



50 Years of Giving

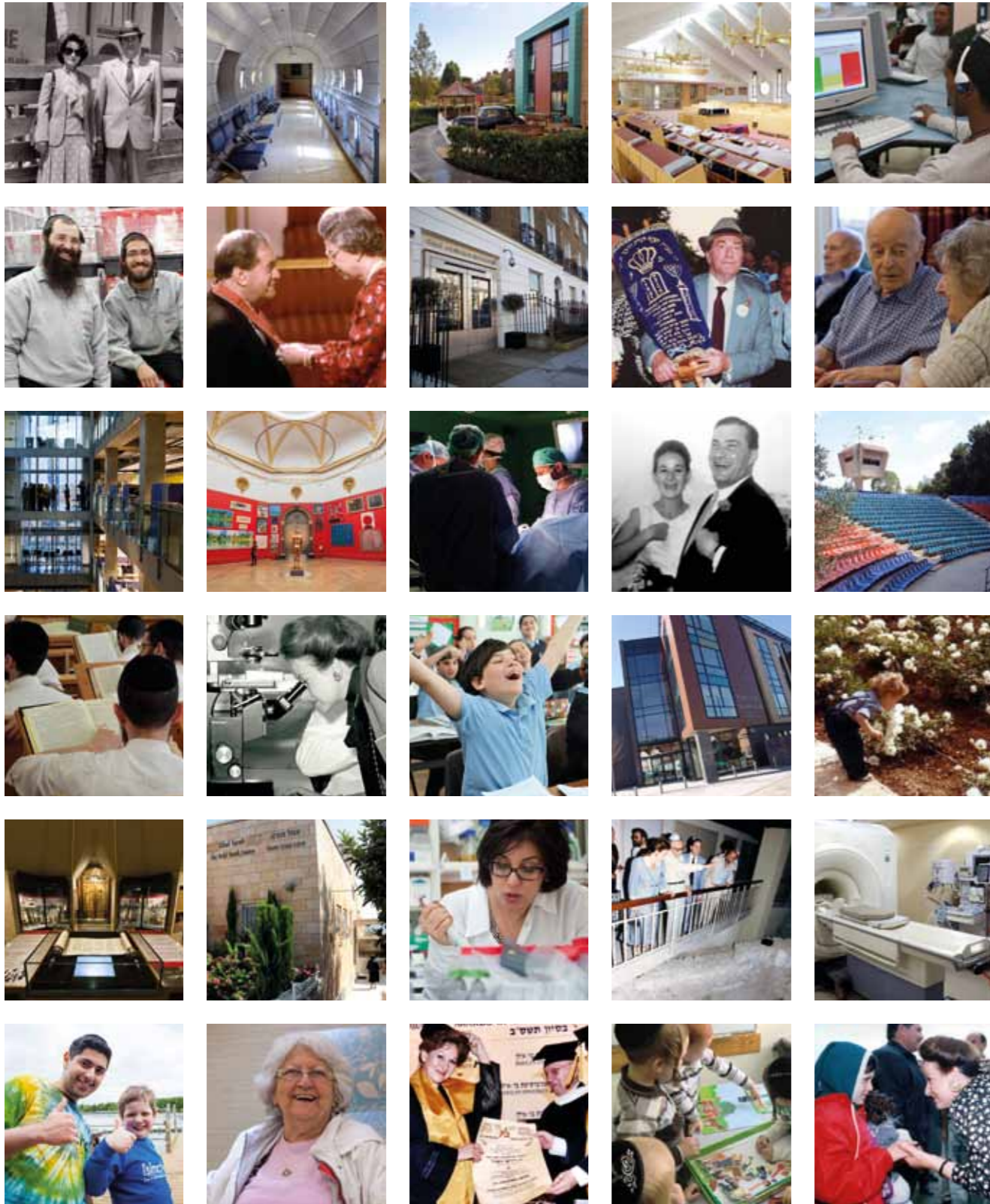
THE WOHL LEGACY





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THE WOHL LEGACY

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Introduction

Professor David S Latchman

It is my great privilege to introduce this book, published to commemorate the founding of the first Wohl Charitable Trust by my late uncle, Maurice Wohl, fifty years ago.

In the sedrah of Behar, the Torah discusses the yovel or jubilee year which occurred every fifty years. In this year, Jewish slaves were to be freed and all the land reverted to its original owner. The reason is given in verse 23 of the sedrah where Hashem says, “for the land is mine, for you are sojourners and residents with me.” In other words, possessions are temporary and a gift from Hashem. This was the lesson that Maurice and Vivienne, whom he married in 1966, understood very well. They knew that wealth needed to be used for the benefit of others. Maurice’s life began with charity (tzedakah). At his bris, his father collected two guineas from the guests which, together with three guineas he gave himself, was sent to the Jewish Chronicle Fund to help victims of the Russian pogroms. Similarly, it ended with charity, dedicating the magnificent building designed by Daniel Liebeskind at Bar-Ilan University in memory of his beloved Vivienne, and his final project, the gift of new operating theatres for Shaare Zedek Medical Center. In between there were numerous benefactions which are described elsewhere in this book.

Indeed, new benefactions were so central to their lives that, rather than producing a full biography of Maurice and Vivienne, we have chosen to devote most of the book to descriptions of their charitable projects, preceded by a brief biography. We are most grateful to Ann Rosen for writing the biography.

In verse 35 of Behar, the Torah says, “if your brother becomes impoverished, you shall strengthen him.” Maurice and Vivienne funded the construction of many new buildings, but a magnificent design was not enough for them. They had to be buildings with a purpose, to help the young, those in need or the elderly, to educate, to develop new treatments for disease and so on. Even this was not enough for them to fulfil the injunction in verse 35. My uncle once told me that amongst the large capital projects, one must never forget to give to those individuals who are in need of food or medical treatment. This I believe he learnt from my grandmother who would say that if ten people came to the door asking for money you have to give to all of them, even if nine may not be in genuine need, so as to not miss the one who is.

Together with my mother, a founder trustee, and my other fellow trustees, I hope you will find this book an inspiring description of the Wohl Legacy and the lasting impact of two unique individuals and their charitable endeavours.

Professor David S Latchman CBE,
Master of Birkbeck College, University of London, is Chairman of the Maurice Wohl Charitable Foundation and a trustee of the Maurice and Vivienne Wohl Philanthropic Foundation.



David (centre) with (L-R) Emanuel Latchman, Vivienne Wohl, Ella Latchman and Maurice Wohl

ISRAEL MEIR LAU
CHIEF RABBI
TEL-AVIV-JAFFA, ISRAEL

ישראל מאיר לאו
הרב הראשי
תל-אביב-יפו, ישראל

Dear Friends,

There is a well known Hassidic story about Reb Zusha, renowned for the simplicity of his lifestyle and his intense humility. Reb Zusha was on his death bed, and tears were streaming down his face. "Why are you crying?" asked his disciples. "If God asks me why I was not like Moses or Maimonides," answered Reb Zusha, "I will say, I was not blessed with that kind of leadership ability and wisdom." But I am afraid of another question," continued Reb Zusha, "what if God asks, Zusha, why were you not Zusha? Why didn't you find your inner being and realize your true potential? That is why I am crying."

As I reflect on the lives of Maurice and Vivienne Wohl, of blessed memory, Reb Zusha comes to mind. Maurice's strengths led him to a successful career as a property investor. He converted these strengths into powerful philanthropy, leaving his unique imprint of doing good in the world. Together with his beloved wife Vivienne, they left their marks on the causes dear to them, ensuring that many organizations in Israel and in the UK have lasting and beautiful facilities to generate and advance the good work they do. Maurice and Vivienne fulfilled their philanthropic potential and left a lasting legacy to continue their distinctive vision. They practiced Charity and Loving Kindness using their abilities and talents. Their acts of chessed and tzedaka were inimitably Maurice and Vivienne.

Maurice and Vivienne Wohl's philanthropic leadership as a couple is clearly evident in the long list of organizations they supported and personally encouraged over the years. They join the ranks of legendary Jewish leadership such as Sir Moses Montefiore and Baron Edmond de Rothschild, who have given unceasingly to our nation, our Torah and our land. Their life's work remains a beacon of light and model of philanthropy for our people.

The words of the prophetess Deborah are a befitting epitaph for Maurice and Vivienne Wohl: "למתנדבים בעם ברכו ה'" "The Almighty blesses those who give of themselves."


Rabbi Yisrael Meir Lau

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FOREWORD

There are two kinds of mitzvot. There are commands of self-restraint that hold us back from damaging the human or natural environment. And there are the positive commands of love, for the world as God's work, and for human beings as God's image. Of the second, the greatest is *tzedakah*: love as justice (sometimes translated as 'charity').

The world is not always just, or equitable, or fair. Our task is to make it more so, by helping those in need, sharing some of what we have with others. This act of sharing is more than charity. It is a recognition of the fact that what we have, we have from God, and one of the conditions of God's gifts is that we ourselves give. That way we too become like God, 'walking in His ways'.

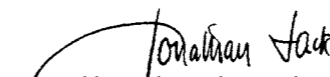
Nothing more marks Judaism as a religion of love than its emphasis on *tzedakah*. We do not accept poverty, hunger, homelessness or disease as God's will. To the contrary, God's will is that we heal these fractures in His world. As God feeds the hungry, so must we. As God heals the sick, so must we. We become good by doing good. We walk in God's ways by acting out of love.

Maurice and Vivienne Wohl of blessed memory, were two great Jewish individuals. They lived and loved the life of virtue at the heart of which was a deep understanding of the concept of *tzedakah*.

Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Vivienne was a woman of the deepest humanity and compassion, who had a kind word for everyone. Together, they were a unique partnership of dedication and grace.

They were simply remarkable individuals. God had blessed them, therefore they knew He wanted them to share their blessings with others, help people in need, support institutions, encourage learning, Jewish and secular, in Israel, Britain and elsewhere, to build buildings that would house activities that would change lives, to find the fractures in God's world and help to heal them, and they did all this on a spectacular scale. Visit the institutions they helped create and you will not believe this was the work of one couple in a single shared lifetime. They knew that for a Jew, living is giving, and they did so without any sense that what they were doing was special. They did it because that is what you do. Their greatness was their humility and they related to great and small with the same courtesy and generosity.

Their legacy is one that will live long in the Jewish memory, and continues to bring blessings into Jewish communities around the world. It was a privilege to know them and a privilege to remain associated with their Charitable Trust. May their lives continue to be a source of blessing and inspiration.


Rabbi Lord Jonathan Sacks
January 2015

A blue-tinted photograph of a field of white flowers, possibly roses, with a large tree in the background. The text is overlaid on the right side of the image.

Maurice and
Vivienne Wohl:
A Lifetime of Giving

Maurice and Vivienne Wohl: A Lifetime of Giving

To know that you made a difference, that in this all too brief span of years, you lifted someone's spirits, relieved someone's poverty or loneliness or brought a moment of grace or justice to the world that would not have happened had it not been for you. These acts are as close as we get to the meaningfulness of life.

Rabbi Lord Jonathan Sacks

Nearly a hundred years after his birth, Maurice Wohl would have been perplexed and bemused by the publication of a book to chronicle his achievements, since he was essentially a reserved, private and modest man. Yet the ripple effect of his generosity is felt by thousands throughout the world today – in schools and hospitals; yeshivot and museums; in public gardens and private homes. There are places where the elderly and infirm are cared for, where pain is alleviated and where the hungry are fed. There is funding for scholarships, innovative ground-breaking medical research and there are numerous schools where young talent is being lovingly nurtured. From soup kitchens in Eastern Europe to universities in Britain and Israel – the Wohls have left an indelible mark on the fabric of society.

Yet, behind the public buildings, the award-winning architecture and the glistening research laboratories, there is another – even more moving – private and untold story. For Maurice and Vivienne cared in a profoundly personal way for many individuals. From the East End tenant who had just been evicted to the shul caretaker who fell behind with his rent, friends recall how deeply the Wohls felt for those who found themselves in trouble. Until his final weeks, Maurice would read a story about someone in the newspaper, track them down and help them. It was an innate response. He never expected personal recognition and often preferred to give anonymously.

If Maurice were looking down on the world today he might not have been proud, for he was not a proud man, but it is fair to assume that he may well have felt a tinge of satisfaction that the



Maurice receiving his CBE in 1992

Max and Miriam Rachel Wohl



years of careful investments, shrewd negotiations and wise observations had indeed paid off. And he would certainly be happy that he and his beloved wife Vivienne had left the world a meaningful and enduring legacy.

Just as he has entered the Covenant so may he enter into Torah, marriage and good deeds

Traditional blessing given at circumcision

It is unlikely that Rabbi Abraham Isaac Kook had any premonition about the infant Maurice as he held him as Sandek during his bris in January 1917. Had the visionary Rav Kook been able to project into the future, he might have seen Divine providence at work that day. For while his vision led to the spiritual revival of the Jewish people and presaged the establishment of the Jewish State, the child he held and blessed would in later life provide so much of the infrastructure of the fledgling Jewish homeland. Indeed, today many of the yeshivot that

perpetuate the teachings of Rav Kook bear the name of Wohl – where Rav Kook laid the spiritual foundations, Maurice Wohl built the physical framework and translated the dream into reality.

Rav Kook, one of the foremost rabbinic authorities and philosophers of his day, was a great friend of Max Wohl, Maurice's father. However, Rav Kook had not imagined being in England at the time of Maurice's birth. In the midst of the First World War, he had been prevented from returning to Israel

by the battles that were raging across Europe. So Israel's first pre-state Chief Rabbi was actually living in the East End, temporarily installed as the Rabbi of the Machzike Hadath, Brick Lane, London.

Maurice's family background played a huge part in shaping the man he became. Both of his parents came to England separately from small, predominantly Jewish towns in Poland, that were, at different times in history, part of the greater Russian empire. Both were raised in strictly orthodox,



The wedding of Max and Miriam Rachel Wohl in London, 1912



Maurice as a child

close-knit families but had to leave as a result of difficult personal circumstances.

By all accounts, Max did not have an easy start in life. He was born in Tomaszów – a small town in Poland, where half the population was Jewish. For hundreds of years, there had been a thriving Jewish community there. His mother had died giving birth to him and Max grew up with his father and older sisters. As the only son of his parents, he had been exempt from the brutal regime of Russian military service. However, when he was in his teens, his father remarried and Max became part of an extended family. Since he had now acquired a half-brother he was compelled to do national service.

To escape compulsory conscription into the Russian army and the threat that it posed to his Jewish observance, Max left his family and never returned. In 1912 Max Wohl settled in London. In the same year he married Maurice's mother, Miriam Rachel. Like him, she had travelled there from Poland. Miriam Rachel had left her home town of Lomza to care for her sick father who had come to London.

It is not known whether at that stage either of Maurice's parents had

plans to settle in England permanently. However, the subsequent pogroms and the onset of the First World War prevented them from ever returning to Eastern Europe.

So, as a result of a combination of chance events, Maurice Wohl was born to Polish parents in London in 1917. Maurice grew up and was educated at Grocers' and then City of London School. London was a place that he grew to love, knowing that it had offered his family a safe refuge from oppression.

Central London was to become the heart of his business empire and it was here that he made his mark on the commercial and economic fabric of the capital. As an entrepreneur, he invested hugely in rebuilding post-war London. Just as Maurice was to benefit from all that Britain had to offer him, over the course of the next century, the relationship can be seen to have been a reciprocal one. Many great British institutions became beneficiaries of the Wohls' philanthropy. These include galleries and museums such as the National Gallery and the Royal Academy, and prestigious London Colleges among which are University College, King's College and the world-renowned Royal Postgraduate Medical

School at Hammersmith Hospital. Clearly, Maurice Wohl never forgot the debt of gratitude he felt for the sanctuary his family had been given.



Emanuel and Ella Latchman with Max and Maurice Wohl



A young Vivienne

A unique partnership of dedication and grace

Rabbi Lord Jonathan Sacks

When, in 1966, Maurice and Vivienne married, Vivienne became a partner in his philanthropy. Like all the decisions Maurice made, his choice of a wife was a considered one and he recognised that Vivienne had unique qualities that would complement his own. Maurice

told his friends that he decided to marry Vivienne because he simply realised that "her heart was bigger than mine".

Vivienne was the daughter of David and Irene Horowitz. Both her parents had come to Britain as refugees from the Holocaust. Her father had escaped from Belgium and her mother came from Germany. While many family members on her father's side had fled from Belgium, her mother's family were less fortunate. Irene had

managed to obtain passage to Britain by registering as a domestic, but never saw her family again.

Vivienne was brought up in Stanmore, Middlesex, and was educated at the Lycée Français in Central London. As a student she excelled in languages, particularly French and Russian. She grew up to be very cultured and discerning, with a keen aesthetic sense and a deep interest in art. However, as all her friends agree, Vivienne's greatest gift was an incredible ability to connect with people.

Maurice was a close friend of the Horowitz family. He would spend weekends with them and would sometimes join them for summer holidays. His relationship with Vivienne evolved slowly when she began working for his property company after leaving school.

He described how years earlier he had been dating someone else and when he gave some money to a beggar in the street, she had commented that he would only spend it on drink. In contrast, Maurice was walking with Vivienne when she was working as his office assistant. When he gave a coin to someone in the street, Vivienne had commented that he hadn't been



Vivienne and Maurice's wedding in Jerusalem, 1966



Ella Latchman with Vivienne in Israel



Maurice with his nephew David in Geneva



Maurice addressing a board meeting

generous enough. Since Vivienne was carrying no money at the time, Maurice lent her some money to give the man. Subsequently, the amount was deducted from her salary to ensure that the mitzvah was hers.

As a couple, the Wohls complemented each other perfectly. While Maurice was cautious, watchful and reserved, Vivienne was spontaneous, generous and outgoing. A friend commented she was “one of the finest, warmest and most decent people you could ever meet; she opened his heart”. While Maurice observed society from a distance, Vivienne threw herself into it and together they became part of it. Lord Jonathan Sacks recalls how Vivienne knew everything about everyone – she had a vast memory. When ever they stayed in the King David Hotel in Jerusalem, Vivienne would make it her business to know everything about all the guests and staff, while Maurice would remain somewhat detached, not given to social chatter. He needed Vivienne’s input since she instinctively connected with people and understood them. He trusted her implicitly and she constantly directed his focus on how and where best to channel his attention.

One must persist in order to give meaning to hopes, dreams and prayers

Maurice Wohl at the opening ceremony of Yeshivat Hakotel

In business, as with all his endeavours, Maurice took the long view. He had a cautious and considered approach to commerce and needed time to make decisions. But he also had a fearless tenacity and a sense of determination that meant he never lost focus.

He spent his early career working with his father, Max, who owned a residential property company. After the war, he helped him by negotiating with banks and re-acquiring property that had been left vacant during the war. However, having learnt a great deal from his father, Maurice progressed to ever greater and more adventurous challenges.

Maurice immersed himself in the minutiae of the property business. He studied company and property law, remarking that “I wanted to know more than the lawyers”. He also had a gift for accumulating useful information – people recall his skill at extracting

data from experts in fields connected with his work – whether it was on complex tax issues or modern trends in architecture, “his brain was a repository of useful information”.

Maurice was incredibly focused often working through the night. His sister, Ella Latchman, recalls how intensely he worked spending many long nights planning his various projects. She remembers coming down in the morning to find full ashtrays and half-drunk cups of tea as evidence of how work had triumphed over sleep.

In 1948, he founded the United Real Property Trust. The group, which eventually comprised nineteen companies, was a completely new venture. It specialised in high quality office development on a large scale. Although nowadays it is accepted that, in order to create a harmonious working environment, employers need to create an aesthetically pleasing workplace for their staff, in the 1960s this was a relatively innovative concept. It also marked the beginning of open-plan, light and airy offices where people could see each other easily and exchange ideas. This was a novel and radical departure from the dim and dingy crowded offices of previous decades.



State House brochure reprinted from the *Architectural Review* April 1961

Always interested in well-designed buildings and great architecture, Maurice invested heavily in the infrastructure of his properties. Consequently, some of the city’s most distinctive office blocks were built. Examples of these included Reed House in Piccadilly and the vast and impressive State House in High Holborn. Maurice also believed that great buildings should showcase iconic works of art. To this end he commissioned a sculpture by Barbara Hepworth for the entrance of State House.

In 1961, United Real Property Trust was floated on the London Stock Exchange and by 1973 Maurice was listed as one of the top five property developers in the country.

While the Wohls’ interests were many, art was their one real indulgence. Over the years they built up a superb collection of thirty-five works by the most significant Fauve, Expressionist and Les Nabis artists. It is telling that after their passing, the proceeds of the sale of their art collection went to charitable causes. This was a

“testimony to their shared passion for art and compassion for mankind”.

Despite their immense personal wealth, the Wohls were never extravagant or showy. Although they were both immaculately presented and were a tremendously attractive and charismatic couple, they were modest on a personal level. Whilst being hugely hospitable, they were never wasteful. Their friends recall that they travelled economy class to Israel, reflecting that money saved could be given to far more deserving causes than themselves.

Many of the Wohls’ decisions, including their choice to move to Geneva in 1974, were motivated by the intention of maximising the benefit they could provide to those in society who needed their help. Maurice was very much in favour of the concept of redistribution of wealth; he just wanted to retain the personal autonomy to do it his way!

This aspect of Maurice was taken up by the Orator of King’s College London. On honouring Maurice Wohl as a presentation fellow, the Orator summed up Maurice as “someone who has known success and has made a sincere attempt to heal some of the world’s ills and to celebrate some of its glories”.



Maurice with Rabbi Adin Steinsaltz at the launch of the English edition of the *Steinsaltz Talmud*, 1989



Maurice receiving his CBE from the Queen



Vivienne with President Chaim Herzog



Maurice and Vivienne with Teddy Kollek

On three things the world stands – Torah, Divine worship and acts of loving kindness

Ethics of the Fathers 1:2

Looking back over the fifty years since Maurice Wohl set up his first charitable trust, it is apparent that the Wohls supported a diverse range of religious causes. The fusion of orthodox Judaism and the best of the secular world – following the *Torah im Derech Eretz* approach of Rabbi Samson Raphael Hirsch – was their preferred philosophy. However, Maurice and Vivienne were unusual in the fact that they connected with Jewish people across a wide spectrum – from the ultra-orthodox to the secular; from Hasidim to Modern Orthodox. Their broad vision meant they were even-handed in their philanthropy.

But, at heart, Maurice was a proud Englishman, who favoured order and decorum. As a founder member of the Great Synagogue, the most formal and grandest of Israel's shuls, Maurice maintained a corner of Jerusalem that encompassed many of the values he held dear. It became a major venue

for significant State occasions and was the natural first port of call for visiting dignitaries. As its president, Maurice was in his own way able to be something of an ambassador for Israel and Judaism.

Maurice took his role there very seriously; he was very insistent on the importance of arriving punctually and remaining quiet during services.

In many respects, Maurice was continuing the tradition of his father. Prayer was always a cornerstone of the Wohl family life. Max Wohl was a founder member of Grove Lane Synagogue, N16 and for over twenty-five years led the services at the Joel Emanuel Almshouses in Stamford Hill, North London.

The imperative of tzedakah, of charitable giving, was also imbued early in the Wohl siblings. Their parents never turned away anyone who came to the door asking for help. It was at his father Max's instigation that Maurice established his first charitable trust in 1965, "so that he could give as he accumulated money".

There are numerous accounts of Max Wohl's involvement in charitable causes. A hint of what was to follow is contained in the archives of the Jewish Chronicle. To mark the occasion of

Maurice's bris, Max donated three guineas to the Russian victims of the war. In addition, two guineas were collected from the guests. So clearly the paternal example of tzedakah was in evidence from the very beginning.

It is also interesting to observe that Max Wohl had affiliations to several different religious communities and groups, displaying the tolerance and flexibility that his son inherited.

When in the 1940s the Wohl family moved from Stamford Hill to Golders Green, North West London they became members of three local shuls: the Hassidic Sassoover Steibl; Golders Green Beth Hamedrash (Munks), whose forebears followed the orthodox German traditions and the distinctly English, Golders Green United Synagogue, Dunstan Road. One of their earliest endowments was the funding of the Miriam Rachel Wohl Hall at Munks, in memory of Maurice's mother.

The respect and esteem Maurice had for his parents was immense and this was an early example of philanthropy as a way of honouring his mother's memory.

What does the Lord demand of you but to do justice, to love kindness and to walk modestly with your God

Micah 6:8

Although the Wohls had a natural tendency towards modesty, this did not prevent them from standing up against injustice. Maurice was a very shrewd observer of the world around him and had a great interest in global events and political developments. He always sought to be well informed; to obtain advice and information and then work privately to help alleviate suffering.

The desire to help those who suffered to escape oppression was manifest in so many of the practical solutions he sought and there are many examples of this. Maurice and Vivienne were active on behalf of the refuseniks – the Jews who were prevented from leaving the Soviet Union in the 1970s.

After the fall of Communism, they sponsored an aircraft which carried Jews from the former Soviet Union to Israel. But they were also helpful to individuals in personal ways. In a

condolence letter paying tribute to Maurice, Rabbi Dr Yosef Mendelewicz, a former refusenik and prisoner of Zion, now an educator in Israel, wrote lamenting his passing

"I was the recipient of his support many times ...

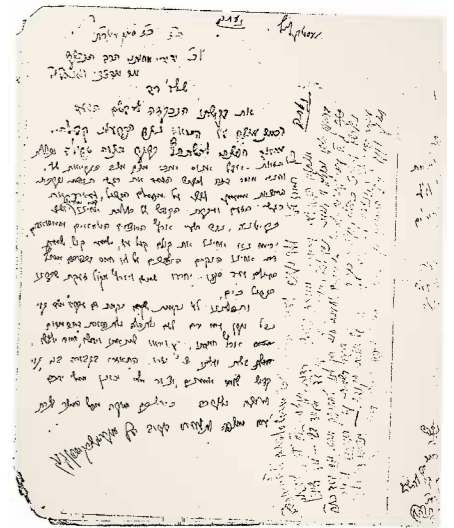
It would be wrong to say – he was a big friend of Israel, for he was Israel himself – all his life with Israel. Indeed he built Israel ..."

In fact, Maurice's consciousness of world events and the passionate desire to speak out against injustice were also a continuation of his father's legacy. Historical evidence of Max's outrage at the anti-semitism in pre-war Poland surfaced in 1971 when a letter from Rav Kook to Max Wohl was found at Yeshivat Mercaz HaRav .

The contents of this letter reveal that Max Wohl had written to Rav Kook in 1919 to enlist his support in the protests against the anti-semitic pogroms that were sweeping Eastern Europe.

As Maurice was an infant at the time, he was obviously unaware of this correspondence. However, it is remarkable that one of the Wohl's enduring endowments was a partnership with the American Jewish Joint Distribution Committee. So, a century after his parents left the

troubled region, the Wohl Legacy continues to exist, alleviating the poverty and suffering of those who remain in Eastern Europe.



Rav Kook to Max Wohl in response to a letter enlisting support in the protests against the anti-semitic pogroms that were sweeping Eastern Europe in 1919



Stamps issued by Israel Post to commemorate the opening of the Wohl Rose Park in 1981



Maurice and Vivienne greeting Margaret Thatcher on her tour of Israel, May 1986



Vivienne and Maurice with a model of Daniel Libeskind's Wohl Centre at Bar-Ilan



Throughout their marriage, the Wohls chose to spend all the major festivals in Jerusalem and had a home in Tel Aviv.

Israel had always been close to Maurice's heart. The deeply held belief that the Jewish people should have a land of their own, free from persecution and oppression, was inherited from his father, Max, whose family's experiences in Eastern Europe had probably cemented this ideology. Max Wohl had travelled to the fledgling State on his own in the 1950s, with little regard for his personal comfort.

Maurice and Vivienne's connection with the development of Israel goes back to the 1960s. Over a period of forty years, they became involved with all the major personalities on the Israeli political and cultural scene. Photographs show Maurice and Vivienne with Prime Ministers from David Ben-Gurion to Ariel Sharon. Maurice and Vivienne's personal commitment to supporting the State of Israel transcended the confines of political and religious boundaries.

In the 1970s they were deeply inspired by the magnetic personality of Teddy Kollek, the secular Mayor of Jerusalem. Kollek would wander through both East and West Jerusalem and befriended Jews, Muslims and

Christians. The Wohls were moved by his vision of a united Jerusalem and became involved in the Jerusalem Foundation which was created after the Six Day War to beautify and enhance the city. Friends remember it as a very exciting time – "a golden era for Jerusalem". Vivienne loved the idea of bringing green to the city and the Wohls established a 19-acre garden opposite the Knesset. It was Vivienne's idea to make the rose the central theme. They were particularly proud that visiting dignitaries were greeted there when arriving in Jerusalem.

The Wohl's unique brand of Zionism encompassed so many of their interests. In embracing and supporting the traditional yeshivot, they were honouring the traditions of their ancestors and ensuring the continuation of Torah scholarship. Maurice Wohl expressed this desire at the opening of Yeshivat Hakotel: May the young people who enter be uplifted and guided to steadfastly renew and further guard our future.

Yet, as well as honouring the past, the Wohls were also great innovators and modernisers. Their influence in Israel developed and advanced the country. Perhaps the most visionary project was the Wohl Centre at Bar-Ilan University which was designed

by the world famous architect Daniel Libeskind. Sadly, by the time of its completion, this was dedicated by Maurice in Vivienne's memory.

The building represents a broad and inclusive concept. In the words of its architect, it displays "the interaction between the dynamic of knowledge and the unifying role of faith". This symbol encapsulates Maurice's vision – combining religious learning with secular academic pursuits. It was also a thoroughly modern and forward-looking project, designed to provide inspiration for generations of students.

Lovely and pleasant in their lives, in death they were not parted.

II Samuel 1:23

May their memory be for a blessing.

The world is built with loving kindness.

Psalms 89:3

Sadly Vivienne became ill and died in April 2005 – she was just fifty-nine. Having always put complete faith in Vivienne, Maurice had hoped she would outlive him to perpetuate their joint philanthropic vision for future generations. Her loss left Maurice broken-hearted and he passed away two years later in June 2007. He was buried in Jerusalem next to his beloved wife.

Written by Ann Rosen

Reflections

Martin Paisner and Sir Ian Gainsford

Maurice was an extremely successful post-war property developer who was a very private person and who never sought public acclamation. He was soft-spoken and courteous, reflecting a very special combination of Jewish piety and the reflexes of an English born gentleman. Yet behind this quiet exterior Maurice had very firm convictions.

Firstly, there was his commitment to the values of the Orthodox Jewish faith.

Secondly, there was his Zionism, which was expressive of the fervour typical of the immigrant Jewish background in which he had been brought up following the First World War.

Thirdly, there was his philanthropy, which his business success enabled him to indulge in full measure and which has proved to be his ultimate legacy.

Vivienne's personality was quite different. Her very name evokes life; she was ebullient, vivacious and gregarious, and she injected all this into her partnership with Maurice. This was especially true in the field of philanthropy, Vivienne flushing the warm human details out of the grander schemes and projects. Between them the range of their endeavours was very broad.

Maurice loved Jewish learning, and he honoured those who practised and taught it. But he was also supportive of health care and medical research. They both loved Israel, and core to their thinking were charitable projects which were both for Israel's salvation and also standing as a light to the nations.

Vivienne was passionate about the arts, such that today the Wohl name remains captured in major national institutions both in the UK and Israel.

It is said that the good which people do lives after them. So will it be with Maurice and Vivienne, not only in the hearts and minds of those who were privileged to know them, but in the continued philanthropic ventures which will flow over the years from the Wohl Legacy.

They certainly exemplified the concept of 'tikkun olam', striving to perfect the world in which they lived.

Martin Paisner CBE

is a partner at the law firm Berwin Leighton Paisner LLP. He is a trustee of the Maurice Wohl Charitable Foundation and chairs the Maurice and Vivienne Wohl Philanthropic Foundation.

Sir Ian Gainsford

is Emeritus Vice-Principal of King's College, London and past Dean of the KCL School of Medicine and Dentistry. He is a trustee of both the Maurice Wohl Charitable Foundation and the Maurice and Vivienne Wohl Philanthropic Foundation.

A Dedication

Daniel Dover

Shimon Hazaddik in the *Pirkei Avos* says, "The world stands on three things – on the Torah, on the Service [of God] and upon acts of loving-kindness." (Ethics of the Fathers 1:2)

And who better to exemplify these basis principles for which the world was created than Maurice and Vivienne Wohl.

Maurice came from a respected and revered rabbinic family. They continued that tradition by supporting yeshivos, kollelim and also funding Torah publications and scholarship of some of the great rabbinic leaders of their time.

Following the destruction of the temples in Jerusalem, synagogues became the centres for prayer and service to God. Another focus of their charitable activities was the building and support of these institutions.

Their acts of "loving-kindness", chesed and support of others was within the widest of definitions of tzedakah – pure altruistic and selfless giving. They gave substantial monies. But far more than that – they gave of their time and themselves. They gave with compassion, sensitivity, feeling and thought. They gave to individuals and institutions – large and small. Poverty, education, medicine, science, research, the arts – no aspect of community and society was left untouched.

They left the Wohl Legacy which in their merit and name continues after fifty years not only to contribute to the world's continuation – but also to act as an inspiration and motivation to all of us to fulfil our respective roles and purpose in this world.

In the relatively short time we were privileged to know Maurice and Vivienne they left an indelible mark on our hearts and lives.

May their memories remain blessed for evermore.

Daniel I Dover is a senior general practice partner at BDO LLP. He is a trustee of the Maurice Wohl Charitable Foundation and the Maurice and Vivienne Wohl Philanthropic Foundation.

The Encouragement of Learning

As an orthodox Jew and a committed Zionist, Maurice chose to support a number of yeshivot – institutions of Jewish learning – within Israel.

The first of these was Mercaz HaRav in Jerusalem, which was founded by Rabbi Abraham Kook, the first Ashkenazi Chief Rabbi of Israel and a friend of Maurice's father. Maurice greatly admired Rabbi Kook and, inspired by what he had achieved at the yeshiva, he donated the funds to establish its new Torah Centre, Yad Wohl.

Maurice also came to know and respect Yeshivat Beth Abraham Slonim through his father, who was a friend of the Slonim Rebbe, Rabbi Berezovsky, and his brother-in-law, Rabbi Weinberg. There, Maurice funded the building of the Wohl Torah Centre Complex, a new campus, which was added to the existing building. In a telegram sent to Maurice the day after construction began, Rabbis Berezovsky and Weinberg said: "the sound of tractors digging is divine melody for us ... Blessings for building up Jerusalem."

After the Six Day War, the Israeli Government approached Maurice for help to fund Yeshivat Hakotel, also in Jerusalem. In the wake of the reunification of the city, Maurice believed that building this yeshiva, opposite the Western Wall, would be a critical step towards re-establishing a Jewish presence in the Old City and enabling Jews to make a spiritual return. Later, Maurice funded the Wohl Archaeological Museum, which was built at Yeshivat Hakotel to house the many ancient artefacts that were discovered during the excavation of the site.

During their lifetime Maurice and Vivienne gave an annual grant to Yeshivat Ohel Torah in Jerusalem. After Maurice's death, a legacy project enabled it to move to a new building where it could expand its work, including a social programme for disadvantaged children.

A Jew and a Gentleman

Rabbi Dr Raphael Zarum

Reflecting the outlook of its founder, the Wohl Legacy continues to support both Jewish and general institutions in the UK and Israel. Art galleries, scientific research projects, public parks, medical facilities, education and welfare institutions have all received significant donations.

What is behind this outlook? What view of Jewish life produced this broad view of giving? I would say that it is a healthy and well-rounded view. It is a view that does not compartmentalise life. It sees no dichotomy between religious faith and professional work, between academic study and traditional learning, or between Torah values and civic responsibility. Indeed, this view is well grounded in Jewish thought.

For instance Maimonides – the great twelfth-century rabbi, philosopher and physician – taught that a person cannot develop religiously and intellectually if they are not healthy in body and soul. So he gave some useful advice for when life gets harsh:

“If a person is feeling low they can ward this off by listening to poems and music, by strolling in gardens and among fine buildings, or by sitting beside beautiful works of art and the like – all of which calm the soul ...” (*Shmoneh Perakim*, Chapter 6)

Physical and emotional wellbeing are part and parcel of being Jewish. Patronising museums, attending a concert or relaxing in a park are not a waste of time from a Jewish perspective; they are, in fact, just what the (rabbi) doctor ordered. Rather than an escape from our ongoing responsibilities, these activities renew our ability to cope with them. Art and culture inspire the mind and stimulate the senses:

“The soul needs to rest and relax its senses, for example by admiring paintings and other attractions until it is no longer fatigued ... So it seems to me neither wrong nor a waste of time to appreciate the intricate and beautiful artwork of buildings and objects ...” (ibid.)

Scientific study and research are also of immense Jewish value. Rabbi Dr Nachum Rabinovitch, a former Principal of Jews’ College London, argued that Judaism and science should not be placed in separate compartments,

“Torah is not just an historical doctrine, nor is it just an article of faith. Certainly it is not

only a ritual nor yet even a moral code. Torah is a complete way of life; unless it frames our thoughts as well as our acts, our beliefs as well as our questionings, we are not Jews in the full sense.” (*Challenge*, edited by Aryeh Carmell and Cyril Domb, 1976, p.45)

He goes on to write that the “quest for scientific knowledge in all its grandeur is based upon an unshakeable faith in the possibility of making sense of the material universe”, and that “our faith need not be disturbed by the results of free enquiry”. In fact, he quotes the Talmud to assert that the rabbis understood scientific discovery as essential, for we must “enquire ... from one end of the heavens to the other.” (*Chagigah* 11b)

Thus an appreciation of both Jewish and wider society, Torah and culture, are the hallmarks of this broad view. Historically, this was championed by Rabbi Samson Raphael Hirsch, a leading personality in nineteenth-century German orthodoxy. Based on the Ethics of the Fathers (2:2), he called it, “*Torah Im Derech Eretz*”, literally “Torah with the way of the land”:

“*Derech Eretz* includes everything that results from the fact that Man’s existence, mission and social life is conducted on Earth, using earthly means and conditions. Therefore this term especially describes ways of earning a livelihood and maintaining the social order. It also includes the customs and considerations of etiquette that the social order generates as well as everything concerning humanistic and civil education.”

In terms that would be meaningful to Anglo-Jewry, this meant striving to be a Jew and a gentleman, or a Jewess and a lady. There is however the perennial worry that one of these aspects might dominate the other. Indeed, in modern life some Jews tend to negate the ‘outside world’ while others embrace it unconditionally and lapse in their Jewish practice. The first road ends in insularity, the other secularity. What then can bind our personal faith to our public face? How do we sustain this broad view and avoid a disconnection between our inner and outer worlds?

Just this question was posed to Rabbi Yitzchak Hutner, a great rabbinic figure of the twentieth century. It involved a student who was about to leave yeshiva to start a job. The young man was worried that he would not be able to maintain his religious fervour while embracing the world of work, and would end up living a ‘double life’. The response of Rabbi Hutner (*Pachad Yitzchak, Iggerot uMichtavim*, no.94) is instructive:

“I want to tell you that in my opinion the internal struggles about which you write have their source in a mistaken understanding of the matter... I would never agree to your leading a double life. One who rents a room in a house in which to live, and also pays for a room in a hotel as a guest is certainly leading a double life. But one who rents an apartment with two rooms is not leading a double life but a broad life.”

He continues with a wonderful story concerning an orthodox Jewish doctor he met who worked in a hospital in Israel:

“I saw him approach a patient who was just about to undergo an operation. He asked for the name of the patient’s mother so that he could pray on his behalf for a successful operation. When I told this story to a great rabbi in Jerusalem, he exclaimed, ‘How enviable to be such a Jew with so great an opportunity to serve as a vehicle for the glory of heaven!’ So tell me, beloved friend, is a doctor who is about to perform an operation on a patient, who also says a chapter of Psalms for the safe recovery of that patient, leading a double life?”

This broad view is about leading an integrated life; where being a Jew and a gentleman is not a contradiction, but a privilege. Such, I think, was the view of Maurice and Vivienne Wohl. Long may their legacy continue.



Hechal Wohl The Wohl Torah Centre

Yeshivat Hakotel, Mercaz Yeshivot Bnei Akiva, Jerusalem, 1988

Site visit during construction





The Maurice and Vivienne Wohl Torah Centre

Yeshivat Ohel Torah, Jerusalem, 2009



“Ohel Torah trains and cultivates students at the highest level to become leading rabbis, dayanim and teachers. The building results from the generosity of the late Maurice and Vivienne Wohl and their trustees to support learning and outreach activities. We provide full facilities for rabbinic scholarship, leadership and extensive educative programmes. We are the Area Community Centre. Our Learning Promotion Unit integrates disaffected young students into mainstream religious schools and wider society.”

Rebbetzin Esti Bialistotzki, wife of the Rosh Yeshiva, Yeshivat Ohel Torah

The Wohl Archeological Museum

Jerusalem, 1988



Yad Wohl, The Wohl Torah Centre

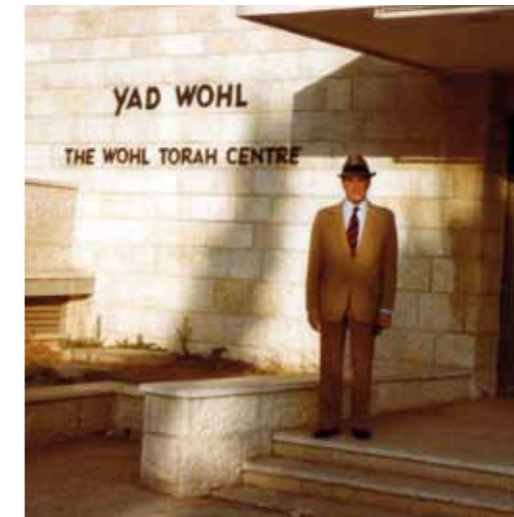
Yeshivat Mercaz HaRav, Jerusalem, 1979

“Mercaz Harav is a worldwide reknowned Torah centre, founded by the revered Rabbi Abraham Yitschak Kook, who made his first aliya to Erets Israel in 1904. This fatherly towering Rabbinic giant, who incidentally acted as my Sandak, was an ardent Zionist and one of the founders of modern religious Zionism.”

Maurice Wohl, 2004



Maurice visiting the yeshiva



Yad Wohl, The Wohl Torah Centre

Yeshivat Beth Abraham Slonim, Jerusalem, 1982



“The Wohl Torah Centre at Yeshivat Beth Abraham has earned a reputation for creating some of the Jewish world’s leading rabbinical and community figures. The yeshiva infuses its students with a sense of mission and responsibility for Am Yisrael. The unique blend of chassidic warmth combined with intense rabbinical studies are the hallmark of the yeshiva and has left its imprint on communities across the globe.”

Rabbi Shlomo Weinberg, Director,
Yeshivat Beth Abraham Slonim, Jerusalem



A woman wearing a white prayer shawl (tallit) is shown in profile, reading a book. The background is a soft, out-of-focus image of a synagogue interior with people. The entire image has a semi-transparent purple overlay.

The Centrality of Worship

Maurice was a deeply religious man and took his responsibilities as a Jew very seriously. His support of Jewish institutions was a way to honour his parents and something he saw as an absolute duty. The synagogues he built were nearly always embedded within a community, and established to serve a specific need – whether that was within a new school, an old-age home or a new neighbourhood in Israel.

One of his earliest projects was the Miriam Rachel Wohl Hall at the Golders Green Beth Hamedrash in London, UK. His family had been a part of the community and, while his mother had died in 1949, Maurice's father and sister still lived in the area and attended various local synagogues. Maurice named the project for his mother and it continues to be both a fitting memorial to her and an important addition to the community.

Maurice and Vivienne were committed to ensuring that the buildings they funded met the very highest standards of design. Two examples, both in London, are the Wohl Synagogue at Jewish Care's Lady Sarah Cohen House and the Wohl Synagogue at JFS, the largest Jewish school in Europe. Both are beautiful, of exceptionally high quality and are integrated within significant communal organisations.

In Israel, Maurice and Vivienne were particularly proud of the Wohl Synagogue in Tel Aviv. They had been approached directly by the Mayor of Tel Aviv to build a synagogue in a new and developing part of the city and the result is both a stunning building and a vital addition to the area.

The Jerusalem Great Synagogue

The Wohl Room at The Jerusalem Great Synagogue in tribute to Maurice and Vivienne Wohl



“We read these words in Deuteronomy 29:9–10: ‘You stand this day, all of you before The Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel ... from the hewer of thy woods unto the drawer of thy water.’

‘The hewer of woods’ represents the basic necessities of this world and the waters are about sustenance, both material, and spiritual.

Maurice and Vivienne, were blessed with wealth, but also represented the highest level of spirituality. They supported ‘the thinking’ both in Torah and academia. The Wohls conquered the world from the bottom to the top. They represented all the people of Israel. ‘From the hewer of thy woods unto the drawer of thy water’. All of Israel today is still represented by the Wohls.”

Zalli Jaffe, Vice-President, The Jerusalem Great Synagogue



Maurice and Vivienne visiting the site during construction with Dr Maurice Jaffe

The Wohl Synagogue

JFS School, London, 2000

“The JFS community is grateful to the Maurice Wohl Charitable Foundation for providing the synagogue at JFS. The innovative design enables it to be used as a teaching space and a synagogue and the atmosphere the building creates is both calming and spiritual. It is used daily, benefiting thousands of students many of whom come early to start their day at JFS with the daily shacharit service.”

Michael Glass, Chairman of JFS



The Wohl Synagogue and Vivienne Wohl Hall

The Wohl Synagogue, Tel Aviv, 1989



Maurice and Vivienne at the opening ceremony 1989



The Advancement of Medicine

Maurice and Vivienne had always given privately to individuals who needed medical help, but over the years this broadened into the awareness that they could do something more universal to help combat disease by funding numerous medical research facilities.

In the UK, the Royal Postgraduate Medical School at Hammersmith Hospital was given funds to establish the Maurice Wohl Clinical Research Laboratories in the early 1980s, the Maurice Wohl Cardiovascular Laboratories in 1990, and the Maurice Wohl Unit of Immunological Medicine in 1991. When Maurice received a fellowship at the medical school some years later, he spoke of his joy at being part of such important research, saying, "Some who would have been doomed to life on an artificial kidney are back to normal health, hearts that would have been permanently damaged have escaped serious injury, the difficult diagnosis of amyloid disease is now made without invasive procedures. I feel privileged to be part of this story."

At King's College London, the Maurice Wohl General Dental Practice Centre was established in 1987 to help final-year dental students prepare for the transition into independent practice and a few years later, the Wohl Molecular Biology Laboratory and the Students' Residence were built.

Important medical projects were also developed in Israel. The Wohl Paediatric Ophthalmology and Blindness Prevention Centre at Schneider Children's Medical Centre opened in 1992. In 1996, the Wohls financed the Sourasky Medical Centre's purchase of an MRI machine, which was then a ground-breaking diagnostic tool, and the Wohl Institute for Advanced Imaging, where the machine was housed.

The Maurice Wohl Clinical Research Laboratories

Royal Postgraduate Medical School, Hammersmith Hospital, London



The Maurice Wohl General Dental Practice Centre

King's College London, 1987



“Maurice Wohl founded the Maurice Wohl General Dental Practice Centre at King’s in the 1980s. The Foundation which bears his name has recently built on this original generosity by founding the Maurice Wohl Chair in Primary Dental Care and Advanced General Dental Practice and the Vivienne Wohl PhD Studentship in General Practice at King’s. Through this generosity, we are able to provide world-class dental teaching and undertake exceptional research, placing us at the forefront of advances in dental practice.”

Professor Stephen Dunne, The Maurice Wohl Chair in Primary Dental Care and Advanced General Dental Practice, King's College London



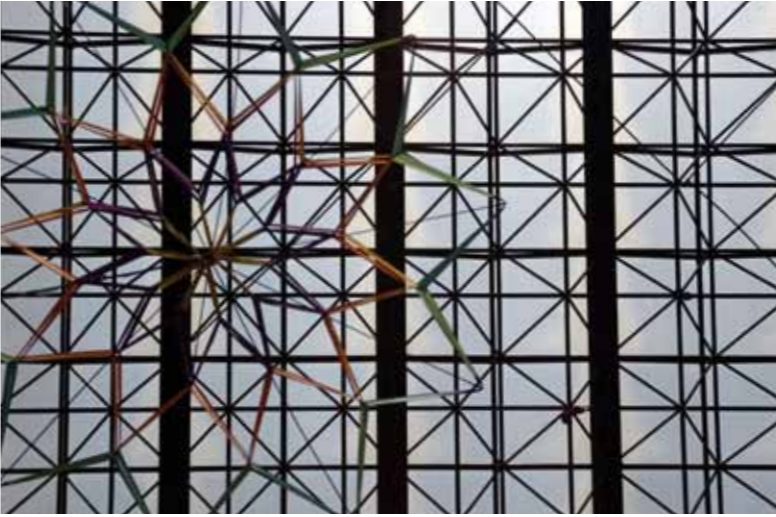
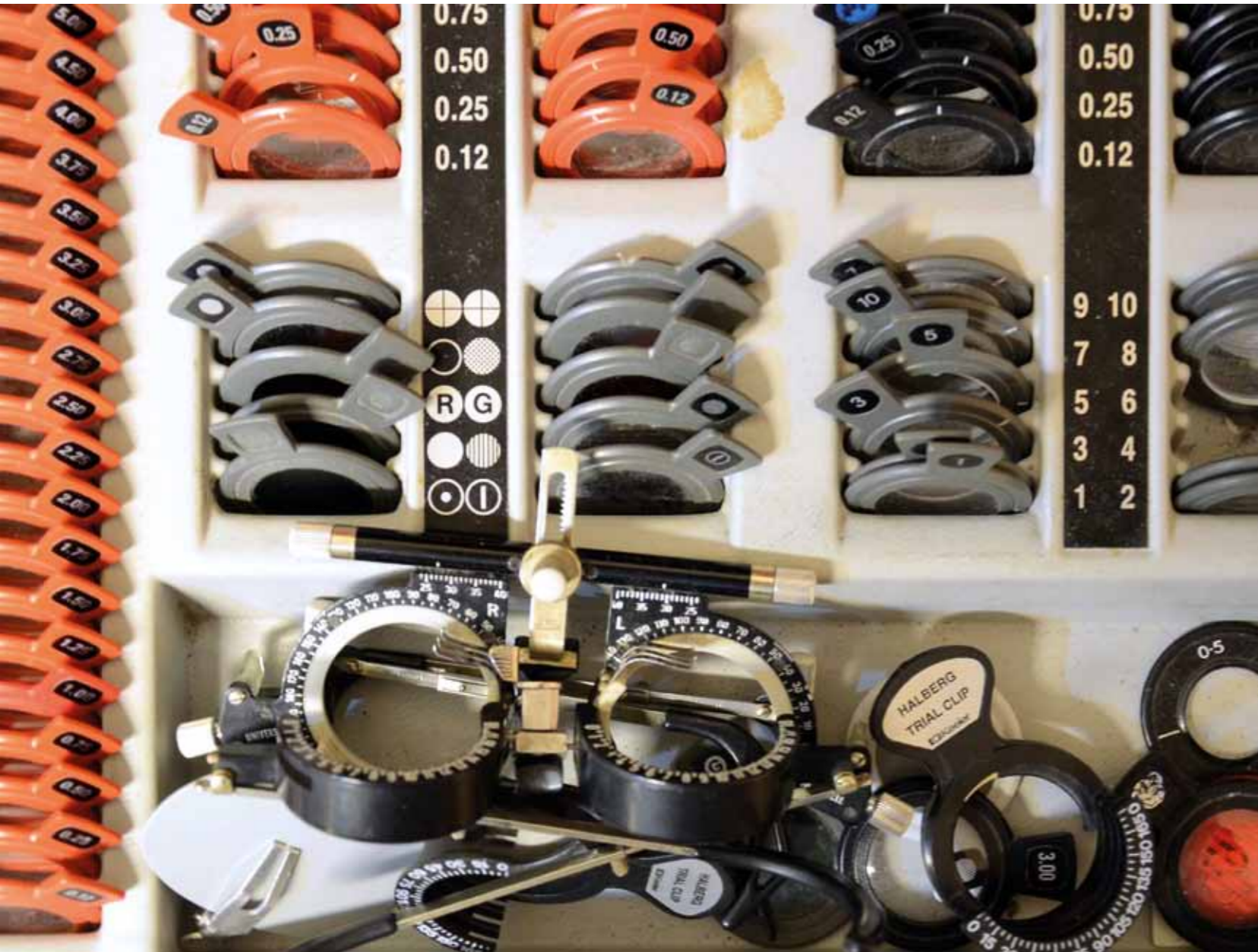
Opening of the Maurice Wohl General Dental Practice Centre 1987



Relocation of the Maurice Wohl General Dental Practice 2015. Sir Ian Gainsford and Professor Edward Byrne

The Wohl Paediatric Ophthalmology and Blindness Prevention Centre

Schneider Children's Medical Centre, Petah Tikva, 1992



Care and Welfare

For Maurice and Vivienne, the most important element of tzedakah – charity – was the care and welfare of others and this underpinned every one of their charitable choices.

In the UK, these ranged from Vivienne’s dedicated communal work at London’s Stepney Jewish Day Centre Meals on Wheels, to the Wohl’s support of institutions working to relieve poverty, to their provision of ambulances for Hatzola Northwest, the Orthodox voluntary ambulance service.

Larger-scale projects included the Wohl Lounge and Wohl Garden Suite at SAGE nursing home in Golders Green, London, and the nearby sheltered housing complex, Wohl Lodge, comprising apartments with the then novel provision of short-term accommodation for relatives.

In Israel, welfare projects included support for the TOM Youth Village, located south of Hadera, which was founded for the educational and emotional needs of religious teenage boys who were unable to fit into a high school yeshiva environment. Over the years, the Wohl Legacy has funded a computer room, two student dormitories and a new multi-purpose 400-seater auditorium with separate conference facilities and a technology room.

A Partnership to Care

Asher Ostrin

Three elderly Jews live in Khandyga, a small village in Siberia. The village has almost no services for its residents. Electricity is sporadic. Water is drawn from a well. There are no paved roads. It is a place neglected by its government. Pensions are paid intermittently because of a deteriorating mail service. Its residents are all but forgotten.

All of its residents, except for the three elderly Jews. A group of volunteers from neighbouring Jewish communities call and visit them regularly. They receive packages of food and money to buy medicine to keep them alive. These three, like hundreds of thousands of other elderly Jews living throughout Eastern Europe during the last twenty-five years, know that other Jews care about them and will do what they can to see to it that they live out their lives in dignity and comfort, under the most difficult of conditions.

The care and concern for these Jews cannot be taken for granted. It came about because of the vision, commitment, and generosity of a select few of our People who understood that for Jews, 'caring' is not a passive verb. Jews who cared deeply about the fate of the Jewish People, and who were determined to ensure that Jews in need would never again be victims of history.

Ralph Goldman and Vivienne and Maurice Wohl were three of these Jews. They had a deep personal relationship that enabled Ralph, as CEO of the American Jewish Joint Distribution Committee, to share with Maurice and Vivienne his concern for the welfare of Jews in the post-Communist era in Eastern Europe. They understood immediately and without hesitation acted, as they did in so many other instances, to provide support for Jews in need.

Throughout the Jewish world today there are Jews who identify as Jews, and there are Jews who owe their very lives to these three, whose names they most likely do not know. But that in no way diminishes their sense of gratitude. They are alive, and they identify with the Jewish People because Maurice and Vivienne Wohl cared about them, and cared enough to act on their behalf. There are young Jews in places where being a Jew was once a liability, who are now steeped in their heritage, and are demonstrably proud Jews. There are elderly Jews who suffered through periods of war and persecution like the three in Khandyga, who are now kept alive in conditions of comfort and community in their twilight years. And there are Jews who walk the streets of Netivot and Haifa, Be'er Sheva and Bnei Brak, who are there, and whose children and grandchildren will now have a Jewish future, because Maurice and Vivienne Wohl cared about the future of the Jewish People.

Asher Ostrin,
Senior Executive for
International Affairs,
American Jewish Joint
Distribution Committee.



Maurice and Vivienne with
Ralph Goldman

For all of that and so much more the Joint, the Jews we serve in some of the most forsaken places in the world, and indeed the entire Jewish People, are forever in debt to Maurice and Vivienne Wohl. Through their generosity they have helped change the course of Jewish history and the personal fate of myriad Jews around the world.



American Jewish Joint Distribution Committee



Their commitment to social welfare led Maurice and Vivienne to partner with the American Jewish Joint Distribution Committee (JDC), the world's leading Jewish humanitarian assistance organisation

“I did not have to ask for their help. They saw how perfectly the Joint’s mission coincided with their own interests, and they generously offered their support.”

Ralph Goldman z”l Honorary Executive Vice President, JDC

“Maurice and Vivienne Wohl’s tzedakah continues to make a critical difference to the lives of Jews around the world and in Israel. The Wohls’ trust and respect for the American Jewish Joint Distribution Committee grew from a shared commitment to serving and protecting Jews wherever needed. JDC is honoured to be part of the Wohls’ extraordinary philanthropic legacy.”

Penny Blumenstein, President, JDC



Aliyah and Absorption



Right: Maurice and David Ben-Gurion
 Below: Vivienne greeting Bulgarian immigrants arriving in Israel



Moshav Tefahot, United Jewish Israel Appeal, 1981



Music Room and Library

The Oak Lodge School for Cognition and Learning, London 1994



TOM Youth Village, Emek Hefer

Clubroom, Computer Room and Swimming Pool



“Anyone who has one of three things: A good eye, humble spirit and humility, is a pupil of Abraham.” (Ethics of the Fathers 2:9)

A good eye is seeing the needs of others, involvement and care for members of society and loving a friend like you love yourself.

We know Mr and Mrs Wohl were excited and moved when they met the boys at TOM, especially those who came from Ethiopia. Since their first visit their generosity has made a huge impact on the children, with the building of the swimming pool, synagogue, laboratories, dormitories and just recently the magnificent new auditorium. The village is now developed to the highest standards. The Latchman and Wohl family way of life lights our path in our educational endeavours.”



David Elbaum, Director, TOM Youth Village

Hatzola Northwest

London



“When we originally asked Mr and Mrs Wohl z”l to fund our first ever radio system, the immediate reply was ‘yes’.

Thirty years on, the Wohls, together with the Latchman Family Charitable Trust, have provided Hatzola Northwest with five ambulances, enabling us to save life, whenever possible.



It is difficult to imagine this community without Hatzola Northwest, it is impossible to imagine Hatzola Northwest without the Wohls.

“One who saves a single life is considered to have saved an entire world.”

Laurence Blitz, former Chairman and trustee of Hatzola Northwest

Maurice and Vivienne handing over the keys of the first ambulance in January 1994



The Miriam Rachel Wohl Hall

Golders Green Beth Hamedrash, London, 1965



Maurice Wohl's mother aged 17



The Wohl Lodge

Bnai Brith Housing Trust, Golders Green, London 1988



The Wohl Suite in the Alzheimer's Wing

Service to the Aged (SAGE), Golders Green, London 1997



The Enrichment of Culture

Maurice and Vivienne were responsible for creating some outstanding cultural landmarks both in the UK and Israel.

Proudly British, they supported the National Gallery in London, with the funding of the Wohl Room, which houses the gallery's collection of Venetian paintings under its magnificent glass roof. A few years later, at Vivienne's instigation, the Wohl Central Hall at the Royal Academy, London, was created. With views through to other galleries, it has been a key feature of many of the RA's blockbuster exhibitions.

In Israel, perhaps their most famous landmark is the 19-acre Wohl Rose Park, opposite the Knesset in Jerusalem. It was the brainchild of Teddy Kollek, then Mayor of Jerusalem, and Vivienne loved the notion of bringing green space to the city. Four hundred different varieties of rose were planted, including one named after Vivienne's mother. Maurice and Vivienne loved the park for its beauty and peace and they were particularly proud that visiting dignitaries would be greeted there when they arrived in the city.

In Tel Aviv, Maurice and Vivienne funded the Wohl Amphitheatre at Ganei Yehoshua, a thriving open-air performance space, which hosts concerts by many major international artists. Perhaps their most visionary project was the Wohl Centre, a convention centre at Bar-Ilan University in Ramat Gan. Determined to ensure its architectural distinction, they approached world-famous architect Daniel Libeskind to design it. He agreed, and what he created is an iconic building, one he described as "profoundly meaningful ... not just a commercial building but a cultural building that speaks to the issues of Israel." Sadly, Vivienne was not there to see it open in 2005, and it was dedicated to her memory.

The Wohl Central Hall

Royal Academy of Arts, London, 1999



“In 1999 Maurice and Vivienne Wohl generously endowed the Wohl Central Hall, one of the most impressive galleries in Burlington House. This year, the trustees of the Maurice Wohl Charitable Foundation have continued this legacy of support with a wonderful grant of £2.5 million towards the restoration of Burlington Gardens. We are very grateful for this commitment, which will enable us to create a magnificent united campus for visual culture in time for our 250th anniversary in 2018.”

Charles Saumarez Smith, Secretary and Chief Executive, the Royal Academy of Arts



The Wohl Room

The National Gallery, London, 1988



“The National Gallery greatly valued the generous support of Maurice and Vivienne Wohl during their lifetimes, and the affection in which they held the Gallery. We are proud that one of the Gallery’s most prominent galleries is named ‘The Wohl Room’, in recognition of their previous support. We are delighted that the Maurice Wohl Charitable Foundation has continued this historic association through the Wohl Legacy Award, which will support a major renovation of Rooms 41 to 46, among the most visited spaces in the Gallery. We will be honoured to name these rooms ‘The Wohl Galleries’ to commemorate Maurice and Vivienne Wohl and their outstanding contribution to the National Gallery.”

Dr Nicholas Penny, Director, The National Gallery

The Wohl Centre

Bar-Ilan University, Ramat Gan 2005



The Wohl Rose Park of Jerusalem

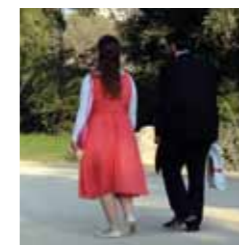
The Jerusalem Foundation, 1981

“The Wohl Rose Park is a wonderful and unique part of Jerusalem’s landscape, offering all the residents and visitors an opportunity to enjoy species of roses from countries around the world. It adorns the capital city of Israel with a majestic, stately garden across from the Knesset that brings communities together and carries the messages of environmental conservation, sustainability and aesthetics that are so important to quality of life.”

Nir Barkat, Mayor of Jerusalem

Maurice and Vivienne with Mayor Teddy Kollek at the opening ceremony





ראש העירייה
 رئيس البلدية
 MAYOR OF JERUSALEM

October 14, 1986

Mr. and Mrs. Maurice Wohl
 King David Hotel
 Jerusalem


Dear Vivienne and Maurice:

It is always a very special pleasure to welcome you back to Jerusalem. I feel as if I am welcoming you "home."

In recent weeks I have started a new routine. If I find myself enroute to my office at the Museum with a minute or two to spare, I detour to your park and derive an extra bit of "nacham" for the day. I have also learned that passing your park helps calm me before meetings that I attend in the government buildings opposite....

It is without doubt one of the most beautiful parks I know.

With much affection and all good wishes for a Shana Tova and a Chag Sameach. I look forward to seeing you during your visit.

Yours,

 Teddy Kollek

SHIMON PERES
 THE PRIME MINISTER

Jerusalem January 14, 1986

Vivienne and Maurice Wohl
 9 Avenue Bertrand
 Geneva 1206
 Switzerland

Dear Mr. and Mrs. Wohl,

Thank you very much for your warm letter of December 11, 1985.

The Rose Park which you donated to Jerusalem is truly a jewel in the crown of the city. I trust that, together, we will make a concerted effort to complete the work on the site.

The "Wohl Rose Park" will ultimately be an integral part of the complex that will include the Supreme Court, the Knesset, and the Government Offices -- as a symbol of Israeli independence.

Sincerely yours,

 Shimon Peres

התקן ליחסי • the jerusalem foundation
 مؤسسة "مبتدوق القدس"

11th December, 1981

Mr. & Mrs. M. Wohl,
 9, Avenue Bertrand,
 1206 Geneva,
 SWITZERLAND.

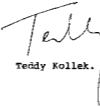
Dear Mr. & Mrs. Wohl,

The dedication of the Wohl Rose Park of Jerusalem was a major occasion in the modern history of the City of Jerusalem.

It is already clear that the park will be a haven for the thousands of visitors it is sure to attract. It will remain as a permanent testimony to your own personal love and care for the welfare of Jerusalem.

Please accept this album of photos and clippings as a gesture of our thanks to you both.

Wishing you both a very happy Chanukah,

Yours,

 Teddy Kollek.

ישראלית רדף קרן הוויסד 34 חדר 1312.טל. 44018-4.44013-4.טקס להקדשתו שלפנתר, טלסק 24218 שחלם IL
 ISRAELIEN REDI KIRAN HUISOD 34 CHDR 1312. TEL. 441934. 44013. CARTE ADDRESS SHALEM FUND - TELE MEMBER 24218 SHALM IL
 اورشليم القدس - ابراج كورنر جوسود 34 - حيدر 1312 - هاتفك 44018 - 44013 - تلکس 24218 شاليم IL



Letters of thanks from Mayor Teddy Kollek and Prime Minister Shimon Peres



The Wohl Amphitheatre

Ganei Yehoshua, Tel Aviv, 1982



“Maurice and Vivienne Wohl’s legacy of elevating the quality of life for the people of Israel continues today with the vital work of their foundations. Through our shared vision, and ongoing partnership, you have helped establish a cultural arts platform that Tel Aviv is proud to showcase, supporting advanced educational initiatives and providing our underprivileged communities with life-changing opportunities.”

Ron Huldai, Mayor of Tel Aviv-Yafo

The Wohl Legacy

Following the passing of Maurice in 2007 the trustees, acknowledging his letter of wishes, chose to support a number of legacy projects in key organisations that Maurice had held in high regard. The trustees are committed to continuing and building on Maurice and Vivienne's incredible legacy by funding projects which are true to their vision: to care for the needy, support Orthodox Judaism, further medical research and benefit the community in general.

In the UK, the state-of-the-art Maurice and Vivienne Wohl Campus at Jewish Care in London, truly encapsulates the Wohls' vision. Other projects include the Wohl Wing, a purpose-built dementia unit at Nightingale House, London, opened in 2011, which has been specially designed to improve the quality of life for dementia sufferers.

In 2015, the Maurice Wohl Clinical Neuroscience Institute at King's College, London will be opened. Set to have a ground-breaking impact on neurological illness, it will seek to identify factors which predispose individuals to such disorders, improve the accuracy of diagnosis, test new therapies and develop new methods of care to support the needs of the local community and beyond.

In Israel, the Maurice Wohl Surgical Complex and Vivienne Wohl Department of Paediatric Surgery at the Shaare Zedek Medical Center, Jerusalem, was the last project Maurice personally approved before his death. The funding paid for the renovation of operating theatres to ultra-modern specifications, enabling them to fully embrace the very latest surgical techniques.

The Wohl Legacy works closely with the American Jewish Joint Distribution Committee (JDC) in support of JDC projects in Israel and the Former Soviet Union (FSU). In Israel, projects include caring for the elderly, youth at risk and enhancing employment opportunities for needy populations. In the FSU, projects include caring for the elderly and youth at risk.

A Love of Giving

The Lord Levy

One of the recent pleasures I had was to light the Chanukiah on the second day of Chanukah at Jewish Care's day centre which sits at the heart of the Maurice and Vivienne Wohl Campus. I was joined by the wonderful Ella Latchman, sister of the late Maurice Wohl, and it was beautiful to see so many day centre members and residents who live on the campus enjoying such a special occasion.

The campus, used by many others within the community, is truly an exemplary model for elder care. It is ingeniously designed to offer four different, but interrelated, aspects – from a care home and day centre to independent living apartments and our central support and social care services. The layout and mix of the facilities on the campus are designed to encourage integration between different client groups, their families, staff, volunteers and the wider community. Residents from the apartments share in the activities of the day centre. Those who live in the residential care home take part in festival celebrations in the communal garden. Clients, staff and volunteers have the opportunity to come together in a vibrant, active and enjoyable location.

Crucial to the success of the design was a clear vision coupled with an understanding of the need. Existing services on the site were only serving a small part of the community. With the demolition of the outdated building came a desire to reach out to others, to build a real community and to think differently about usage.

The site sits in the heart of an Orthodox community, but it serves all of the Jewish denominations. On our doorstep were hundreds of individuals and families who didn't see Jewish Care as the organisation that would or could serve them. We talked to the community, we listened to their needs and we responded by designing a community facility for all. On the weekends, the building houses three synagogue communities. During the week, women-only exercise classes take place alongside men's study groups, and there is even a regulated 'kosher' internet service. School children come for after-school dance classes, choir practice and school holiday activities.

This new building, made possible thanks to the generosity of the Maurice and Vivienne Wohl Philanthropic Foundation is a shining example of how marrying good design with quality services can create a unique community.

It is little surprise to us that others are looking to emulate this model, which we are replicating across other Jewish Care resources.

The Lord Levy,
President of Jewish Care,
JLGB, JFS, Volunteering
Matters.

The Wohl Legacy is a key example of family philanthropy, best understood within the direct context of family values and traditions, inspired by the founder's vision. What inspired Maurice's philanthropy was the way in which Jewish religious values were embedded in, and transmitted through, his family background. Maurice did not move away from his parent's philanthropy, but developed his own from that of his father. He always took philanthropy seriously, and, unlike many other major donors, began to make donations from an early stage in his career rather than waiting until after achieving business success. Despite his wealth, he was known for avoiding publicity, maintaining a low profile and modest lifestyle.

When Maurice passed away in 2007, a small number of large projects were selected, very much in honour of the founders. Among them, the Maurice and Vivienne Wohl Campus. At Jewish Care we were delighted to be the beneficiary of such an important grant reflecting the commitment the family had in their lifetime. Maurice and Vivienne were valued patrons of Jewish Care from its inception in 1990 and had supported the previous organisations: the Jewish Welfare Board and the Jewish Blind Society. The Wohl Synagogue at Lady Sarah Cohen House, in Friern Barnet, is a very spiritual and welcoming place of worship with its iconic stained glass window designed by the late Roman Halter. The synagogue continues to be a focal point for the whole campus and when it is moved to a new location on the site it will be able to accommodate even more residents and members of the surrounding community.

Maurice and Vivienne were very special people with a real love of the Jewish community, Israel, art, science and medicine. Maurice was a true philanthropist and in many ways ahead of his time, giving generously in his lifetime, measuring projects for their effectiveness and impact.

Congratulations to the Wohl Legacy on fifty years of incredible achievements, creating a better and more fulfilled life for so many people – long may this wonderful work continue.

Maurice & Vivienne Wohl Campus

Jewish Care, London, 2010

“The Maurice and Vivienne Wohl Campus is a very special testament to all that is good in our community. With a residential care unit providing specialist care and attention to the frailest elderly people, an assisted living unit for those who can live with some independence but have the security of 24-hour access to care staff, a vibrant day centre and Jewish Care’s helpline and head office all in one place. The campus is also used by many others within the community; this is truly an exemplary model. It would not have been possible without the encouragement, generosity and farsightedness of the trustees of the Maurice and Vivienne Wohl Philanthropic Foundation.”

The Lord Levy, President, Jewish Care





The Wohl Wing

Nightingale House, London, 2011



“Nightingale Hammerson takes enormous pride in its association with the Wohl name. The purpose-built residential dementia unit ‘The Wohl Wing’ was officially opened by His Royal Highness, The Prince of Wales, in 2011, and accommodates some forty residents with moderate levels of dementia. The building is considered by many to be a leader in this field and has received widespread critical acclaim.

The residents have displayed increased levels of wellbeing and indeed reduced symptoms of anxiety as a consequence of the building.”

Harvey Rosenblatt, Chairman, Nightingale Hammerson



The Maurice Wohl Clinical Neuroscience Institute

King's College London, 2015



“For nearly thirty years, the Maurice Wohl Charitable Foundation has facilitated many projects across King’s College London in addition to the Maurice Wohl Clinical Neuroscience Institute. As an institution we are honoured to partner with the Foundation and bring its philanthropic goals to life.”

Professor Edward Byrne AC, President and Principal, King’s College London





The Maurice Wohl Surgical Complex & Vivienne Wohl Department of Paediatric Surgery

Shaare Zedek Medical Center, Jerusalem, 2010



“The Maurice Wohl Surgical Complex and the Vivienne Wohl Department of Paediatric Surgery, remarkable centres of modern medicine, have revolutionised our provision of advanced medicine by embracing the latest modes of patient care and medical technology, directly benefiting many thousands of both adult and young patients each year.”

Professor Jonathan Halevy, Director General, Shaare Zedek Medical Center



The Wohl Campus for Jewish Education

London School of Jewish Studies, 2011



“The London School of Jewish Studies has become the premier centre for teacher training, Jewish scholarship and adult education in the Anglo-Jewish community. Since naming our site the Wohl Campus for Jewish Education we have welcomed thousands of students who come seeking traditional learning, academic success, teaching qualifications and personal fulfilment. I am pleased to say that the Wohl name has become synonymous with innovative, professional and passionate Jewish education of lasting impact.”

Rabbi Dr Raphael Zarum, Dean of LSJS



The Wohl Gallery, Judaism: A Living Faith

Jewish Museum London, 2010

“Judaism: A Living Faith – the gallery which we are proud bears Maurice and Vivienne Wohl’s names – is at the heart of what makes the Jewish Museum great. It displays our world-class collections, is integral to our award-winning learning programme which brings many thousands of school children from different backgrounds and faiths through our doors, and is a highlight for many of our visitors. We are most grateful to the Foundation for making this possible.

This extraordinary generosity is matched by the Foundation’s continued support of ambitious plans for the Museum’s future, a partnership we know will bring great rewards for the Museum and to the Jewish and wider community.”

Abigail Morris, Chief Executive, Jewish Museum London



50 Years of Giving competition grants

Fifty years ago The Maurice Wohl Charitable Trust was established, signifying the beginning of a philanthropic legacy which has made its mark in the worlds of medicine, science, religion, culture, education and welfare. Under the umbrella of this Trust and other Foundations established subsequently, Maurice and Vivienne Wohl devoted their energies to helping their fellow human beings in the UK, Israel and other countries.

To commemorate 50 Years of Giving, the Wohl Legacy have awarded anniversary grants to seven organisations. All organisations receiving grants have been chosen because their work and aims epitomise Maurice and Vivienne Wohl's philanthropic vision and their passions in life.



Arts



The National Gallery

Renovation of the 19th Century and Impressionist Galleries, London, The Wohl Galleries

Maurice and Vivienne Wohl's historic association with the National Gallery began in 1990 with the endowment of the Wohl Room and continued when they were made honorary members of the Gallery's Patrons' Group at its inception in 1994.

This world-renowned fine art gallery is home to a collection of over 2,300 Western European paintings by major artists from the 13th to early 20th century.

Continuing Maurice and Vivienne's benefaction, the Wohl Legacy is providing a grant to facilitate restoration works in the 19th Century and Impressionist Galleries (Rooms 41–46). These rooms, among the most visited in the National Gallery, are part of the original 1830s Wilkins building. The renovations will safeguard this internationally important collection which includes works by Monet, Renoir, Seurat, Degas, Cézanne and Van Gogh. They will also provide optimum natural lighting for the public to view and appreciate these great works of art.

Royal Academy of Arts

The Burlington Project, London, The Wohl Entrance Hall

In 1999, Maurice and Vivienne Wohl's love of art and appreciation of the Royal Academy inspired them to endow the Wohl Central Hall in Burlington House.

With this latest anniversary grant the Wohl Legacy is enabling the most significant change to the RA since it moved to Burlington House in 1867. The Burlington Project will see the restoration and redevelopment of the existing Burlington Gardens site as well as the creation of a link to Burlington House to create a united, cohesive campus.

The new public central link between the buildings and the renovations will create both the access and space needed for the RA to offer a more enriching and welcoming visitor experience with new amenities including learning facilities, public areas with information on events and exhibitions and additional galleries for displaying art works. Most importantly it will give the RA the scope to support an expanded public programme, allowing it to engage with a wider public audience.

Medicine



Hadassah Medical Organisation & Sheba Medical Centre

The Wohl Institutes for Translational Medicine, Israel

Maurice and Vivienne Wohl were passionate about investing in medical research, knowing that the right projects could have life-changing consequences for their fellow human beings.

However, a major challenge facing medical research today is how to make use of findings emerging from scientific studies for the benefit of the patients. The field of translational medicine allows researchers and clinicians to take advantage of advanced technologies and knowledge to translate the achievements of research from bench-top to bedside: 'Translational medicine' transforms the enormous advances in biomedical science and emerging technologies into new therapies to treat diseases. It is the ability to translate scientific and medical concepts into research advances through interdisciplinary collaboration between scientists, researchers, physicians and other professionals, with the aim of achieving novel clinical treatments.

The Wohl Legacy believes that investing in translational research is vital to truly understanding disease mechanisms. This, in turn, will lead to the development of the most effective and targeted therapies for complex (multi-gene) diseases, such as cancer and degenerative conditions, and will enhance the emergence of personalised medicine. For this reason the Wohl Legacy is providing grants to aid the establishment of two centres of excellence in this field: the Wohl Institutes for Translational Medicine at Hadassah Medical Organisation and at Sheba Medical Centre. These two facilities should provide a dramatic stimulus to translational medicine in Israel to help meet global clinical needs.

The Jewish Community



Jewish Care

Independent Living Apartment Complex in Hendon, London

Jewish Care’s vision to create a “community within a community” for the elderly and those in need was a concept which could have come from Maurice and Vivienne themselves and is a fitting memorial to the couple.

Within The Maurice and Vivienne Wohl Jewish Care Campus, demand for apartments at Selig Court, Jewish Care’s first independent living scheme, has been huge, prompting the charity to identify new opportunities for developing this much-sought-after model of housing and care for older people. Independent living apartments give residents who have some care requirements the opportunity to live in their own home, with a support package tailored to their needs and the security of 24-hour carers on site if needed.

To enable Jewish Care to meet this demand, the Wohl Legacy is now providing a further grant to enable the development of 32 independent living apartments on the charity’s existing site in Hendon, subject to planning permission. Alongside the individual apartments, plans include an enclosed garden and a lounge and dining area which will also accommodate a synagogue.

Nightingale Hammerson

Dementia Wing, Hammerson House, London

With a growing ageing population, welfare organisations such as Nightingale Hammerson are now striving to meet a changing need. Elderly people who are physically frailer, with a growing proportion suffering from dementia, need a different kind of care and more specialised accommodation. In 2009 trustees of the Maurice Wohl Charitable Trust provided a grant to create a new dementia wing at Nightingale House.

To mark 50 Years of Giving, the Wohl Legacy has awarded a further grant to Nightingale Hammerson to enable significant expansion of their Hammerson House complex. Not only will it increase the capacity from approximately 90 to more than 120 places, it will be purpose-built to cater for current needs while also being adaptable to future care demands. This will include design features which have been found to help dementia sufferers, such as smaller localised communal areas with sensory rooms, reminiscence areas, multi-media rooms and lounges.

TrainE-TraidE

The Wohl Employment and Business Campus, London

“Helping people help themselves towards making a living” is the highest form of charity according to Maimonides and a philosophy which Maurice and Vivienne Wohl espoused.

TrainE-TraidE, an employment and business charity operating in London’s Jewish community, epitomises this philosophy. It serves 2,500 people annually by working across the spectrum of the community, enabling people to become financially self-sufficient.

To meet the increasing demand for the charity’s services, the Wohl Legacy is partnering with TrainE-TraidE to create the Wohl Employment and Business Campus, comprising 6,500 square feet of shared workspace, meeting rooms, training rooms, offices and a café. The new facility will provide a state-of-the-art infrastructure to enable TrainE-TraidE to support an estimated 6,000 people annually. It will also reiterate to the community the importance of helping people into jobs and sustainable employment.

Looking to the Future

Kate Goldberg

Maurice and Vivienne Wohl were defined by their philanthropy. Their humility, their generosity and their dedication encapsulated their approach to life. As Chief Executive, along with trustees and staff, I am tasked with preserving their legacy, principles and values and perpetuating their philanthropy.

From the preceding pages of this book, I hope that it is clear that the Wohl Legacy is based on three fundamentals:

Judaism: Maurice and Vivienne were Orthodox Jews. In their legacy we honour and uphold their religious values.

Medical science: The Wohls believed that cutting-edge research saves lives, investing in pioneering projects that could have a universal impact on eradicating and controlling disease.

Welfare: Maurice and Vivienne focused their philanthropy on individuals. For all of their public grants, they took as much pleasure in anonymously helping individuals who were experiencing financial or medical crises.

These core principles continue to guide the Wohl Legacy's ongoing work. However, a legacy must also be built on strong foundations. Maurice built a very successful property group and this gave Maurice and Vivienne the ability to pursue their philanthropic ideals. Through Maurice's business experience they believed in the importance of high quality buildings that would stand the test of time, serving future generations and perpetuating their memory.

More than that, they understood that state-of-the-art facilities could be catalysts for change. Maurice and Vivienne recognised that pioneering clinical research is better fostered in world-class facilities containing cutting-edge equipment. Similarly, innovative community programmes could meet with success more quickly if housed in specifically designed buildings. Today, many outstanding buildings bearing the Wohl name exist in both the UK and Israel. The Maurice and Vivienne Wohl Jewish Care Campus in Golders Green is one such facility. The layout and mix of services it houses has revolutionised care for elder members of our community, attaining its goal of being 'a community within a community'. In the field of medical science, the Maurice Wohl Surgical Complex at Shaare Zedek Medical Center in Israel has been game changing with its state-of-the-art medical and communication equipment.

Maurice and Vivienne believed that just as buildings should be built with strong foundations, so should organisations, delivering where needed on their promises for the long term. They chose either to support sustainable organisations with solid financial and organisational infrastructure, or to be the catalyst towards that sustainability. Today, in this difficult climate of government cuts, philanthropic financial support to community organisations and scientific institutions is essential, unlocking creativity and innovation. An organisation, whether large or small, can pave the way for new discoveries when there is confidence that core costs are covered.

As others have noted, Maurice and Vivienne lived full and comfortable lives as global citizens. Yet they reached out beyond the western world to support Jewish communities in Central and Eastern Europe. Today, that legacy continues. Our global giving supports these Jewish communities, both the weaker populations and the new generation, who are creatively and with determination rebuilding Jewish life in Europe.

Much of our work today is in partnership with other donors. As our buildings are designed specifically to facilitate collaboration between different disciplines, so our philanthropic partnerships help us gain insight, knowledge and ideas from our colleagues. Collaboration and care are the dictums upon which our work is based.

Maurice and Vivienne developed their philanthropy carefully and solidly. So too shall we. Maurice was not a man to be rushed, nor one to follow the crowds. Their cares and concerns helped guide their work. So too shall ours. Together with trustees and staff, I see that my role is to continue what they began, slowly, surely and with attention to detail. Ensuring that the Wohl Legacy continues to break new ground, whilst perpetuating their name.

In the last seven years the Wohl Legacy, through the various Wohl foundations, has committed over £100 million. In addition, the Wohl Legacy has pledged £20 million towards 50th Anniversary grants. That funding has been spread across organisations and institutions in a variety of programme areas in the UK, Israel, and Central and Eastern Europe, benefiting tens of thousands of people across the globe. Quietly and generously. That is, and will continue to be, the Wohl way.

Kate Goldberg is the Chief Executive of the Maurice Wohl Charitable Foundation and the Maurice and Vivienne Wohl Philanthropic Foundation.

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