*) is part of the collection of Tate Britain.

The first local residence of the Arthur Sassoons was next door to his brother Reubens at 6 Queens Gardens, also on the site of Kingsway Court. Their lavish lifestyle necessitated a substantial household. With more than a dozen servants, few local families employed domestic staff on such a scale. In 1883 they moved the couple of hundred yards West to No 8 Kings Gardens which still stands today. In 2013 this blue plaque was unveiled marking the house as one which King

Edward visited on several occasions.



Blue Plaque for King Edward VII's friendship with the Sassoon family

The King frequently sat reading his newspaper in one of the original promenade shelters which stood opposite the South end of Grand Avenue. A well known photograph which can be seen online shows the King and Queen both seated there. Those we see today are close replicas installed after the earlier ones were severely damaged in the gale of 1987.

A day trip to Worthing was another favoured royal pastime. On these he was accompanied by Arthur. Although usually unannounced, word of these excursions would quickly spread and crowds would gather to get a glimpse of the Monarch – the police

would then be called to ensure order was maintained.

The King's visits to the area were as much medicinal as social. In later life he had breathing problems which he felt were eased when he came here.

Arthur also resided during the shooting season at Tulchan Lodge in Morayshire, Scotland and the King would visit him there also. On e of these visits coincided with Yom Kippur [the Day of Atonement] which Arthur and the family observed meticulously – remaining indoors and without food or drink for the 25 hour duration of the Fast. Apparently Edward, to whom such abstemiousness, did not come naturally, would throughout the day send messengers to enquire after Arthur and family's well-being.

When the much-respected Reverend and Mrs Jacobs celebrated their Golden Wedding in 1910 Arthur and his nephew David were prominent among those involved in organising the event. Seventeen years earlier all the four principal family members

were involved in the testimonial presentation made on the occasion which marked Rev Jacobs' 25 years of service the Brighton Hebrew Congregation.

When after Edward died in 1910 a suitable public memorial was sought, Arthur donated £100 towards the cost of what is today called the Peace Statue which straddles the former border between Hove and Brighton. Arthur's friendship with the Monarchy extended to Prince George as both Prince of Wales and King. The Sovereign sent his condolences in the most compassionate and kindly terms to Louise with whom he remained a great friend for the rest of his life.



The Peace Statue

Arthur died at the Leighton Buzzard hose of his Rothschild in-laws on 13 March 1912. He left a substantial fortune of over £600,000. His money went to his nieces and nephews, Reuben's children.

Arthur figures large a Middle Street Synagogue – where he is commemorated by four stained glass windows.

Flora Sassoon

As mentioned above, across time there have been many ladies named Flora Sassoon. Several of them were alive at the same time. Of relevance here are two such Floras. The older (1836-1919) and the one who was married to Sassoon David Sassoon, the first of the family to come to England. With her husband she took up residence at Ashley Park in Surrey which has been stated was her lifelong home. However, when brief details of her will were published she was referred to as “of Brighton”. Reports of her activities locally have her here by the early 1890s and living at 37 Adelaide Crescent until 1913 when the house was sold and eventually became a

military hospital during WW1.



Flora's residence on Adelaide Crescent

No newspaper article appears to mention any local connection of the younger and more famous Flora (1856 or 1859-1936). She was a fascinating character but activities attributed to her it can be said with some confidence actually refer to the older Flora. Most relevant is a mention in the 26 September 1890 edition of the Jewish Chronicle when during his sermon at the Middle Street Synagogue on the first day of Rosh Hashanah, Reverend Jacobs, while dedicating the 18 ground floor windows from Mr Lipman Harris, noted that Flora had just then promised a beautiful and costly iron railing for the Ladies Gallery. That railing remains in place today, but has since been painted white over what one suspects was the

original black. Other gifts were also promised. This Flora cannot be the younger of the two for she did not arrive and settle in this country until 1899.

In the 28 May 1891 edition of the Brighton Gazette Flora is recorded as being present at the opening of the Jewish Convalescent Home in St Patrick's Road, Hove. Other reported activities over the years record her presence at the Hove Regatta in May 1912 where she presented a cup for the pair-oared race open to member of the Hove, Brighton and Eastbourne police forces.



Plaque at the entrance to St Ann's Well Gardens

Any visitor to St Annes Well Gardens and entering by the Somerhill Road Gate will see on the left-hand side a

plaque marking the gift to the Borough of Hove of plots of land which eventually became two croquet lawns and later the scented garden. The new lawns opened on May 1, 1913 and towards the end of the 3 year mayoralty of Alderman Barnett Marks, Hove's first Jewish Mayor. Just inside the gate on the right-hand side is a photograph of the ceremony with Mrs Sassoon centre stage. Many other ornamental features in the park were further gifts from this public minded lady. The acceptance of this and her many other generous gifts in the borough was reported not only locally but also in newspapers as diverse as the Shoreditch Observer, the Pall Mall Gazette and the London Evening Standard.

The famous story of the melons and the sweltering policeman must also relate to this same lady. This encounter seems to vary a little in detail according to the teller but essentially notes that Mrs Sassoon took pity one very hot day on a policeman showing clear signs of discomfort while

controlling traffic. Mrs Sassoon told him that the best thing to assuage his thirst was a melon. On ascertaining that he liked melons she asked him how many colleagues he had at the police station and on receiving the answer [which seems to vary from 64 to 6 dozen] sent round the next day the indicated quantity so that there was one for each.

Works of art to decorate the police station as well a gift to the police of a substantial collection of arms and armour were further evidence of her concern for the service.

The Middle Street Synagogue

Perhaps the Sassoon landmark par excellence is the Middle Street Synagogue. Its original simple decoration transmuted over a 40-year period into the magnificent interior that eventually came into being. Much of this lavish scheme was contributed to by members of the Sassoon family – often as memorials to loved ones who had passed away.

The gates in front of the Ark, stained glass windows, the impressive



The interior of the Middle Street Synagogue

pulpit, presented by Sir Albert to mark the marriage of his son Edward to Aline de Rothschild of Paris – a significant alliance bringing together the so-called Rothschilds of the East with the Sassoons of the West.

The Ark at Middle Street Synagogue



The Zodiac window, the Luchot, the Two Tablets bearing the first two words of each of the Ten Commandments, window high above the Ark, the brass enrichment around the Bimah and the marble plaques bearing the Prayer for the Royal Family all have a Sassoon provenance.

The installation in 1892 of electricity making the Synagogue the first in the country to benefit from this innovative form of illumination is yet another gift long stated to be from the family. Strangely, the Congregation's records suggest that its own money was used for this improvement. A few years later, however, five elecroliers were given by Reuben and his wife Catherine in memory of their daughter Mozelle.

After Arthur's death in 1912 his family offered to provide a marble covering for the interior walls. At first accepted with enthusiasm it was later decided, after expert architectural and artistic advice, that this was a decorative addition too far. Instead the family provided the single windows inside the entrance on both floors.

The minutes contain the following remarks by the Chairman noting the deaths of some old members including Arthur, who he stated "was a very great friend of Brighton and Hove, and, he need scarcely say a very great friend and supporter of the Brighton Synagogue, as indeed, were all members of his family".

It's very difficult to ascertain the family's level of Shul attendance but it's clear that this Sassoon landmark would be far less impressive without their generosity.

Further reading

For those with an interest in the Sassoon family, the following make excellent reading:

- Peter Stansky, Sassoon – The Worlds of Philip and Sybil (2003)
 - Damian Collins, Charmed Life: The Phenomenal World of Philip Sassoon (2016)
 - Professor Joseph Sassoon, The Global Merchants: The Enterprise and Extravagance of the Sassoon Dynasty (2022).
- All are available from Amazon.

CST wishes our community Chag Pesach Sameach

As Pesach comes around once again and we gather at the seder table with family and friends, we find joy and comfort in celebrating with our community. Community is truly at the heart of this special festival, and it is at the heart of CST's mission: everything we do, we do with our community in mind. We are here to facilitate Jewish life and give it the platform to thrive as fully as possible. Every Jewish person in the UK should be able to lead the Jewish life they choose for themselves, free from concern about their safety in doing so.

This is why our commitment to security is unwavering. While Jewish people in this country should be confident in expressing their identity, we must stay vigilant to the reality that confronts us: antisemitism, extremism and terrorism pose a constant threat. At times of economic uncertainty, anti-Jewish hate rises to the surface of society as it searches for a scapegoat. Antisemitic incidents and terrorist attacks over the last few years have demonstrated that those who hold this prejudice not only look to attack the biggest, most established communities, but also those that are relatively small or of lower profile. Every Jewish community needs security, and we are dedicated to protecting it in its entirety.

This protection can only happen together. You can trust CST to be there, working tirelessly to guarantee the safety of our community to the best of our ability, as we have been for decades. This trust works

both ways, and we trust that our community will support our efforts too; in fact, we rely on it.

Our volunteers are at the core of our operation, the feet on the ground in our protection of the community. They are trained in the theoretical, technical and physical aspects of modern-day security. Our free-of-charge training courses are always open to new recruits who wish to develop themselves and ensure the safety of their synagogue and fellow congregants from the dangers that face us.

We also trust that our community will report antisemitism and suspicious activity to us when it happens. Every report provides us with a deeper understanding of how, why, and where anti-Jewish hate manifests in the UK. Every report enables us to better and more accurately represent our community to police, government and other partners committed to tackling this prejudice.

In order to fulfil our mission, we depend on the generosity of our community. Only through donations can we maintain our work nationwide and continue to safeguard Jewish schools, synagogues, communal organisations and events and – in turn – the flourishing of Jewish life in all its vibrancy.

However you choose to give it, your help goes a long way in service of our community. From everyone at CST, we wish you a Chag Pesach Sameach.



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Pesach Message from the President of the United Synagogue

In 1290, King Edward I banished England's Jews. They would not be allowed to return for more than 300 years. The resettlement under Oliver Cromwell was not straightforward and there were further attempts to expel the Jews. While they failed, it would be another century until Jews could become British citizens and 200 years before they could become an MP without swearing a Christian oath. It was not until 1890 when restrictions for every position in the British Empire, except that of monarch, were removed for Jews.

I was reminded of this recently for two reasons. The first, as we head towards Pesach, is because the story of the Jewish people – at times living as free people in our own land, at times enslaved to others – is one of peaks and troughs. Pesach marks both the nadir: subjugated under an infanticidal tyrant – and the zenith: the Exodus from Egypt which leads to the giving of the Torah at Mount Sinai. These ups and downs have continued for three millennia.

The second reason I had 1890 in my mind is because that year saw the printing of the original Authorised Daily Prayer

Book, better known as the Singer's Siddur after its editor, Rev Simeon Singer of the New West End Synagogue. For the first time, Victorian Jews had a siddur with English rubric and translations which gave them immense pride. And since then, the Singer's Siddur, in its various editions, has been a defining text of our community's identity and Minhag Anglia (the practices of the United Synagogue and similar communities). Each new edition has built on Rev Singer's determination to provide, in each generation, a siddur which is as user-friendly as possible. Major new editions were published in 1962, 1990 and most recently in 2006 with the authority of the Chief Rabbi at each time – Chief Rabbis Brodie, Jakobovits and Sacks of blessed memory, respectively.

This year, Chief Rabbi Sir Ephraim Mirvis has authorised an enlarged version of the 2006 edition which is now available to purchase. The page numbers in the new siddur are retained from the 2006 edition. We are grateful to Rosemary Fisch and her family for dedicating this new siddur in memory of the late Bobby Fisch, an outstanding communal leader

at Finchley (Kinloss) Synagogue. Designed with a striking blue cover, similar to the 1962 edition, the new siddur includes additional essays, notably an Introduction by the Chief Rabbi on how we learn responsibility through prayer.

Dayan Ivan Binstock of St John's Wood Synagogue and the London Beth Din has produced a Guide to the Jewish year and prayer incorporating the customs of the United Synagogue. Going month by month, Dayan Binstock clearly sets the rhythms and practices of daily prayer, whether in shul or not, including helpful charts.

Just as each Hagaddah reflects the local customs of its Jewish community, so too our new siddur showcases our practices. It is fitting therefore that we can make this announcement to our members ahead of Pesach – this year, thank God, without Covid restrictions. A siddur contains statements of our faith and words to help our souls find spiritual expression, praying for ourselves and others, as Jews do daily around the world.

The new siddur is now available for purchase via www.theus.org.uk/siddur.

We hope it will assist and inspire you, as its predecessors have done since 1890.

Wishing you and your families a chag kasher v'sameach. Have a wonderful Pesach.



Michael Goldstein
President, United Synagogue



President: Michael Goldstein

Treasurer: Maxwell Nisner

Trustees: Andrew Eder, Rachel Hartog, Claire Lemer, Fleurise Lewis, Nicola Rosenfelder, Barry Shaw, Saul Taylor, Jacqui Zinkin

Chief Executive: Jo Grose

President's message for Pesach 5783

by Marie van der Zyl OBE

At Pesach, we celebrate the freedom of the Jewish people. It is a joyous festival but it is also the time of year when we recall the suffering of our forefathers and how they fought against and triumphed over adversity.

This year, the cost-of-living crisis means many of us are experiencing real financial hardship. However, as our experience over thousands of years demonstrates, being part of a community means that no one has to suffer alone. We showed through the pandemic that we are stronger together and we can help each other now too, at home and abroad.

For the past year we have witnessed the awful trauma of Ukrainians who have been forced to defend their country from Russian aggression. We, at the Board of Deputies have supported the wonderful efforts of World Jewish Relief to help those who are suffering. We have worked hard to coordinate the available resources from the Jewish community to help Ukrainians in the most effective ways. Sadly, a new humanitarian tragedy has also hit Turkey and Syria in the form of a massive earthquake. Again, we support community efforts to help those most in need.

In the past year, the Board of Deputies successfully held the BBC to account for its inaccurate and irresponsible reporting of an antisemitic attack against a group of Jewish teenagers

on a bus in Oxford Street, the Board of Deputies lodged a formal complaint with Ofcom. The Ofcom investigation ruled that the BBC's coverage failed to observe editorial guidelines on both impartiality and accuracy and that it had made a serious editorial misjudgement.

For many years Stephen Sizer, a rogue Anglican vicar, had been posting egregious material online. Last year, as a result of complaints by the Board of Deputies, a Church of England Tribunal ruled that Sizer had on one occasion "engaged in antisemitic activity" as well as "conduct unbecoming" of a Church of England Minister and conduct that "provoked and offended" the Jewish community over a sustained period. He has now been banned for serving as a Church of England Minister until 2030.

Through our Local Government Seminars, we have educated local and regional politicians about the Jewish community and its concerns, enabling them to gain a better understanding of our community. We have also relaunched the Jewish Living Experience Exhibition which will be travelling around the country educating



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children and adults about the Jewish way of life. And we are soon to be launching a ground-breaking online secondary school programme about the Jewish people, antisemitism, and how to be an ally against Jew-hatred.

We continue to celebrate the good news of the Abraham Accords for the Middle East. Last year, Prime Minister Rishi Sunak addressed a diplomatic reception which celebrated the second anniversary of the Abraham Accords which normalised relations between Israel, Bahrain, the UAE and Morocco and which gives hope to the entire region.

This is but a snapshot of the extensive and varied work the Board of Deputies does on behalf of us all to protect our

religious freedoms and our way of life. Whatever your interests or concerns as a Jew, the Board of Deputies is here for you.

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

Marie van der Zyl OBE is the President of the Board of Deputies of British Jews.



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Helping you prosper

Forthcoming stonesettings

The following stonesettings have been scheduled up to Rosh Hashanah.

Date	Time	Name	Shul
16 April	14.00	Barbara Isaacs	HHC
7 May	12.00	Adrian Goodman	BHHC
4 June	15.00	Jonathan Richards	BHHC
2 July	12.30	Sylvia Milton (Sherling)	HHC
2 July	15.00	Derek Carlton	HHC
20 August	14.00	Martin Gilmour	BHHC

Please note: The above list is current to 23 March 2023. Scheduling may change. Those wishing to attend should confirm dates and times in advance of each stonesetting.

Refuah shelaimah

We wish a refuah shelaimah to all members who are unwell and pray that they will be restored to health.

Long life

We wish long life to all members who have lost loved ones since our last issue.

Yahrzeit Database Update – Please help

Please contact the office to confirm the details for any and all Yahrzeits you may commemorate during the year.

For each person, the information we need is:

- English name of the Deceased
- Hebrew name of the Deceased
- Relation to you
- English date of death (before or after sunset)
- Hebrew date of death

Thank you for helping to keep our records up to date.

GOOD NEWS !!

We are now able to offer Memorial stone cleaning and repairs at very competitive prices.

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Pesach Greetings 2023

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
 Adrian and Rosalind Alan
 Julius Alexander
 Ron, Sarah, Ben, Ittai and Maya Amram
 Ronnie and Cynthia Arden
 Rachel Barnard, David Seidel, Moses and Gabriel
 Sandra Barnett
 Alan Bass
 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, Lindsay Davidson, Henri and Jacob
 Ray and Claudia Bloom
 Cherry Brookes and family
 Tony and Sorrel Bourne and family
 Alma Caplin and family
 Sylvia Clarke
 Harold Cohen
 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
 Anthony Doctors
 Phillip Doctors
 Jacob Dowek
 Mervyn Eason
 Muriel Elkin-Rose and family
 Sonia Elliman
 Gary and Amanda Epstein and family
 Dian Faull and family
 Benita Ferris
 Steven and Carly Fixman and family
 Michael and Ros Flashman
 Gordon Franks

Hilary Freedman and family
 Valerie Freedman
 Paul and Amanda Freeman
 Michael Gilbert
 Martin Gilbert
 Zippy Gilmour
 Alexa Eve Gilbert-Obrart
 Henry Gierer
 Fanny Glover
 Shiela Goldring
 David Gordon
 John Green
 Steven Greenspan
 Anita Gross and family
 Bernice Gross and family
 Shirley Halmer
 Esther-Jane Hamilton
 Howard Hamilton
 Rose Henry
 Jeremy and Sarah Horne and family
 Paul and Adrienne Horowitz and Family
 Shirley Huberman and family
 Jonathan Hyman and Family
 Paul Hyman and Family
 Jonathan and Devorah Jacobs
 Enid Jenshil and family
 Saul and Elizabeth Judah and family
 Derek Keston
 Malcolm and Doreen Lasky and family
 Nigel Leff
 Sandra Leff and family
 Alard Leigh
 Alan Lever and Family
 Sydney and Cecile Levine and family
 Robert and Karen Levy and family
 Len and Lucinda Lewis and family
 Eleanor Lind and family
 Phillip Link and family
 Judy March and family
 Dudley Margo
 Michelle Martindale and family
 Raynor Mason and Family
 Jeannette Mazzier and family
 Jonathan Metliss and family
 Tony and Jane Morcowitz and family
 Estelle Mordecai and Family
 Steven and Phillipa Morris and family
 Gerald and Rochelle Oberman and family
 Daphne Paskin and Family

Sarah Pastor and family
 Georgina Phillips and family
 Michael Phillips and Family
 Liz Posner and family
 Sidney Posner and family
 Martin and Catherine Powell and family
 Rene Rents and family
 Michael Rentz and family
 Steven Ritter
 David Roddyn
 Angela Rose
 Ann Rose and family
 Jack and Elaine Rose and family
 Tony Rose and family
 Julie Rosehill and family
 Michael Rosehill and Tania Sless
 Philip Rosen
 Jessica Rosenthal and family
 Alan and Suzanne Ross-Dale
 David and Zippy Rothstein and family
 Howard and Gail Rudolf
 Sandra Rutherford and family
 Steven and Angela Samuels and family
 Rose Sandler
 David Schaverien
 Ian and Wendy Scorah and family
 Michael and Lesley Shaw and family
 Rochelle (Corinne) Silver and Family
 Ruth Simons
 Robert and Debra Sinclair and Family
 Laurence Sissling and family
 Simon and Judith Spector
 Lionel and Marilyn Sterne
 Lesley Tabor and family
 Laurence and June Temerlies and family
 Ben and Judith Tobin and family
 Connie Tressman
 Barry Wallan
 Nicholas and Linda Werner and family
 Sidney Winter
 Bernard Woolf and family
 Julian and Laurel Woolfe and family
 Natalie Wrightman and family
 Zev and Rose Yarom
 Judith Young (Nathoo) and Family
 Elias Zilkha