

SHOFAR

MAGAZINE

PESACH
EDITION



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Our cover

In looking forward to Pesach, Michael and Ann Crook help us wave goodbye to winter.

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 and Jack Rose.

Our Honorary Officers are currently Susan Conway (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 (Rosh Hashanah 5787) is 21 AUGUST 2026.

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PESACH MESSAGE 5786

“A kippah and a Kiddush cup.”

This was Keith Siegel’s request when he emerged from 484 days of unimaginable torture at the hands of Hamas in Gaza.

His daughter, Shir, had gently asked him what he would like for his first Friday night at home. Despite not having a religious background, his instinct was to make Kiddush. He chose to celebrate his freedom with a timeless expression of his Jewish identity.

His request carries a remarkable echo of our exodus from Egypt.

As the Israelites miraculously crossed the Red Sea, they burst into song: “Zeh Keili v’anveihu – This is my God and I will glorify Him.”

The Talmud teaches that we glorify Hashem by beautifying our mitzvot – by wearing tefillin with pride, lighting Shabbat candles with care or by

embracing our Jewish practice as a privilege to be cherished and enjoyed.

Other commentators including Onkelos, Rashi, Ibn Ezra and Ramban note that the word ‘V’anveihu’ comes from the root ‘naveh’ which means a home. Therefore, v’anveihu means: “I will build Him a home.” From the very birth of our nation, we have built places where the Divine presence could dwell – the Sanctuary, the Temple, and now our Shuls.

Rabbi Shimshon Raphael Hirsch takes it one step further with the literal translation: “I will become a home for Hashem.” It’s not only buildings, but people. Not only institutions, but identities. Our very lives are to be living testimonies to Hashem’s presence.

That was Keith Siegel’s instinct. When liberated, he chose to become a home for Hashem. His quiet request contains a

Office of The CHIEF RABBI

Pesach 5786 / 2026

powerful message for us all.

Recent years have tested us profoundly. We have faced hatred on our streets, fear in our communities and deep concern for the future of Israel. And yet, alongside the pain, we have witnessed extraordinary moments of salvation and resilience. Against all odds, every single hostage has returned home. Israel has not only endured, but in many ways has grown stronger. Despite unspeakable targeted acts of terror and the continued scourge of anti-Jewish hatred, Jewish life in the Diaspora continues to flourish. These are astonishing modern-day miracles.

So how should we respond to them?

Let us not be tempted by anger nor retreat into fear. Both responses are understandable, but corrosive. If we allow hatred

to shape us, then our enemies still control us. If we define ourselves only through suffering, we surrender the joy and purpose at the heart of Judaism.

The Torah's answer is: Don't curse your enemies, nor hide who you are. The most powerful and effective answer to those who seek to intimidate and attack us is to wear our identity with yet greater pride. To walk taller and sing louder. To strengthen Jewish homes, Shuls and schools. To enhance our commitment to Jewish life. That was the quiet heroism of Keith Siegel. And that must be our heroism too.

Valerie and I wish you all a chag kasher v'sameach,




From the Rabbi: The Miracle of Survival

by Rabbi Hershel Rader



In 1899, in a short essay entitled *Concerning the Jews* Mark Twain wrote: “The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendour, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise and they were gone; other people have sprung up and held their torch high for a time but it burned out and they sit in twilight now and have vanished. The Jew saw them all, survived them all and is now as he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but aggressive

mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?”

What is the secret of our immortality? Is there an answer to Twain’s question?

The Book of Ezekiel was written at a time when our people were suffering from the Babylonian exile imposed on them by the emperor Nebuchadnezzar. Ezekiel (37:1-14) saw a valley full of dry bones of Jews who had been dead for a very long time, miraculously Hashem brings them all back to life. This passage is the Haftarah read on the intermediate Shabbat of Pesach.

Why is this Haftarah read on Pesach when we retell and celebrate the story of Israel’s redemption from slavery in Egypt? Thematically, Ezekiel’s prophecy is similar, insofar as it promises another redemption from exile, using imagery of revival

and a second chance at life. Ezekiel’s vision of the dry bones offers a message of hope: Just as God delivered the Israelite slaves from their seemingly hopeless slavery in Egypt, God will bring the Jews exiled to Babylon back to their land, breathing life into the people, even when they have given up hope.

The Jews did return from the Babylonian exile, exactly as Ezekiel prophesied, but then came the Greeks and then the Romans and then another exile which saw us dispersed to the ‘four corners’ of the Earth. Recently came a return to Israel, our Promised Land. But that wasn’t the end of it because despite that return and the building of an incredible country we are still subject to attacks by enemies whose venom belies their supposed intelligence and culture. Tragically, the words of the Haggadah: ‘For in every generation they stand up against us

to destroy us' are no more out of place in the twenty-first century than they were in the first or the twentieth. The shadow of October still hangs over us and, as I write this message, we confront an Iranian adversary who have declared their intention to eradicate the 7.3 million Jews living in Israel and are attempting to develop the means to do so.

The Haggadah continues: And the Holy One blessed be He saves us from their hand. Just as history has shown that we are constantly attacked it has shown that, miraculously, we survive! This is the answer to Mark Twain's question, an

answer embodied in the Pesach story and Ezekiel's prophecy; ultimately the secret of our survival is Divine. G-d delivered us from Egyptian slavery and blew life into the dry bones; the challenge of Pesach is to recognise this and inject that message into our lives by bonding with the Almighty through enhancing our Torah commitment. Every Mitzvah strengthens our connection with the Divine, forging another link in the chain of Jewish survival.

We live in a predominantly secular world where recognising Divine providence is considered neither sensible nor fashionable; as

someone once said "If you say you speak to G-d people say you're religious; if you say G-d speaks to you people say you're mad!" Maintaining our religious beliefs and practices can be very challenging. But then again, throughout all those generations mentioned in the Haggadah our religious beliefs were mocked and disparaged but have endured, which is why we still sit down to the Seder.

So let's take this Pesach message to heart, breathe life into the dry bones of our faith and truly celebrate the continuing miracle of Jewish life.

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

Scheduled Stonesettings

As of the date of publication, the following stonesettings are currently scheduled between April and September 2026:

- Sylvia Clarke – 26 April at noon
- Robert Blass – 12 July at 2.00 pm

Unless advised otherwise, all stonesettings will take place at Meadowview.

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.

Shavuot From the Rabbi: The Best Guarantee

by Rabbi Hershel Rader



The Midrash tells us that before G-d gave His precious Torah to the Israelites at Mount Sinai, He asked for a guarantee that it would be studied and observed. The people responded 'Our ancestors will be our guarantors. But G-d did not accept this offer. Then they said 'Our prophets will be our guarantors. This offer was also refused. Finally, they said 'Our children will be our guarantors' - an offer which was accepted.

Why were the children favoured as guarantors, as opposed to our

honoured parents and esteemed prophets?

Ancestors are the past. As great as Abraham, Isaac, Sarah, Rebecca, Rachel and Leah were. However inspirational their legacy, it is no guarantee for the future. More than that; even pious parents who are still alive and have the time for Torah study and observance offer no guarantee for the rest of our people – the younger generations.

Prophets are a small minority who are expected to be learned and devoted. Everyone expects the Rabbi to be Frum! But the Torah was given to the entirety of the Jewish people - every single member of the newly emancipated nation of Israel was present at Mount Sinai. The Torah is

an 'inheritance to the congregation of Jacob' – all of it. A minority cannot guarantee the majority.

In contrast, our children are future. The entire future! For this reason they were, and still are, the ultimate guarantee. Furthermore, children can – and often do – influence their parents to higher levels of learning and practical observance.

As we approach the wonderful festival of Shavuot, the Season of the Giving of Our Torah, let us remember that it's much more than a cheesecake and do everything to guarantee the Torah's future and future of our people.

Pesach Sameach

from everyone at CST



Pesach is a profound annual reminder of family, of tradition and how every Jewish household connects with others, not just in Britain but all over the world. The Haggadah story we tell at our dinner tables is one of persecution and liberation, darkness and light. This year it all feels especially emotional, given what we and our fellow Jews have faced in Britain, Australia, Israel and many other places.

The troubles that we have faced since the mass murder attack in Israel on 7 October 2023 have caused deep fear and uncertainty. Here in Britain, terrorism struck a synagogue on Yom Kippur. In Australia, it was a beach at Chanukah. And now, at the next festival, at Pesach, we honour the memories of those who should have been enjoying another seder night with their families but whose absences will instead be felt in the deepest and most cruel way.

Despite all of the pain, Jewish life in Britain and many other countries, is not just continuing, but in many ways flourishing, with a determination to stand firm to our values and heritage. At CST, this

makes us even more proud of our work and our mission. We are stronger than ever before, with many hundreds of men and women having passed our rigorous training and joining CST. Our strength reflects the courage of our community, because that is where each and every member of CST comes from.

CST's drive is rooted in Community, in Security and in Trust, but it is only ever made possible by the support and participation of British Jews and our communities throughout the UK. We rely on you, your vigilance, reporting, volunteering and financial support. There are many ways you can support CST. You can contribute by becoming a volunteer, reporting antisemitism and suspicious behaviour or by donating to us.

From all of us at CST, we wish you and your families a **Chag Pesach Sameach**; and we hope that when we gather again next year, it is with a better outlook ahead.



MARK GARDNER MBE
CST CHIEF EXECUTIVE

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The Jews of South America

Part 2

by Michael Crook



In March 2024, I wrote about the Jews of Argentina, following a Jewish Tour in Buenos Aires. This time, we were able to learn about the Jews of Uruguay on a shore trip from our Antarctic cruise, and then about Jews in Brazil on a Jewish tour in Sao Paulo.

Our tour in Montevideo was taken by a lovely Jewish lady, Beatrix, who took us first to the Holocaust Memorial on the shores of the River Plate. This was extensive, designed to reflect the layout of the camps, and created about 30 years ago at the instigation of Jewish members of Montevideo City Council. Although alongside a busy road, it had a calm atmosphere, with quotations from the Bible, Proverbs, the Baal Shem Tov and Elie Weisel engraved on stone pillars. A special stone commemorates the three councillors, two of whom have since passed away.



There are now about 6,000 Jews in the country, most in Montevideo, with a thriving community in Punta Del Este, a seaside town where members of the community had acquired holiday homes and then established synagogues.

We visited the Bnai Akiva school, which had covered all age groups, but now was only kindergarten and primary. In the shul we were addressed by an Israeli Shaliach, one of several assigned to assist the community. Many of the youth of the community take leading roles in the various youth organisations, with some as young as 17 organising and running summer camps. Many also make visits to Israel, and, of course, some decide to make aliyah, so the community does lose some of its young adults every year.





Finally, we visited a modern Sephardi shul, Tehillat David, so named as a memorial to David Amzallag, who passed away at a young age. This was a very striking building, with a low entrance and a soaring curved roof with glass panels either side to let in daylight. The Aron Kodesh contained both Sephardi and Ashkenazi Torah scrolls. We learnt that this was a very popular shul with the local community.



Sao Paulo was just as interesting, but on a much larger scale. Jews first arrived in the north of Brazil in Recife in the 16th century. They were Portuguese Jews fleeing the Inquisition, and for a short time the area became a Dutch colony, so Jews were free to worship there, and founded the first shul in the New World in 1636. However, the

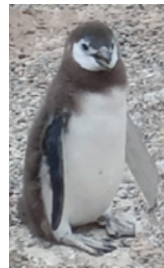
Portuguese recaptured the colony in 1654 and brought the Inquisition, so the Jews fled to Curacao, and other Caribbean islands, and also to what is now New York, then Dutch controlled New Amsterdam.

Today the Jewish population of Brazil is the second largest in South America after Argentina, reckoned at about 120,000, of which about half are in Sao Paulo or its suburbs. Sao Paulo is a city of immigrants, as well as descendants of the indigenous people, and of slaves brought from Africa by the Portuguese. It was established almost 500 years ago, but grew rapidly following independence in 1820 and as the coffee trade expanded in the 19th century. Immigrants came from many parts of Europe, including Jews from Czarist Russia, Morocco and elsewhere. Once the railway from the port of Santos opened in 1857, access to Sao Paulo was much easier, and Jewish immigrants settled in an area close to the station, Bom Retiro.



The Jews of South America

Part 2 - continued



We toured this area with our guide Felipe, and saw that there were many small shuls, of which few remain active. One particularly impressive building now houses a Museum of Jewish Immigration, to which a Holocaust memorial has been added. There is a strong Lubavitch presence in the area, and even streets such as Rua Lubavitch and Rua Talmud Torah. In the early years, some of the area was prone to flooding from the nearby river (now culverted and under a main road) and as has happened in so many other cities, as Jewish residents prospered they moved to a better location on the other side of the city centre, Higienopolis.

One in particular was Lasar Seagall, a modernist painter whose work we had seen in the Museum of Modern Art previously.

Sao Paulo has extensive Jewish organisations and institutions, restaurants and cafes, shops and bakeries, and a Judaica shop with an enormous range of publications, almost all in Portuguese. There is an extensive Jewish Community Centre in a former synagogue building, which provides a very wide range of services to the community

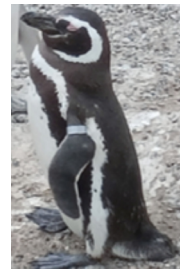
The Higienopolis area is now the heart of the Jewish community, and perhaps compares to North London in the scale



Here they built several larger shuls, one of which is now the Jewish Museum of Sao Paulo. This not only contains exhibits explaining Jewish festivals and traditions, but also provides space for art exhibitions by Jewish artists.

and extent of Jewish life.

Finally, we of course asked about anti-semitism in both cities, and were assured that, thankfully, apart from occasional online outbursts, it was rare, although there is heavy security



at all the establishments we visited in both cities. At present, the local Jewish populations do not feel threatened

as we do in the UK. Long may they continue to enjoy this freedom.



Thanks for making it easier

by David Seidel

Tony Rose z'l was an interesting character. Some found him obstinate and difficult; which he was and could be! But he was a community stalwart for many decades. Whatever his demeanor, Tony was able to establish long and loyal friendships. This was because, whether with the CST or with our Congregation, he always wanted to achieve what was best for all of us. It was his only demand of those around him.

Me included. I became Chairman of Brighton & Hove Hebrew Congregation suddenly. Tony wanted to help address what he thought would be my biggest problem. I did not know our congregation's history. Without any help, I would have to spend a considerable amount of time learning about the past to be able to work on the present and the future. In the process, deadlines might be missed. It was a fair assessment.

What Tony then offered was help behind the scenes. He would advise on any

issue affecting our shul. But there was a catch: if we caused any controversy, he said he would take the blame so that the Chairmanship was unaffected by any possible or potential ill will with Members. And it worked well for many years.

So we developed a symbiotic relationship working for the good of the Congregation. Looking back, we did our best. If any glory was to be had, it was the Congregation who accomplished so much. And throughout, I was grateful for his mind and presence.

While Tony enjoyed spending time with his friends, among whom I was grateful to be counted, the only thing that provided him with his greatest joy was his family. He like to tell of what all his children and grandchildren were doing.

While it is too late now, Tony Rose z'l deserves our thanks for his years of selfless service and support to our Congregation and community. No one could have asked more of anyone.



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The following are commentaries by Jonathan Metliss, Chairman of Action Against Discrimination and are reprinted with permission.

The Home Affairs Select Committee and West Midlands Police

AAD generally welcomes and applauds the findings of the Home Affairs Select Committee which, inter alia, criticises the West Midlands Police and its officers, acknowledges their failures and shortcomings and lack of proper due diligence, and criticises the clumsy and late intervention of the Government and the Home Office.

It agrees with the statement that “trust must be rebuilt”. The Committee had concluded that the actions of the police had caused “serious damage to trust particularly among the local Jewish Community as well as to public confidence.”

However, AAD does not agree and takes issue with the Committee’s finding that there was no evidence that anti-semitism was a “motivating factor” in the decision to ban Maccabi Tel Aviv fans, although the Committee does acknowledge the part played by political pressure in the decision.

The denial of an antisemitic motive is simply not true, and inaccurate. The decision simply “reeks of anti-semitism”.

It is clear that the police were pressurised into the ban by local Birmingham Islamist, anti-Israel and anti-semitic factions, including

the vociferous Ayoub Khan, the independent Member of Parliament for Birmingham Perry Barr.

The link between anti-Israel protests and anti-semitic activity is clear.

There is little doubt that anti-Israel activity is a “cloak” for antisemitism.

This ban was a clear and unequivocal case of undiluted anti-semitism.

Jonathan Metliss, Chairman of AAD, added “all those involved in this awful mess should be unanimously condemned and removed from their respective offices. There is no place whatsoever for this behaviour in society and fulsome and unconditional apologies should be made to the Israeli Football Association, Maccabi Tel Aviv and to the Jewish Community by all the parties to this saga, if not done so already.”

Sadly and regrettably, there is a current wave of anti-Israel and pro-Palestinian sentiment in association football as perpetrated by leading figures such as Pep Guardiola, the manager of Manchester City and William Saliba, the Arsenal footballer. This must be seriously addressed and eradicated by the football authorities and the clubs. It only leads to, and acts as a catalyst for, more antisemitism and antisemitic behaviour.

We have all been warned and are on notice.

Disgraceful behaviour

What an absolute disgrace and scandal and too awful for words.

This is contemptible behaviour. The

insensitivity of the far left and the pro-Palestinian movement to Jewish people and their past suffering bears no bounds.

This mirrors the waving of Palestinian flags by pro-Palestinian activists at the entrance to Auschwitz concentration camp in May 2024. Notwithstanding claims to the contrary, it has been acknowledged, for example by the UK Government, that there was and is no genocide in Gaza.

This proposed demonstration which has created much anger in Germany is totally out of order and must be strongly and actively opposed and resisted. Again, the Jewish Community supported by all relevant authorities and bodies must remain on guard against this type of anti-Israel activity, which only helps to breed and incite more antisemitism and anti-semitic activity.

Having said that, this could well be an “own goal” for the pro-Palestinian movement. No sensible person in their right mind could concur with this type of protest, the nature of which is evil.

As ever, we wait with bated breath!!

[The Olympics and celebrating extremism](#)

AAD unequivocally utterly condemns and disapproves of the sale by the International Olympic Committee of these replica [1936] T-shirts, which is totally insensitive to Jewish people and black people alike.

Whether part of its Heritage

Collection or not, quite rightly, the IOC is under fire and suffering an appropriate backlash. These T-shirts should immediately be withdrawn

The 1936 Olympic Games were used by Adolf Hitler to promote his ideal of racial supremacy and to promote anti-semitism, and to glorify Nazi Germany on the world stage.

The Nazis prevented Jewish athletes from competing in the Games and openly referred to black athletes as non-human, notwithstanding the success of the black athlete Jesse Owens. To appease Hitler, two Jewish American runners Marty Glickman and Sam Stoller were forced to sit out the 4x100 metre relay where Owens won his fourth gold medal.

This is yet another example of insensitivity and thoughtlessness towards Jewish people in these difficult times where antisemitism and Islamic terrorism have become rampant, especially after the horrific events of 7 October 2023 and the latest war in Gaza. Coincidentally, the IOC Heritage Collection also features designs from the 1972 Munich Games which were marred by the terrorist related murder of the Israeli athletic delegation.

Apparently, the T-shirts are currently listed as “out of stock” and long may it remain so.

The IOC has in the past been described as “rotten to the core” and it is showing its true colours once more.

Pesach and Shavuot

Times of the Services

Wednesday 1st April

Erev Pesach - Fast of Firstborn

Shacharit followed by Siyum 7.30 am
Finish Eating Chametz before 10.53am
Burn Chametz and Remove from your possession before 11.59am

Light Candles 7.15pm
Mincha/Maariv 7.15pm

Thursday 2nd April - 1st Day Pesach

Shacharit 9.15am
Mincha/Maariv 7.10 pm
Light candles after 8.25pm

Friday 3rd April - 2nd Day Pesach

Shacharit 9.15am
Mincha/Maariv 7.20pm
Shabbat Candle Lighting 7.18pm

Shabbat 4th April

Shacharit 9.15am
Mincha 7.20pm
Shabbat Ends 8.28pm

Tuesday 7th April Erev Yom Tov

Light candles 7.25pm
Mincha/Maariv 7.25pm

Wednesday 8th April 7th day Pesach

Shacharit 9.15am
Mincha/Maariv 7.30pm
Candle Lighting after 8.36pm

Thursday 9th April 8th day Pesach

Shacharit 9.15am
Yizkor
Mincha/Maariv 7.30pm
Yom Tov ends 8.37pm

Thursday 21st May

Candle Lighting 8.34pm
Mincha 8.35pm followed by Shiur
Maariv 9.30pm followed by communal meal - no admission fee, all welcome
Tikkun Leil Shavuot 11.00pm

Friday 22nd May – First Day Shavuot

Shacharit 9.30am
Please be in Shul by 10.30am for the reading of the Ten Commandments. The Service will be followed by Kiddush Annual Shavuot Lunch. A beautiful three course fish meal with wine. Vegetarian option available. £24 for adults & £5.00 for children. All welcome.

Mincha & Maariv 7.30pm
Candle Lighting 8.35pm

Saturday 23rd May – Second Day Shavuot

Shacharit 9.30am. Please be in Shul for Yizkor by 11.00am

The Service will be followed by Kiddush Ladies' Tea Time Tikkun – 4.30pm in the Events Space.

All women of the community are invited to attend and, if they want, present a short Dvar Torah. Please notify the Shul office if you intend to participate.

Mincha followed by Seudah and Maariv 8.25pm
Yom Tov terminates 10.00pm



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From The 19th Century Community Celebrations

From various reports, Gordon Franks has compiled the following information on the 16th Anniversary Dinner of Jews Hospital and the Emmanuel – Lewis wedding in Brighton.

The following article appeared in the Friday 11 April 1823 issue of the Morning Chronicle. It is reprinted verbatim.

The Anniversary Dinner of this excellent and efficient Charity was held in the City of London Tavern yesterday. About two hundred Gentlemen, Jews and Christians, were present; and at half an hour after six, his Royal Highness the Duke of Sussex, Patron of the Institution, took the Chair. A Blessing on the dinner was implored in the Hebrew tongue, by one of the Hebrew Readers of the Synagogue, and after the two courses had been demolished, the other Reader, whose speech occupied a considerable time, was given in all the music of the Sacred language, and implored the best of blessings on the Royal Chairman. When this was completed, the Chairman gave – “The Health of the King,” which was followed by “God save the King,” sung in no common style of excellence. The followed “The Royal Family,” and the glee – “Hail, Star of Brunswick!” After which the Royal Chairman rose, and after taking a view of the merits of the Society, the duty of Royal persons in inquiring into the merits and value of societies of which they are patrons, the state of this

Society at its commencement, and its growing importance since that time, he concluded by propping “the health of the President and Vice-Presidents.”

After this had been drank with a becoming degree of enthusiasm, the girls and boys belonging to the Institution were introduced, preceded by the Band. The girls were very neatly dressed, and the boys were clean and simple. The former bore specimens of their writing, some of which were very neat; and the latter, besides specimens of the same kind, displayed shoes, boots, and chairs, of very good and handsome workmanship; enough to shew that the Teachers and Guardians of the Institution are worthy of that patronage which they receive. After they had paraded the room, much to the satisfaction of all present, a girl of some eight or ten repeated, with more accuracy and feeling than ever we recollect to have hear in so young a subject, the following very beautiful lines, by Mr. H. Smith, the Author of The Rejected Addresses: -

*“When o’er the world the orphan train,
Thrown helpless on its stormy tide,
Look trembling round, and seek in vain
Some Guardian power their path to
guide: -*

*“When wearied friends no longer
stretch*

*The hand which once its bounty gave,
And want and woe assail the wretch
Whom age is bending to the grave: -*

*“Then Charity, thy parent smile
 The Orphan’s sorrow can assuage
 And with a filial love beguile
 The miseries of childless Age.
 “For you the infant voice aloud
 Is daily rais’d, to bless your care;
 For you the hoary head is bow’d,
 In gratitude of silent pray’r.
 “Hence, studied phrase and trite
 appeal
 The wailing ton – the tale of woe! –
 A scene like this your hearts must feel,
 And bounty from such hearts must
 flow.”*

After this several toasts connected with the Institution followed, and were answered by appropriate speeches. In the course of these the kindness of his Majesty toward the Jews, and the readiness of the Christians to participate in their charities, were fully dwelt upon. Subscriptions to a very considerable amount were from time to time announced; and the Royal Patron, and promoters of this most judicious and excellent charity, after spending the evening in much satisfaction and happiness, separated.

The following is a report of a Brighton wedding that appeared in the Star, London on Tuesday 29 August 1826:

At Brighton on Tuesday afternoon Ezekial Emanuel, Esq. of Portsea to Rebecca, only daughter of Mr. Hyam Lewis, a respectable Hebrew. The

ceremony was performed in the large room at the Old Ship Tavern by Dr. Herschell, of London, Chief Rabbi of all the German Congregations of Jews in his Britannic Majesty’s dominions. After performing certain preliminaries in an adjoining room, a canopy, richly embroidered with gold and silver, supported by four Hebrews was raised. Dr. Herschell, dressed in his sacerdotal robes, and the bridegroom, having taken their stand beneath the canopy, the lovely bride, richly attired, and covered with a veil and supported by her mother and the bridesmaid, was led to the spot; and, while the Doctor was chaunting the service in Hebrews, continued to walk round the bridegroom. The remaining portion of the ceremony consisted chiefly of chaunting, and concluded by the bride and bridegroom and their friends sipping from a wine glaww, which was afterwards broken, expressive we suppose, of a hope, that the union then formed might not be broken till those pieces of glass should be perfectly united and restored. He ceremony was conducted by the Chief Rabbi, with his head covered, as were those of the friends of the parties. The company who witnessed the novel ceremony was highly respectable and select. Mrs Fitzherbert, Colonel and Mrs Dawson, &c. graced the nuptials with their presence. The subsequent days of the week were spent in festivities by the friends of the parties at the Old Ship Tavern.

As Pesach approaches, it is a time to celebrate freedom, resilience and the enduring strength of our people. At Nightingale Hammerson, our Outstanding team gently guides Residents through Pesach traditions in the synagogue and beyond, creating moments of meaning, memory and connection throughout the festival.

Nightingale Hammerson's care model places Residents at its core, a standard of care and quality of life that has been recognised twice by the CQC as Outstanding. This recognition reflects not only clinical excellence, but a culture built on dignity, compassion and respect.

Our in-house GP service, available five days a week and supported by advanced nurse practitioners, ensures medical care is accessible when and where it is needed. Our psychologist, physiotherapists and occupational therapists provide on-site mental and physical health support, while our dietitian and speech and language therapists ensure the best possible nutrition and hydration advice is readily available.

Meanwhile, our engagement team plays a vital role in daily life, offering a rich programme of activities tailored to individual interests and abilities. The presence of an onsite nursery brings joy, intergenerational connection, and a unique vibrancy to the daily life of Residents and team members alike.

Don't just take our word for it. The London Ambulance Service recently reported that Nightingale House delivers the lowest rate of hospital conveyance across local care homes, more than 50% lower than average. This not only reflects outstanding

clinical and preventative care, but also the expertise and dedication of our team. Most recently, Nightingale Hammerson was honoured with the Palliative Residential Care Provider Award at the Palliative & End of Life Care Awards. It is a powerful reflection of the trust families place in us and the unwavering dedication of our staff.

That dedication is embodied by Jackie, one of our household managers, who has been part of the Nightingale Hammerson family since 2005. "If there is a birthday, celebration or even a sad moment, I am always there. The Residents here are very important to me. They are my family."

Alongside our clinical excellence and dedicated team, Jewish life remains at the heart of Nightingale Hammerson. "One thing that makes Nightingale House so

special is our synagogue," explains Rafi, Spiritual Care Lead at Nightingale House. "It is the heart and soul of the building. I take great pride in seeing it filled on Shabbat and during the Jewish festivals. Everyone


is encouraged to take part, and every voice matters."

As the community gathers for Pesach, we are reminded that freedom is not only a story of the past, but something we honour today through care that supports body, mind and soul.

Nightingale Hammerson provides residential, nursing, respite, rehabilitation, palliative and end-of-life care to over 200 older people at their homes, Nightingale House in Clapham and Hammerson House, Wohl Campus, in Hampstead.

For more information, or to book a tour, please contact Residents' Services at residentsservices@nightingalehammerson.org or call 020 8673 3495.





With best wishes
from family Rogoff

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Harvey Abb
 Gerry Adler and family
 Adrian and Rosalind Alan and family
 Julius Alexander
 Laurence and Marsha Alexander and family
 Ron, Sarah, Ben, Ittai and Maya Amram
 Ian Ashleigh
 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
 Corinne Blass and family
 Russell Bloch and Lindsay Davidson, Henri and Jacob
 Anthony and Linda Bloom
 Ray and Claudia Bloom
 Ronnie & Wendy Bloom and family
 Steven & Hilda Borkum 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
 Harold Cohen
 Sefton Cohen and family
 Stanley and Michele Cohen and family
 Jean Collins
 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
 Jack Davis
 Joe and Angela Davis and family
 Peter Davis and family
 Roy and Ruth Davis and family
 Anthony Doctors
 Phillip Doctors
 Jacob Dowek
 Philip Elman
 Sonia Elliman
 Maurice Emanuel
 Gary and Amanda Epstein and family
 Diane Faull and family
 Benita Ferris
 Steven and Carly Fixman and family
 Michael and Ros Flashman and family
 Gordon Franks
 Valerie Freedman
 Sam Freeman & Natasha Isaac and family
 Martin Gilbert
 Zippy Gilmour
 Alexa Eve Gilbert-Obrart
 Henry Gierer
 Shiela Goldring
 David Gordon
 John Green
 Steven Greenspan
 Anita Gross and family
 Bernice Gross and family
 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
 Jonathan and Devorah Jacobs
 Enid Jenshil and family
 Reena Joseph
 Saul and Elizabeth Judah and family
 Derek Keston
 Malcolm and Doreen Lasky and family
 Nigel Leff
 Alard Leigh
 Wendy & Victor Levenson and family
 Cecile Levine and family
 Howard and Marcia Levitan
 Robert and Karen Levy and family
 Len and Lucinda Lewis and family
 Eleanor Lind and family
 Ivan and Nina Lyons 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
 Steven and Phillipa Morris and family
 Gerald and Rochelle Oberman and family
 Stuart and Rosa Panto and family
 Stella Penso Lancaster and family
 Georgina Phillips and family
 Michael Phillips and Family
 Jonathan and Suzy Polin
 Martin and Catherine Powell and family
 Rene Rents and family
 Michael Rentz and family
 Paul Ress and family
 Steven Ritter
 David Roddyn
 Ann Rose and family
 David and Susan Rose and family
 Jack and Elaine Rose and family
 Julie Rosehill and family
 Michael Rosehill and Tania Sless
 Philip Rosen and family
 Jessica Rosenthal and family
 Alan and Suzanne Ross-Dale and family
 David and Zippy Rothstein and family
 Howard and Gail Rudolf
 Sandra Rutherford and family
 Steven and Angela Samuels and family
 Rose Sandler
 Rina Selby
 Ian and Wendy Scorah and family
 Simon & Melanie Seligman and family
 Michael and Lesley Shaw and family
 Hugh Silver
 Rochelle (Corinne) Silver and family
 Yosef Silver and family
 Ruth Simmons and family
 Lisa Simon and family
 Ruth Simons
 Robert and Debra Sinclair
 Laurence Sissing and family
 Simon and Judith Spector
 Mrs Marilyn Sterne
 Lucy Sugarman and family
 Marc and Rachel Sugarman
 Ben and Judith Tobin and family
 June and Ivan Topper and family
 Gerard and Rachel Weinstein and Zack
 Nicolas Werner & family
 Bernard Woolf and family
 Julian Woolfe and family
 Natalie Wrightman and family
 Zev and Rose Yarom
 Judith Young (Nathoo) and family
 Michelle Ziff
 Elias Zilkha
 Linda Zilkha and family