



Kehila Kedosha Janina Synagogue and Museum

December 2020 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

As we approach the Jewish Holiday of Hanukkah, during this difficult and challenging time of COVID19, we, at Kehila Kedosha Janina, are grateful for our growth within our small Greek-Jewish world and the connections we have made to the outside Jewish and non-Jewish world. We are saddened by the increase in anti-Semitic acts here in the United States and throughout the world. In many ways, Hanukkah is an example of the ability of Jews to overcome persecutions. As a people, we will overcome. As a community, we will persevere. We are forever thankful for the support and love we receive. This love strengthens us and enables us "to go from strength to strength" (לעבור מכוח לכוח).

We wish everyone a Happy Hanukkah. May your candles glow brightly symbolizing hope and strength. We wish our Christian friends a joyous Christmas surrounded by family and love.



Rabbi Gabriel Negrin in Athens, 2018

This newsletter, our 141st will, as always, cover news regarding Kehila Kedosha Janina and news concerning Greek Jewry. We hope you find our newsletter interesting. Your feedback is of utmost importance to us. If you missed previous issues, they can be accessed on our website www.kkjsm.org.

We now reach over 10,000 households worldwide. What an accomplishment for a little synagogue on the Lower East Side of New York City. Our community of 'friends' continually grow with each newsletter. If you know others who wish to be part of this ever-growing network, please have them contact us at museum@kkjsm.org

We have resumed Shabbat morning services in person on a monthly basis for now. Please email amarcus@kkjsm.org if you would like to attend Shabbat services in person. We will share updates as we resume more frequent services.

If you would like to sponsor a KKJ E-Newsletter in Honor or in Memory of someone, please reach out to us at museum@kkjsm.org.

Urgent Appeal for Support for the Restoration of the Synagogue in Larissa

We recently learned that the Jewish Community of Larissa is in jeopardy of losing its synagogue due to serious damage. The cost of the project, which is estimated to be more than 500,000 Euros, is beyond the capacity of the small community in Larissa to fund on their own. The community has set up the means to donate through their bank account. Email museum@kkjsm.org to receive a copy of their bank transfer information.

The Association of Friends of Greek Jewry has offered to help raise money for this important project. The Association is a not-for-profit in the USA and has extensive experience in similar projects, including the restoration of Kahal Shalom synagogue in Rhodes, the Etz Hayyim synagogue in Hania, and repair of both the synagogue and cemetery in Ioannina.

If you would like to donate by check you can send the check made out to the Association of Friends of Greek Jewry and mailed to Association of Friends of Greek Jewry, 1 Hanson Place, Huntington, NY 11743.

Every dollar collected will be sent to the Jewish Community of Larissa.



Simchas

This December we celebrate the special birthdays of Rae Yamali, who will be celebrating her 98th birthday on December 4th, and Hy Eliasof who will be 100 on December 9th.

Rae was born into the Matza family, the daughter of Abraham Matza and Mollie (Mazalto) Vitoulis, both of Blessed Memory. On her mother's side she was the granddaughter of Menachem Vitoulis m. Ida Hefetz, and on her father's side, the granddaughter of Jehuda and Sarina Matza. Rae is the widow of Albert Yamali.



Marriage of Rae and Albert



Hy Eliasof is the son of Michael and Lulu (Louise) Eliasof, both of Blessed Memory and the grandson of Shemos and Anna Eliasof. His beloved wife Mickey passed away a number of years ago. Hy is a former mayor of Cloister, New Jersey and a proud veteran of the US Armed forces during WWII. Hy came to Greece with us in 2007 and regaled the Jewish Community of Ioannina when he spoke his Greek with a Yanniote dialect and outdanced many of the younger members of the group. A true Pasha.

We love to share the joy of simchas. We wish Melissa Klepper from the Molly Blau branch of the Hametz family joy and happiness on her marriage to Bryan Nearnberg.



Passings

It is with great sadness that we report the passing of Stella Miones Cohen on December 1st, Stella was 96 years old and was the widow of Samuel Cohen of Blessed Memory. She survived the concentration camps, losing her whole family except for her sister Eftichia (of Blessed Memory). She felt blessed when we were able to find her relatives in the USA through DNA tests and family tree research. Stella is survived by her daughter Flora Smilig and son-in law Eliezer Smilig in Israel and her grandchildren Samuel Cohen and Esther Smilig. Her extended family in the USA includes Jerry Pardo (his mother was a Mione) and the Eskononts family. Stella was the daughter of Mordechai Mione and Flora Hametz Mione, and the granddaughter of Elia and Zoe Mione. She is predeceased by her siblings (Elias and Eftimia who were murdered in the concentration camps) and Eftichia, who survived along with her. She also bore the tragedy of burying her son Aaron, who died of a brain aneurism at the age of 48, and her grandson Jacob Smilig, who died fighting in the IDF in Lebanon in 2006. May the memory of Stella Miones Cohen be for a Blessing.



Stella and Samuel Cohen

We mourn the untimely loss of Ellyn Susan Miller on November 20th. Ellyn was 74 years old. She was the daughter of Martin Levy and Jeanette Kanter, the granddaughter of Louise Negrin and Sol Levy, the great granddaughter of Joseph Negrin and Serena Ganis Negrin, the great-great granddaughter of Moses Negrin and Leah Cohen Negrin and the great-great-great granddaughter of Eliyia Negrin and Hanoula Cohen Negrin. The Yanniote Jews around the world will mourn her loss.



We mourn the passing of Rabbi Lord Jonathan Henry Sacks, the Emeritus Chief Rabbi of the United Kingdom, who passed away on November 7, 2020 at the age of 72.

After stepping down as Chief Rabbi, in addition to his international travelling and speaking engagements and prolific writing, Rabbi Sacks served as the Ingeborg and Ira Rennert Global Distinguished Professor of Judaic Thought at New York University and as the Kressel and Ephrat Family University Professor of Jewish Thought at Yeshiva University. He was also appointed as Professor of Law, Ethics, and the Bible at King's College London. He won the Templeton Prize (awarded for work affirming life's spiritual dimension) in 2016. He was also a Senior Fellow to the Raoul Wallenberg Centre for Human Rights.



The author of 25 books, Sacks published commentaries on the daily Jewish prayer book (siddur) and completed commentaries to the Rosh Hashanah, Yom Kippur and Pesach festival prayer-books (machzorim) as of 2017. His other books include, *Not in God's Name: Confronting Religious Violence*, and *The Great Partnership: God, Science and the Search for Meaning*. His books won literary awards, including the Grawemeyer Prize for Religion in 2004 for *The Dignity of Difference*, and a National Jewish Book Award in 2000 for *A Letter in the Scroll*. *Covenant & Conversation: Genesis* was also awarded a National Jewish Book Award in 2009, and his commentary to the Pesach festival prayer book won the Modern Jewish Thought and Experience Dorot Foundation Award in the 2013 National Jewish Book Awards in the United States. His *Covenant & Conversation* commentaries on the weekly Torah portion are read by thousands of people in Jewish communities around the world.

Sacks' contributions to wider British society have also been recognized. A regular contributor to national media, frequently appearing on BBC Radio 4's *Thought for the Day* or writing the *Credo* column or opinion pieces in *The Times*, Sacks was awarded The Sanford St Martin's Trust Personal Award for 2013 for "his advocacy of Judaism and religion in general". He was invited to the wedding of Prince William of Wales and Kate Middleton as a representative of the Jewish community.

News from Kehila Kedosha Janina

As we monitor ongoing guidance from health officials, we will host Shabbat morning services on a monthly basis for now. We will continue to monitor the situation and keep our community updated as we plan to resume more frequent services or museum tours.

Please join us for our next Shabbat Service in person on Saturday December 12, 2020 at 10am.

People interested in attending services in person are strongly encouraged to RSVP in advance by emailing Amarcus@kkjasm.org.

The Synagogues of Greece – New 3-Part Online Class

Exploring the History, Architecture, and Culture of Jewish Spaces in Greece

Monday night December 7 at 8pm

Sign up for the class [here](#)

Watch the first two sessions [here](#)

 The Sephardic Jewish
Brotherhood of America
La Ermandad Sefaradi

 Kehila Kedosha Janina
Synagogue and Museum

SEPHARDIC DIGITAL ACADEMY

THE SYNAGOGUES OF GREECE

EXPLORING THE HISTORY, ARCHITECTURE, AND CULTURE OF
JEWISH SPACES IN GREECE

With Marcia Haddad
Ikonomopoulos
Mon. Nov. 23, 30, & Dec. 7
8pm ET / 5pm PT
Online Streaming Via Zoom
tinyurl.com/GreekSynagogues



Questions? Email Us at info@sephardicbrotherhood.com

The Museum at Kehila Kedosha Janina has been busy working on genealogical research, compiling family trees and of course, collecting additional photos for our vast photo archives. If you have family trees you would like to add to our collection or questions on your Greek Jewish families, contact us at museum@kkjasm.org

In addition, a number of synagogues have booked Marcia for a presentation on Romaniote Jews and a virtual tour of the synagogue (for a small fee). If your synagogue would be interested in this, email museum@kkjasm.org.

Upcoming Events in the Greek Jewish World

8th Annual Virtual Ladino Day – University of Washington
Sunday December 6 at 1pm EST. Sign up [here](#)

THE SEPHARDIC STUDIES PROGRAM AND THE STROOM CENTER FOR JEWISH STUDIES PRESENT


THE 8TH ANNUAL VIRTUAL LADINO DAY

REVOLUTIONIZING LADINO:
FROM THE PRINTING PRESS TO THE SMARTPHONE


featuring conversations with



RACHEL AMADO BORTNICK
Founder, Ladinokomunita



DR. DEVIN E. NAAR
Isaac Alhadeff Professor in Sephardic Studies



DR. CARLOS YEBRA LÓPEZ
Creator, uTalk Ladino

SUNDAY DECEMBER 6, 2020
10 am PST / 1 pm EST / 8 pm Israel

RSVP at jewishstudies.washington.edu/ladino-day-2020/
or leave a voicemail at (206) 543-0138 with your name + email

Supported by the Lucie Benveniste Kavesh Endowed Fund for Sephardic Studies

with support from the departments of Linguistics and Spanish & Portuguese Studies; Congregation Ezra Bessaroth, The Turkish American Cultural Association of Washington, Sephardic Bikur Holim Congregation, The Seattle Sephardic Network & The Sephardic Jewish Brotherhood of America.

To request disability accomodation, contact the **Disability Services Office** (206) 543-6450 / TTY (206) 543-6452 / FAX (206) 685-7264 dso@uw.edu

STROOM CENTER
SEPHARDIC STUDIES PROGRAM
W WASHINGTON UNIVERSITY

Greek Jewish & Sephardic Young Professionals Network

Message from the Young Professionals Network: Thank you to everyone who joined our Bear Mountain Nature Hike last month! We had an amazing day with beautiful weather and great company. Can't wait to see everyone again soon!



*COVID-19 Protocols were fully observed during this outdoor activity, and masks were worn at all times by participants who were unable to fully socially distance. Masks were only removed for a moment during the taking of the above photos.

News from the Lower East Side

Kehila Kedosha Janina is proud to be a major ally of the Lower East Side Preservation Initiative. The local community will be reviewing a proposal to landmark a portion of the Lower East Side (South of Delancey Street) as an Historic District at an upcoming Community Board 3 meeting.



We Are Always Proud of Romaniote and Sephardic Jews Who Achieve Greatness

Needless to say, we are so proud of **Albert Bourla**, a son of Thessaloniki, a Sephardic Jew who is now CEO of Pfizer.

Pfizer's brand-new Covid-19 vaccine, which has 90 percent effectiveness, has proven to be the biggest, most optimistic news by far in a year of mostly jaw-droppingly awful news. The much-anticipated discovery brought to the limelight the name of the pharmaceutical company's Chairman and CEO, Albert Bourla.

Dr. Bourla is a Thessaloniki native who left Greece at the age of 34 to pursue a career in the pharmaceuticals industry. Born in the northern Greece city on October 21, 1961, he is part of the long history of the Sephardic Jews of Thessaloniki.

The Bourla family arrived in Thessaloniki from Spain about six centuries ago. As jewelers, they created and sold diamonds, jewelry and watches throughout the Balkans, and built two important buildings in the city, one of which is the Moroccan Mansion. Albert Bourla is a descendant of the few survivors of the Jewish community of the city which was almost completely wiped out by the Nazis during World War II.

After graduating from high school Bourla went on to study at the Aristotle University of Thessaloniki. He graduated with a PhD in veterinary medicine and worked as a veterinarian for a time. He joined Pfizer in 1993, first serving as a doctor of veterinary medicine and technical director for the company's animal health division in Greece.

At the age of 34 he left Thessaloniki with his wife to join Pfizer Europe and work in several positions, coming to live in four different countries. He served as Pfizer's Animal Health division president for Europe, Africa and Middle East during 2005–2009, followed by the Europe, Africa, and Asia Pacific division during 2009–2010. He also worked as Group President of Pfizer's Global Vaccines, Oncology and Consumer Healthcare business.

After working for Pfizer for 25 years, he was promoted to Chief Operating Officer (COO) on January 1st, 2018, and on January 1st, 2019 he became Pfizer's Chief Executive Officer.



In addition to serving on the boards of Pfizer and the Pfizer Foundation, Bourla has served on the boards of the Biotechnology Innovation Organization, Catalyst, the Partnership for New York City, and the Pharmaceutical Research and Manufacturers of America. He is also a member of The Business Council and the Business Roundtable. In April of 2019, Bourla was presented with the award for the most "Preeminent Greek Leader" of the global pharmaceutical industry by United States Ambassador to Greece Geoffrey R. Pyatt, at the Prix Galien Greece Awards ceremony.

In the Spring of 2020, Bourla began to devote all his efforts to Pfizer's development of a possible vaccine against Covid-19. By late July of 2020, the company was among top developers of a potential vaccine, in partnership with the German firm BioNTech. In November, the Pfizer vaccine was proven to be 90 percent effective against the coronavirus.

Despite spending most of his time in board meetings and traveling, Bourla has never forgotten his hometown and his summer home in Halkidiki, which he bought in 2009. He also cares a great deal about all the important developments in his native country and he follows Greek news closely.

He says that despite living in New York City, everything about him is still Greek. And he tries to pass that love of country and heritage on to his children, who only know Greece from spending their summer vacations there.

In his native Thessaloniki, which Bourla calls the “epicenter of his life,” he is still known as “Akis” to his family, his many friends, and fellow university professors and alumni. His sister and her children, as well as his in-laws, still live in Thessaloniki and he maintains strong family ties with them.

Every summer Bourla returns to Thessaloniki and he joins his friends in Chalkidiki at every opportunity.

When the Aristotle University of Thessaloniki awarded the great scientist for his contributions to medicine, Professor of Medicine Dimitris Kouvelas said that the award does not go to “Dr. Albert Bourla” but to “Akis”: “I praise our own Akis, our peer, our compatriot, the Salonika dude, the child that used to play like all downtown children at Navarinou Square.”

Bourla has said that he believes that there is great talent in his field in Greece and he has invested his own talents and time into the establishment of a digital hub for Pfizer in Thessaloniki, which will begin operating soon with a staff of approximately 200.

The center will be one of just six such facilities that Pfizer will establish all over the world. The digital research hub will focus on artificial intelligence and data analysis, helping to develop technology that can be incorporated into Pfizer’s development pipeline of medicines and vaccines.



We are very proud of **Barbara Nessim** who was inducted into the Society of Illustrators Hall of Fame on October 8, 2020.

Upcoming Show at Malin Gallery, NYC | Opening March 11, 2021

Barbara Nessim’s *The Wo/men in My Life*

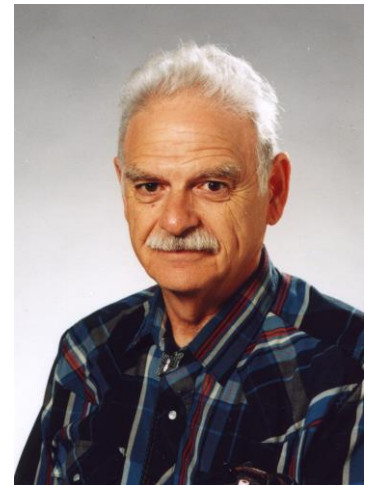
Malin Gallery will present a solo exhibition featuring three series of work by Barbara Nessim, spanning from 1976 to 2020. *The Wo/men in My Life* (2019-2020) is a series of large-scale 6’ x 4’ oil on canvas portraits based on drawings from Nessim’s 1976 sketchbook. *Who We Will Be* (1976-1978) is a vision of the future through portraits of people of ethnically diverse backgrounds. Also shown will be *Souls / Soles*, Nessim’s series of ceramic sculptures of shoes (2019). Barbara Nessim was recently inducted into the Society of Illustrators 2020 Hall of Fame.

“Barbara Nessim is an artist whose daring and prolific work, spanning six decades, defies narrow categorization. In its broadest sense, her artistic production has straddled fine art and illustration, all the while, pushing against and reshaping the boundaries of the often-rigid separation between the two fields.” – Jessica Eisenthal, 2016

The Wo/men in My Life | Barbara Nessim, March 11, 2021 – May 1, 2021
Malin Gallery
515 West 29th St.
New York, NY 10001



We are proud of **Rubin Battino** and his upcoming book which is being published this month by Routledge. Its title is "Using Guided Imagery and Hypnosis for Brief Therapy and Palliative Care." One of the jacket blurbs states, "Rubin Battino provides compassionate and meaningful framework for managing some of the most complex and delicate issues humans face. Readers will be inspired to discover and use their innate resources to meet life and death challenges with insight and grace." Another one states, "Chapters include more than one dozen case studies with transcripts and commentary. Readers will learn how to use an adapted model of Remen's healing circle for preparing people for surgery, and guided imagery and other approaches are presented for enhancing palliative care. Extensive appendixes provide a wide variety of valuable tools that psychotherapists can use with clients concerned with end-of-life issues."

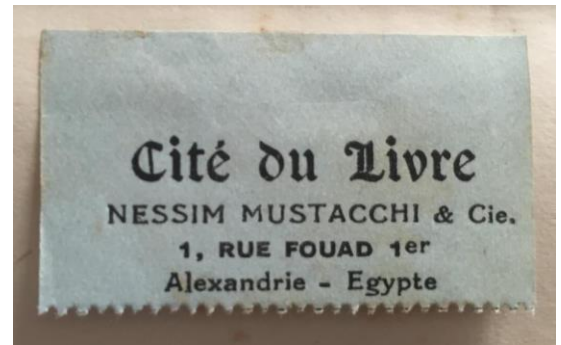


Bravo Rubin!

We are proud to share a recent latest article by **Leon Saltiel**: (originally posted [here](#))

A set of books with a very unexpected provenance
A collection of four volumes of works of Bernard Shaw that I found in a book sale in Geneva a few years ago, hid a small secret that revealed its unexpected provenance—one with a celebrity status. On the first page of each book there was a small sticker with the words:

Cité du Livre
Nessim Mustacchi & Cie
1, rue Fouad 1er
Alexandrie – Egypt

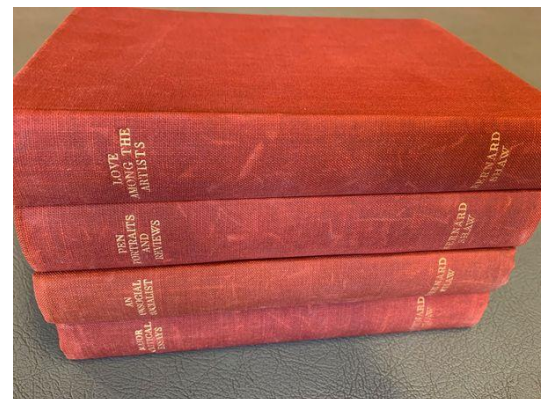


The books brought me back to interwar Alexandria, a cosmopolitan city, founded by Alexander the Great and once considered the jewel of the Mediterranean. It featured a fusion of communities—Greeks, Italians, Armenians, Muslims, Christians and Jews—all living side by side, a lost world today similar to other port cities such as Thessaloniki, Constantinople or Smyrna.

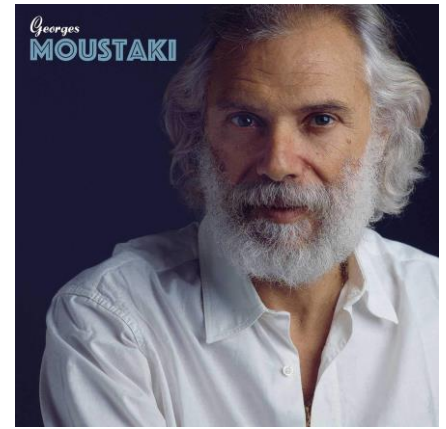
Rue Fouad was—and still is—one of Alexandria's main avenues, with its elegant villas and commercial shops, a most potent symbol of the city's grand history. Its old buildings feature Italian and French architectural designs and constitute a throwback to a time when the arts flourished in the aristocratic city.

Nessim Mustacchi, the dynamic owner of the bookstore "Cité du Livre," was married to Sarah and they were both of Jewish Italo-Greek origin, from the ancient Romaniote Jewish community of the island of Corfu. They were both born in Egypt and were, in fact, first cousins. Nessim spoke five languages and Sarah spoke six.

Nessim's bookstore was one of the finest and largest in the Middle East and was considered as a pillar of the French-speaking world in the region (although the books I bought are in English). It was frequented by the elites and celebrities of the time, and by people from every background, who sought to acquire the latest works of European literature and science. "It was more beautiful than all of the universities."



Nessim and Sarah are no others than the parents of the famous French signer Georges Moustaki. Moustaki was born Giuseppe Mustacchi in Alexandria, on 3 May 1934 (He later changed his first name and also altered the spelling of the last name from the Italian version to a more French looking). The Bernard Shaw book collection was published in 1932, so it must have not been sold too long before young Giuseppe was born.



He and his two older sisters spoke Italian at home and Arabic in the street. His parents placed him and his sisters in a French school where they learned to speak the language. Giuseppe grew up in a cosmopolitan environment, surrounded by books, and speaking French, the language of culture and commerce in that part of the world.

Moustaki passed away in Paris on 23 May 2013. As a conclusion to this short piece, I provide the first verse of his iconic song "Le métèque" - The Foreigner:

Avec ma gueule de métèque,
de juif errant, de pâtre grec
et mes cheveux aux quatre vents
With my face of a foreigner
Of a wandering Jew, of a Greek shepherd
And my hair to the four winds

Between Rhodes and Seattle: Three Generations of Sephardic Women in Family Letters

By Mimi Brown, Stroum Center For Jewish Studies at the University of Washington

A world shaped by economic woes, the precariousness of health, long stretches of time spent far away from family, and an unreliable postal system: These descriptions may resonate with our current moment of global pandemic, economic downturn, and political upheaval. But they also characterize the contents of a cache of letters exchanged among the Capeloutos and Shemaryas in the 1920s and 1930s. Dispersed between their native Aegean island of Rhodes, Seattle, and elsewhere, this extended Sephardic family experienced and reflected on the tumultuous period between the two world wars, a period bracketed by the influenza pandemic of 1918-1919 and the lead up to the devastation of the Holocaust.

These family letters, written principally to and from women in the Capelouto and Shemarya families in their native language of Ladino, offer a strikingly rare and intimate portrait of the lives of Sephardic women through their own words. Like other scholarship that draws on unconventional or incomplete sources like family letters or material objects to piece together women's lives throughout history, the case of the Capelouto and Shemarya women offers an invaluable opportunity to learn about their lives as they portrayed them to those they held dearest.



Due to the length of this article, please read the full article [here](#)

Mimi Brown is a Jewish Studies Master's student in the Graduate Department of Religion at Vanderbilt University in Nashville, Tennessee. Her current research focuses on the Ottoman immigrants who settled in the American south in the early twentieth century. She was a student in the UW's summer Ladino Language and Culture course



Timely Article on COVID-19

Moses Eliasaf, President of the Jewish Community of Ioannina, Mayor of the Municipality of Ioannina, and former Head of Internal Medicine at the University of Ioannina.

I've been ministering medicine for over three decades. Until the emergence of Covid-19, the framework of ministry was defined by three basic principles: The responsibility for the management of the disease was borne mainly by the specialists but with the support of the respective medicines and of course also the direct and human support that could be offered to the tested patient. At the same time and at the same time the patient was supported by the familiar or others from his wider environment and thus formed a network of psychological support, extremely useful for the patient's course.



With Covid-19, we all found ourselves faced with a primitive barbarity. The role of medical deacons was initially limited to an almost helpless follow-up, and one at their personal risk. His family environment again for known reasons was removed, while the patient himself was left struggling with inhuman loneliness and the possibility of death. System officials were left to watch the deadly chain that the statistics formed frozen. Along the way, the reactions varied. In the first phase a little terror, a little law, collective reaction proved to be life-saving, despite the high economic and psychological costs required. In the second phase, and after the fear subsided somewhat, a little fatigue, a little the unbearable economic cost, which unfortunately is not shared fairly, a little the established habits, especially the less, as they think, threatened, left room for doubt, conspiracy and somewhere and denial. The consequence was the collective reaction to be reduced, the lethal curve to get the ad if necessary and the lethal Covid-19 to attack again.

The nightmare all over again. In view of winter, too, the common threat appears to have multiplied, while the collective response to the common danger has begun to recede. The infrastructure to host the outbreaks if the rise of the killing chain continues is at risk of collapse. The economy for the third consecutive time (Memorandums, first and second phase of Covid-19) is being brutally hit with the risk that its development will now become almost impossible. As the costs of the pandemic are not shared fairly, nor, in personal estimation at least, and the threat, Community ties are easing.

The other's right to exist, silently for a portion of our fellow citizens, is beginning to be questioned. For many the individual right to freedom begins to be removed the same right to protect itself for the other fellow citizen. The fate of all of us, as entrusted to ourselves, risks sinking into our own beginning indifference. The concept of collegiality blows the guts. So what do we do now?

And yet, the answer is easy and at the same time from difficult to impossible: The only medicine available at this time is the collective reaction. Respect, all, but all without exception, the debt to ourselves, but also to each other. But it looks like this is the knot. We have built a "culture" where the other is different, opposed, adversary and ultimately an enemy. Our only concern is ourselves. It's all the others' fault. Oh-brotherlyness, the easy way out. Fanaticism and belief in an idea, even unsupported, become our only belief. Reality doesn't matter. And let her be the one with the last word. In the dipole "we" and the "others" our choices are determined solely by our individual desire. The "right" ends up in the waste.

But the solutions to the problems of coexistence in a multi-layered society are not in black or white. Where self-interest, opportunisticism and, ultimately, violence lurk. Where the rivalry of dialectics aimed at seeking and respecting reality changes into an arena that collides and usually contrasts unsupported certainties. And where fanaticism and faith fight only for dominance.

The solutions to the problems of coexistence lie in the vast universe of white and black. Where calm dialogue, consensus, respect for reality prevail, and ultimately the fist of the law, not the "law" of the fist. The highest degree of culture of a community is therefore relations between its members. It's their ability to coexist

peacefully. The river of history, and therefore of community life, flows smoothly, if the two opposite banks hold it firmly. And they work together for the stability of the bed. If one of them or both of them dissolves together, the flow is diverted and chaos follows. History records countless examples of this version.

It is, of course, legitimate to know what it is we want. But it is a prerequisite to know what we can want. And even more necessary is what we need. We could therefore say that what Covid-19 is threatening today is not just the precious health of all of us or the lives of some. It is not the economic collapse with which many of our fellow human beings are threatened. It is, among them, and first of all, the bonds of the community. It's the conditions for a community to be able to be itself. Be a community. It is, in other words, the primary condition to coexist.

The highest degree of culture of a community is neither the degree of knowledge nor the possession of new know-how. It is not per capita income and neither is economic growth. In particular, the one that is released from use and is directly linked to profit in order to follow the invisible paths of tax evasion of funds that in their paths crush all normality. So Covid-19 not only threatens the precious commodity of our health or even our lives. It threatens our peaceful coexistence, it threatens our relations, it threatens our very culture. He insists: Life-saving drugs, at least for now, do not exist. The experts are almost decommissioned. This time salvation can come, if it comes, only from the contribution of all of us. Here's something the crown imposed: As long as you're all threatened, even with a low rating, you all have to react. In democracy, in fact, where in theory the citizen is the source of every power, the only "medicine" is the responsibility of the citizen himself, to himself, but also to his fellow citizen. In short, the mandate is either we are a society, or we remain unrepentant.

But let us know that chaos lurks. And that the next death may not be the other's, but ours.

Moses Elisaf is Mayor of Ioannina (Republished by the newspaper "The News" pbnews.gr, 10/31/2020)

News from Jewish Greece

Athens

"Memories and Personal Stories of the Life of our Community"
The First Post-War Jewish Kindergarten of Athens, by Menachem Tiano.

In 1952 IKA founded the first Jewish kindergarten. Kindergarten was housed in Etz Haim Synagogue and in the backyard they built sand to play with. The kindergarten teacher was Sarah, an excellent girl who had completed the kindergarten seminar in Jerusalem. Sarah, whom we called AMORA, sat us at RICUZ and taught us all the Jewish festive songs, ANI PURIM ANI PURIM and more.

It was our introduction to Jewish culture. There we met the other Jewish children of Athens and friendships were created that continued at the Youth Club and some continue to date. The most remarkable incident is that the school bus that brought us to kindergarten was an old jeep driven by Mr Stratis. His date was Mrs Stella making sure we didn't do mischief in the jeep. This jeep we used to get into a dozen kids, no seat belts and all that and survived. I was one of the first to attend kindergarten and until today, after all these years, memories are alive.



Trikala

Trikala was visited on October 29, 2020 by Israeli Ambassador Yossi Amrani

The Ambassador first visited the Mayor of Trikala and President of the KEDKE, Mr. Dimitris Papastergiou, with whom they discussed issues such as the increase in cases of COVID19 in our country, but also in Israel and its measures to protect citizens, as well as issues related to technology and more specific actions in conjunction with the experience of technology companies from Israel and the further cooperation that could be achieved.

Then the Ambassador accompanied by the Mayor of Trikala and the President of the Jewish Community of Trikala, Mr. Jacob Venuziou, visited the Monument of the 139 Trikala Jewish victims of the Holocaust and paid tribute.

In the afternoon, the President and the members of the Board of Directors of the Israeli Community of Trikala welcomed Mr. Amrani at the renovated Synagogue and chatted with him for quite some time.

Mr. Venouziou referred to the repair and renovation of the Synagogue following the coordinated actions of the KSE and in particular the President, Mr. David Saltiel, who obtained funding from the German Government and the active support of the German Consulate of Thessaloniki, as well as from donations from the Israeli Communities of Greece, Jewish Organizations and from many Jews from Trikala and around the world

Also present were the Mayor of Trikala, the President of Trikala Mr. G. Kotoulas and the Vice-President of the European Network of Cities and former Deputy Mayor of Trikala Mr. T. Katsianis.



Israel/Greece

Article from "The News" at pbnews.gr 11/1/2020

Intense concern about developments in the Eastern Mediterranean and Turkey's unilateral actions, as well as the effort to tool Islam, Israeli Foreign Minister Gabi Eskenazi said in an interview with "NEWS". Eskenazi declares full solidarity with Greece and notes that two camps are now being formed in the region, one that promotes peace and that promotes extremism...

I think it is a historic event with a view to reshaping the whole region. The agreements create an opportunity to transform a region known for conflict and violence into an area of prosperity and stability for the benefit of citizens and all countries of the Middle East. The new relationships will establish links in a number of areas such as technology, science, agricultural production. We are in the process of turning this statement, this commitment into a project that will evolve into benefits for the people. Strategically it is more important because now the area is divided into two camps. That of countries that choose peace and stability. And the camp of those who promote the extremes, such as Iran, Turkey, Yemen and others.

That's why we want to get more people to come with us. The majority of moderate Muslim countries supported this agreement, such as Egypt, Saudi Arabia. This shows that the camp against the extremists is growing. Good news for this site. It opens a window of opportunity and we try to keep the momentum. I consider international support for the American peace plan and for the leaders of the United States, Bahrain and Sudan extremely important. The more peace agreements are strengthened, the more they will bring economic prosperity and stability. More countries will join the circle of peace. And a comment about the Palestinians. We continue to say that the door is open for direct negotiations.

We need to talk directly, without preconditions. The only way to solve the problem is through direct negotiations and we do not understand why they deny it. How do you see the tripartite cooperation between Greece and Cyprus and Israel and the 3+1 format progressing? What are the possibilities and what is the potential regional role?



Greece - Cyprus - Israel share a long history of common values and I think this cooperation between us has great potential for the development and security of the region. Now there is tension in the Eastern Mediterranean. Partnership between our countries ensures stability and promotes prosperity for each country and the security of the whole region. As Israel's foreign minister, I believe very much in diplomacy and certainly in tripartite diplomacy that promotes the regional security and national resilience of each country. Through active diplomacy between Greece, Cyprus and Israel we will be able to turn this partnership into an important force that will shape the reality of the region and connect the Middle East with Europe. It is a strong cooperation and important relationship for all three countries. Our expressed objective, as I noted in my meetings with both Prime Minister Kyriakos Mitsotakis and my counterpart Nikos Dendias, is to move forward and perhaps invite other countries with the same perspective to join us in this cooperation, with the aim of promoting stability in the region.

Could these schemes be enlarged by the accession of Arab countries and play a greater role in the region? Tripartite cooperation can be the basis for cooperation between countries with a common understanding in the region. They can help the countries of the Middle East, especially those that have signed the Abraham Agreements, build bridges with Europe. First, Egypt, the United States come to mind. We can strengthen stability, share economic interests and commit ourselves against those who attempt to destabilize. This is the most important possibility.

Greece and Israel have developed strategic cooperation in the defense, political and economic fields. What are we waiting for next?

You're right, there's cooperation at all levels. We are seeing a boom in relations between Israel and Greece, which this year celebrated 30 years of full diplomatic relations. We are countries with the same values and a common history of thousands of years. We have an exchange program in the field of defense and diplomacy. There is a connection at all levels, at the level of ministers, prime ministers, recently your Prime Minister's visit to Israel.

In the field of defense we have a co-training program, with visits by the heads of the armed forces, the heads of the special forces, the air force, and this will continue. I think it also reflects common values between the two countries, the two armies, the two defense mechanisms. The ties between us are strong. We share the common vision for the development of the region, addressing threats and taking advantage of political and strategic opportunities. I believe that the ties between our two countries will be strengthened by additional areas of cooperation for the benefit of our two peoples and the prosperity of the region in general.

How serious is the Iranian threat and how do you see it evolving?

Iran is the greatest threat to peace and stability in the region. Not only because of their ambition to acquire nuclear power, but also because of their plans for the region. Iran wants to change the status quo in the Middle East by using satellites and terrorist organizations and undermining the governments of neighboring countries. They want to spread the Islamic revolution in the Middle East, increase their hegemony in the region, do so using the action of terrorist organizations such as Hezbollah in Lebanon, Syria, such as Hamas in Gaza, and intervene in Iraq, Yemen and elsewhere.

There is no doubt, as far as we are concerned, that we have to deal with these activities and we are in this together with the US, we support sanctions with an emphasis on the economy and we need to stop Iran from strengthening its presence in the region, not allowing it to establish itself in Syria and, above all, to prevent its nuclear program, this will be disastrous for the region. Can you imagine the Iranian regime with nukes? It's going to be a nightmare. And I do not think it is just about the interests of the region, I think that the problem should also attract global interest, because the next door they will knock on will be Europe's.

Are you concerned about Turkey's latest moves in the Eastern Mediterranean, particularly towards Greece and Cyprus? To what end do you think Turkey's moves are contributing to the de-stabilization of the region?

We are following developments in the Eastern Mediterranean with concern. Some unilateral actions taken by Turkey may escalate and pose a threat to fragile stability in the region. Israel expresses its full support and strong solidarity with

Greece with regard to the right to maritime zones and is opposed to anyone who attempts to violate it. We discussed this aggression with the Prime Minister as well.

The Greek Prime Minister also expressed concern that Turkey is using religion...

Yes. This isn't the first time this has happened. This is a profoundly serious development. It is not only our concern, but other - moderate Muslim - countries, such as the US, Egypt, are also concerned. I think it's a bad idea to use religion to mobilize people. You've seen the recent statements against Macron. I think it is indicative of where we can lead and I think that if we want stability and a good relationship between the states of the region we have to oppose that. And that's what we do. That is why we have these tripartite and we are trying to prevent such developments. And I think we're going to prevent them.

Gershon Harris
Hatzor Haglilit, Israel



Hanukkah this year will begin with the lighting of the first candle on Thursday night, December 10th, and end on Friday, December 18th.

The traditional celebration of Hanukkah includes the lighting of candles, special additions to the daily prayers, daily Torah readings and Hallel, as well as a wide range of fried delicacies, like potato "latkes" [Yiddish for pancakes; in Hebrew, "*levivot*"], cassola (sweet cheese pancakes), buñuelos (puffed fritters with an orange glaze), keftes de espinaca (spinach patties), keftes de prasa (leek patties), shamlias (fried pastry frills) and more. And of course, we have "sufganiot", basically a form of jelly donuts, with the Hebrew term referring to the fact that said delicacies absorb oil.

As for gift-giving as we know it, some might be surprised to discover that this was never really a Hanukkah. The original gift-giving on Hanukkah was to give "Hanukkah *gelt*", or "*d'mei Hanukkah*" in Hebrew, to children. However, it is clear that this custom originated in Ashkenazic lands since neither Sephardim nor Yemenite Jews had such a tradition. It is also a relatively late custom, as it is not mentioned at all in the Talmud, classic early Jewish halachic sources, or even in the Shulhan Aruch, whether by the Sephardic author Yosef Karo or in the notations by the Ashkenazic sage, Moses Isserles.

Though not accepted by all, many see the origins of giving money to children on Hanukkah as a way to teach them the merits of charity, based on the Talmudic dictate that even the poorest individual must light Hanukkah candles. To ensure, then, that no one is left out of this important mitzvah, there was added merit to giving the poor charity on Hanukkah so that they could acquire and light candles. In fact, there was a custom in Eastern Europe for children to knock on doors and solicit charity for the poor on Hanukkah.

However, given the fact that the 'custom' of giving presents on Hanukkah was never considered a Hanukkah tradition, and even "d'mei Hanukkah" not being universally practiced by all Jews, many theorize that gift-giving on Hanukkah was the direct influence of American culture, given the proximity of Hanukkah to Christmas. In fact, American Jewish historical sources point out that in the 19th century, the very celebration of Hanukkah in any form was in decline. Two scions of the early Reform movement in the U.S., Rabbis Gustav Gottheil and Kaufman Kohler, were very vociferous in their lamenting the decline of Hanukkah commemoration, with the former lamenting that "the customary candles disappear more and more from Jewish homes, and the latter imploring Jews just a few years later to, "Kindle the Hanukkah lights anew, modern Israelite! Make the festival more than ever before radiant with the brightness and beauty of love and charity". And author Jenna Weissman

Joselit, in her book "The Wonders of America Reinventing Jewish Culture" notes that Jews even started celebrating Christmas, including putting up trees – often nicknamed "Hanukkah bushes", and exchanging gifts.

To try and tame the tide of the abandonment of the traditional Hanukkah, The Yiddish press in the 1920's began promoting gift-giving on Hanukkah as a way to grab the attention and affection of Jewish children for the holiday. And by the 1940's Hanukkah gifts was an established "tradition", including the sales of special Hanukkah games, huge selections of Menorahs of every size, material and style. Hanukkah greeting cards became common, and public Christmas celebrations, including in public schools, always included a Hanukkah element to include Jewish students and allow them their own cultural-religious expression.

In fact, for better or for worse, Hanukkah is often referred to in the U.S. as the "Jewish Christmas", obviously due to the major gift-giving that has become part and parcel of Hanukkah celebrations. Even in Israel, the marketing of toys and games for children is stepped up on Hanukkah, though often with a certain 'traditional' twist, with advertisers urging parents to give children gifts as a form of "*d'mei Hanukkah/Hanukkah gelt!*"

In many Orthodox Jewish circles, major gift-giving on Hanukkah is still not the norm, given its clear association with Christmas, and giving *Hanukkah gelt* is still a time-honored custom. On the other hand, no Rabbinical authority has ever prohibited gift-giving on Hanukkah, apparently recognizing that it does have a certain intrinsic value in helping Jews, and especially Jewish children, to keep their heritage and faith. Happy Hanukkah to one and all!

Rabbi Nissim Elnecavé
Sephardic Jewish Brotherhood of America



Parashah of the Week - Vayese
A Prayer from Within

This week our Perasha begins by telling us that Yaakov had left his parents' home in order to go to Haran to fetch a wife. Although, behind the scenes, we also know that Yaakov was at the same time fleeing from his brother Esav after he had gotten the blessings that Esav was expecting to receive.

Rabbi Shelomo Yishaki (Rashi), (1) the great Torah commentator states, "why did the Torah mention that he had left?" The verse could have stated simply that Yaakov was on the way. Rashi goes on to explain that when righteous people leave a city they leave a positive impression behind. He states, "when a righteous individual is in the city, that person is its beauty and its splendor."

It is important to note here, that Rashi follows very often the way of the rabbis in the Midrash. Our sages often have a question on how a verse might have been formulated or on missing or extra words on that verse. Their conclusions are usually very deep and they are able to transmit to us very profound messages from the scriptures.

In his commentary to the Torah, Rabbenu Bahya ben Asher ben Halawa (2) elaborates Rashi's point further. He states, "righteous people know what righteousness is, they love justice and they choose to live by it. They even tolerate all sorts of difficulties in order to maintain that justice. In fact, a righteous person is ready to bow to the truth." Rabbi Bahya stresses the point by telling us that the evil man will do exactly the opposite.

“One who is evil does not recognize that which is correct and even when he is able to recognize the truth, he will not readily admit to it.”

In a further statement, Rabbi Bahya writes, “A righteous person will bring benefit to others. The place where he or she dwells will be uplifted and will be exalted because of him or her. Not only will he or she bless others with words, but also benefit others with the actual blessings that have been bestowed upon him or her. Rabbi Bahya elaborates on the opposite, he tells us that the evil person will do the contrary. Such a person will not look after the wellbeing of others, such an individual will destroy and tear down all that is good with his own swords and arrogance.

Finally, Rabbi Bahya tells us that all in all, the righteous person will uplift the people of the town with his good actions and righteousness. He further tells us that the fruits of the righteous people will be found near them, in their house and in their surroundings. (3) It is for this reason that our rabbis in the Midrash point to this verse, “And Yaakov left...” (4) Our father Yaakov had left the city and indeed his absence was recognized by those who loved truth and justice and had benefited from his presence.

We all benefit when good and righteous people are around. They lead a good and healthy life. They’re good to themselves and are good to others. They succeed and allow and help others to succeed, they have a high set of values and they stick to them. Look for them and learn from them, or maybe you’re already one of them and you’re helping and inspiring others to do and to be better.

Shabbat Shalom

(1) Rabbi Shelomo Yishaki (Rashi), France 1040-1105. Genesis 28:10

(2) Rabbi Bahya ben Asher ibn Halawa, (1255 - 1340, רבִּינּוֹ בַחַיִּי), was a rabbi and a commentator on the Hebrew Bible. He is considered by Jewish scholars to be one of the most distinguished of the Biblical exegetes of Spain. He was a pupil of Rabbi Shelomo ben Aderet (the Rashba). Unlike the latter, Rabbi Bahya did not publish a Talmud commentary. In his biblical exegesis, Rabbi Bahya took as his model Rabbi Moshe ben Nahman who is known as Nahmanides or Ramban, the teacher of Rabbi Shelomo ben Aderet, who was the first major commentator to make extensive use of the Kabbalah as a means of interpreting the Torah. He discharged with zeal the duties of a darshan ("preacher") in his native city of Zaragoza, sharing this position with several others, and on this account received a small salary, which was scarcely enough to support him and his family; but neither his struggle for daily bread nor the reverses that he suffered diminished his interest in Torah study in general, and in Biblical exegesis in particular.

(3) Rabbi Bahya ben Asher, Commentary to the Torah, Sefer Bereshit, Introduction to Perashat Vayese.

(4) Bereshit 28:10



Light and Shadows: Thoughts for Hanukkah by Rabbi Marc D. Angel

The Talmud ([Shabbat 21b](#)) records a famous debate between the Schools of Shammai and Hillel as to how to light the Hanukkah lights. Bet Shammai rules that we should light 8 lights the first night, and then subtract one light each ensuing night. After all, the original miracle of the oil in the Temple would have entailed the oil diminishing a bit each day.

Bet Hillel rules that we should light one light the first night, and then increase the number of lights night after night. (This is the accepted practice.) A reason is suggested: in matters of holiness, we increase rather than decrease. The miracle of Hanukkah is more beautifully observed with the increasing of lights; it would be anti-climactic to diminish the lights with each passing night.

Increasing lights is an appealing concept, both aesthetically and spiritually. But the increase of light might also be extended to refer to the increase in knowledge. The more we study, the more we are enlightened. When we cast light on a problem, we clarify the issues. We avoid falling into error. The more light we enjoy, the less we succumb to shadows and illusions.

Aesop wisely noted: Beware lest you lose the substance by grasping at the shadow. It is all too easy to make mistaken judgments by chasing shadows rather than realities.

Professor Daniel Kahneman, the Israeli Nobel Prize winner in Economics, has coined the phrase "illusion of validity." He points out that we tend to think that our own opinions and intuitions are correct. We tend to overlook hard data that contradict our worldview and to dismiss arguments that don't coincide with our own conception of things. We operate under the illusion that our ideas, insights, intuitions are valid; we don't let facts or opposing views get in our way.

The illusion of validity leads to innumerable errors, to wrong judgments, to unnecessary confrontations. If we could be more open and honest, self-reflective, willing to entertain new ideas and to correct erroneous assumptions—we would find ourselves in a better, happier and more humane world.

In her powerful book, "The March of Folly," Barbara Tuchman studied the destructive behavior of leaders from antiquity to the Vietnam War. She notes: "A phenomenon noticeable throughout history regardless of place or period is the pursuit by government of policies contrary to their own interests." She points out: "Government remains the paramount area of folly because it is there that men seek power over others—only to lose it over themselves."

But why should people with political power succumb to policies that are wrong-headed and dangerous? Tuchman suggests that the lust for power is one ingredient in this folly. Another ingredient is an unwillingness to admit that one has made a misjudgment. Leaders keep pursuing bad policies and bad wars because they do not want to admit to the public that they've been wrong. So more people are hurt, and more generations are lost—all because the leaders won't brook dissent, won't consider other and better options, won't yield any of their power, won't admit that they might be wrong. These leaders are able to march into folly because the public at large allows them to get away with it. Until a vocal and fearless opposition arises, the "leaders" trample on the heads of the public. They are more concerned with their own power politics, than for the needs and wellbeing of their constituents.

The march of folly is not restricted to political power. It is evident in all types of organizational life. The leader or leaders make a decision; the decision is flawed; it causes dissension; it is based on the wrong factors. Yet, when confronted with their mistake, they will not back down. They have invested their own egos in their decision and will not admit that they were wrong. Damage—sometimes irreparable damage—ensues, causing the organization or institution to diminish or to become unfaithful to its original mission. The leader/s march deeper and deeper into folly; they refuse to see the light.

Bet Hillel taught the importance of increasing light. Shedding more light leads to clearer thinking. It enables people to see errors, to cast off shadows and cling to truth.

It takes great wisdom and courage to avoid having the illusion of validity. It takes great wisdom and courage to evaluate and re-evaluate decisions, to shed honest light on the situation, to be flexible enough to change direction when the light of reason so demands.

The lights of Hanukkah remind us of the importance of increasing the light of holiness and knowledge. As we learn to increase light, we learn to seek reality and truth---and to avoid grasping at shadows and illusions.

Some Light Thoughts

Greek Herbal Teas and their Health Benefits full article [here](#)

While travelling to Greece, I discovered the thrill of walking around exploring Greek landscapes and getting a waft of fragrant aromas. Aromatic plants can be found everywhere in any area you travel in Greece. But these plants have a lot more to offer than just simply their beautiful aromas.

For generations, the health benefits of these plants have been recognized. When I am sick with a cold or have a sore stomach, I call my grandmother straight away as she always has a herbal remedy to make me feel better. These plants contain a host of compounds likely to help prevent and combat diseases and conditions such as colds, flus and high blood pressure.

There are so many different herbal teas, and it can get very confusing. To get you started below you will find the five most common plants used for Greek herbal tea.

Before we start though, some websites you can purchase Greek herbal tea from in Australia are:

The scientific official name of Mountain Tea is Σιδηρίτης (Sideritis), which means 'made of, or containing iron'. Shaped like a spear with multiple yellow flowers, it grows at higher altitudes, has a mild and sweet aroma and is delicious drunk **both hot or on ice and with a slice of lemon**. Mountain tea is the most commonly found Greek herbal tea and is often used as a base for more complex blends.

Traditionally, it's been used to relieve respiratory infections and coughs including those caused by colds, and has been used to also prevent such infections. Mountain Tea is also used to relieve stomach and digestive problems. The small yellow flowers, leaves and stems of Mountain Tea are rich in oils and compounds which are known antioxidants.



Making Mountain Tea is pretty simple. For one serving, add a small handful of the herb to water in a saucepan and bring to a boil. While many other teas are made by pouring boiling water over the tea leaves or herbs, many suggest that bringing the water to a boil with the herb from the start is preferred with this type of tea. Allow the tea to boil for a few minutes and then remove the pot or saucepan from the heat. Allow to steep an additional 5 minutes and then strain into a mug or cup.

With its characteristic 'fuzzy' leaves, sage was considered a holy herb in ancient Greece and has long been used for its **tonic and anti-microbial properties**.

Sage tea is rich in anti-inflammatory and antioxidant compounds. It can promote healthy skin and wound healing as it contains camphor and carnosol. Sage tea can also relieve oral pain and inflammation, as well as bad breath. It is also sometimes used to treat nausea in pregnant women and may reduce hot flashes in menopausal women. The herb is also **thought to stimulate brain function**, and like its 'sister herb' rosemary, boost memory. The herb also has **high levels of Vitamin K** which helps strengthen bones. Tea can be made from dried leaves although when brewed alone it's somewhat peppery aroma can be rather intense, developing a bitterness if left to steep too long. Try adding just a few dried leaves to a mixture of other herbs. Or steep sage leaves in boiling water for 5 minutes, remove the sage leaves and stir in lemon juice and honey.

A Greek folk tale says that if one falls asleep near Linden blossoms, they will be instantly transported to a land of fairies.

Linden flowers have high concentrations of phytonutrients and flavonoids with strong antioxidant functions. The plant is considered **helpful in regulating the human nervous system**, reducing blood pressure and countering nervous palpitations. It also provides huge relief from common infections like fever, cold, cough, bronchitis and asthma and can act as an expectorant to get rid of congestion. It brings relief from stomach and intestinal problems and acidity.



To make Linden Flowers Tea, steep 1-2 teaspoons in 1 cup of hot water. Steep longer if you want to reap more of the medicinal qualities from the herb. Add a dollop of honey if you prefer your tea sweetened. Drink the tea hot or cold.

Before going to war, the Spartans were said to rub thyme on their chests, while the Romans added it to their bathwater as it was thought to serve as a fortifying tonic for the entire body. In ancient Greece thyme was considered to be the herb of Aphrodite; according to one legend the plant was created from the tears of Helen of Troy.

Thyme is thought to **help relieve indigestion**, soothing gassiness and cramps. High in iron, calcium and Vitamin K, thyme is also thought to ease respiratory ailments such as coughing and sinus congestion. It has antibacterial and antifungal properties which protects the body from germs. Thyme tea contains carvacrol which calms the nervous system.

Making thyme tea is as easy as steeping a few thyme sprigs in hot water. You will need about 3 thyme sprigs for 1 1/2 cup of boiling water. If you have a tea ball infuser, you can also chop the thyme sprigs before steeping. Thyme tea tastes great on its own and you can also add a slice of ginger, lemon, and a little bit of honey to the tea. Cold thyme tea can be infused with different fruits. Just add some apple or peach slices to the cold thyme tea for a refreshing drink.

of Greek herbal medicine, sang the praises of lavender's calming effects and administered it for stomach upsets and nervous afflictions. Its flowers are often gathered to fill fragrant sachets for lining drawers or pillow cases and protecting linens, but they can also make for a soothing and delicious tea.

Sedative and calming for the nervous system, mood-enhancing and a reliable sleeping aid. Thought to relieve digestive issues and bloating lavender also has antiseptic and anti-inflammatory properties.

To make lavender tea, let the lavender buds steep for anywhere between 3 to 10 minutes. If you let it sit too long and it gets too strong then dilute it with a bit more hot water. However, if you do let it steep too long it will tend to pull out more bitter notes. Serve your lavender tea with a splash of lemon and a dollop of honey.

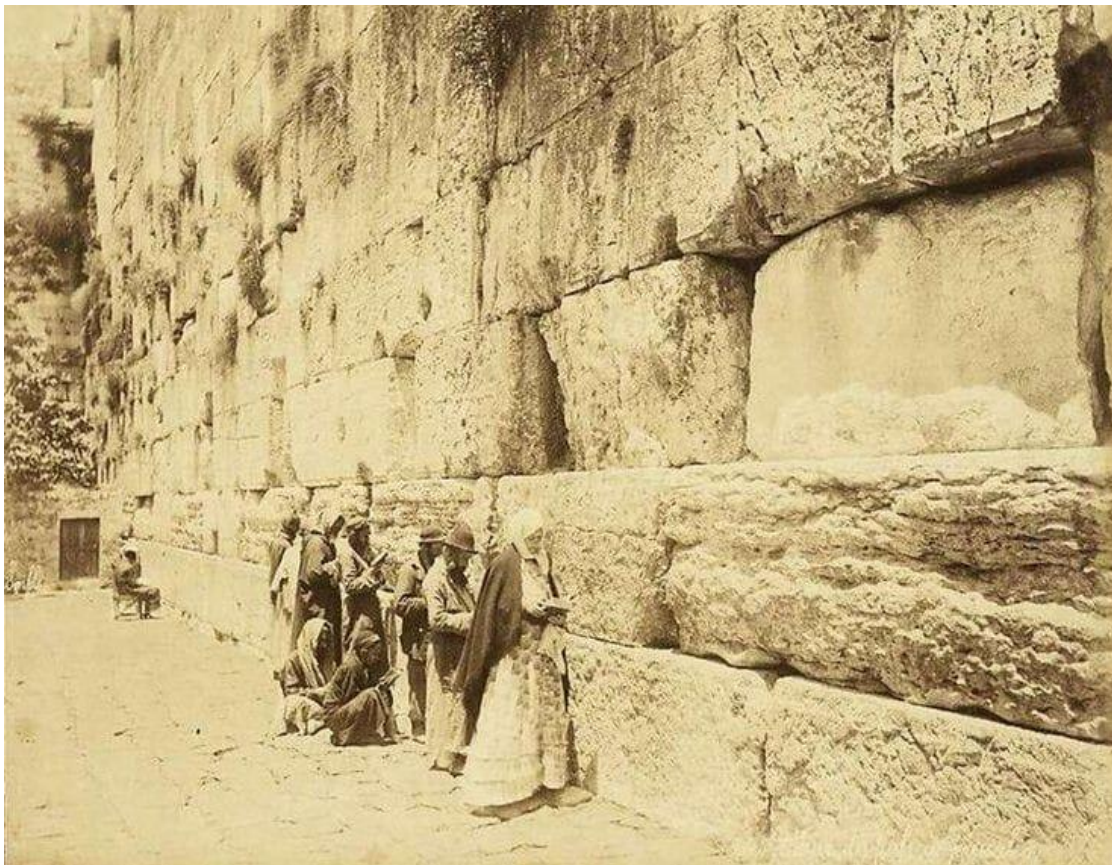


Looking for Our Help

"My mother's family is from Greece (Ioannina and Larissa). My first request from the group is related to the Avraam family from Larissa. My great grandmother Matilda Levi (born Avraam) from Larissa, died in Auschwitz in 1944. She had 3 sisters and two brothers. One of her brothers, Salvator Avraam, was the father of Yolanda Avram Willis. Her other brother was Vital Avraam. Vital moved to Athens and married Sofia, the woman who hid him during the war. Their daughter, Esther, is the child in this photo (taken early 1950s). I am trying to find out details about Vital and his descendants."



New Addition to Our Photo Archive



Jerusalem 1910

So many of you have applauded our efforts. We thank those who have sent in contributions.

If you would like to make a contribution to Kehila Kedosha Janina, please send your check (in US dollars) made out to *Kehila Kedosha Janina*, to us at 280 Broome Street, New York, NY 10002 (attention Marcia). Your donation will enable us to continue to hold services and preserve our special traditions and customs, and to tell our unique story through our Museum.

Some of our major donations have been generous bequests, which have enabled us to complete major work in our synagogue/museum. Do remember us in your will. Your legacy will be present in our legacy. **We need donations more than ever now. You can do this on line on our website: www.kkjsm.org accessing the donation link in the upper left hand corner.**

When you are in New York, visit us on Broome Street. We look forward to reopening. Normally, we are open for services every Saturday morning at 9:30am and all major Jewish holidays and our Museum is open every Sunday from 11am-4pm and by appointment during the week.



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Kehila Kedosha Janina

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