

L'CHAYIM

The Newspaper of
Southport and
District Reform
Synagogue

RESILIENCE AND HOPE SEDER NIGHT 2026

Our community seder was a great evening for us to remember the true meaning of Passover. We celebrated our 'religious freedom' as we remember after 400 years of being slaves the Children of Israel made their escape from Egypt in order to create a better society.

As we gathered for our seder night, we passed our gate-security guards, smiled at the new CCTV, both outside of the synagogue and inside the hallway, and noted the window grills of our fortress synagogue. All of this on a background of Jewish people being targeted around the world, not far from our own doorsteps. Israel, the 'Promised Land', is fighting a war that could finally establish some peace?

Our seder service, so deftly led by Fortune Chamberlain, brought home to us how lucky we are, and how appreciative we should be of what we do have. Here we are, as a community, remembering our resilience to continued antisemitism and as we ended our seder with the singing of Hatikvah (The Hope), our hope, that we can practice our religion in peace, and that Israel will one day be able to also live in peace. Indeed, our hope is 'Next Year in Jerusalem', though perhaps not this year!

Gillian lit the candles, to begin our seder. We were delighted to see friends from across all the Jewish communities in Southport and District. You can see from the photograph (right) how inclusive Fortune made the seder for everyone. (Just to be clear, this is nothing to do with being an 'egg head', as the seder plate had more to offer, and indeed we were pleased to egg on Fortune with her service effort).

The meal itself was wonderful, both in quantity and quality. I believe the salmon was excellent. I had the veggie option, thanks to the cooking of Fortune and Neil, and can say without hesitation that it was superb. Thanks to Anne Kletz and Gillian Goldthorpe for the planning and purchase and help in the kitchen, though I did lend my hand with the eggs (Well, they used to say, "Go to Work on an Egg" in the TV advert, and I did for 34 eggs!).



Continued next page/



Faith Choueke also helped (many thanks) with the setting out and food preparation whilst I steamed cleaned the kitchen and got into all those little corners for 5+ hours. Also, thanks to all those that helped with the serving and tidying up after the meal. Neil Chamberlain and I were hot stuff and quite bubbly during the washing up. I think 'gobsmacked' would be the right word to describe Gillian's pavlovas. All were amazed at how sumptuous they looked, and they certainly lived up to that expectation whilst eating (see the photograph, lower). . If you had room for seconds, there was more and I must also mention the fruit salad!

Thanks to Geoff Corr  for his Latino grace after meals. . While the core biblical commandment for the Jewish Grace After Meals is the Hebrew Birkat Hamazon, the Spanish-speaking Sephardic community traditionally sings Bendigamos either immediately before or after the formal Hebrew blessings. Well, I never knew that!

And for the 'children' present....we are all moving along life's pathway . Of course parents are always parents, and their children remain children, no matter what their age. And so, it was left to the 'children' to find the afikoman (I'm told the word is based on Greek epikomon [          ] or epikomion [          ], meaning "that which comes after" or "dessert", a word originally having the connotation of "refreshments eaten after the meal".The custom of hiding the afikoman so that the children at the Seder will "steal" it and demand a reward for it is based on the following: Rabbi Eliezer says that one should "grab the matzos" so that the children won't fall asleep.) Well, the children searched high and low. Their old life skills, eventually refreshed, there was a reward of a bar of pesach chocolate for all - even if there was needed a little help in pointing to the right direction. Which only goes to show that those of us that have had children still have the cunning attributes that are as relevant today as they were in the past.

This rather brings me back went on in the past is as The search for a peaceful religion is a fundamental of Mankind for thousands of the message of the Jewish universally adopted.



to our seder message. What relevant today as it was then. place to be free to practice human right that has been part years. We can only hope that seder becomes more

**Account of our seder
by Selwyn Goldthorpe**



Gillian & Selwyn Goldthorpe Editor's of L'Chayim

EDITORIAL:

For some 'next year in Jerusalem', (L'shanah haba'ah b'Yerushalayim) is the concluding declaration of the Passover Seder, expressing a centuries-old longing for redemption, solidarity with all Jewish people, and the hope to celebrate in a peaceful Jerusalem. It transforms the historical exodus narrative into a forward-looking longing of spiritual and physical return, where Jewish people can live in peace.

We report on our community seder; also on the antisemitic attack on the Hatzola ambulance service. If we couple this with our Purim report, "They tried to kill us, let's eat", you could be thinking that we all have a weight gain problem! Who would want to be Jewish? Well, we have the author's permission to inform you about one writer who is seriously thinking about becoming Jewish. Also, in this edition we tell you of Progressive Judaism's rules for conversion, as Rabbi Dr Elliott Karstadt explains who can be considered Jewish.

If this wasn't enough to whet your appetite to read L'Chayim, we have an interesting review of Miriam and her travelling well. If you don't know about the White Rose movement in WW2, find out, read [here!](#)

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L'Chayim does go on-line at our web site, in a redacted form, for safeguarding and security purposes. If you miss an edition, the web site is always an edition behind the synagogue members and friends edition. We are urging Progressive Judaism to ensure that they publicise the fact that any photographs submitted to them may end up on social media.

We do send copies of L'Chayim to those that support our religion and synagogue especially if they figure within the magazine.

We appreciate constructive feedback about our efforts to keep you up to date with synagogue happenings. We would also urge you to read the weekly news sent out by e-mail. For those not having e-mail we continue to produce and post paper copies of L'Chayim in black and white.

PURIM 3rd MARCH

at our synagogue:

“THEY TRIED TO KILL US - LETS EAT”



Some unusual people seemed to turn up for the reading of the story of Esther by Gillian Goldthorpe (photo right) ; she was dressed for the part as a Far East Princess. Parts of the Megillah are pretty ghastly (as you can see we had a ghost present - although bad weather may also have been suspected) and there is always a bit of a black cloud hanging over Mordecai as to what his fate may be. We were encouraged to shout, “Hurrah” every time his name cropped up in the Megillah. For Queen Vashti, we shouted, “ You Go, Girl”. It would not be Purim without someone being addressed as ‘Hay Man’ - Selwyn coming in fancy dress, hippie style (with the original Tricel fabric shirt he purchased age 17 - not to mention the flared trousers - also worn), insisting on saying hello to our male attendees as “Hay Man”. There were plenty of rattles and noise at the mention of Haman (“ Boo”). As for the mention of King Ahasuerus, we shouted, “I’ll drink to that”- and some of us did! Whether it was the alcohol or the witch’s spell (Fortune), as the reading went on, and the alcohol was consumed, we became more and more foxed (Neil) by ‘witch’ shout to give to which name. Emasculated by alcohol and so many names, the Eunuchs, as mentioned in the reading, were to be greeted by, “Oy”, and not “hurrah” or “I’ll drink to that”. I was not the only one feeling a bit of a clown (John) and for getting this muddled up.



“They tried to kill us, now let's eat”.

We all 'hung' around for the end of the reading and the splendid chavurah and plenty of home made hamantaschen (from Selwyn) . A really enjoyable, social Purim.

We were able to fill a couple of crates with donation of foods to the Southport Food Bank. Sometimes we have to remember how lucky we are. The story of Purim teaches that God often works behind the scenes to protect His people, even when His presence is hidden. It emphasises that courage, faith, and proactive-positive action can turn desperate situations into joy and victory. A message as relevant today as it was in the time of Queen Esther. *

**The events described in the Book of Esther begin around the 3rd year of Ahasuerus's reign (approx. 483-482 BCE) and conclude around 473 BCE.*

(Report and photographs by Dr Selwyn Goldthorpe)



COMMONWEALTH DAY SERVICE 7th MARCH , AT LIVERPOOL PARISH CHURCH

We celebrate the Commonwealth's commitment to **democracy, human rights**, and the **rule of law** across all of the 56 member countries. Values shared by Jewish people.



Synagogue Chairman, Dr Selwyn Goldthorpe was invited to the service to say a blessing on behalf of the Commonwealth from Jewish people on Merseyside.

He remarked. 'Many members of our Commonwealth have died supporting the values of democracy, human rights and the rule of law. Were it not for their commitment to these values, I doubt, as a Jewish person, I would be standing here today.

'God may you give wisdom to the leaders of our Commonwealth, to make our world a better place, so that we may have true and righteous regard for our fellow human beings and for the safeguarding of this world. May God's peace be in our hearts that every nation may meet in understanding and respect, united by the love of goodness, and keeping us from violence and strife.

Together may we work for peace and justice among all nations, and may we and our children live in peace. Our prophet Isaiah has told us to "beat our swords into plowshares, and our spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

May you, who makes peace in high places, help us to make peace on earth. We pray for the day that this world is repaired and united in the Commonwealth's values of democracy, human rights, and the rule of law.





Commonwealth Connection? Why Southport & District Reform Synagogue

Received by our synagogue on 9th March 2026:

Shalom in Yeshua,

Grace and peace to you from our Father יהוה and our Messiah Yeshua.

I am Brian Okemwa, shepherd of Kiagware Synagogue in Kisii, Kenya. Since our beginning, we have faithfully followed יהוה and testified of Yeshua, even in the face of challenges, including the loss of our meeting place. Yet, by His grace, our congregation has grown in faith, love, and devotion to the Kingdom.

We write to humbly request affiliation, partnership, and mentorship with your ministry. Your teachings and example have strengthened us spiritually, and we seek guidance in leadership, discipleship, and Kingdom outreach. Through this partnership, we hope to grow in Messianic truth, serve more effectively, and bring glory to יהוה together.

We believe this collaboration will be mutually enriching, as your ministry invests in faithful servants, and our congregation bears fruit in obedience and devotion to Yeshua.

May the Ruach HaKodesh guide this request, and may Yeshua bless your ministry abundantly.

We look forward to your response.

In Messiah Yeshua,

Brian Okemwa
Kiagware Synagogue, Kisii, Kenya

"I am amazed that our shul should be singled out for mentorship and befriending. They clearly do need to seek guidance in leadership, discipleship, and Kingdom outreach!" (Synagogue Chairman, Dr Selwyn Goldthorpe). This is the second of a similar e-mail that has been received by our Synagogue. Not having much experience of Progressive Judaism with our Commonwealth, I referred the whole correspondence to our friends (you may remember we donated to the **Commonwealth Jewish Council** from our last Kol Nidre Appeal, and they have also distributed our old prayer books to those in need. **Their reply is reproduced on the next page.**

Jewish presence in Africa stretches back to ancient times, with communities in Alexandria, Cyrene, and along the Nile. The Tarikh al-Sudan documents Jewish communities in medieval West African empires (Ghana, Mali, Songhai). Many modern Black African Jewish communities have adopted Judaism due to identification with Biblical history, while others, like the Lemba, have genetic markers associated with Jewish ancestry (the "Cohen chromosome"). West Africa (Nigeria, Ghana, Senegal) has small communities, including the Igbo Jews of Nigeria who have adopted normative Judaism. North Africa & Ethiopia: Historically significant, including the Beta Israel ("Falashas") of Ethiopia, recognised as Jewish by the Israeli Chief Rabbinate. North Africa once held a large population that largely migrated to France or Israel in the mid-20th century. (Ref .Wikipedia).



Dear Brian,

Clive Lawton here, from the Commonwealth Jewish Council. Your email to the Southport Jewish community has been passed to us by them for response.

I note from your second email sent to the Southport synagogue that you are Jesus believers and thus not Jewish in any way that most Jews would understand this. Indeed it is precisely this distinction, as between those who believe Jesus of Nazareth to be their Christ and those who believe we have, by virtue of the unbroken covenant with the Jews (as indicated, for example, but not only, in Exodus) a direct relationship with God that requires no intermediary, that distinguishes Jews from Christians.

Nevertheless, it is good to know of Christians who embrace the beauty and power for Torah teachings and practices and wish to connect more richly with the religion that Jesus himself practiced. Jews are especially inspired by the Roman Catholic conviction (since 1968) that we are, as several Popes have said in recent years, their 'older brothers in faith'. Although it seems most Protestants cannot yet make so generous an assessment of the status of the Jews, what a long way we've travelled from the dark days of suffering at the hands of Christians!

It is not clear to me where exactly Kiagware is in Kenya. Is it near to Nairobi or far away? Do you have any contact with the 'Messianic Jews of Kenya' in Nyahuru, which, despite their name, are not Christian in any way and merely call themselves 'Messianic' on the basis that surely all Jews still long for the Messiah.

How long have you been living in the path of Torah? Where have you achieved your learning so far? How many of you are there? Do you have your own place - synagogue or meeting space? Are you aware of others like you in Kenya or Africa?

It is difficult to know what sort of interaction would be useful when we stand some distance away from each other on fundamental issues of faith and status, so it might anyway be better if you made contact with other Christian communities around you with similar convictions to yours, not least perhaps the growing body of Christian Zionist solidarity which is growing in your region to stand in solidarity with Jews at these very difficult times. The Jewish community in Nairobi which might be able to offer some more fruitful ways forward. An approach to Bishop Paul Kitengela, who is Chair of 'March for Israel' in Kenya would welcome your support, I'm sure.

However, if there are specific issues you would like addressed or particular questions you'd like answered, then please do get back to us and we'll see what we can tell you.

In the meantime, I have a question of my own! What led you to approach the Southport Hebrew Congregation in North West England of all the Jewish communities in the world? It's not important, but it is intriguing!

All good wishes

Clive Lawton OBE JP
Executive Chair
Commonwealth Jewish Council

The Merseyside Jewish Representative Council Service on 8th March, 2026.



Above: The Lord Mayor of Liverpool
Councillor Barbara Murray

Below: Chief Rabbi Yonni Wieder MA,
Chief Rabbi of Ireland



The service was this year held at Childwall Hebrew Congregation. Apparently there are plans to build a new synagogue on the site as the present building from 1930s is past its best.

Security was tight. The road was blocked off by the police. Most of the Merseyside Mayors were present, the Southport MP, Patrick Hurley, and the Lord Lieutenant of Merseyside, Peter Oliver, OBE. The Lord Lieutenant read the prayer to the Royal Family (as he is the King's representative.). There were representatives of various faiths from Merseyside, and from the emergency services.

The city was thanked for its friendship to the Jewish Community. There was a collection for charity after the service. Light refreshments were kindly provided.

The Chief Rabbi of Ireland, asked to address us as the guest of honour, chose this platform to tell us of the difficulty the Irish have in obtaining the services of a Mohel. (I can see, having been over to Ireland myself to perform Brit Milah that my retirement may have been a bit of a problem, however I suspect, the Chief Rabbi was talking about the orthodox community). We were told that London-based Rabbi Jonathan Abraham was held in an Irish prison after being charged with performing an illegal circumcision in Dublin. He was accused of operating without being a registered medical practitioner, violating the Medical Practitioners Act 2007. The Irish High Court deemed his detention lawful despite his claims regarding a lack of kosher food and access to religious items.

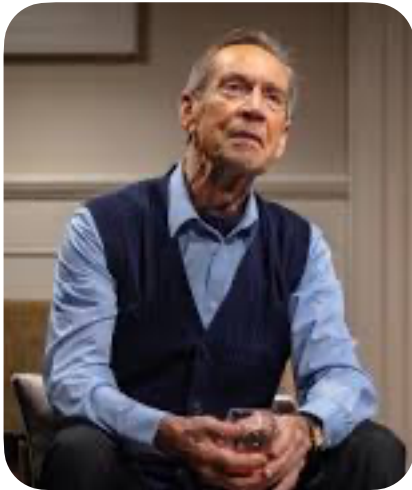
This was clearly an upsetting incident to the Chief Rabbi. Perhaps, Rabbi Abraham should have familiarised himself with Irish Law before agreeing to do the Brit Milah? For all the years I was a Mohel for Progressive Judaism (even in those days), we were all

registered medical practitioners (which is why I retired when I retired as a registered doctor), and we all kept our practice in line with the guidelines of our association. We also had to keep a record of our practice, including complications and had peer review of our practice. We followed aseptic technique, all my instruments were autoclaved. We were able to physically examine the babies to ensure they were in good health.

I was saddened to hear that our orthodox brethren have not adopted the standards of Progressive Judaism, and that Chief Rabbi Wieder chose to widen his problems to a civic audience that may share the views of Progressive Judaism. I am proud that I introduced the practice of injected local anaesthesia to my colleagues. Most babies slept throughout the surgery.

No longer should we joke, as did Rabbi Wielder, "Thank G-d it is a girl"!

(Article and photos by Dr Selwyn Goldthorpe, MB BS MSc MRCGP DCH DRCOG DFFP DMJ (Clinical), retired Mohel and Medical Practitioner)



Author Lloyd Evans writes about **LIFE**

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The Spectator (21st Feb. 2026) and Lloyd Evans. (editors)

Time is running out. We all have to meet our maker at some point, and although I'm fit as a fiddle I like to plan ahead. God has many brands and many names and I want to show up at the right shrine and to use the correct form of address. Technically, I don't believe in a creator, because my rational mind accepts the agnostic theory. Existence is an attribute of entities that are bound by time and space. God is unbound by time and space, therefore existence is not among his attributes. QED. And yet something in me rejects this logic and yearns to believe - just in case.

What if he really is up there? I should pick a team.

The oldest religion, Hinduism, isn't really a faith but a formalised expression of a child's wonder at the marvels of creation. From earliest toddlerdom, we know that every stone, flower, river, animal and mountain carries an energising spirit. We don't need a priest or a wise man to tell us this. And our instinct supplies us with a hierarchy of value. A rose is worth more than a pebble. A kitten is worth more than a rose. A human is worth more than a kitten. We look at this league table with its four members and we imagine a fifth, above the rest and invisible, whose nature is superior to humans, kittens, roses and pebbles. This is God. And God is everything and everywhere, all at once. That's how faith emerges in our innocent and unschooled minds, but this impulse leads to chaos. Anyone can worship anything - a shrine here, a cult there, a human sacrifice every Wednesday.

Reforming leaders set out to crush these disorderly whims and to unite our spiritual longings under a single deity. The Abrahamic faiths were all declarations of war against paganism. Moses fought it with immutable laws. Jesus fought it with boundless love. Muhammad fought it with unquestioning discipline. All failed because every monotheism is also a polytheism, against its will. The mystique of the godhead spreads to the apparatus of worship, to the altars, the relics, vestments, and the holy books. If I tip a raspberry milkshake over the Bishop of Winchester I don't technically commit blasphemy, but I gravely offend the Church and its followers, because Christians are pagans at heart, who worship tangible objects as keen as they venerate the teachings of Jesus.

As a child, **I loved the physical trappings of Christianity;** the rousing music, the statues of anguished martyrs, the little blood-red rosary that I held in my hand, but my faith

was broken by Christ's most obturate instruction: "Turn the other cheek." Serious ? Pull the other one. This policy of suicidal meekness seems to solicit violence against Christians and to welcome the annihilation of the faith. It even encourages unbelievers become thugs and killers. Not a wise message. So farewell, Christianity.

As for Hinduism, I'm already involved whether I like it or not. We all are. The deal is that when we die, we receive a new physical form that reflects the moral choices we made during this life. Existence is a kind of parole board that rewards virtue and punishes evil. For me, this is excellent news. I happen to be a friendly, sweet-natured, happy-go-lucky character and I can expect to return as a gambolling fawn, a winsome baby seal or a mischievous little bear cub. But at second glance, the bargain looks more worrying. Small cuddly creatures are apt to get pounced on by ravening predators which bite their throats out and wolf them down in a couple of gulps.

I don't fancy that. So farewell, Hinduism.

What about Islam? I'm concerned that the ban on gambling affects any circumstance involving a minor act of calculation. If a Muslim runs for the 349 bus and makes it just in time, must his soul be tortured in the afterlife for winning his little wager? To open a corner shop is risky, but do Muslims fear turning a profit because their faith out-laws speculation? Apparently not. And Islam encourages good deeds for bad reasons. I may give money to a beggar because I crave physical rewards in heaven and not because my soul longs for virtue. That can't be right.

So I'm left with Judaism. Like many of us, I revere the three outstanding minds produced by Jewish civilisation - Sigmund, Albert and Woody - and I already feel at home with their culture. The only impediment is the snippety snip. As a new recruit, I'm obliged to sacrifice a small hoop of flesh to which I'm closely attached and which has never caused me the slightest discomfort - quite the opposite in fact. I understand that the operation is usually carried out by an elderly rabbi with a whetted knife and a tumbler of whisky to steady his trembling hand. And I hesitate here, I'm afraid. I couldn't force a venerable old cleric to go

‘I revere the three outstanding minds produced by Jewish civilisation - Sigmund, Albert, and Woody ‘

through such a harrowing ordeal. But Jewish websites assure me that younger, better-trained surgeons with specialist cutting equipment are able to perform the abridgement without pain. So I'm ready. I pledge myself to Judaism, body and soul. Well, part of my body at least.



Now from the gentlemen to the ladies..... (editors)



Miriam is a major biblical figure,

recognised as the first female prophet, also worship leader as she led the Israelite women in dancing and singing after the crossing of the Sea of Reeds, in addition to being a key leader of the Israelites with her brothers, Moses and Aaron.



The three, all born and who grew up in Egypt, were the children of Amran and Jochebed (Numbers 26:59). Whilst the Israelites were living in Egypt, mainly tending their flocks on the fertile banks of the Nile, a new pharaoh (not named in the Exodus, but probably Rameses 11) came to power and fearing a growing Israelite population, immediately instructed two Israelite midwives, Puah and Shiprah (illustration to the left) to kill all baby boys at birth, but spare baby girls. After the midwives claimed that Israelite women were so healthy and had given birth before they arrived, the pharaoh issued a decree, ordering Egyptian officials to throw male babies into the Nile. Moses was born shortly after the decree was issued, so Amran and Jochebed fearing for their son's life, tried to hide him, but

unsuccessfully as he grew older, "But when she (Jochebed) could no longer hide him, she took a papyrus basket, daubed it with bitumen and pitch, and putting the child in it, placed it among the reeds on the bank of the Nile. His sister (Miriam) stationed herself at a distance to find out what would happen to him." Exodus 2:3-4. Some Israelite couples separated to avoid



having children, but Miriam had persuaded her parents to have faith and remain together. After Miriam observed the Pharaoh's daughter rescue the child from the river, she quickly offered her mother as a wet nurse, without revealing that either of them were related to the baby. Jochebed was therefore able to continue being involved in her son's life in spite of his being adopted by Pharaoh's daughter. We next

encounter Miriam as a prophet who led Israel's wilderness community in the 'Song of the Sea' after Pharaoh's army fell mainly through the weight of the chariots being pulled by horses in the Sea of Reeds. There are few female prophets in the Tanakh as a whole, but Miriam is the first female to be named as such. The others are Deborah in Judges 4:4; Huldah in 2 Kings 22:14 and 2 Chronicles 34:22; the unnamed female prophet in Isaiah; and one allegedly false female prophet, Noadiah in Nehemiah 6:14. The Tanakh records several occasions where women celebrate and proclaim military victories, including the Song of Miriam and the Song of Deborah. Such occasions had much political and spiritual potential, as well as being celebratory events. Dancing and singing of women accompanied by musicians could define how defeats and triumphs were remembered. When Miriam leads her people in singing, dancing, and music, she is praising God, inspiring the people and elevating the community

identity. "The Song of Miriam (chorus): Then the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them: "Sing to God, for God has triumphed gloriously; horse and rider he has thrown into the sea." Exodus 15:19-21. The entire song is attributed to Miriam. The Biblical tradition suggests that during the Exodus, the leadership model was held between Miriam, Aaron and Moses which is recalled in Micah 6:4 when Micah recalls how God delivered the Israelites "

"For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam".

However, it is assumed that there would be tension between the three on the subsequent journey. The next time we read about Miriam in Numbers 12, she and Aaron are challenging the actions and authority of Moses. She sees leadership as embracing diverse voices and roles but this idea comes at great cost. When the Israelites have left Mount Sinai, Miriam and Aaron rebuke Moses for marrying an unnamed woman. God appears in a pillar of cloud and in turn rebukes them, proclaiming Moses' supreme prophetic authority since he humbly accepted God's orders. As soon as God disappears, Miriam is covered in a white skin disease which is often interpreted as 'leprosy', however this represents a variety of skin diseases. Aaron is so shocked that he begs God's forgiveness and for Miriam to be healed. Moses intercedes but God states that Miriam has to be excluded from the Israelite camp for the usual seven days, before she can return.



During their travels through the desert, the Israelites were accompanied by a rock, from which an abundant supply of water constantly flowed. It was called Miriam's Well as it existed because of her goodness and worthiness and because she was a prophet in her own right. Miriam's passing away is recorded in Numbers 20:1 only months before the entry into the Promised Land. We are told that the Well ceased to function after she died so the people

were faced with a critical water shortage. They demanded that Moses provide water for them, so God instructed Moses to strike a rock with a stick, and as he did, the water flowed again. However unfortunately, he forfeited the opportunity the Promised Land and passed away when the Israelites were massed on the east bank of the Jordan.

Miriam is a popular figure among Jewish feminists, like myself. In addition to the traditional cup of wine that is set for the Prophet Elijah, **Seders in Progressive Judaism set a cup of water, mayim chayim, (living waters) for Miriam which can be accompanied by a guided meditation in her honour.**

The idea of Miriam's Cup originated in the 1980s by a Rosh Chodesh group in the USA.

Article by Susan Fox.

Rabbi Dr Elliott Karstadt on the importance of Progressive practice on inherited status



GROWING up as a patrilineal Jew and now serving as a rabbi in one of the country's largest synagogues is a journey that is only possible in Progressive Judaism.

But before I tell my own story, first an older one (you may have heard it before). An elderly Jewish woman goes to the travel agent one day and announces her intention to visit India. "But it's such a long journey!" they tell her, "and those trains, how will you manage? The food is too hot and spicy for you, and you won't be able to drink the water. You'll get sick – the plague, hepatitis, cholera, typhoid, malaria, God only knows. Why torture yourself?" But she insists. So the necessary arrangements are made, and off she goes to India.

When she arrives, undeterred by the noise, the smell, and the crowds, she makes her way to an ashram, where she joins the seemingly never-ending queue of people waiting for an audience with the guru. The attendant tells her she will have to wait at least three days to see the guru. "That's ok," she says. Eventually she reaches the hallowed portals. There they tell her firmly that she may only say three words to the guru. As she approaches she does not prostrate at the feet of the guru. Instead, she stands right in front of him, crosses her arms, fixes a stern gaze, and says: "Sheldon, come home."

This story of Sheldon took on a nuance for me as I was embarking on my journey to become a rabbi. I was about to travel up to Manchester to lead my first High Holy Day services as student rabbi, and I was going to begin with this story. In preparation, I told it to my own mother, who isn't Jewish. She shared the joke, but as we laughed together at the punchline, it dawned on me that this situation might so easily describe the two of us.

Here I was, reading my Rosh Hashanah sermon to my mum. Me, a student rabbi; my mum, a non-Jew who felt that making a commitment to any religion at that point in her life would be insincere. She could so easily have been marching down to Leo Baeck College and demanding that I 'come home'. Fortunately, nothing would be more unlikely – both of my parents have been nothing but supportive and encouraging throughout my journey to the rabbinate and beyond. A journey, as I said at the start, that is only possible in Progressive Judaism.

That's because in 1955, Liberal Judaism adopted a policy of accepting children of Jewish fathers but not Jewish mothers – patrilineal Jews – into the community, on the proviso that they have a Jewish upbringing and identify as Jewish. Reform Judaism introduced a similar policy in 2016 and it has therefore become a founding practice of our new unified Progressive Judaism in the UK and Ireland.

Today – just as when my parents started looking for a place for me to go to cheder and prepare for a Bar Mitzvah in the early 1990s – parts of the Jewish world will not accept patrilineal Jews like me, my brother and my sister, as Jews, demanding instead that we 'convert'. And this is a shame – as there are so many Jews who are lost to Judaism. Today, I go online and find groups on social media populated by patrilineal Jews who feel a great sense of Jewish identity and an inextricable pull towards our wonderful tradition, but are unable to find a community, shut out because the matrilineal principle is so embedded in so many communities. It is only in Progressive communities that patrilineal Jews will be accepted. Because at the cornerstone of our Judaism is the task of expanding this inclusive community, of continuing to develop, to bring more people into our Jewish home, and to make more people feel at home.

What do we do for Shavuot?

- **All-Night Study** (Tikkun Leil Shavuot): Many people stay awake all night studying Torah to show their enthusiasm, a tradition meant to "correct" for the Israelites allegedly oversleeping on the morning they were to receive the Torah.
- **Eating Dairy:** It is traditional to enjoy dairy foods like cheesecake, blintzes, and quiches. Common reasons include:
 - The Torah is compared to "milk and honey".
 - The Israelites had not yet learned the laws of ritual slaughter (shechita) when they received the Torah, making dairy the most practical choice for their first meal.
- **Reading the Book of Ruth:** This biblical book is read because its story takes place during the harvest season and Ruth's conversion to Judaism mirrors the Israelites' acceptance of the Torah. (Please see the article that follows this page about the Book of Ruth)
- **Decorating with Greenery:** Synagogues and homes are often decorated with flowers and plants to recall the holiday's agricultural roots and the legend that Mount Sinai blossomed in anticipation of the Torah and the honour of the receiving of the Law on Mount Sinai. Also, it is customary to wear white or florals on Shavuot. Many wear white as a symbol of the marriage made between God and the people of Israel on Shavuot.

Shavuot is one of the three Torah prescribed Pilgrimage Festivals.

According to the Torah , God commanded the Israelites: "Three times a year shall all your men appear before the Lord your God in the place that God will choose [referring presumably to the Temple in Jerusalem], on the festivals of Pesach, Shavuot, and Sukkot. They shall not appear empty handed. Each shall bring his own gift, appropriate to the blessing which the Lord your God has given you" (Deuteronomy 16:16).

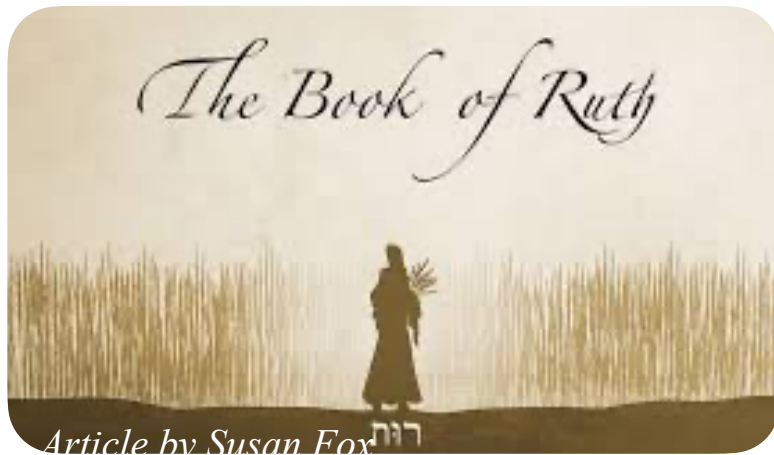
You will note that the Torah refers only to **men** in this passage, because in ancient times women were not accorded the same legal or religious status as men. Despite this omission, women did have the same religious and spiritual obligations as men in offering personal sacrifices for thanksgiving and the expiation of sins.

Historical texts and archeological evidence indicate that in late antiquity, during the Hellenistic and Roman eras, the pilgrimage festivals were a profoundly significant social and religious institution, bringing Jews from all over the ancient world of the Mediterranean to Jerusalem. Thousands upon thousands of Jews made these pilgrimages throughout the year and supported a vast commercial enterprise including the raising of animals for sacrifices, a lively animal market, a complex banking community to enable pilgrims to exchange currencies, and hundreds of inns and taverns to lodge the travellers. These festivals were a way of the community meeting and identifying with their traditions and beliefs.

I can tell you that these ancient pilgrimages, with animal sacrifices still happen in Nepal - I well remember the crowd, of pilgrims, the climb, and the market selling live chickens, and their sacrifice at the Temple (My photo right : feathers and blood , chopping block at the temple).

(Article from Selwyn Goldthorpe, based on various AI and internet sources.)





Shavuot first emerged in a late phase of Rabbinic Judaism in the period of the Geonim (between 589 and 1038 BCE) in the Talmudic academies of Pumbedita and Sura in Babylonia. **The fact that Ruth's story takes place during the harvest season makes it a compelling addition to the celebration of Shavuot which**

is defined in the Tanakh as a harvest festival (Exodus 34:22).

The context of Megillat Ruth is set in the Book of Judges, detailing Israel's history after Joshua's death and prior to the Monarchy as described in Samuel. (Megillat Ruth was very likely written in the Persian Period (550-330 BCE) according to many theologians. The genealogy that concludes the Book was written by priests in the early Second Temple Period after the Babylonian Exile.) **What is the book about?**

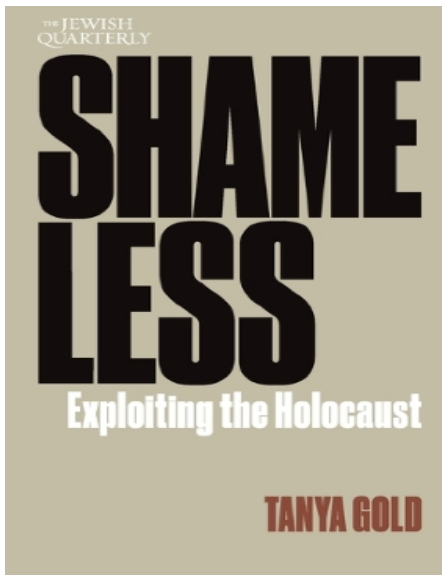
There was a famine and Ruth has to journey from Judah to Bethlehem with her widowed mother-in-law, Naomi (Ruth is a Moabite woman who married one of Naomi's sons, Mahlon, before both of Naomi's sons died). Naomi comes from Bethlehem and has heard that they have a good harvest. The manager of the fields in Bethlehem is Boaz. Boaz was impressed by Ruth's loyalty to Naomi requesting later that all the reapers, female and male, pull out barley and wheat from their bundles for her to glean. Ancient Israeli law required landowners to leave the corners of fields and fallen stalks for foreigners, widows and poor people (Leviticus 19: 9-10). As both foreign, poor and a widow, Ruth was eligible to glean for herself and Naomi for their survival. When the harvest ended and Boaz began to winnow barley (removing the chaff) at the threshing floor, Naomi went to him, and proposes that Boaz, who as a close relative of Naomi's late husband's family, is obliged by the Levirate law to marry Ruth, to carry on his family's inheritance (3: 1-18). as her "kinsman redeemer". Boaz blessed Ruth for her extraordinary kindness both to Naomi and to the Judean People as a whole (Ruth 3:10). "May you be blessed of God, my daughter; your latest act of kindness is greater than the first, not to follow the young men, whether poor or rich, but did with your mother-in-law". [Ref. Rashi (1040–1105). **Ruth converts to Judaism.**

The traditional burial site of Ruth and her grandson, Jesse, associated with them both since at least the Medieval Period, is located in a former vineyard in the grounds of a active synagogue in the Tel Rumeida area of Hebron, where archaeological excavations have revealed 4,000 year old structures, 3,800 year old artefacts and walls from the Kingdom of Judah. It is a traditional site of pilgrimage with Megillat Ruth being read during Shavuot.

If Biblical Law calls upon the Israelites to remember their past as strangers in a strange land (Deuteronomy 24:18), Simchah ben Samuel invites them to regard themselves as Ruth by acknowledging the ways in which they too were like converts, seeking a new beginning along an arduous road. The relevance of Ruth's life to Shavuot has been interpreted and reinterpreted over the centuries with 16th Century Kabbalists inventing a new ritual called Tikkun Leil Shavuot, a night vigil of study, still practised by the most Orthodox of Jewish people to this day.



BOOK REVIEW



Shameless: Exploiting the Holocaust: Jewish Quarterly-261
 (Paperback) 98 pages
 £14-99 Waterstones
 Kindle £6-37
 Published Aug. 2025
 ISBN: 9781760645465

In novels, film and popular culture, the Holocaust genre is booming. Streaming hits and bestsellers are playing a vital role in shaping understandings of the past.

Shameless is a moral wake-up call: it shows that there are some artists who treat the Holocaust honestly, and they disgrace those who do not.

Gold dislikes the way writers and film-makers have an “obsession with [Nazi] perpetrators” – particularly the Auschwitz commandant Rudolf Höss – who are turned into “object[s] of fascination, often glamour”. She is unimpressed by our interest in the heartwarming but very marginal phenomenon of people who risked their lives to rescue Jews. And she is even more disturbed by how victims of the Shoah are so often depicted as being deprived of all agency or recognisable Jewishness (and sometimes implicitly blamed for their fate).

Though Gold admits that Thomas Keneally’s *Schindler’s Ark* (1982) tells an “astounding” story, it is one that “obscures other, more representative, stories about the Shoah ... A Shoah story, if it is honest, must be about Jews and death ... *Schindler’s* story is about a non-Jew and life: a redemption story”. When it comes to the film version, *Schindler’s List* (1993), she “can’t forgive” Steven Spielberg for “casting Ralph Fiennes, the most beautiful actor of his generation”, as the Nazi commandant Amon Göth, even though, in real life, Göth “looked like a dusty pudding”. She also hates the way that Spielberg fills the screen with “the cringing, Jewish mass – the almost dead, the pre-dead, the fated-dead – that dominates Shoah culture”.

Even more culpable is John Boyne’s “fable” *The Boy in the Striped Pyjamas* (2006), much used in schools as an introduction to the Holocaust. Gold describes it as “the howl of a child ... in which Boyne split his soul [between his two nine-

year-old protagonists: one a Jewish prisoner, the other the son of a senior Nazi], and placed it in Auschwitz, because people listen when you use the magic word”. She takes a similar line with *Sophie’s Choice* (1979), speculating that William Styron used an invented atrocity and a beautiful, “broken” non-Jewish survivor, “ideal for erotic fiction”, to work through his feelings about the women in his life.

Tanya Gold shows in this crucial essay, the creators of these works all too often engage in a crass and self-serving exercise in exploitation. In this new wave of Shoah blockbuster, the destruction of the Jews becomes a plot device or a ready-made backdrop – and the truths of history and of the dead are violated. The results, in many cases, are shameful fictions that desecrate the past and misrepresent the Jewish people of today.

We should indeed be critical as to how the Holocaust is exploited, not to mention the use of the word genocide.

(Ref. The Times Literary Supplement , Amazon Books) Article by Dr Selwyn Goldthorpe

It is important to share Sophie Scholl's story as one of the German brave and courageous dissenting heroes of WW2. Article by Susan Fox

Her name and that of her brother, Hans and their friends in the student resistance movement, the White Rose, are becoming more well known outside Germany along with the courage they all demonstrated in facing torture and then execution rather than give up their beliefs in what they knew was right. Sophie Scholl was born in Forchtenberg on 09.05.1921, having a carefree childhood. At the age of 12, like most girls of her age, she joined the Bund Deutscher Mädel (League of German Girls), the girls' wing of the Hitler Youth. Her older brother, Hans, also became a member of the Hitler Youth. Sophie and Hans often clashed with their father, an anti-Nazi politician, who once told

them: "All I want is for you to walk straight and free through life, even when it's hard." Gradually, both Sophie and Hans grew sceptical of the Nazi propaganda they heard in school and in the youth groups. When her brother and several friends were arrested in 1937 for participating in the German Youth Movement, a scouting group that the Nazi party had outlawed, Sophie became deeply disillusioned with the party line. After encountering an anti-Nazi sermon by Clemens August Graf von Galen, the Roman Catholic Bishop of Münster, she was so moved by the "theology of conscience" that her disillusionment soon hardened into a determination to resist. Sophie enrolled in the University of Munich in May 1942, studying biology and philosophy. Hans was already a medical student there. Sophie, Hans and their friends became increasingly more political, discussing non-violent resistance and what the individual's responsibility was when living in a dictatorship. The same year, Sophie's father was sent to prison after he was overheard calling Hitler "the scourge of humanity," with Sophie forced to work in a metallurgical plant in Ulm over the summer break as 'guilt by association' with her father. Another member of the group, Fritz Hartnagel, was sent for compulsory service to the Eastern Front, returning with horrific accounts of the mass killings of Jews and also Russian POWs being shot in a mass grave. Sophie Scholl had a deeply compassionate and firm anti-

Nazi and pro-human dignity attitude towards Jews, considering them victims of a "dictatorship of evil." She and the White Rose Movement denounced the Holocaust, including the murder of 300,000 Polish Jews at that time, calling it "the most frightful crime against human dignity". Her opposition to the Nazi régime originated from witnessing early persecution of Germany's Jews following the 1935 Nuremberg Laws leading to the dismantling of educational opportunities for Jewish children and the total segregation of youth groups, enforcing a "national community" that excluded Jews, among them her own Jewish friends, with whom she had grown up. In a well documented strong act of defiance, she suggested reading the poems of the Jewish writer, Heinrich



Above: Photo of Sophie Scholl

Continued next page/

Heine, to the League of German Girls, to counteract the adverse cultural effects of the Nazi book burning. She and the White Rose group decided to distribute pamphlets in 1942 and 1943 explicitly condemning and denouncing the Nazi persecution of Jews, calling for moral responsibility and calling on their fellow Germans to resist Hitler's regime. "We will not be silent," they wrote. "We are your bad conscience. The White Rose will not leave you in peace!" They called themselves the White Rose to conjure up an image of purity and innocence in the face of evil. Sophie purchased an illegal typewriter and helped to craft the intellectual and philosophical arguments urging others to find ways to resist the Nazi regime. Unfortunately, their identities would not remain hidden for long as they were observed by a janitor at the University of Munich, scattering the sixth of the pamphlets. The janitor immediately informed the Gestapo. After Sophie, Hans and Christoph Probst were arrested, interrogator Robert Mohr originally believed Sophie was innocent, but once Hans confessed, she also took full responsibility, trying to protect other members of the group. They appeared in the 'People's Court' before Nazi Judge Freisler (described as "the most fanatical of fanatics") five days later. The defendants were not permitted to give testimony in their defence, so the only statement on record is Sophie's declaration, "Somebody, after all, had to make a start. What we wrote and said is also believed by many others. They just don't dare express themselves as we did." She believed in the inherent equality of all people and the need to resist injustice, rather than silently complying.

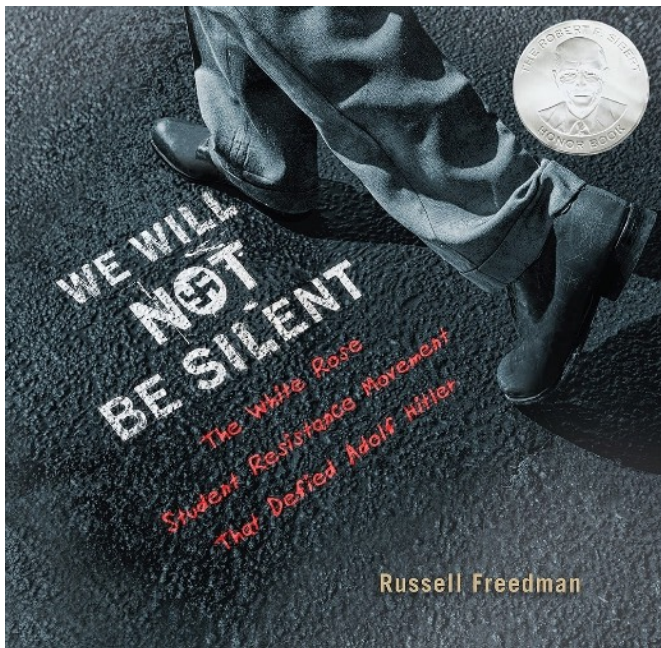
On February 22, 1943, Sophie, Hans and Christoph were all found guilty of treason and sentenced to be executed by guillotine. The execution was carried out a mere few hours later, at 5 pm. Prison officials later remarked on Sophie's courage as she walked to her execution; her last words were,

"How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause? Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands of people are awakened and stirred to action?"

Following this, a copy of the sixth pamphlet was smuggled out of Germany and delivered to the Allies, who had it retitled to The Manifesto of the Students of Munich. Allied Forces dropped millions of copies, spreading the White Rose words of condemnation of the Nazi persecution of Jews and calls for resistance across Germany to end the complicity of many Germans in such monstrous crimes. The most powerful example of Sophie's lasting influence occurred in 2003 when one German broadcasting company held a poll to choose the top ten most important Germans of all time, with Sophie and Hans coming first in the choice of voters under 40 and an overall fourth in the general vote. It is a testament to the enduring influence of a young woman who would not ignore her conscience, even if it meant her execution. Her actions leading to her arrest were a direct challenge to the Nazi Régime's Antisemitic policies. Her bravery, courage and sacrifice is a powerful reminder of the importance of standing up against hatred, injustice and tyranny.



Book & Films About Sophie Scholl and The White Rose



We Will Not Be Silent

The White Rose Student Resistance Movement that Defied Adolf Hitler

Written by: Russell Freedman

In this powerful book written for young people, first published in 2016, about the White Rose Student Resistance Movement, author Russell Freedman captures the power of a courageous group of young people determined to resist

Hitler's regime. Although aspects of the story are sobering — including the arrest, interrogation, and execution of Sophie Scholl and her brother Hans — Freedman handles them with care, not shying away from the realities but conveying an overall tone of defiant, triumphant resistance. As their father tells them after their conviction, "You will go down in history. There is such a thing as justice despite this. I am proud of both of you." Filled with archival photos, Freedman's vivid prose makes the story of these heroic siblings come to life. Their belief that freedom was worth dying for will inspire young readers to stand up for what they believe in.

Audience: Written for readers aged 10–12 and up. The book received several honours, including being named a Jane Addams Children's Book Award Honour title and a Sibert Honour.

The book is available from Amazon for £18-06p Recommended Age: 10 and up



Sophie Scholl: The Final Days (2005)

Directed by Marc Rothemund, this Academy Award-nominated film focuses on the last six days of Sophie Scholl's life. It is notable for using original Gestapo interrogation transcripts discovered in the 1990s, offering a highly authentic depiction of the ideological battle between Sophie (played by Julia Jentsch) and her interrogator.

The White Rose (1982)

Directed by Michael Verhoeven, this film provides a broader look at the movement's evolution rather than just its end. Starring Lena Stolze as Sophie, it follows the group's secret activities, from printing leaflets to painting slogans like "Down with Hitler" on city walls. The film's epilogue sparked political controversy by pointing out that the Nazi court's death sentences against the group were still technically valid in German law at the time.



yahrzeits (יָאָרְצײַט)

during this issue of L'Chayim

May

Rita Applebaum, Mother of Faith Choueke.
Rose Corré, Mother of Geoffrey Corré
Marcia Stoller, Mother of David Stoller.
Malcolm Landau, Husband of Janet Landau
Isaac Solomon, Father of Trudy Turnbull.
Alice Hakim, Mother of Fortune Chamberlain

Yahrzeit candles are available
for purchase from the
Synagogue.

Memorial plaques are still
available for the **Tree of Life** in
the Synagogue and hallway.
Please discuss your needs with
the Synagogue's Office.

June

Lily Kay Rebbetzen, Mother of Helen and Truda
Wallace Davis, Father of Heather Davis
Edna Mair, Mother of Andrea Cook



MAY THEIR MEMORY BE A BLESSING

WE STAND ON THE SHOULDERS OF GIANTS

Without the foresight of those that have gone before us we would not have a Synagogue. We owe it to these wonderful people to keep the Synagogue alive for the next generation. The longevity of the Synagogue should exceed our longevity. Please consider making a **LEGACY** in your will to the Synagogue (a registered Charity). S&DRS can supply you with details of a number of local solicitors who are willing to offer advice.

Your memory will live on.

Please contact L'Chayim's editors via the Synagogue office if you have someone special you would like to remember here.

This page has been kindly sponsored by Shelley Yavetz in memory of her parents :
Gertrude and Barnett Shieldhouse - the blessing of their memory lives on.



SHOT IN THE FOOT? Ignorant and antisemitic.

Above : photograph of the Gateshead Hatzola Ambulance Service - Gateshead Hatzola is a 100% volunteer community first response and ambulance service which has served the Bensham and Saltwell areas of Gateshead since 1990.

Their highly trained volunteers are available 24 hours a day, seven days a week (that includes shabbats) and respond to nearly 1000 calls per year. When seconds count, the fact that their responders are local and can respond in under two minutes can make the difference

The antisemitic arson attack on a Hatzola facility in Golders Green on 23 March destroyed their ambulances (4). This only goes to show that those people that are antisemitic have global ignorance, for it could be themselves that need an ambulance in a hurry.

Hatzola (also spelled Hatzalah, is the hebrew word for rescue) is a non-profit, volunteer-led emergency medical service that provides free 24/7 pre-hospital care and transportation,

primarily to Jewish communities across the UK. While rooted in Jewish tradition, **the service is open to patients of all faiths or none.**

Due to volunteers living within the community, they often achieve response times of under two minutes for life-threatening emergencies. They work closely with national services like the London Ambulance Service and the NHS to ensure seamless patient care.

At present Hatzola provide a service in London, Manchester, and Gateshead in the Uk, although the charity is world wide and is said to be the largest private provider of ambulance services in the world. There is no charge to the users of the service.

Hatzola Northwest, one of the main Hatzola branches operating in London (specifically serving Golders Green and North London), handles over 5,000 emergency calls per year. Patients served by Hatzola range from the critically ill to those with minor injuries. The service is wholly funded by charitable donations from the local community and businesses.

Further information : <https://www.hatzola.org.uk/>



<https://progressivejudaism.org.uk/>

A link to all aspects of Progressive Judaism

Local Support for mental health and well being

0151 228 2300 talkliverpool.nhs.uk

0300 3032708 talking matters-sefton

Text HEAL 85258. for text message support.

Adult mental health support

Emergency Dental Treatment

0161476 9651

for Sefton Residents.

03001234 010 for West Lancs.



NHS Direct phone 111 for all non-urgent health advice.



Non urgent police 101

Crime stoppers 0800 555 111

<https://www.merseyside.police.uk>



Sefton Council Social Care

9am-5pm 0151 934 4600

Emergency Duty Team

(out of hours) 0151 934 3555



emergency GAS 0800 111 999

emergency ELECTRICITY 0800195 4141

emergency UNITED UTILITIES 0345 672 3723

Age Concern 01704 542993

Citizens Advice 0344 493 0012



Our synagogue web site is <http://www.southportreform.org.uk/>

On the web site you will find contact details, L'Chayim (previous issue), Jewish festivals, sabbath reading. Our Facebook group (by invitation) is Southport Reform Shul.

The synagogue telephone (01704 535950) is manned 24 hrs/7 days. Out of hours for emergencies only, please.



MERSEYSIDE JEWISH COMMUNITY CARE Email: info@mjcshifrin.co.uk
tel: 0151 733 2292 also their Citizen's Advice Bureau Monday to Thursday 8.00 am to 4.00 pm Friday – 8.00 - 1.00 pm

AGE UK ADVICE LINE tel: 0800 678 1602 Open 8.00 am - 7.00 pm, 365 days a year

ANXIETY UK tel: 03444 775 774 Monday to Friday 10.30 am – 4.30 pm
www.anxietyuk.org.uk

JAMI. Jewish mental health service tel : 0208 458 2223
Specialist provider of mental health services in the Jewish Community
<https://jamiuk.org/get-support/>

JEWISH WOMEN' S AID (Domestic violence and Sexual abuse) tel: 0808 801 0500
One telephone number for support for both domestic and sexual violence/abuse

LISTENING LINE tel: 0800 652 9294
If you're feeling alone, anxious, depressed, suicidal, or simply in need someone to talk to. Male, female, religious or not, Jewish Helpline are there for the whole community.
Mon -Thur 12.00 pm to 12.00 am Friday - 12.00 pm to 3.00 pm

MERSEY CARE
0151 296 7200
Emergency mental health support line available: 24 hours, 7 days per week

MIND tel: 0300 123 3393 Support for mental health. www.mind.org.uk

SILVER LINE tel: 08004 70 80 90 Free 24 hour confidential helpline for older people:
www.thesilverline.org.uk

THE SAMARITANS tel: 116 123 Calls are free any time from any phone
www.samaritans.org/how-can-we-help-you

SOUTHPORT INTERFAITH GROUP - call our office. (Selwyn is their Secretary)

SOUTHPORT'S MEMBER OF PARLIAMENT patrick.hurley.mp@parliament.uk



If you know any of our friends or members that would appreciate a visit, whether at home or in hospital , please contact our office.
Also if you know anyone who would like to come to our synagogue - please contact the office. We do have enhanced security and guards.

The Home

SOUTHPORT REST HOME

81 Albert Road

01704 531975

thesouthportresthome@hotmail.co.uk



'The Home' (formerly known as Southport Rest Home) is a 25 bed home near Southport centre, opposite the beautiful Hesketh park.

Working closely with remarkable DNs we are able to facilitate residents that just require some TLC, others that have different levels and forms of dementia, Parkinson's, strokes and End of Life.

We welcome anyone from any denomination for long, short or respite stays, in a person centred, pleasant, home from home environment, with wheel chair access throughout. Delicious fresh homemade food is prepared on a daily basis together with biscuits and fresh fruit. Regular tea and coffee is provided

All our room's, many of which have been freshly renovated, have their own toilet and wash basin, Wi-Fi connection, colour TV and fridge. With an itinerary of activities and entertainment on a daily basis together with our in-house dementia friendly hairdressing salon to accommodate grooming needs. There is a small shop where residents can make purchases, an in-house post box so mail can be sent by residents to family members and friends, a calming sensory area inside and out, a retro style Memory Café, together with a lovely conservatory for relaxation. Our minibus is always available for days out.

If necessary, we can provide a smoking area and small pets are welcome by prior arrangement.

We also offer a Friendship Club (for a small fee) whereby people can join us for morning coffee/tea, take part in one of our activities, three course lunch and afternoon tea.

If we can assist in any way please **contact Kevin or Lanie (Joint Managers)** on the above.



The home caters for kosher food.

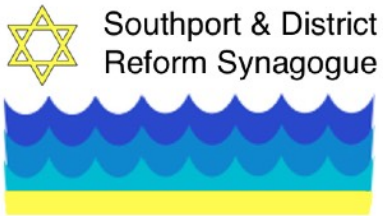
There is a synagogue within the home.

The home is supported by all the synagogue's in Southport and the surrounding area.

To see the 2023 Care Quality Commission Report go to:

[https://api.cqc.org.uk/public/v1/reports/7f784ba6-4990-4830-8c9a-fba6bcf85aa7?](https://api.cqc.org.uk/public/v1/reports/7f784ba6-4990-4830-8c9a-fba6bcf85aa7?20230714120000)
20230714120000

The Home is a registered charity Number 1123524 and a Registered Company Number 06368309



The following kind people have been elected to serve you on the Council of Southport & District Reform Synagogue

Chairman

Dr Selwyn Goldthorpe

Vice Chair

Gillian Goldthorpe

Honorary Secretary

Fortune Chamberlain

Honorary Treasurer

Tony Kletz

Wardens

Susan Fox,
Gillian Goldthorpe

Other members of the Synagogue's Council :

Mina Abram-Hebblethwaite Faith Choueke Neil Chamberlain

Geoffrey Corr  Harry Kessler, BEM Anne Kletz

Lynne Pavion Matt Suher

Trustees :

Geoff Corr  Dr Selwyn Goldthorpe

Phil Levine Marcel Zachariah

'Let us come together in God's name and prepare to do God's will'

from Prayer for Committee Meetings, p 366 Siddur, Forms of Prayer 2008



Southport Reform & District Synagogue is a **registered charity, number 227576**.

The Synagogue is run by volunteers, giving hundreds of hours of their time in a year,
Please be advised that our complaints procedure is available from the Synagogue office.

If you wish to be removed from the mail list, please e-mail the synagogue office:

southportsynagogue@ gmail.com

Telephone: 01704 535950

<http://www.southportreform.org.uk/>