



Kehila Kedosha Janina

Synagogue and Museum

September 2020 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This year, the High Holiday of Rosh HaShanah ushers in the New Year of 5781, as Jewish families around the world gather for family dinners and wish each other "May you be inscribed and sealed for a good year." The foods and languages may differ, but the thoughts and prayers are the same. The Shofar is blown; its plaintive cry serves as a call to repentance. This year, 2020, has challenged us in many ways, as a pandemic sweeps across the globe. Rosh HaShanah will be very different this year. We may not have the luxury of large family gatherings. We may not be able to travel to visit loved ones. That does not mean that we will not observe our traditional customs, we will just perform them differently. A major reason for our survival as a people, as the Jewish people, has been our ability to adapt, very often to adversity. We will adapt this year and we will survive. One of the more beautiful traditions in our Greek-Jewish community is the remembering of the deceased on Yom Kippur, as we read their names and say prayers during Kal Nidre on Erev Yom Kippur. At Kehila Kedosha Janina, we follow the centuries-old Romaniote custom of our people by reciting Hashkavoth (Memorial Prayers) and the individual names of our dearly departed during the Kal Nidre Yom Kippur Eve service. If you wish to honor your family members or friends in this very special way, please email their names as soon as possible to museum@kkjasm.org. It is customary to include a voluntary donation of your choosing. The names and donations may be submitted via PayPal on our website www.kkjasm.org. We wish everyone in our extended community a Happy, Healty, and Peaceful New Year. תזכו לשנים רבות Tizku Leshanim Rabot Χρόνια Πολλά, Anyos Munchos I Buenos



Traditional Shofar from Patras, Greece

This month's E-Newsletter is sponsored by Rhonda and Murray Askinazi, in memory of their parents Benjamin and Fay Askinazi, and Daniel Lovett and Anne (Calef) Lovett. We are grateful for their generous support.

This newsletter, our 138th 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

Hopefully, we will soon be open for services again. When we are, you are all invited to attend our Saturday morning Shabbat services. Just give our Shamas, Sol Kofinas, a heads up by emailing info@kkjsm.org so we are sure that our Kiddush (traditional Greek Jewish Kosher foods) is sufficient. If you wish to sponsor a Kiddush for a special occasion or an Adara, contact Sol.

Simchas

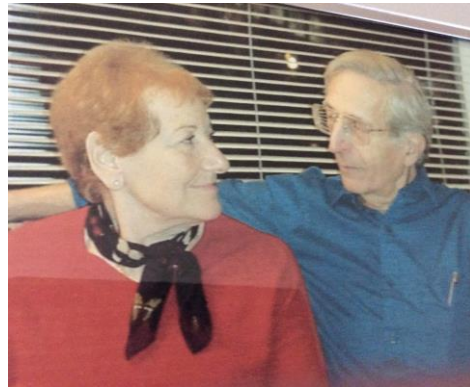
We welcome the birth of Zev Moshe Levy-Eichel, the son of Rachel Scheinerman and Mordechai (Mordu) Levy-Eichel, and the grandson of Ellen Eichel and Stephen Levy. Zev Moshe's siblings, Shlomit and Gershom, welcome him into the world. The family is descended from Jews who came from Monastir and Çorlu, and Spain and Portugal. Nona Ellen regularly joins us for services. Mazal Tov. As we say in Greek, "na sas zisei," "he should live for you" (he should bring you joy).



In August, Nat Cantos celebrated his 96th birthday and his sister, Esther Krichevsky, celebrated her 90th birthday. Esther and Nat are the children of Abraham and Sarah (Myones) Cantos. There were originally six siblings but, unfortunately, the others have passed away.



Nat Cantos



Esther and Sol Krichevsky

Mollie Cohen, former president of the Sisterhood of Janina, celebrated her 90th birthday. Mollie, the widow of Ike Cohen, was born Mollie Matza, the daughter of Esther and Joseph Matza of 61 Delancey Street on the Lower East Side. She was the granddaughter of Sacallina Yohanan.



Mollie Cohen and Solomon Capon at a Pasha Weekend

Passings

David Galante, 94, Auschwitz survivor who taught about the Holocaust after a 50-year silence

It took 50 years for David Galante to begin talking about his experience at Auschwitz. Born to a Sephardic family in Rhodes in 1925, Galante studied in a Jewish school as a child, learning Italian, French and Hebrew. He was a teenager when he arrived at Auschwitz in the summer of 1944. When he was liberated a year later, he weighed just 83 pounds and had the number B 7328 tattooed on his arm.



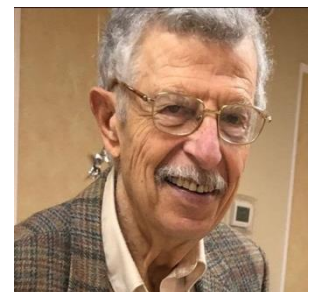
Galante died at 94 on July 27 from COVID-19 in Buenos Aires. He had arrived in Argentina in 1948 with his brother Moshe, the only survivors of their family and two of the 151 Jews from Rhodes who survived the war.

In Argentina, Galante married and had two children, Sandra and Ezequiel, but he remained silent about his wartime experience for decades. It would take roughly a half-century before Galante began to talk about what he had witnessed. In interviews, he would describe how the Nazis disembarked on Rhodes and put the vast majority of Jews on boats for the long trip to Athens, and then on to trains for Auschwitz. Describing his wartime experiences, "the wounds began to heal in a slow way," he would often say.

Galante became an active member of the Holocaust Museum of Buenos Aires, giving speeches in schools, public interviews, and also writing a book of his memories. He said that he felt that his real liberation began when he started to speak out. Galante was buried on July 28 in the main Jewish cemetery of Argentina, in the La Tablada area of Buenos Aires. The funeral was broadcast online to friends and relatives.

We mourn the passing of Bernard Ouziel. Bernie was a former President of the Sephardic Brotherhood and a tireless advocate for the Sephardic Community.

A native New Yorker, Bernie, whose family was from Tekirdag/Rodosto, Turkey, attended Brooklyn Technical High School and graduated CCNY Summa Cum Laude and first in his class. He continued on to NYU Law School and graduated second in his class and served on the Law Review. He practiced law for more than a decade at the law firm of Paul, Weiss, Rifkind, Wharton, and Garrison. He continued to practice law while semi-retired, offering charitable and pro-bono work, and pursued several business and real estate projects. Bernie was twice elected President of the Sephardic Jewish Brotherhood, which he served for over 40 years as President, Chairs of the Henry J. Perahia Funds for the Needy, and on the Scholarship & Education Committee. May His Soul Rest in Peace.



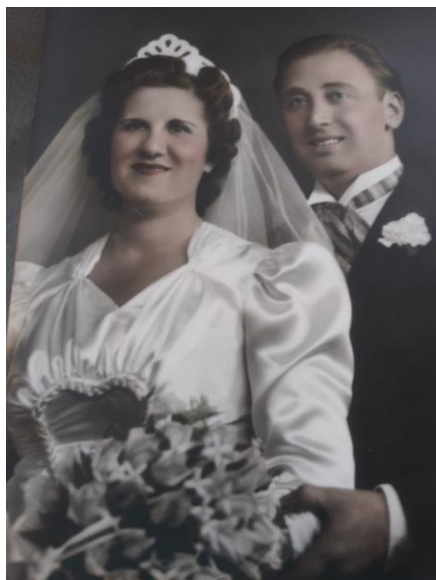
This month's E-Newsletter is sponsored by Rhonda and Murray Askinazi, in memory of their parents Benjamin and Fay Askinazi, and Daniel Lovett and Anne (Calef) Lovett. We are grateful for their generous support. If you wish to sponsor an E-Newsletter, please contact us.

The surname Askinazi (sometimes spelled Eskenazi or Eskinazi or Askenazi or Schinasi) derives from "Ashkenazi." This was a surname given to Jews who came from Askenazi (or German) lands. Originally it denoted Jews who came from German lands but, as Jews moved East to escape persecutions in the 11th and 12th centuries, he came to mean those Jews who lived in Polish and Russian lands. Starting in the 14th century many of those Jews went South to what was then the Byzantine Empire and, then, the Ottoman Empire. Life was better for Jews in Byzantium and the Ottoman Empire, free, for the most part, of Ghettos and state sponsored persecutions, such as pogroms.

We can see from the surnames of the Jews of Ioannina, that some Ashkenazim were absorbed into the Romaniote Jewish community. The surname "Calef" or "Kalef" derives from Hebrew and means "faithful." It was derived from the name of Caleb, the son of Jephunneh, was one of the twelve spies sent by Moses into Canaan. There is a second possible explanation for those who lived in the Ottoman Turkish Empire, where the name would come from Khalif, meaning "the Head or Chief of an organization. Rhonda Askinazi was the granddaughter of Benjamin Calef, believed to be born in Thessaloniki (Salonika) and Rose Negrin born in Ioannina. Murray was the son of Benjamin and Faye Samuel Askinazi, and the grandson of Joseph and Esther Askinazi, both of Ioannina.

The generous sponsors of this E-Newsletter, Rhonda Askinazi and Murray Askinazi came from these two Romaniote families from Ioannina.

Like many families from our community, the first generation tended to marry others from the Greek-Jewish community, Romaniotes marrying other Romaniotes and Sephardim marrying others from the Sephardic world. Rhonda's grandparents were an example of an intermarriage (Romaniote on her grandmother's side and Sephardic on her grandfather's side). Rhonda and Murray have shared beautiful photos from their families, and it is an honor to include them in our photo archives and share them with our readers of this E-Newsletter.



November 15, 1942 Wedding of Benjamin & Faye (Samuel) Askinazi



April 10, 1949 Wedding of Daniel & Anne (Calef) Lovett



Benjamin & Faye Askinazi

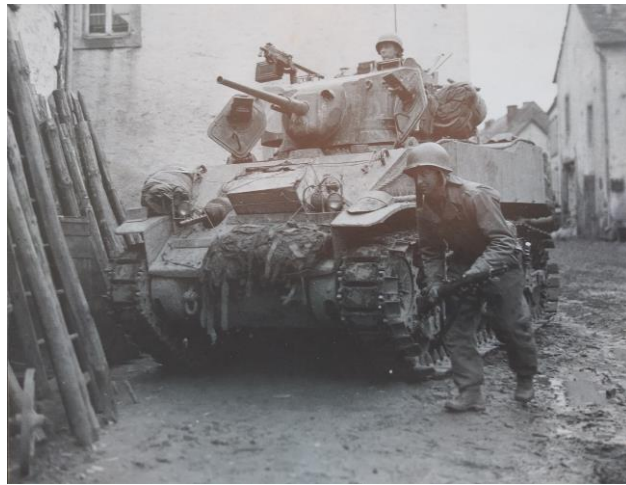


Rhonda & Murray Askinazi Wedding
November 26, 1974

From left: Daniel Lovett, Anne Lovett, Rhonda (Lovett) Askinazi, Murray Askinazi, Faye (Samuel) Askinazi, and Benjamin Askinazi.



Daniel & Anne Lovett



Benjamin Askinazi enlisted in the Army during World War II and was a soldier in a tank destroyer division that participated in both the D-Day Invasion and the Battle of the Bulge.



April 1973

Back row/Standing: William Kananack, Milton Calef, Sol Shenkman, Beatrice (Calef) Shenkman, Daniel Lovett and Anne (Calef) Lovett.

Middle Row/Sitting and Kneeling: Lee (Shenkman) Kananack, Halle Kananack (5 months old), Barry Lovett, Rose (Negrin) Calef and Murray Askinazi.

Front Row/Kneeling: Beverly Shenkman and Rhonda (Lovett) Askinazi

News from Kehila Kedosha Janina

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@kkjism.org

Our online Zoom presentations, coordinated by Ethan Marcus, the Sephardic Jewish Brotherhood of America, and Kehila Kedosha Janina, have been a great success. The last series led by our Museum Director, Marcia Haddad-Ikonomopoulos, on Greek-Jewish immigration to New York, was an overwhelming success. If you missed any part of "Meet Me on the Corner of Broome and Allen" you can access the classes online: Watch Part 1 [Here](#), Watch Part 2 [Here](#), Watch Part 3 [Here](#).



The Meaning of Rosh HaShanah and Yom Kippur Message from Kehila Kedosha Janina

We are currently in the Hebrew month of Elul. Throughout this month, we pray the Selihot penitential prayers, in which we ask G-d to forgive our misdeeds over the past year. These prayers build up to Rosh HaShanah, the day when we enter the Heavenly Court to begin our trial before G-d. During this time of introspection, we take an accounting of our actions and behavior over the past year, and plead our case in the Heavenly Court for forgiveness of our sins and a new year to improve ourselves. This period culminates on Yom Kippur, the day on which G-d issues the verdict for each of our cases – hopefully a case forgiven and the opportunity to live another year with the goal of leading more righteous lives.

There are three actions each of us can take to sway our case before G-d: Teshuvah (repentance), Tefilah (prayer), and Tzedakah (righteousness/charity). Teshuva entails acknowledging your sins or negative actions, feeling remorse, making amends with anyone who you transgressed, and a sincere commitment to improving your behavior going forward. Teshuvah also means “returning,” meaning returning to the ways of G-d and a moral life. Tefilah entails our personal and communal prayers asking G-d for forgiveness – the chance to plead our own case in the Heavenly Court. Tzedakah is our final means of action. Although commonly referred to as charity, Tzedakah can also be translated as righteousness, meaning we should do what is right and just. We take this to mean we should perform mitzvot, make a difference in our community, and contribute our time, talents, or funds to worthy causes. Our acts of Tzedakah during this time period have the ability to sway the verdict for our lives in the year ahead.

G-d gives us an incredible opportunity during this time: the chance to acknowledge our mistakes, correct our actions, and turn over a new page to begin the year with a clean slate. This is a deep and powerful concept.

In these difficult times, we humbly ask for any contributions you may be able to make to help us perpetuate Kehila Kedosha Janina and our Greek Jewish Romaniote traditions. Any donation you can make will be incredibly helpful, and we pray that we all merit the opportunity to begin the new year in good health, happiness, and peace.

תזכו לשנים רבות
Tizku Leshanim Rabot
Χρόνια Πολλά
Anyos Munchos I Buenos
May You Merit Many Happy and Healthy Years

KEHILA KEDOSHA JANINA
HASHKAVOTH
MEMORIAL PRAYERS

On Yom Kippur it is traditional to recite memorial prayers for the dearly departed. In many synagogues this ritual is observed by conducting a Yizkor service. At Kehila Kedosha Janina we follow the centuries-old Romaniote custom of our people by reciting Hashkavoth (memorial prayers) and the individual names of our dearly departed during the Kal Nidre Yom Kippur Eve service. If you wish to honor the memory of your family members or friends in this very special way, please email their names as soon as possible to Museum@kkjism.org. It is customary to include a voluntary donation of your choosing. The names and donation may also be submitted via PayPal on our website www.kkjism.org.

WISHING YOU GOOD HEALTH AND HAPPINESS
AS WE APPROACH THE HIGH HOLIDAYS

תזכו לישנים רבות

KEHILA KEDOSHA JANINA
280 BROOME STREET NEW YORK, NY 10002
MUSEUM@KKJSM.ORG

KEHILA KEDOSHA JANINA
INVITES YOU TO JOIN OUR

**KABBALAT SHABBAT
ONLINE SERVICES
IN THE ROMANIOTE TRADITION**

**FRIDAY SEPTEMBER 4
6:00PM EDT**

**LIVE-STREAMING VIA FACEBOOK AND ZOOM
FACEBOOK.COM/KKJNYC
HTTPS://ZOOM.US/j/82145120961**

WHILE WE MAY HAVE TO STAY APART TO HELP ONE ANOTHER,
WE CAN STILL WELCOME SHABBAT AS A COMMUNITY. JOIN US
FOR A DIGITAL ROMANIOTE KABBALAT SHABBAT SERVICE
TOGETHER. LIVESTREAM WILL END BEFORE SHABBAT BEGINS.

שבת שלום

Live-streaming via Facebook and Zoom
www.Facebook.com/kkjnyc
<https://zoom.us/j/82145120961>

News from Jewish Greece

Arta

On 16 August 1943, on the banks of the River Arachthos, one of the largest massacres of civilians in the history of the German occupation of Greece was committed. Wehrmacht's men invaded the village of Kommenos and for hours killed, raped, burned and destroyed everything in their way. When they left, they had left behind 317 dead, including 97 toddlers and children up to 15 years old and 119 women.



On 16 August 2020, the mayor of Ioannina, Moses Elisaf, spoke at the event of remembrance of the martyr village. His speech was republished on 26.8.2020 (TA NEA).

"I was entrusted with the great honor of being the speaker at this annual event of your martyred village. My duty today is therefore to remember the horrors of 16 August 1943. To recount how a group of Germans with heavy weaponry under the command of a G. Zalmiger arrived in this martyred village and for nine hours they killed, raped, burned and destroyed.

And when they left, after eating well, they left behind 317 dead, including 97 toddlers and children as young as 15 and 119 women. I am enlisting the ambivalent, but also questionable, ability of speech to represent horror. It's a necessary, but difficult, impossible task."

If you would like to read Mayor Eliasaf's full speech (translated into English) contact us at museum@kkjism.org

Thessaloniki

Change of Site Location for Holocaust Education Center in Thessaloniki

The relocation of the Holocaust Museum of Greece, from the original point of construction to a more central one within the same building block chosen for its construction, was decided by a majority in the morning by the municipal council of the municipality of Thessaloniki during a meeting held by teleconference.

The decision to move to a municipal plot was taken so as not to waste any further time on the development of the project, as the Museum was planned to be erected in 2013 in the area of the old railway station, on a property of GAIIOSE S.A., which was leased for this purpose to the Israeli Community of Thessaloniki.

In the course of the implementation of the project there were problems with its location, with the accessibility of its facilities, but also with the securing of an area for the creation of parking, which is a prerequisite for the licensing and operation of the Museum.

"You know, I would love to have bulldozers, contractors, projects for this particular project. Unfortunately, we are in A, if not B or C when we have to get to Z. It has emerged that the Museum needs to be moved. The municipality of Thessaloniki has a neighboring area of about 10 acres. This is the solution that will put the project on the rails of construction and not on the rails of destruction," said the mayor of Thessaloniki, Konstantinos Zervas. He added that the mistakes and failures of the past should be corrected in order to proceed with the construction of the project. "Seven years have been lost. I like to think that we will move quickly to run this great project and see it come to an end soon. Let's not talk about any more years lost. Today we are essentially solving the property by granting the land," he stressed.

The History of the Construction of the Holocaust Museum

The history of the Holocaust Museum began with Mayor Giannis Boutaris adopting the proposal of the Jewish Community of Thessaloniki and announcing it in 2014 to the municipal councilors, saying characteristically that this site, in conjunction with an educational center for Nazism, will be a symbol in the city against Totalitarianism.

Since 2014, the central municipality and the Israeli Community of Thessaloniki have worked together, leveraging contacts around the world. One of the most important visits was these in December 2016 in Paris and Berlin. In the French capital, Mr. Boutaris and the President of the Israeli Community, David Saltiel, met with the President of the Memorial de la Shoah to discuss the participation of the Paris Holocaust Memorial in the project of creating a Museum and Educational Center in Thessaloniki. At the same time, in Berlin they gave the 'present' at the meeting of the Budget Committee of the Parliament of the Federal Republic of Germany, where they managed to secure funding of EUR 10 million. Euro.



Funding for the Holocaust Museum

The Holocaust Museum and Educational Centre is expected to be erected on the western side of Thessaloniki, the site from which the last journey for thousands of victims of the Nazi atrocity began. The amount of the aid was EUR 10 million, of which EUR 10 million was for the period 2000-2006. The Amount of the aid will be granted by the German State. The remaining EUR 10 million will be used to fund the development of the European Investment Bank (EIB). The foundation "Stavros Niarchos" and other chapters (Jewish communities and personalities) are expected to provide 1 million euro for the creation of the museum. The study for the Holocaust Museum is donated by architectural offices abroad and according to it will be built a six-story circular building made of metal and glass, the height of which will reach 32 meters.

The Jews of Thessaloniki

The Greek Jews before the Second World War amounted to over 77,000 people and formed 25 compact religious communities throughout Greece, the largest of which was that of Thessaloniki with 56,000 people. On March 15, 1943, the first death train, bound for the Auschwitz camp, departed the train station, transporting some 2,800 Jews to the city on a journey (one-way for most). By August 1943, 19 other railway missions followed, with the Jews being taken to Nazi concentration camps, where they were exterminated. Of the approximately 50,000 Thessalonian Jews, only 2,000 were saved and returned after the war, a thousand from the concentration camps and a thousand from the mountains. Source: iefimerida.gr, 25.8.2020

US Ambassador Meeting with KIS President David Saltiel

The US Ambassador to Greece, Jeffrey Pyatt, met today with the President of the Central Jewish Council of Greece and the Jewish Community of Thessaloniki, David Saltiel, in the presence of the new US Consul General, Elizabeth Lee.

In a Twitter message after the meeting held at the offices of the Jewish Community, the American ambassador underlined the continued commitment to the fight against anti-Semitism and the respect for the Jewish history of Thessaloniki and underlined the importance of the presidency of the International Community of the Holocaust (IHRA) from Greece in 2021.



"I am always pleased to meet with the President of the Jewish Community, D. Saltiel," said Pyatt, who introduced the new Consul General to the President of KIS and IKTH.

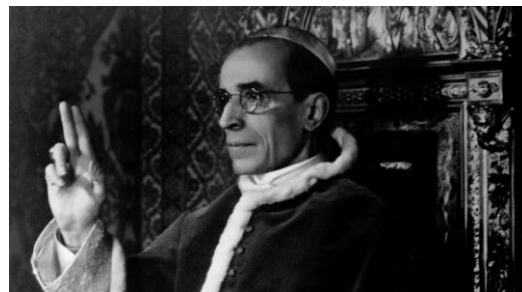
Italy

Vatican hid Holocaust orphans from their families and urged Pope Pius XII not to protest deportations
Read the full article by Cnaan Liphshiz in JTA [Here](#)

The Vatican both fought efforts to reunite two Holocaust orphans with their relatives and urged Pope Pius XII not to protest the Nazi deportation of Italian Jews, Brown University historian David I. Kertzer has found.

Kertzer published the results of his investigation into Vatican documents unsealed in March in an article published by The Atlantic on Thursday.

He revisited the high profile story of Jewish twins Robert and Gérald Finaly, who were kidnapped and baptized by French Catholic priests. Angelo Dell'Acqua, a Vatican Secretariat of State official who later became the cardinal for Rome, played a key role in the smuggling of the Finaly twins from France to Spain.



That happened after French judges ordered the boys, who were hid from the Nazis at a Catholic monastery, be handed over to their aunt. That finally happened in 1953, and the twins now live in Israel.

Pius XII has long been accused of turning a blind eye to the Holocaust, which happened early on in his stint of nearly 20 years as pope, until his death in 1958.

Kertzer's findings add to this widely-accepted impression. They include a memorandum advising Pius against formally protesting the rounding up of about 1,000 Jews in Rome in 1943 for deportation to Auschwitz.

Dell'Acqua advised Pius XII to speak privately with a German ambassador about the roundup in a talk "recommending to him that the already grave situation of the Jews not be aggravated further," Kertzer found. But he asked the pope not to protest the move publicly.

From Kertzer's report: "The silence of Pius XII during the Holocaust has long engendered bitter debates about the Roman Catholic Church and Jews. The memoranda, steeped in anti-Semitic language, involve discussions at the highest level about whether the pope should lodge a formal protest against the actions of Nazi authorities in Rome. Meanwhile, conservatives in the Church continue to push for the canonization of Pius XII as a saint."

Spain Cordoba

Spain: Excavations & conservation at historic Cordoba synagogue complex near completion. Next step — creating a museum and interpretive center [Full article here](#)

After 11 years, archaeological excavations at a site directly adjacent to the historic medieval synagogue in Cordoba, Spain should be completed next month, allowing plans to go forward toward creating there a long-planned museum and interpretation center anchored by the synagogue.

Cristina Casanueva Jiménez, director of the Andalusian Regional Council's department for Cultural and Historical Heritage announced the allocation of approximately €53,000 for a final stage of excavations following a visit to the site earlier this month.

"The knowledge we have of the Synagogue as a complex goes beyond the synagogue itself, so the Ministry of Culture and Heritage intends for it to be exhibited and placed in a museum," she said in a statement quoted by local media. Casanueva was accompanied to the site August 7 by the director of the excavations, archaeologist Maudilio Moreno.

According to the statement, the final phase of work should last around six weeks and is aimed at confirming and conserving the data collected to date, preparatory to moving ahead with the museum project. It will entail the participation of an architect, an archaeologist, a restorer, and a team composed by two construction supervisors, and two specialized bricklayers.

Excavations at the 220-square-meter site began in 2009, the year after it was acquired by the Andalusian region for around €460.000. Discoveries include remnants of a Roman wall; a mikveh and the remains of a small medieval "Jewish house" that was demolished in the 20th century.



Built in 1314-1315 and used until the expulsion of the Jews from Iberia in 1492, the synagogue is located in the heart of what was the Jewish quarter of Cordoba. The rich Moorish-style decorations of the interior contrast the sober and simple external façade; they are a typical expression of the Mudejar art, characteristic of the period between XIII and XV-century Spain.

The Synagogue was listed as a National Monument by the Spanish government in 1885 and is part of the Historical Center of Cordoba, which was declared a UNESCO heritage site in 1994.

Since 1985, the synagogue has undergone conservation and restoration work aimed at the consolidation of the building, the recovery of the murals and plasterwork, anti-xylophage treatments, the adaptation of the accesses, the provision of facilities, and the like.

Most recently, the building and its complex have undergone major work in the context of a project largely funded by the EU called "Conservation and Enhancement of the Cordoba Synagogue." The work began in 2014 — ahead of a series of events in 2015 that marked the synagogue's 700th anniversary. Further work took place in 2018; this included resolving humidity problems, new windows to permit better ventilation, and the repair of the plasterwork.



A description of the conservation and restoration work since 2014 states that: The studies carried out on the monument in 2013 revealed the need to consolidate and restore the plasterwork in the prayer room, to solve the problems of humidity in the building and to integrate it into all the remains of the adjoining lot acquired by the Ministry in 2008. The works executed in 2014 solved part of the problems that affected the main body of the building and allowed its reopening to the public.

Currently the project called "Conservation and enhancement of the Córdoba Synagogue" includes the pending actions, also on the adjoining site, where important archaeological remains were found that can now be visited. The intervention aims to protect the remains found in the annexed site with a cover and expand the archaeological campaign confirming the presence of the Roman wall and a Jewish ritual bath (mikveh) for its enhancement. It includes the cleaning of a well, the excavation of the Roman wall, and the cleaning and consolidation of the mikveh and [another] wall. The site will serve as a reception space for visitors to the Synagogue. [...]

To visit the remains, a perimeter pedestrian path is built through ramps with double handrails (accessible route) and paved walkways made of wood and transparent glass windowsill. The project also includes the refurbishment of the doorman's house and, in the prayer room, the replacement of the existing windows in the upper part with fixed glass with permanent ventilation opening and exterior grilles.

The total cost was €307.536, around 80 percent of which — €246.029 — was allocated by the European Regional Development Fund (ERDF). The other 20% was covered by the Andalusian Regional Council, owner of the complex. Last year, 619,110 tourists visited the synagogue, making it the second most visited cultural site in the Andalusia region. In July 2020, despite the pandemic, the synagogue had more than 6,000 visitors — surpassing last year's numbers.

Cordoba was the City of Maimonides

Moses Maimonides - Jewish philosopher, scholar, and physician

Full article by Rabbi Ben Zion Bokser, Adjunct Professor of Political Science, Queens College, CUNY [Here](#)

Moses Maimonides, original name Moses ben Maimon, also called Rambam, Arabic name Abū 'Imran Mūsā ibn Maymūn ibn 'Ubayd Allāh, (born March 30, 1135, Córdoba [Spain]—died December 13, 1204, Egypt), Jewish philosopher, jurist, and physician, the foremost intellectual figure of medieval Judaism. His first major work, begun at age 23 and completed 10 years later, was a commentary on the Mishna, the collected Jewish oral laws. A monumental code of Jewish law followed in Hebrew, *The Guide for the Perplexed* in Arabic, and numerous other works, many of major importance. His contributions in religion, philosophy, and medicine have influenced Jewish and non-Jewish scholars alike.

Life

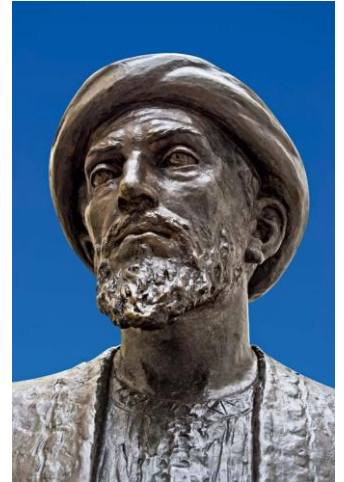
Maimonides was born into a distinguished family in Córdoba (Cordova), Spain. The young Moses studied with his learned father, Maimon, and other masters and at an early age astonished his teachers by his remarkable depth and versatility. Before Moses reached his 13th birthday, his peaceful world was suddenly disturbed by the ravages of war and persecution.

As part of Islamic Spain, Córdoba had accorded its citizens full religious freedom. But now the Islamic Mediterranean world was shaken by a revolutionary and fanatical Islamic sect, the Almohads (Arabic: al-Muwaḥḥidūn, "the Unitarians"), who captured Córdoba in 1148, leaving the Jewish community faced with the grim alternative of submitting to Islam or leaving the city. The Maimons temporized by practicing their Judaism in the privacy of their homes, while disguising their ways in public as far as possible to appear like Muslims. They remained in Córdoba for some 11 years, and Maimonides continued his education in Judaic studies as well as in the scientific disciplines in vogue at the time.

When the double life proved too irksome to maintain in Córdoba, the Maimon family finally left the city about 1159 to settle in Fez, Morocco. Although it was also under Almohad rule, Fez was presumably more promising than Córdoba because there the Maimons would be strangers, and their disguise would be more likely to go undetected. Moses continued his studies in his favorite subjects, rabbinics and Greek philosophy, and added medicine to them. Fez proved to be no more than a short respite, however. In 1165 Rabbi Judah ibn Shoshan, with whom Moses had studied, was arrested as a practicing Jew, and was found guilty and then executed. This was a sign to the Maimon family to move again, this time to Palestine, which was in a depressed economic state and could not offer them the basis of a livelihood. After a few months they moved again, now to Egypt, settling in al-Fuṣṭāṭ, near Cairo. There Jews were free to practice their faith openly, though any Jew who had once submitted to Islam courted death if he relapsed to Judaism. Moses himself was once accused of

being a renegade Muslim, but he was able to prove that he had never really adopted the faith of Islam and so was exonerated.

Though Egypt was a haven from harassment and persecution, Moses was soon assailed by personal problems. His father died shortly after the family's arrival in Egypt. His younger brother, David, a prosperous jewelry merchant on whom Moses leaned for support, died in a shipwreck, taking the entire family fortune with him, and Moses was left as the sole support of his family. He could not turn to the rabbinate because in those days the rabbinate was conceived of as a public service that did not offer its practitioners any remuneration. Pressed by economic necessity, Moses took advantage of his medical studies and became a practicing physician. His fame as a physician spread rapidly, and he soon became the court physician to the sultan Saladin, the famous Muslim military leader, and to his son al-Afḍal. He also continued a private practice and lectured before his fellow physicians at the state hospital. At the same time he became the leading member of the Jewish community, teaching in public and helping his people with various personal and communal problems. Maimonides married late in life and was the father of a son, Abraham, who was to make his mark in his own right in the world of Jewish scholarship.



Works

The writings of Maimonides were numerous and varied. His earliest work, composed in Arabic at the age of 16, was the *Maqālah fī ṣināʿat al-mantiq* ("Treatise on Logical Terminology"), a study of various technical terms that were employed in logic and metaphysics. Another of his early works, also in Arabic, was the "Essay on the Calendar" (Hebrew title: *Ma'amar ha-'Ibbur*).

The first of Maimonides' major works, begun at the age of 23, was his commentary on the Mishna, *Kitāb al-sirāj*, also written in Arabic. The Mishna is a compendium of decisions in Jewish law that dates from earliest times to the 3rd century. Maimonides' commentary clarified individual words and phrases, frequently citing relevant information in archaeology, theology, or science. Possibly the work's most striking feature is a series of introductory essays dealing with general philosophic issues touched on in the Mishna. One of these essays summarizes the teachings of Judaism in a creed of Thirteen Articles of Faith.

He completed the commentary on the Mishna at the age of 33, after which he began his magnum opus, the code of Jewish law, on which he also labored for 10 years. Bearing the name of *Mishne Torah* ("The Torah Reviewed") and written in a lucid Hebrew style, the code offers a brilliant systematization of all Jewish law and doctrine. He wrote two other works in Jewish law of lesser scope: the *Kitāb al-Farā'id* (Hebrew title: *Sefer ha-Mitzvot*; "Book of Precepts"), a digest of law for the less sophisticated reader, written in Arabic; and the *Hilkhot ha-Yerushalmi* ("Laws of Jerusalem"), a digest of the laws in the Palestinian Talmud, written in Hebrew.

His next major work, which he began in 1176 and on which he labored for 15 years, was his classic in religious philosophy, the *Dalālat al-ḥā'irīn* (The Guide for the Perplexed), later known under its Hebrew title as the *Moreh nevukhim*. A plea for what he called a more rational philosophy of Judaism, it constituted a major contribution to the accommodation between science, philosophy, and religion. It was written in Arabic and sent as a private communication to his favorite disciple, Joseph ibn 'Aqnīn. The work was translated into Hebrew in Maimonides' lifetime and later into Latin and most European languages. It has exerted a marked influence on the history of religious thought.

Maimonides also wrote a number of minor works, occasional essays dealing with current problems that faced the Jewish community, and he maintained an extensive correspondence with scholars, students, and community leaders. Among his minor works those considered to be most important are *Iggeret Teyman* ("Epistle to Yemen"), *Iggeret ha-Shemad* or *Ma'amar Qiddush ha-Shem* ("Letter on Apostasy"), and *Iggeret le-Qahal Marsilia* ("Letter on Astrology," or, literally, "Letter to the Community of Marseille"). He also wrote a

number of works dealing with medicine, including a popular miscellany of health rules, which he dedicated to the sultan, al-Afdal. A mid-20th-century historian, Waldemar Schweisheimer, has said of Maimonides' medical writings: "Maimonides' medical teachings are not antiquated at all. His writings, in fact, are in some respects astonishingly modern in tone and contents."

Maimonides complained often that the pressures of his many duties robbed him of peace and undermined his health. He died in 1204 and was buried in Tiberias, in the Holy Land, where his grave continues to be a shrine drawing a constant stream of pious pilgrims.

Significance

Maimonides' advanced views aroused opposition during his lifetime and after his death. In 1233 one zealot, Rabbi Solomon of Montpellier, in southern France, instigated the church authorities to burn *The Guide for the Perplexed* as a dangerously heretical book. But the controversy abated after some time, and Maimonides came to be recognized as a pillar of the traditional faith—his creed became part of the orthodox liturgy—as well as the greatest of the Jewish philosophers.

Maimonides' epoch-making influence on Judaism extended also to the larger world. His philosophic work, translated into Latin, influenced the great medieval Scholastic writers, and even later thinkers, such as Benedict de Spinoza and G.W. Leibniz, found in his work a source for some of their ideas. His medical writings constitute a significant chapter in the history of medical science.

Turkey Izmir (Smyrna)

The Etz Hayim Synagogue of Izmir, which had managed to stay strong despite the various fires since the Byzantine Period, is one of the oldest places of worship in Izmir. It is expected that the Etz Hayim Synagogue shall be used as a part of the 'Izmir Jewish Museum' project. This is a rare Romaniote synagogue.

The president of the Izmir Jewish Community Sami Azar stated that their projection was that the building should be ready to open for visiting and worship in around 4 to 6 months. "This building is fairly old, there are even myths about it; when Muslim Turks from the Aydin Seigniorship first arrived here, there were only Jewish and Christian temples around. As you know there are paintings and statues in the churches, but in Judaism, there aren't any. Therefore, there is a myth as to Muslims had also used this place for worship. According to our records, we can go back around 350-400 years, but there are some new discoveries here showing it's even older. During this renovation process, we are trying to show all these stages separately. We started this project one year ago, we are supposed to finish it in 6 months. The reason why it still hasn't been completed is that the deeper we went, more new discoveries have been made."



Azar said that Etz Hayim Synagogue, together with the other four synagogues in the district, could be considered in the context of a 'museum' or a 'culture center'. "It will be among the 'Izmir Jewish Museum' complex which is still a project at the moment, since there are 4 more synagogues right across from it, wall to wall. Two of these are in good shape, two are broken down. It is projected these shall also be revived gradually, and within one big project, all synagogues shall be opened as a 'Jewish Culture Center' or a 'Jewish Museum'. We will hopefully prevail eventually."

Israel

The Damascus Crown Full article by Ilan Ben Zion in the Times of Israel [Here](#)

Jerusalem court rules National Library to keep Medieval Damascus Bibles

Decision ends a protracted legal battle over the ownership of sacred texts that belonged to Syrian Jewish community for centuries, until they were secreted to Israel in the 1990s

A quarter century after Israeli spies, a Canadian activist and a Syrian rabbi smuggled nine rare medieval Jewish manuscripts out of Damascus, an Israeli court decided the books will remain under the National Library's custodianship for their preservation.

The decision ends a protracted legal battle over the ownership of the Damascus Crowns, illuminated Bibles written on parchment that belonged to the Syrian capital's Jewish community for centuries until they were secreted to Israel in the 1990s.

The Jerusalem District Court ruled Monday the books were "treasures of the Jewish people" that had "historic, religious and national importance" and must be preserved. The best way to do so would be to keep them at the National Library under a public trust, it ruled.



"The trust and its conditions are aimed at ensuring first and foremost the preservation of the Damascus Crowns and their care for the public, the Jewish people and future generations," the court said.

The manuscripts were originally composed in Europe in the 13th to 15th centuries before eventually migrating to Damascus. The Hebrew Bibles, unlike traditional Torah scrolls, contain vowels, punctuation and other marks indicating correct pronunciation.

The elaborately decorated bibles were highly treasured by the Damascene Jewish community and only taken out on rare occasions.

Most of Syria's Jews fled the country following Israel's creation in 1948. Those who remained suffered persecution and severely restricted freedom of movement that was only lifted in the 1990s. Only a handful remain after Syria's decade-long civil war.

Israel's Mossad intelligence agency worked with Canadian activist Judy Feld Carr and Rabbi Abraham Hamra, the Damascus Jewish community's last leader, to sneak the Crowns out of Syria and bring them to Israel.

Many details of the operation remain undisclosed to the public. In an affidavit to the court, Feld Carr said that in 1993 she coordinated with Hamra to give one of the manuscripts to a Canadian diplomat, who slipped it out of Syria in a black plastic shopping bag.

The National Library, whose mission is to collect and preserve Jewish heritage and cultural objects, has held the Crowns since they arrived in Israel.

Hamra has long contended that Israeli officials promised the books would be returned to him so they could be housed in a cultural center dedicated to Syrian Jewry. He said he was granted a plot of land in a Tel Aviv suburb for the center. Decades later, construction has not started.

He sued the library for ownership of the Crowns, and the library counter-sued in 2014 and asked the court to place them in a public trust under the institution's authority. "I came only to fight for justice and integrity," Hamra said ahead of the court's decision.

The library's appeal to the court reflects its concerns about the legal grounds for holding onto Jewish cultural heritage items smuggled out of other countries. Although Syria has not made a claim for the collection, many Western countries now face pressure to repatriate cultural property stolen from their countries of origin, such as Iraq.

On arrival in Israel, the manuscripts required restoration work to prevent further decay. They are kept in special climate-controlled conditions to preserve them, the library said in its arguments to the court. Aviad Stollman, former head of collections at the National Library, said it offers the most secure place for the Damascus Crowns.

Few institutions have the resources or expertise to preserve the ancient books, he said. "It's very expensive and very difficult for an independent institution to preserve" such documents. The court determined the trustees will include members of the Syrian Jewish community in Israel, representatives from the National Library, the chief Sephardic rabbi of Israel, the president of Hebrew University, and Rabbi Hamra.



Meir Heller, the attorney representing the library, said the court's ruling was a coup for the preservation of cultural heritage in Israel. "We succeeded to save (the books) from a horrible place," Heller said, adding that they have now found a proper home.

Gershon Harris
Hatzor Haglilit, Israel



Another New Year is almost upon us, with Rosh Hashana falling on September 19th and 20th. A day after Rosh Hashanah is one of the "minor" fast days, meaning dawn-to-dusk, called 'Tzom Gedalia' – The Fast of Gedalia. However, as opposed to all other fast days that commemorate particular events in Jewish history, Tzom Gedalia is unique in commemorating the tragic assassination of a particular Jew in the early days of the Babylonian exile, following the destruction of the First Temple.

The actual event is recorded rather succinctly in the Book of Kings 2, chapter 25, verses 25-26: "But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came,

and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were with him at Mizpah. And all the people, both small and great, and the captains of the forces, arose, and came to Egypt; for they were afraid of the Chaldeans."

A fuller account is found in the Book of Jeremiah, chapter 41: "In the seventh month, Ishmael son of Nethaniah son of Elishama, of the royal family, one of the chief officers of the king, came with ten men to Gedaliah son of Ahikam, at Mizpah. As they ate bread together there at Mizpah, Ishmael son of Nethaniah and ten men with him got up and struck down Gedaliah son of Ahikam son Shaphan with the sword and killed him, because the king of Babylon had appointed him governor in the land. Ishmael also killed all the Judeans who were with Gedaliah at Mizpah, and the Chaldean soldiers who happened to be there."

Though the specific date of the fast is not cited, the Talmud places the date as the 3rd of Tishrei, while other sources claim that the murder actually occurred on the 1st of Tishrei, Rosh Hashanah, but the fast delayed till the day after the holiday.

Yet why did our Sages set a specific fast day at all? With all due respect, our Bible and history are filled with political intrigues, internecine conflicts, fratricide and even civil war. What was unique about this particular individual and his assassination?

Upon conquest of Nebuchadnezzar of Jerusalem and destruction of the Temple, he either murdered or exiled almost all of its inhabitants, leaving a remnant of Jews in Judea. Many had also fled from Judea to neighboring lands like Moav, Ammon and Edom. To maintain order and handle the remaining Jewish population, Nebuchadnezzar appointed Gedalia, son of Ahikam as governor of Judea. Apparently a righteous, talented and inspirational leader, he motivated many Jews from the neighboring areas to return to Judea, and oversaw a social and economic revival, while being realistic about the limitations of Jewish sovereignty, understanding that for their own self-preservation, the Jews remaining in Israel needed to fully cooperate with their conquerors.

However, Baalis, king of Ammon, who was hostile and envious of the Judean remnant, hatched a plot to assassinate Gedalia. He sent a Judean Jew named Yishmael the son of Netaniah, a descendant of the royal family of Yehuda, to meet Gedalia. As the Book of Jeremiah relates above, the devious deed was committed at a festive meal to which Yishmael and his cronies were invited by Gedalia, who, though warned of his guest's murderous intent, refused to believe his informants, saying that their report was mere slander. Yishmael subsequently murdered Gedaliah together with most of the Jews who had joined him as well as many Babylonians whom the Babylonian King had left with Gedaliah. Fearing the vengeance of the Babylonian King, especially in view of the fact that the King's chosen ruler – Gedaliah - had been murdered by a fellow Jew, the majority of the survivors and remaining Jewish population fled to Egypt, putting an end to all the progress and hope that Gedalia had brought to the people, along with any remnant of Jews or Jewish life in the Holy Land. We can now answer the question as to why our Sages decided to institute this special fast day: When a Jew murders a fellow Jew, not only is it a terrible tragedy, it can have enormous historical repercussions. There is no excuse for such violence, and no matter what our differences, we must work them out calmly, rationally and with tolerance. Yet especially today, this message is no less relevant to the entire world, especially in light of the terrible and often insane violence that seems to have taken over any kind of discourse or rationality between opposing groups on every level: social, political, cultural and religious. Tzom Gedalia may be a 'minor' fast day in its restrictions, but the clear message it sends is perhaps the most 'major' and significant one for today.

May we enjoy a happy, healthy and peaceful New Year, and may the entire world merit the understanding and internalizing of the message of Tzom Gedalia!

Rabbi Nissim Elnecavé
Sephardic Jewish Brotherhood of America



Parashah of the Week - Ki Tesse
Spreading Good Vibes

A man wakes in the morning, reaches for his glasses, and puts them on. Thus, his vision is adjusted, and he is ready to begin his day. This one act of choosing to see clearly will lead to certain types of experiences and actions, so much different than the ones he would have had had he chosen to spend his day with imperfect vision. Like this man's glasses, our attitudes are also something that we select daily. Whether we realize it or not, at almost every moment, we are deciding how we wish to view and treat our loved ones, acquaintances, business associates, our lots, and challenges.

So too, at almost every moment, we are also met with opportunities to do Misvoth. Whether it is with a good deed or a good attitude, saying no to temptations or things that will lead us down the wrong path, we are constantly in a state of choosing. The Mishna in Avot cites Ben Azzai saying: "Run to perform even a minor misvah and flee from a transgression, for one misvah leads to another misvah, and one transgression leads to another transgression."

Why is this so? Rabbi Yosef Sarfati (1) in his book of sermons (Derashot), Yad Yosef suggests that this is because when one does a misvah, he is both transformed and energized and this transformation and new energy will lead one to do more misvoth. How is one transformed by doing a misvah? Acts of kindness, such as the misvah in this week's parashah of shooing away the mother bird before taking her eggs from her nest, raises awareness and heightens sensitivity. This leads not only to an understanding of that specific misvah, but to a deeper perception into the meanings of other misvoth. This understanding and consequential appreciation of the misvoth, will lead to performing more misvoth.

Rabbi Sarfati states that this is why, after the citation of the misvah of shooing away the mother bird, there are others cited, like in a chain, one influencing the next, leading to the misvah of wearing tzitzit. He says that this is to show that one misvah of sensitivity will eventually lead a person to be cognizant of all the commandments, (represented by wearing a special garment as a constant reminder.) In addition, Rabbi Sarfati suggests that one act of goodwill will excite and energize a person to a state of mind wherein he will invite more such opportunities. Furthermore, not only will his good deeds and attitudes have a contagious affect within himself, but it will also inspire and encourage others to perform misvoth. Thus one misvah gives birth to the next, and the good vibes abound.

So when we begin our days with blessings on our lips and gratitude in our hearts with the very first misvah of the day, the birkot hashahar, we are actually choosing to put on a lens of appreciation that will color and effect not only our psyches and our days, but also the psyches and days of those around us. We are choosing to begin our days with a misvah and to propagate good deeds, good attitudes, and good vibes. One misva, one good deed, leads to another. Shabbat Shalom

(1) Rabbi Yosef Zarfati studied under his father, Rabbi Hayim. Rabbi Hayim would give sermons on Shabat and on the holidays. After Shabbat, Rabbi Yosef would write them down and eventually comprised all into a book that he called Yad Yosef, the Hand of Yosef. The reason he called it that, was because he had tried to reach out with his hand into all of the knowledge of the Torah as far as possible. Rabbi Yosef knowledge of TANAKH, Mishan and Talmud, Halakha and all the Midrashim are apparent in his writings. What one might find outstanding about him is how he applies that knowledge with a lot of sensitivity and common sense throughout all of his sermons.



**Angel for Shabbat, Parashat Ki Tetsei
by Rabbi Marc D. Angel**

Americans spend about 37 billion hours a year waiting in lines and few of us enjoy the experience. What really irks us, though, is when we experience someone trying to cut into line. These “cutters” offend us with their bad manners, their lack of fairness, and their apparent feeling that their time is more valuable than ours. “Cutters” are despicable to us because they show disdain for us and everyone else online. They think only of themselves, without casting a thought as to how the rest of us feel. We are not irritated with them only because they cost us a few more seconds in line; we are agitated because they depreciate and insult us by their arrogant selfishness in thinking themselves more important than the rest of us who are patiently waiting our turn.

This week’s Torah portion includes various commandments that aim at increasing our sensitivity to the feelings of others. We need to think not only about what is best for ourselves, but also about how our actions impact on others. If we find a lost object, we are supposed to try to return it to its owner even if this takes time and energy on our part. We need to think about the feelings of the person who has lost this possession. Workers in vineyards are allowed to eat grapes as they work, so that their feelings are respected and their natural hunger is satisfied. When coming to collect a loan, one must wait outside the home of the borrower and wait courteously for him/her to make payment.

The Torah insists that workers be paid on time. To delay payment is considered “oppression” of the worker. “In the same day you shall pay the wages, neither shall the sun go down upon it; for he is poor, and sets his heart upon it: lest he cry against you unto the Lord and it be counted a sin against you.” (Devarim 24:15) Delay in paying one’s worker is not simply an act of financial negligence, but a bitter affront to the laborer who depends on his daily income. Delaying payment is a sin against the worker’s dignity and self-respect. Postponing payment reflects an attitude of disregard and disdain toward the one who has provided service and who is entitled to receive pay. It was said of Rabbi Yitzhak Luria, the great kabbalist of 16th century Safed, that he would not allow himself to pray Minhah (the afternoon prayer) until he first paid his debts to his workers. He reasoned: how can I stand in prayer before God when I have not fulfilled my basic obligation to my workers?

We might extend Rabbi Luria’s reasoning to those who cut in line, who take shortcuts at the expense of others, who think themselves more important and more entitled than the rest of us. How can these self-centered and disrespectful people come before God in prayer, when they have shown callousness to their fellow human beings? The Talmud (Berakhot 6b) states that if one does not respond to the greeting of another, it is considered as though he/she were a thief! By ignoring the greeting of another person, it is as though one is indicating: You are not important enough to merit a simple word of response from me; you simply do not matter to me! The non-responder is considered a “thief” because he/she has robbed another person’s dignity and feeling of self-worth.

The greatest people are precisely those who are most generous and sensitive to the feelings of others. They conduct themselves with good manners and thoughtfulness. They are humble, natural, and kind. They do not cut in lines; they pay their debts on time; they demand no extra honors or privileges. Rabbi Bahya Ibn Pekuda, in his classic “Hovot haLevavot,” teaches: “No moral quality can possibly exist in anyone whose heart is devoid of humility before God or has in it anything of pride, haughtiness or conceit.”

News of Interest for Everyone

Wildfire breaks out near tomb of Agamemnon in Greece

Fire department said 27 firefighters were being supported by nine fire engines, two planes and a helicopter. A wildfire has broken out near the ruins of the bronze age stronghold of Mycenae in Greece, prompting the evacuation of visitors to the archaeological site. According to local media, the fire started on Sunday near the tomb of Agamemnon, the king of Mycenae who was killed on his return from the Trojan war. The flames licked the ruins but the fire department insisted there was no danger to the site's museum. The fire went through "a section of the archaeological site and burnt some dry grass without menacing the museum," the commander of the southern Peloponnese region's fire brigade, Thanassis Koliviras told Athens News Agency.

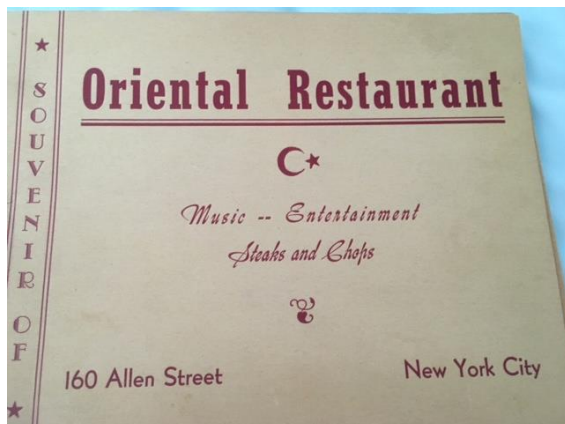
In the second millennium BC Mycenae was one of the major centers of civilization in the Mediterranean. Greece grapples with wildfires every year during the dry summer season, with strong winds and temperatures frequently exceeding 30C (86F). Two years ago, 102 people died in the coastal resort of Mati near Athens in Greece's worst fire disaster.



New Additions to Our Photo Archive



Louie Levy of Broome Street in Ioannina in the Spring of 1944



Looking for Our Help

My Mom (Tica Negrin nee Benjamin) asked if you would be able to query people about whether they know who is in the attached picture; the picture was taken in Janina about 1910, my mother's father Benjamin Benjamin is the small boy in front, his mother Esther Benjamin is standing behind him with her arms on his shoulders. They came to the US a couple of years later. We do not know who the other two older women are in the picture nor who is the young girl. -Artie Negrin



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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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