



# Kehila Kedosha Janina Synagogue and Museum

## August 2022 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This year, Tisha B'Av is commemorated from sunset on August 6<sup>th</sup> to sundown on August 7<sup>th</sup>. It is a traditional day of mourning, as we remember the destruction of the First and Second Temples in Jerusalem. Tisha B'Av has been called the saddest day of the Jewish year and with good reason. Among the many tragedies that befell the Jewish world on the 9<sup>th</sup> of Av was the Destruction of the First Temple by the Babylonians in 587 BCE, the destruction of the Second Temple by the Romans in 70 CE, the defeat of the Bar Kochba revolt against the Romans in 133 CE, the Expulsion of the Jews from England in 1290, and the Expulsion of the Jews from Spain in 1492. See Rabbi Gershon Harris' excellent commentary in this issue.



Tisha B'Av in front of the Western Wall in Jerusalem

This newsletter, our 161<sup>st</sup> 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](http://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](mailto:museum@kkjsm.org)

We are open for Shabbat every Saturday morning starting at 9:30am. Please email [amarcus@kkjsm.org](mailto:amarcus@kkjsm.org) if you would like to attend, and enjoy a traditional Greek kiddush lunch after services.

Our Museum is open every Sunday from 11am-4pm. Please RSVP to [museum@kkjism.org](mailto:museum@kkjism.org) if you would like to visit. Proof of vaccination and masks are required. We will be closed on August 7<sup>th</sup> in commemoration of Tisha B'Av, If you wish to sponsor a newsletter, contact us at [museum@kkjism.org](mailto:museum@kkjism.org).

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### Simchas

It is with great joy that we celebrate the birth of Lauren Sophie Katz on July 1<sup>st</sup>. Lauren is the daughter of Ruth and Evan Katz, the granddaughter of Leon and Nancy Weintraub, and Lewis Katz and Libby Katz of Blessed Memory, the great-granddaughter of Stella Colchamiro and Isaac Weintraub, the great great-granddaughter of Leon Colchamiro and Julia (Joyia) Mazza Colchamiro, and the great-great-great-granddaughter of Jessoula ben Matathia Colchamiro and Rachel Galanos Colchamiro. The legacy continues.



Lauren's great-grandmother, Stella, is the beautiful smiling girl on the right. May Lauren inherit Stella Colchamiro Weintraub's beauty and sweet disposition.

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### Passings

In July's E-Newsletter we mourned the passing of Martin Negrin, but were missing personal details and a photo. Thanks to his nephew, Stephen Froot, we can now remedy that. Martin Negrin was born to Abraham Negrin and Mollie Barouch Negrin in Manhattan on February 26, 1933, and grew up in the Bronx. He was the youngest of three children; his older sisters were Anna and Mildred (Millie Froot). Marty married his beloved wife Fran in March 1976; sadly, Fran passed away in 2012. Uncle Marty died at home on February 14, 2022, looking out on the ocean from his home in Rockaway Park, New York, in the company of his nephew Steven Froot, his daughter-in-law Mary Ann Doyle, and his great nephew Daniel Froot.



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We belatedly mourn the passing of Sol Solomon who died on March 2<sup>nd</sup> at the age of 74. Sol Manny Solomon, 74, of Sutton, died in Boston on March 2, after a brief, vicious illness that took him away from us too soon and too suddenly. He was born in the Bronx on June 3, 1947, to Manny and Lillian (Battino) Solomon. Sol's maternal grandparents were Zadick Battino and Annie DeCastro. He graduated from Taft High School in the Bronx.



After two years at City College in New York, Sol solo backpacked around Europe, then spent a year on Kibbutz in Israel. He loved people and was open-hearted and eager to meet them, get to know them, and listen to their stories. Returning home, he spent a summer working with Don West, political activist and poet, at West's camp for low-income youth in West Virginia. There he met Ronald Goodman, poet and activist, with whom he formed an intentional community in Hinton, WV.

It was at the commune that Sol met the love of his life, Kathy, who later became his wife. They lived in Brooklyn Heights when Sol worked for William Morrow Publishers in New York. When they moved to the

Bronx, Sol worked for the Riverdale Press and wrote the series of stories on cleaning up the Hudson River that won a press award for the paper.

The couple moved to Weare, NH in 1975, and founded a company that distributed alternative lifestyle magazines, books, and natural body care items to natural food stores, co-ops and country stores in New England. They moved to Sutton in 1978, and grew the business to include natural healing products. Sol was a major force for introducing and distributing Homeopathic remedies to natural foods stores all over the country, and educating people in their use. The business was eventually remodeled to focus on sales and marketing rather than distribution in the '80's, and Sol remained a respected and dynamic voice throughout the natural products industry, helping many small companies grow into a national presence. Sol often joked that his main job in life was that of "Goddess Maintenance," and he was happiest in his role of "Popoo" to his three beloved granddaughters.

In recent years, Sol has often been a "My Turn" contributor to the Concord Monitor, rediscovering his love for writing and submitting his thoughtful and reasonable essays, pleas for us all to live in peace and harmony as caretakers of the Earth and each other. He was an active tennis player. He loved his garden, and was an enthusiastic organic gardener who always grew enough to give away to friends and neighbors. He leaves his wife and partner of 52 years, Kathy, a daughter, Jennifer Lachance and much loved granddaughter, Eliza, of Sutton, and Eliza's dad, Maurice Lachance of Pembroke; a son, Noah Solomon, and his wife, Kelly, and two much loved granddaughters, Annabel and Whitley, of Watertown, MA; a sister, Annette Ridenour and her husband, Roger Hill, of San Diego; and a brother, Ed Benn, of Texas. He also leaves one beloved uncle, and many cousins, nieces, and nephews, as well as numerous lunch companions, friends, business associates, colleagues, and mentees who loved him as a friend as well as a man of kindness, generosity and integrity in the natural products industry. A Celebration of Life is being planned for later in the year. For those who wish, memorial donations can be made to your local library and/or food bank.

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### **Visitors Return to Visit Kehila Kedosha Janina**

It is a joy to open our doors to visitors, both old friends and new friends. Once you walk through our doors, you are a welcomed friend. As always, there are those from our community, Los Muestrros, Δικοί Μαç (our own) who seek us out when they are in town. In July we made new friends with visitors from around the USA.



**Upcoming Events**

**Tisha B'Av Services at Kehila Kedosha Janina – Saturday August 6 at 9pm**

Please RSVP to [amarcus@kkjism.org](mailto:amarcus@kkjism.org)

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2022

**KEHILA KEDOSHA JANINA  
INVITES YOU TO**

**TISHA B'AV  
EVENING SERVICES**

**SATURDAY AUGUST 6 AT 9PM**

**ON THE DARKEST DAY IN THE JEWISH CALENDAR, JOIN US TO  
MOURN THE DESTRUCTION OF OUR TEMPLES IN JERUSALEM  
AND THE MANY OTHER TRAGEDIES THAT BEFELL OUR NATION**

**הַשִּׁיבֵנוּ ה' אֵלֶיךָ וְנָשׁוּבָה תִּדְּשׁ יָמֵינוּ כְּקֶדֶם**

**"TAKE US BACK, O LORD, TO YOURSELF,  
AND LET US COME BACK; RENEW OUR DAYS AS OF OLD"**

**KEHILA KEDOSHA JANINA  
280 BROOME ST NYC  
PLEASE RSVP TO [AMARCUS@KKJISM.ORG](mailto:AMARCUS@KKJISM.ORG)**



**Greek Jewish & Sephardic  
Young Professionals Network**

Κοινότητα קהילה Komunita

# *Summer Day at the Beach*

**Sunday August 14 at 1pm  
Rockaway Beach, NY**

**Join us for a fun day to hit the waves, get some sun,  
and enjoy great company as we make the most of the  
summer season!**

**RSVP to [GreekJewishYPN@gmail.com](mailto:GreekJewishYPN@gmail.com)**

**Exact meeting location provided with RSVP  
Open to Young Adults in their 20s and 30s**

## Past Events of Interest

### Young Professionals Tour of Jewish Greece a Great Success!

24 young adults, most with Romaniote or Sephardic background, enjoyed an amazing tour to Jewish Greece from July 10<sup>th</sup> to 20<sup>th</sup> thanks to the hard hard work of the Greek Jewish & Sephardic Young Professional Network and the Association of Friends of Greek Jewry. They traced the roots of their ancestors and visited Thessaloniki, Veroia, Kastoria, Ioannina, Athens and Rhodes. The pictures speak for themselves.

In Thessaloniki, the group was honored to have the US Consul General in Thessaloniki, Liz Lee, join for a delightful dinner overlooking the Thessaloniki waterfront at our first group dinner.



The group stopped in Veroia and Kastoria on their way to Ioannina.



In Ioannina, Mayor Moses Eliasaf, President of the Jewish Community of Ioannina, took time from his busy schedule to meet with the group, which included a cousin of his, Mollie Eliasaf. Allegra Matsa gave us a moving tour. Members of the Colchamiro, Bakola, Eliasof, Kohen, and Negrin families visited the synagogue where their ancestors once prayed.



Participants had an special Shabbat weekend in Athens. Rabbi Gabriel Negrin inspired everyone with words of wisdom and beautiful Shabbat services, they had a great time sharing dinner and drinks with young members of the Jewish community of Athens, and the group toured the Jewish Museum of Greece. They also took in the sights and enjoyed a walking tour of Athens, learning about Jewish history during the ancient Greek, Roman, Byzantine, Ottoman, and modern eras.



The final stop on the tour was the beautiful island of Rhodes. The group was treated to a moving tour led by Isaac Habib; they walked through the Juderia (old Jewish Quarter), toured the Kahal Shalom synagogue and Rhodes Jewish Museum, explored the ancient ruins of Lindos, and enjoyed amazing beaches. Thank you to all the participants for such an unforgettable experience!



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### 2022 Sephardic Birthright Trip to Israel

Over 20 Jewish participants from across the United States had an amazing time on this year's Sephardic Birthright Trip led by the Sephardic Jewish Brotherhood of America. The group arrived in Israel on June 27 and traveled throughout Israel. They hiked in the Galilee, made a stopover in the city of Tiberias (home of the tomb of Rambam), had a special Sephardic history walking tour of the holy city of Tzfat (with stops at the Abuav and Alscheh Sephardic Synagogues), rafted down the Jordan River, and had a meaningful tour of Yad VaShem focusing on the Sephardic experience in the Holocaust. They also stopped for Shabbat in Jerusalem, visited the Negev Desert, Masada, the Dead Sea, and Tel Aviv!



## **Father Alex Karloutsos Awarded the Presidential Medal of Freedom**

Among the 17 Americans honored at a White House ceremony last month was Father Alex Karloutsos. Father Alex, a long-time friend of Kehila Kedosha Janina, served as vicar general of the Greek Orthodox Archdiocese of America before retiring from the post last year, and counseled Presidents dating back to Jimmy Carter. Father Alexander Karloutsos, 76, is pastor of the Dormition of the Virgin Mary Greek Orthodox Church of the Hamptons, and played a role in building of the chapel at the Presidential retreat at Camp David, Maryland.



Speaking in the White House East Room, Biden described Karloutsos as a trusted “dear friend” and praised his half-century of service to the Greek Orthodox Church in the U.S. Biden called him one of the church’s “most dedicated leaders.”

The Presidential Medal of Freedom is for, “individuals who have made exemplary contributions to the prosperity, values, or security of the United States, world peace, or other significant societal, public or private endeavors,” according to a White House statement. “This is a celebration of America, because you can come over here from the divided places of the world, and you come to the United States of America and we’re Americans,” Karloutsos, who immigrated from Greece as a child, told Newsday. “I think of my mom and dad, the American dream, and all the people along the way,” Karloutsos said. “I served my community and my community raised me up, and I’m not only talking about the Greek Orthodox Church, but the community of Long Island.”

Karloutsos, called “Father Alex” by many parishioners, has helped raise millions of dollars in funding for the Saint Nicholas National Shrine at the World Trade Center site in Manhattan. He said he has known Biden for at least 40 years, and once accompanied Biden on a trip to Greece to meet with Greek Orthodox leaders. Karloutsos, whose father was a priest, and whose mother died when he was nine-years-old, said he grieved with Biden after the death of the president’s son Beau Biden of brain cancer in 2015. “We both went through tragedies,” Karloutsos said. “So when you go through those experiences of loss, you always look for something greater.”

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## **Portland, Oregon**

### **Rabbi Devin Maimon Villareal appointed new Rabbi for Congregation Ahavath Achim – Portland’s Sephardic Community**

We wish a big Mazal Tov to Rabbi Devin Maimon Villareal on his appointment as the new Rabbi of Congregation Ahavath Achim in Portland, Oregon. The Sephardic Brotherhood played a proud part in the Rabbinic search process for Ahavath Achim and could not think of a better candidate than friend and member Rabbi Villareal. We wish the Maimon Villareal family good luck in the warm Portland Sephardic community and are excited for new things moving forward.

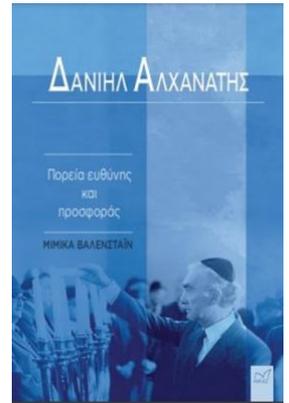


## News from Jewish Greece

### Athens

#### **Presentation of the Book on Daniel Alhanatis entitled "Course of Responsibility and Contribution"**

In an atmosphere of great emotion on Thursday, July 14, 2022, the presentation of the book entitled "Course of Responsibility and Contribution" the biography of Daniel Alhanatis, by his children Josa and Delia, took place. Ten years after his passing and one hundred years after his birth, his family, beloved friends and associates gathered in a symbolic place in Thissio, where his family home was, to honor his memory and remember him.



His daughter, Delia, mentioned that the idea of creating this book came from the speech of Daniel Alhanatis at the crowded Cultural Center on September 29, 1996, when among other things said was: "But today is not the time to enumerate the results of this voluntary offer. One day someone will have to write them down and they will have to remain in the History of the Community of Athens".

Delia collected the material from her father's archives, the Community and the KISE, while she collaborated with the historian Mrs. Mimika Walenstein, who undertook the organization, research and writing of the book. We warmly thank the Jewish Community of Athens, the Central Board of Jewish Communities of Greece and all those who submitted their testimonies for the creation of this book, which contributes to the promotion of the modern history of our Community, through data from the people who wrote it.



Daniel Alhanatis gave to Greek Jewry for more than 50 years, serving as President of the Jewish Community of Athens for 15 years, President of KISE and was declared honorary President of the Jewish Community of Athens.

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#### **Maccabi Haifa F.C. delegation visits Jewish Community of Athens in advance of UEFA match against Olympiakos F.C.**

Senior officials of Maccabi Haifa F.C. visited the two synagogues of Athens together with representatives of the local Jewish community and the World Jewish Congress, before laying a wreath at the city's memorial to the Jewish victims of the Holocaust in Greece on Tuesday.

Ahead of the team's UEFA Champions League qualifier match against the Olympiacos F.C. set to take place on Wednesday (July 27), a delegation of club representatives led by team CEO Itzik Ovadia, heard from Holocaust survivor Emmy Mekiou during a short ceremony.



Mekiou, who, as a young child hid from the Nazis with her family in Athens, said, "For us, it is very important that you have taken the time to come to visit our community. Over the course of the past ten years, I have spoken to groups and schools to tell share my story and ensure that the hate and crimes of the past will never be repeated again."

Speaking about the importance of the visit and the opportunity to build a strong bond with Jewish communities of the diaspora, Zvi Wizner, a member of the board of Maccabi Haifa who is the child of a survivor who was

saved by Oscar Schindler, explained, "Preserving the memory of the Holocaust is a core principle of Maccabi Haifa. From my perspective, as a child of survivors, it is essential that the team uses its platform to build relationships with Jewish communities and amplify the voices of those who persevered during the years of the Holocaust."

The Israeli club's delegation was also welcomed at the headquarters of the Jewish Community of Athens by its director Taly Mair as well as WJC's Coordinator for Combating Antisemitism Leon Saltiel.



Mair, who expressed her appreciation to the visitors and explained that the team should look at Diaspora Jewish communities as a resource when travelling to Europe, said, "We are honored to welcome you to Athens. As someone who was born in Haifa, this visit has special meaning for me and serves as an important opportunity to continue to enhance the relationship between our community and the Jewish state."

In his remarks, Saltiel, who is also WJC's representative in Geneva and to UNESCO, highlighted the organizations track record of working with leading clubs and leagues across the sporting world, adding, "The World Jewish Congress recognizes the unique ability of sports to serve as a platform for bringing people together and elevating the fight against antisemitism in the public consciousness. It can also shine a light on the diversity of Jewish communities around the world. We look forward to continuing to develop more initiatives in this field to bring these issues to the forefront."

The Jewish community of Greece, historically centered in the city of Thessaloniki, numbers approximately 5,000 members. Today, most, the descendants of those who survived the Holocaust, reside in the country's capital of Athens. The Central Board of Jewish Communities of Greece, which was a cosponsor of today's event, is an affiliate of the World Jewish Congress.

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**The second meeting of the Israeli-Hellenic Forum, which was founded by B'nai B'rith International, was held in Athens, in collaboration with the Institute of International Relations (I.D.I.S.) of Panteion University, from June 27-30, 2022, at the Events Hall of the I.D.I.S. (Institute of International Relations).**

The first founding meeting of the Forum was held in Jerusalem in November 2019. The Athens meeting, entitled "A World in Transition", was held under the auspices of the Minister of Foreign Affairs. Its aim was to discuss regional and global challenges and opportunities for the three countries – Greece, Israel and Cyprus – with the participation of politicians, diplomats, academics and journalists from the three countries. On behalf of KISE (Central Board of Jewish Communities of Greece), Gen. Secretary Victor Eliezer and Gen. Treasurer Daniel Benardut.



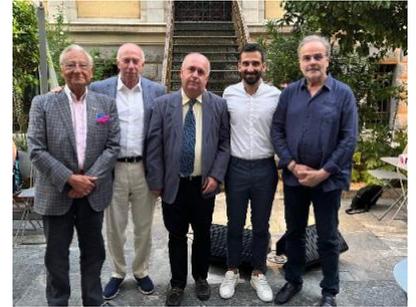
The commencement of the works took place on 27.6.2022, with the greetings of MP Dimitris Kairidis, president of the Parliamentary Group of Greece – Israel and Gen. KISE Secretary Victor Eliezer, who had also participated in the first meeting in Israel. The keynote speaker was the Minister of Foreign Affairs Nikos Dendias, followed by speeches by Bené International President Beritt Daniel Mariashin and Israeli Mark Regev, former Ambassador to Great Britain and head of the Aba Eban Institute. The coordinator, both of the opening session and of the whole organization of the Athens meeting, was The Professor of Panteion Kostas Ifantis and Director of IDIS.

Among the topics analyzed during the forum's work were: "The Renewal of Trilateral Cooperation", "The impact of the war in Ukraine on the Eastern Mediterranean region", and "Regional developments: The Abraham Accords, threat analyses and diplomatic outlets". The Athens meeting put on a new footing the interaction between experts and contributed to the deepening of relations between the three countries.

## **Presentation of the Book "In the Footsteps of the Jews of Greece" (ed. Psychogios) by Anastasios Karababas took place on June 27, 2022, in the Garden of the Numismatic Museum in Athens**

The book is a reference book, which describes in detail the history of the Jews in Greece, from antiquity to the present day.

The author An. Karababas is a professor of history, geography, ethics and political education at the Lyceum of the Alliance des Pavillons in Paris, a member of the international network of the World Jewish Alliance (Alliance Israélite Universelle – AIU). He also teaches history of the Jewish people and is responsible for the memorial trip to Poland.



The book presentation on behalf of KISE was addressed by the Vice-President Professor Manos Alhanatis, who referred to the importance of Professor Karabab's arduous work. Also, in addition to the author, the President of the Jewish Museum of Greece, Makis Matsas, spoke about the book, as the Jewish Museum of Greece has contributed with historical material and the photographs published in the book. The lawyer and writer Thrasyvoulos Papastratis, who wrote the foreword of the book, and Giorgos Pilichos, researcher and writer, who collaborates with An. Karababa for the production of documentaries on the subject of the Jews of Greece, were also present. The book will be presented in the autumn in Thessaloniki and Ioannina.

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## **German Minister of Foreign Affairs Visits Greece**

With her return to the underground detention facilities of Komantatur during the Occupation, on Korai Street, and her visit to the Holocaust Memorial of Athens, the two-day visit of the Minister of Foreign Affairs of Germany Analena Berбок to Greece began on 28.7.2022.

"Many Germans know Greece as a tourist destination very well, but fewer know the extent of the historical responsibility that Germany shouldered from the atrocities committed there by the Germans during the Nazi occupation of the country in World War II," Analena Burbock had said from Berlin before her departure. Snapshots from the visit of the Minister of Foreign Affairs to the Site of Historical Memory 1941-1944, Korai 4, were posted on social media by the German Embassy in Greece.



The German Minister of Foreign Affairs went to the Holocaust Memorial in Athens where she was welcomed by Gen. Treasurer of KISE Daniel Benardut, Gen. Secretary of the Athens I.C. Delia Alhanati, the members of the C.S. Emmy Mekiou and Benjamin Batis, the member of the Committee for the Confrontation of Antisemitism Rosa Roussou and the Director of the Athens Community, Tali Mayr. Mrs. Burbock placed at the Monument a bouquet of white lilies, a tribute to the victims of the Holocaust. "The preservation of memory is important to me, because it is the prerequisite for a good common future in the United Europe," Analena Burbock said in a post by the German embassy in Greece.

The first day of Ms. Burbock's trip to Greece ended with her visit to the Schisto refugee camp, frontex offices in Piraeus and NGOs.

## Yasmin Levy Performs in Athens

On Saturday, July 2, at 21.00, the Stavros Niarchos Foundation Cultural Center (SNFCC) welcomed Yasmin Levy to the Great Lawn of the Stavros Niarchos Park.

In the first of this year's concerts of the Parklife series, a series that covers a wide range of musical options for all tastes and takes place with free admission thanks to a grant from the Stavros Niarchos Foundation (SNF) The presence and sound of Yasmin Levy are a crossroads of civilizations.



The daughter of Turkish immigrants of Sephardic descent, Levy established herself by modernizing Ladino (a medieval song genre in "Hebrew" Spanish) with elements of flamenco and traditional Turkish music. The result is a completely new entry in world music, serving for over 15 years and having turned it into an international star. Levy has enjoyed huge success, with more than 120 million views of her tracks on YouTube, rave reviews in the world's major media and tv appearances on both sides of the Atlantic. Her highlight was the album *Mano Suave* that was released in 2007 but until 2021 was still in both the top 10 of the World Music Charts and the Viral 50 list of Spotify in various countries.

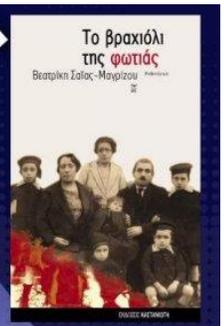
In 2020 she collaborated with Haris Alexiou in the wonderful duet "This Shadow" with music of her own and lyrics by Alexiou in Greek and herself in Spanish. In her discography we also find "Nací en Álamo", an adaptation of a composition by Dionysis Tsaknis since 1990. Her last big success is the dance remix in the song "La Alegria", while it is worth mentioning the fact that she is a Goodwill Ambassador for the organization "Children of Peace" that helps underage children suffering from conflicts in the Middle East.

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## "The Bracelet of Fire": New TV Series Coming to ERT

The new exciting fiction series of ERT, "The Bracelet of Fire", based on the book of the same title by Beatrix Saia-Magrizos, with the directorial stamp of Giorgos Gikapeppas and the sensitive look of Nikos Aperantitis and Sofia Sotiriou, who wrote the script, comes in the new season on our screens, through the frequency of ERT1, to move and captivate us.

The logo for ERT 1, featuring the letters "ERT" in a bold, blue, sans-serif font, followed by the number "1" inside a blue square.



With an excellent cast of actors, among them Nikos Psarras, Christos Loulis, Elisavet Moutafis, Spyros Stamoulis, Michalis Tabakakis, Nefeli Kouris, Dimitris Arianoutsos, and with the wonderful music of Minos Matsas, "The bracelet of fire", through eight episodes, he brings to the small screen the shocking journey of a family and travels us to the beginning of the 20<sup>th</sup> century, in an era of successive conflicts, strong loves and merciless... Fires.

A few words about the story: The great fire of Thessaloniki of 1917 forced the family of the Jewish businessman Mois Cohen (Nikos Psarras) to seek refuge in a gypsy camp. There, his wife, Benouta (Elisavet Moutafis), brings to the world Joseph (Christos Loulis and Dimitris Arianoutsos at a young age), a child born literally in the fire.

The story of fire, which sometimes creates and sometimes destroys, seems to follow Joseph throughout his life. His family lives through the arson of Campbell, the bankruptcy of his father and the flight of his older sister, Jacqueline (Nefeli Kouris) from home, in order to live her forbidden love with the Christian Constantine (Spyros Stamoulis). The Second World War "burns" what Joseph knew until then, with the tragic end of the transfer of the family to the hellhole of Auschwitz. And yet, through all this, there is a material that still endures. That no fire manages to melt it, but on the contrary makes it even stronger! "The bracelet of fire." A shocking story about those who lost everything, but found the courage to get up again. For those who passed through the flames and came out more alive than ever.

## Thessaloniki

### Greek Jews Petition for Holocaust Monument in Thessaloniki By Eleni Patsalides

Calls from the Greek Jewish Community have been made to make Thessaloniki Liberty Square a place of remembrance in honor of "Black Saturday" in 1942, where Jewish men were deported for forced labor in the German Army.

The Central Board of Jewish Communities pleaded their case by reflecting on the humiliation and abuse of 2000 men that occurred in Liberty Square on July 11 of that year. "Eleftherias Square marks the place where the Nazis began to strip the humanity of people born Jewish," the Board said. 80 years ago today, the Nazis forced 9,000 Jews to gather in Thessaloniki's Liberty Square, where they humiliated & abused them. The event became known as 'Black Saturday.'



The city had one of the largest Sephardi Jewish communities in the world. 94% of them died in the Holocaust.

Our affiliate in Greece, the Central Board of Jewish Communities in Greece, called on public authorities to make Thessaloniki's Liberty Square a place of remembrance.



"It is the beginning of the 'ultimate evil' that led to the Holocaust of 6,000,000 Jews, including 60,000 Greek Jews, many of whom defended their homeland and fought against the Italian and German occupiers and breathed their last breath in the concentration camps with Greece deeply rooted in their souls."

The Board went on to appeal to the Mayor of Thessaloniki, Konstantinos Zervas, in the hopes that the square will get the recognition as a historical character and a place of remembrance for the thousands of Jews who were tortured by Nazis.

"It is the responsibility of all of us to make Liberty Square a place of remembrance again," said the Board.

"The citizens and visitors of the city see the place of martyrdom, remember and learn how easily a society can be led down the path of barbarism if oblivion prevails."

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### In 2023, Construction of the Holocaust Museum of Greece in Thessaloniki will Begin

Almost ten years have passed since the conception of the idea for the creation of the Holocaust Museum of Greece, at the western entrance of Thessaloniki, from where thousands of Jews of Thessaloniki left by train, ending up in the Nazi extermination camps.

However, while the initial timetable of the Museum would operate in 2019, we are in 2022 and the bulldozers have not even entered, while the new timetable for the completion of the project is postponed to 2025.



Apart from the tribute due to the thousands of Greek Jews – primarily the People of Thessaloniki – the Museum will function as an educational center and is expected to be a pole of attraction for visitors. Already in the prospect of creating the Museum, investment interest was aroused for the wider area of the western entrance.

The reasons for the delay are related to the location of the Museum and specifically to the complex status of the plot, which resulted from an exchange between the municipality of Thessaloniki and GAIPOSE and the concession by the municipality of Thessaloniki of a neighboring plot of 2.5 acres. For the development of a parking space that will serve the Museum. The new siting was approved by legislative regulation for the exchange of real estate with article 43 "Holocaust Museum of Greece" of Law 4801/2021 (Government Gazette 83 / A / 24.05.2021). The building conditions remain the same as those that were determined by the Presidential Decree 29-12-2017) and the area of the new plot remains the same (3,690 sq.m.). but further north of the previous one. It now remains to issue a new presidential decree with the new location of the Museum.

"Now we are on the right track. In the contact we had with representatives of the Stavros Niarchos Foundation, I confirmed once again the will of the donors to proceed with the Jewish Community of Thessaloniki as soon as possible. IKTH continues with rapid steps in the execution of the order it has received", says the president of IKTH and the Board of the Holocaust Museum David Saltiel. It is noted that with the legislative regulation of 2021, the Jewish Community of Thessaloniki is the owner of the project of the construction of the building in which the Holocaust Museum of Greece will be housed.

Already, after a closed international competition, the selection process of Museologists / Museologists has been completed. The proposals are evaluated and the signing of relevant contracts is expected immediately so that the Museological – Museographical Study can then be prepared. Based on the new zoning, the architects will have to do the implementation study. At the same time, the basic Study Group should be set up (for static, electromechanical, road construction projects, etc.).

According to Mr. Saltiel, it is possible to issue the building permit in 2022 and then start the construction works. Regarding the selection of the contractor who will build the project, he says that "we have invited serious offices to give an offer and we intend to negotiate one with the budget". Based on the indicative project schedule, the start of construction is expected in mid-2023 and the operation of the Museum at the end of 2025.

A serious pending issue that must be settled by then is the scheme of administration, management and operation of the Holocaust Museum of Greece. It is the intention of the government to entrust it to a non-profit legal entity, to be established for this purpose in accordance with the legislation in force. Today there is a legal entity, the Holocaust Museum Foundation of Greece, based in Brussels.

In addition to the Stavros Niarchos Foundation and the Federal Government of Germany, which each allocates 10 million euros to the Stavros Niarchos Foundation and the Federal Government of Germany, which each has 10 million euros. And the Greek state, which will make available EUR 8 million. The donors were joined by Albert Bourla, who publicly announced that he would donate the Genesis Prize 2022, worth millions of euros awarded to him a few days ago, in favor of the Holocaust Museum of Greece.

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**Salonika Remembered: Jewish Thessaloniki** Full article by Gillian Perry in The Jewish Chronicle [Here](#)  
Discovering the echoes of Jewish past in Greece's second city, Thessaloniki

As you walk the streets of Thessaloniki today, it's hard to imagine the time back in the 17<sup>th</sup> century when Greece's second city was known as "The Mother of Israel" and Jews made up 68 per cent of the population. But there's still plenty to tempt visitors, both those trying to retrace its Jewish heritage as well as those enticed by this attractive seafront spot.

Visiting on a cruise through the Aegean, aboard the Viking Sea, I'd introduced the mainly non-Jewish audience to Thessaloniki's past as part of an onboard talk — resuming my career as a cruise ship lecturer, a return to the path I'd followed since my retirement as Director of the Anne Frank Trust, following a two-year pause during the pandemic.

And the chance to explore the city once known as Salonika was a highlight. Thessaloniki's well-known 15<sup>th</sup> century landmark, the waterfront White Tower at the southern edge of the old city, once marked the historic boundary of the Jewish quarter and it's an ideal starting point to explore.



The heart of Jewish Greece as far back as Roman times, the apostle Paul of Tarsus was driven from the city by the community after attempting to convert Jews to Christianity at Thessaloniki's synagogue.

And by the 12<sup>th</sup> century, Jewish traveller Benjamin of Tudela noted that there were 500 Jews in Thessaloniki, who were engaged mostly in cloth dyeing, weaving and making silk garments.

Over the centuries, the city saw three distinct branches of Jewry arrive: Sephardic, Ashkenazi and Byzantine-era Jews known as Romaniotes, each bringing their own traditions and language to the region. But it was the Sephardic Jews, finding refuge in the Ottoman Empire after the expulsion from Spain in 1492, who quickly became synonymous with Greek Jewry.

As many as 20,000 settled in the city, which became known as the Jerusalem of the Balkans, where they established Thessaloniki's first printing press; their influence became so strong that Ladino, their Judeo-Spanish language, was widely spoken by non-Jewish inhabitants and the city virtually closed on Saturdays.

Wandering the paved streets of the Old Town, or Ano Poli, takes you through the former Ottoman city, a labyrinth of lanes lined with cafes and flowers, a mix of bright colours and scattering of Unesco World Heritage sites, although sadly little of the Jewish Quarter remains after a fire in 1917.

By this point, Thessaloniki had turned to Greek rule as the Ottoman empire began to crumble. Many of its Jews were accused of being traitors for cooperating with the Ottomans, but others fared well and some of the monumental villas owned by Jewish merchant families can still be seen, including the neo-baroque Villa Allatini and the neoclassical Villa Mordoch off Vasilissis Olgas, as well as Casa Bianca (also called Villa Fernandez) on Themistokli Sofouli, now the municipal art gallery.



In Thessaloniki's Jewish cemetery, around a mile from the White Tower, lies Mordechai Frizis, a Jewish army officer who had distinguished himself for bravery in the First World War and who is remembered with statues in cities across Greece.

A similar distance along the waterfront the Malakopi arcade, built for the Allatini family and once home to the Bank of Thessaloniki, which now houses a string of restaurants and bars — just a stone's throw away from the fascinating Jewish Museum on Agiou Mina Street. Inside, the eclectic collection includes family heirlooms, letters and rare books in Hebrew, as well as remnants of demolished synagogues and tombstones.

Alongside an overview of the history of the community in Thessaloniki and exhibits on everyday life, displays such as the four different Jewish newspapers published here at one point are a testament to the city's historic place as a flourishing centre of Jewish life.

Today's small community meets at the synagogue on Tsimiski, a few minutes away, while the Monastir Synagogue nearby, founded in 1925, is the oldest in the city — and the only one of 74 to have survived the Nazi occupation.

For in April 1941, when Nazi Germany invaded Greece from Yugoslavia, these rich centuries of history came to an end. Immediately after the occupation, arrests began, including of the entire Thessaloniki Jewish community council, while property was confiscated from Jews on a massive scale, and their businesses expropriated.

Overall, 60,000 Jews were deported from Greece to Auschwitz, with as many as half dying on the journey to Poland. In total, 87 per cent of Greece's Jewish population was killed in the Holocaust — the highest percentage in the whole of Europe. No more than 2,000 returned to Thessaloniki.

Today, 149 brass stolpersteine can be seen on the pavement outside the First Boys' High School to remember its Jewish pupils deported to Auschwitz, as well as five more in the stones at the city's port, plus a bronze ribbon in the city centre, where Nazi headquarters were located.

And a few minutes' walk from the Jewish Museum stands the Holocaust memorial in Eleftherias — or Freedom — Square; a stark sculpture of flames and bodies twisted together with a menorah, on the site where the city's Jewish inhabitants were told to gather by the Nazis.



A new Holocaust and Human Rights Museum and Education Centre is currently under construction on the same site too, set to be the main Holocaust Museum in Greece, and forever remembering the key part the Jewish community played in the rich culture of this vibrant city.

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## Rhodes

From July 21-25, the Jewish Community of Rhodes commemorated the deportation of the Jews of Rhodes and Kos. This year was the 78<sup>th</sup> anniversary. As always, Carmen Cohen organized a series of moving events. Rabbi Gabriel Negrin said memorial prayers in Hebrew, Greek, and Ladino. David Saltiel, the President of the Central Board of Jewish Communities of Greece, along with dignitaries from Greece and Rhodes were present. On July 24 David Nachmias led the musical program in the Palace of the Grand Master of the Knights of St. John.



A visit was also made to the island of Kos, where prayers were said in the Jewish Cemetery.

## Preveza

### Exhibition of the Jews of Preveza by the Municipality and the Music School of Preveza

The Municipality of Preveza and the Music School of Preveza, in the framework of the implementation by students of the third gymnasium of an educational program concerning the Holocaust and the Jewish community of Preveza, organize an exhibition entitled "Jewish Community of Preveza. Deportation and Extermination. Local History and Social Empathy". The exhibition "Shoa. The Holocaust. How was it humanly possible?" granted by Yad Vashem deals with important historical aspects of the Holocaust, starting with Jewish life in Pre-Holocaust Europe and ending with the liberation of survivors from Nazi concentration and extermination camps across Europe and their return to life.



The exhibition "The Jewish community of Preveza" is inspired by the oral testimony of the survivor of the concentration and extermination camps, Rena Gani. The audio documentary of her interview was found in the United States Holocaust Memorial Museum and formed the skeleton on which the narrative about the historical reconstruction of the community was structured from the beginnings of its creation to its violent displacement.



The following participated in the working group: the students of the third gymnasium: Filippos Doumas, Danae Karasavoglou, Alexios Ballas, Isis-Varvara Ropoki, Elpida-Artemis Xanthoudaki, Vasiliki Tsitse, Fotiadou Chrysavgi, Dimitris Pappas, Alexandra Pani and Androniki Papamichael-Pappa and the teachers: Afroditi Kosma, Marina Gargala. The educational program was coordinated by Athina Theodosia, a philologist. At the event there will be a speech by Spyros Sklavenitis, Dr. History and head of the G.A.K. Preveza department entitled "Sources on the history of the Jews of Preveza", a speech by Joseph Ziogas, philologist and writer entitled "The Jews of Preveza. A chance meeting as a reason for a flashback to their past", speech by members of the Central Jewish Council of Greece, as well as by Athina Theodosia, teacher at the Music School of Preveza, coordinator of the educational program and curator of the exhibition on "The Holocaust. Exploring the past of the Jewish community of Preveza with the students of the third grade of high school: Microhistory – Oral History – Collective memory". The event was coordinated by Spyridoula Georgokitsou, a philologist. The inauguration took place on Sunday, July 3, 2022 at 19:00 at the Municipal Art Gallery "Yannis Moralis", with the participation of representatives of KISE, G.G. Victor Eliezer and Gen. Treasurer Daniel Benardut.

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## Corinthos

Municipality of Sikyonion: Installation of Monument Stones in Kryoneri, Corinth  
An important event took place on the afternoon of Friday, July 22, 2022 at the Community of Kryoneri (Corinthia). This is the placement of Stones of Remembrance (Stolpersteine) in memory of the rescue of the Jewish Kamhi family during the German occupation.

The Stones of Remembrance – resistance to the oblivion of time – are concrete cubes, measuring 10x10 cm, bearing a brass plate on which is written the name, date of birth and date of death of people who were persecuted or exterminated by the Nazis. They are placed in places where these people had their last abode or worked before they were captured by the Nazis and sent to concentration or extermination camps, or are euthanized or managed to escape. The ceremony for the placement of the Stones in Kryoneri took place on the provincial road in front of the house of Dimitris Dimopoulos, where the Jewish family of Kamhis was hiding in 1943-1944, in the presence of members of the rescued family, on Friday, July 22, 2022, at 19:00.



## Ioannina

### Visit of the Ecumenical Patriarch to the Kahal Kadosh Yashan Synagogue

In July, the historic synagogue in Ioannina was visited by the Ecumenical Patriarch Bartholomew accompanied by Metropolitan Ioannina Maximos and the Minister of Culture Lina Mendoni. The Mayor of Ioannina Moses Elisaf waited for him there, who gave him a tour of the area, presented him the sacred relics and the history of the Jewish Community of the city. The Ecumenical Patriarch paid particular attention to the marble plaques along the walls of the synagogue where the names of the victims of the Holocaust are listed, and he left his message in the guest book. The Mayor of Ioannina thanked him warmly for the visit as well as for his presence in the city.



## Chalkida

Sarah Forte (born Sarika Yehusua in 1927 in Chalkida, a small town near Athens) never met her father, who died when she was just two months old. She grew up with her mother Sarah and her sister enjoyed a happy childhood. While feeling 100% Greek, they also celebrated being Jewish, lighting candles every Friday, and attending services in synagogue.

Sarah knew it was time to leave her hometown when the Germans arrived in 1941. He had heard of the Jews in other small Greek towns who were deported by the Nazis and never returned. Sarah and her mother fled to the small village of Koutourla and hid there for a while. When it was no longer safe for the Jews, Sarah was asked to leave, although the villagers agreed to hide her mother. Leaving her mother, Sarah decided to become a rebel. Wanting to play an important role in her rebel group (ELAS), she decided to go from village to village to enchant other women who wanted to fight.

Sarah formed a group of female rebels who became necessary for male fighters, transforming young village girls into women. On their first mission, they were ordered to drop Molotov cocktails to distract enemy and allow the insurgents to attack. Impressed by their skills, the male guerrillas called on the team of women to participate in multiple missions. They blew up buildings, executed Nazi collaborators, and helped the men in a way that no group of women has done so far. Men showed confidence in many missions completed by women, as it was unthinkable that women could carry out such acts. Often women were forced to sleep next to men and Sarah was constantly worried about their safety.

Sarah became a prominent and respectable figure in the rebel movement in Greece. Until the age of 18, she was known as "Captain Sarika". The Nazis sent an whistleblower to try to arrest her, but by mistake they arrested, and then raped and murdered Mandy's cousin. He swore revenge, watched, and then executed the whistleblower. After the war, the rebels clashed with the new Greek government. Sarah was arrested, but due to her great fame she was released a little later. She then emigrated to Israel, where she met her husband, and settled there.



1944-45. Greek-Jewish ELAS rebel Sara Fortis poses with two of her comrades.

## Crete

### Hania - Commemoration of the Sinking of the Tanais

On Sunday July 10, the annual Tanais memorial service at 7pm was held at the Tanais Monument at Akti Miaouli, Hania, with memorial prayers by the Rabbi of Athens, Gabriel Negrin, His Eminence the Greek Orthodox Metropolitan of Kydonia and Apokoronos, Damaskinos and Reverend Lucus Romani from the Catholic Church of Chania.

After the memorial service at the Tanais Monument, the group reconvened at Etz Hayyim Synagogue for the memorial service, led by Rabbi Gabriel Negrin, for the Cretan Jewish community which perished on the sinking ship.



We thank Professor Samuel Gruber of ISJM for this photo

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### Winners of the 8<sup>th</sup> Student Video Competition on the Holocaust in the European Parliament

The winners of the 8<sup>th</sup> Student Short Film Competition were welcomed to the European Parliament by the Vice-President of the Committee on International Trade of the European Parliament and MEP of New Democracy and the European People's Party, Mrs. Anna Michelle Asimakopoulou.



The students of the High School of Agios Myronas, from Heraklion, Crete, were distinguished in the 8<sup>th</sup> Student Short Film Competition, on the subject "Holocaust and Greek Jews", organized by the Jewish Museum and the General Secretariat for Religious Affairs of the Ministry of Education and Religious Affairs, with the film "Sea Memory".

The students had the opportunity, at the invitation of the MEP, to travel to Brussels for three days and visit the European Parliament in order to be informed experientially about its action. The students' program included a visit to the "House of European History", the Parliamentarium – the European Parliament Visitors' Centre – as well as a guided tour of the Parliament premises.

Finally, Mrs. Asimakopoulou in the acquaintance discussion she had with the students, in the presence of Mr. Theodoros Georgitsopoulos, National Press Advisor, congratulated them for their distinction in the competition, but also answered their questions about the operation of the Parliament.

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### Greece Topic of Discussion in German Parliament

About forty minutes lasted the first consultation before the German Parliament, a building-symbol of modern German history, on the planned establishment of a Documentation Centre for world war II and the German occupation of Europe. Behind the plan is mainly deputy minister of culture Claudia Roth from the Greens, former vice-president of the German parliament, who has been particularly involved in the culture of memory and the dissemination of historical knowledge about the Nazi atrocities among other countries and in Greece.



For her, the creation of this center under the supervision of the German Historical Museum is one of the most important part of her tenure. It has to do with "understanding German responsibility, which is not only moral but also political", she said late Thursday afternoon 23.6.22 from the podium of the German parliament. For her, the elaboration of history is ultimately a matter of democracy, which is the result of "active actions".

In fact, speaking about the current understanding of the consequences of the German occupation in Europe and the crimes unknown to many, she made explicit reference with emphasis to Greece, which suffered deeply the consequences of the occupation, as well as other countries of the Balkans or Eastern Europe. She announced that Greece will be the subject of intensive study within the framework of the new center.

According to the German government's plan, the new Berlin-based Centre will have as its main mission scientific research, the establishment of an archive, the creation of educational and exchange programs with other countries and the promotion of public debate on the preservation of historical memory.

Among other things, it will host a permanent exhibition on the period of the Nazi occupation in Europe from 1939 to 1945. In fact, as Social Democrat MP Dirk Vise said, the creation of such a Centre was in the plans of Chancellor Merkel's previous government, but it failed to be completed. "But it is very important that it is being introduced now, again in time of war," he said. However, there was also criticism from the Christian Democrats regarding the structure and funding of this ambitious project, two areas that still need clarification, according to MPs from the Christian Democrats/ Christian Socialists.

Will the high cost be worthy of expectations?

However, a similar criticism is made by the newspaper FAZ, which in a relevant article points out that despite its importance, the new center already has problems before its establishment. "The problem is its symbolism. The construction cost of the project alone, which will include its own collection and a research institute with a reading room and seminar rooms, is estimated at EUR 120 million, plus EUR 14 million for the original equipment. This Centre is also a historical-political gesture of power, sending out the message: we can afford to process our history so much. But this is likely to cause discontent among partner institutions in the former occupied countries, which have significantly smaller budgets. But the work depends primarily on their goodwill," FAZ notes. However, several Members emphasize the fact that the new Centre will not be "German-centric" but will focus on Europe and will be based on the contribution of the cooperating countries that fell victim to the Nazi occupation. Finally, MP Helge Lind from the Social Democrats also referred to Greece, underlining Germany's responsibility towards Greece arising from the period of occupation.

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## Salonika and Greece Jewry Heritage Center in Israel Presents a Special Photography Exhibit on the Bridges of Greece



Salonika and Greece Jewry Heritage Center  
In memory of Leon Recanati (1890 -1945)

# Invitation

to the Photo Exhibition

## Autumn Bridges

A journey to the old stone bridges in Greece

The opening ceremony will take place on  
Thursday, August 11th, 2022 at 18:30

In the program:

- Visit the exhibition and meet the photographers
- Stories from behind the lens
- My Veria - news from and after the journey

Opening hours: Sunday - Thursday 11:00 - 17:00 Please call ahead

### Looking forward to seeing you

The exhibition will close on Tuesday 30.08.2022



Danny Portnoy



Reuven Emanuel

Meet the photographers:

Tuesday 16/8 at 15:00 and Friday 19/8 at 11:00

23 Albert Einstein st. Kiryat Matalon, Petach Tikva

03-9185730, 03-9185757

## Pride for the Greek Jewish Community - Dr. Albert Bourla receives the Genesis Prize in Israel

It was an amazing and touching ceremony. And his speech to the students at the graduation ceremony was inspiring. We are the winners.

In June the President of Israel Isaac Herzog presented the 2022 Genesis Prize award to Dr. Albert Bourla, while the Genesis Prize Foundation Founder and Chairman Stan Polovets looked on.

The Genesis Prize award ceremony to Dr. Albert Bourla, at the Jerusalem Theater, on 29.6.22, was as brilliant and majestic as it was symbolic. The pandemic had not allowed the two previous laureates, Natan Sharansky and Steven Spielberg, to receive the honorary distinction at a glamour-filled and crowded event that is traditionally held every year in Jerusalem. This year's honoree, the President and CEO of Pfizer, is the man who contributed to humanity returning to normality.



Dr. Bourla was named the ninth winner of the Genesis Award for his leading role in the launch of the COVID-19 vaccine, which saved millions of people during the pandemic. The award also reflects his pride in his Jewish heritage and identity.



The Genesis Prize 2022 was presented to Albert Bourla by Israel's President Isaac Herzog, stressing that his example "inspires Jewish pride" and the Genesis Prize President Stan Polovets. The Israeli President Herzog said characteristically in his speech: "Albert Bourla was not discouraged by the high stakes, the naysayers, conspiracy theories or politics. He believed in the vaccine and devoted himself entirely to what then seemed to be a daring fantasy. The vaccine was created in record time. According to a survey published a few days ago in The Lancet, about 20 million lives were saved thanks to the rollout of vaccines."

Genesis Prize Foundation founder and President, Stan Polovets, stressed: "Saving a life is a fundamental Jewish value. Today we honor Dr. Bourlas who is the modern embodiment of this ancient Jewish principle. We honor, at the same time, the enormous contribution of Jewish doctors who have been on the front line in the fight against the coronavirus for the past two years and continue to save lives today in Ukraine."

The event began with a touching tribute to the Ukrainian people and the help offered by many Israeli and international Jewish Organizations. It continued with the screening of the video "Jews in Medicine", which presents the roots, ties and influence of Jews on medical science from biblical to modern times and the fight against the pandemic.

The award-winning Dr. Bourla said during his speech: "I feel very honored and humbled to receive the Genesis Award 2022 today. Honor because I never planned to be famous, I never imagined that one day I would be here among the distinguished holders of this award - artists, philanthropists and politicians, personalities who show the world the best the Jewish people have to offer. And, at the same time, I feel humble because this is not my award - it belongs to all my colleagues who have worked tirelessly in the midst of the pandemic to achieve the impossible."

Dr. Bourla, following the tradition - established nine years ago by the Mayor of New York Michael Bloomberg - donated the sum of one million dollars that accompanies the award for the creation of the Holocaust Museum of Greece in Thessaloniki, honoring his birthplace and the memory of the victims of the Holocaust. After all, he has repeatedly referred - in speeches and interviews - to the impact that the experience of his family and his community during the Holocaust had on his life. He did the same during the award ceremony, referring to the Jews of Greece, his beloved Thessaloniki and his parents. He made special mention of Sarah's mother - who was saved by the firing squad a few seconds before her execution - who conveyed to him the 'motto' of her life that nothing is impossible.

A moving video, a tribute to the life and work of Albert Bourla, was shown during the event, with statements from his loved ones, his wife Myriam, his classmates and fellow students from Thessaloniki, his associates at Pfizer, as well as international personalities such as the President of the European Commission Ursula von der Leinen, US President Joe Biden, former Israeli Prime Minister Benjamin Netanyahu, etc. The ceremony ended with a musical

program with the participation of the Greek-born Israeli artist Yehuda Poliker, who - like the honored Dr. Bourla- is a descendant of Thessalonian Jewish Holocaust survivors of Thessaloniki.

The event – presented by the well-known actress Sarah Rafferty – was attended by hundreds of personalities, ministers of the Israeli Government, representatives of the medical community, charitable organizations and the Jewish diaspora. On behalf of Greece, the Deputy Prime Minister Panagiotis Pikrammenos and the President of KISE and IKTH David Saltiel participated. Also present were personalities-symbols, such as the Klarsfeld couple and Natan Sharansky.

## Online Greek Language Classes from the Jewish Community of Athens

We are happy to share the news that the Jewish Community of Athens is again offering their Greek language classes online for both adults and kids. Teachers are native Greek speakers and possess extensive teaching experience. Lessons are conducted in either English or Hebrew. Register now for these Greek eLearning classes here: <https://tinyurl.com/greek-elearning-2022-2023> The deadline to sign up is Monday August 15, 2022. For additional information email [pmo@athjcom.gr](mailto:pmo@athjcom.gr) or call +30 210 220 5915



THE JEWISH  
COMMUNITY  
OF ATHENS

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1-2 times per week depending on the age group / Small groups  
Yearly cost: €450 / \$457 / NIS 1587

Please register with the following form  
<https://tinyurl.com/greek-elearning-2022-2023>  
and we will be in touch with you after the deadline  
as to the details of the date and times.

## e-learning

Registration deadline:  
**Monday 15th August 2022**

*Minimum class size is required for course to take place.*

## Why I'm Learning Ladino: Saving a Dying Judeo-Spanish Language By Shaked Karabelnicoff

During the height of coronavirus lockdowns, some people learned to make sourdough, others picked up crochet or made thousand piece puzzles—Alexandra Fellus learned Ladino, the centuries old language of her Sephardic Jewish ancestors.

"The pandemic was tough, but there were silver linings. For me, Ladino was it," Fellus said. Based out of Toronto, Canada, Fellus said she never had the opportunity to connect with large Ladino-speaking communities, which are mainly found in the United States and Israel. That is, until the pandemic pushed communities to go digital.

"Hundreds of people were on these free Ladino classes all over the world," she explained. "Suddenly I was like 'oh, there's other people like me, who love their language, who love their culture and who are trying to keep it alive.'"

Fellus first signed up for the [Sephardic Brotherhood of America's](#) free online Ladino course—which her mom discovered through a Sephardic community Facebook group. She's taken multiple courses since, and is now the editor of the Sephardic Brotherhood of America's Magazine.

Ladino is an endangered language, only spoken by a [few hundred thousand people](#) today and most native speakers are elderly.

"Native Ladino speakers are ones who hold the cultural knowledge and they're the ones sharing, but they're getting older. Most are in their 80s," Fellus explained.

"Right now, I learn by talking with my grandparents. The thought of not having that anymore is a scary thing, one that I lose sleep over."

In May of 2022, Fellus started the Instagram account and blog '[Ladino with Lex](#),' encouraging her followers to join her on her journey to learn Ladino.

"I don't want this beautiful, culturally rich language to die, and it's in danger," Fellus explained to me. "That's why I started taking classes and why I started sharing on Instagram."

### The Origins of Ladino

[Ladino](#), also known as Judeo-Spanish, is the written and spoken language of [Jews that originated from the Iberian Peninsula \(Spain and Portugal\)](#). The language originally developed from Medieval Spanish blended with elements of Hebrew and Aramaic.

"My family comes from Toledo, we think. But by the Spanish Inquisition in 1492, a lot of Jews went to tons of different places," Fellus said. When [Jews were expelled from Spain in 1492](#), they continued to speak their language in the communities and countries they immigrated to. In fact, Ladino was so common in these areas it became the primary language spoken by tens-of-thousands throughout the Mediterranean.

On one side, Fellus' maternal great-grandparents went directly to Rhodes following the expulsion. The other side of her family escaped from Spain to the Ottoman Empire (now-Turkey) where they lived from 1492 until the 1900s. "After World War I, my family didn't feel welcome anymore as Jews in the Ottoman Empire, so then they moved to Rhodes," Fellus explained.

"For about 20 years, all four of my great grandparents lived in Rhodes. They actually lived across the road from each other and unknowingly, their kids would be born and marry each other."



Alexandra Fellus in Rhodes, Greece, the city where her great-grandparents lived and spoke Ladino for hundreds of years.

In their new countries, the language spoken by Sephardim became infused with the different dialects they picked up, creating Ladino as we know it today— a unique language that blends medieval Spanish and Portuguese with Hebrew, Arabic, Turkish, Greek, and other influences.

A language spoken at home

“Ladino is a mixture of all these different languages, which is why you won’t find one person who will give you the exact same spelling or way of saying something as another person,” Fellus explained.

Each family’s version is different and serves as a living testimony of their own story. “For example, French is a huge influence for me, but for Sephardim in the Balkans it wouldn’t have been as influential,” she said. “It really was dependent on which city you came from, and where you went.”

Both sets of Fellus’ great-grandparents eventually moved from Greece to the Congo and lived in Sephardic communities in Africa. “Throughout it all, their first language was Ladino,” Fellus told me. For her, Ladino represents the Jewish story, a story that is constantly evolving. “There’s not one type of Jew and there’s not one type of Sephardi. Everyone has their own version of Ladino, because it was a language spoken at home.”

Ladino renaissance

“Ladino is experiencing a really amazing resurgence. A ton of young people are getting involved,” Fellus said. She is one of a [small but mighty group](#) working to keep Ladino alive. Part of that process is understanding where it got lost in the first place.

“People started moving in all different directions after World War II and learning different languages,” she said. “My mom kind of grew up hearing Ladino but not speaking it, and then I grew up hearing phrases and words, but not speaking it.”

One of the primary challenges is that Ladino lacks a substantial archive. Through her work with the Sephardic Brotherhood of America, Fellus is part of the group building a digital archive. Her Instagram serves as her own personal archive, mainly inspired by conversations with her grandparents.

“We talk together in Ladino and it makes them so happy that I’m continuing it on for them,” she said.

‘Ladino is more than a language, it’s a culture’

In many ways, Ladino represents Sephardi survival. It’s a language that was born in exile and was used to conserve Jewish life.

If you want to understand Sephardic culture, learn Ladino, Fellus told me, that’s where a lot of the culture comes out.

“It’s funny and witty and insulting, and not enough people know about it.”

In Ladino, the greeting for meeting someone new is *Ija/Ijo de ken sos tu?* meaning “You are the child of whom?”

“It’s like a version of Jewish geography that’s ingrained into the culture,” explained Fellus, adding that learning Ladino brought a new dimension to her Jewish identity. “Sephardim are not just Spanish Jews. In my case, we are Spanish Jews that moved to the Ottoman Empire and Greece, which was colonized by Italians, then moved to the Congo where French was spoken, and now live in Canada,” she explained.

“Ladino captures all of the identities that my family accumulated throughout hundreds of years of history, all in one language where I can express myself fully. It’s really beautiful.”



The Kahal Shalom Synagogue in Rhodes, Greece, where Fellus’ great grandparents used to attend services.

## Turkey

### **Dozens of Jewish graves damaged in 600-year-old Turkish cemetery** By David Klein

The 600-year old cemetery is located in Istanbul's Hasköy neighborhood

Dozens of Jewish graves were damaged or destroyed in the 600-year old cemetery of Istanbul's Hasköy neighborhood last month, the Turkish Jewish community announced via Twitter.

"Our Hasköy Cemetery was entered at midnight, and 36 of our tombstones were destroyed," the community's official Twitter account said last Thursday. The Turkish Jewish weekly Şalom Gazetesi later put the number at 81. "The matter has been conveyed to the relevant authorities with all the pictures and night recordings, and we expect the perpetrators of this vandalism to be caught as soon as possible."



The incident garnered a quick response at the highest level. İbrahim Kalın, the spokesman for Turkish President Recep Tayyip Erdoğan, strongly condemned the vandalism in a tweet, calling it a "heinous attack." "We will never allow those who attack sacred values and try to sow seeds of strife and enmity in our society," he added. Shortly after, Turkey's interior minister, Süleyman Soylu, tweeted that two suspects had been caught and detained by Istanbul's police department. Turkish media reported that they were children. Several other leading members of Erdoğan's Justice and Development Party (AKP) chimed in to condemn the vandalism, as did the head of the opposition Republican People's Party.

As Turkish-Israeli ties reach the most optimistic point they have been in the last decade, Erdoğan has engaged in what many have viewed as a charm offensive, supporting the renovation of synagogues and sites of Jewish heritage around Turkey. However, members of the left-wing, largely Kurdish, People's Democratic Party (HDP) raised the topic in Turkey's parliament, asking AKP leadership whether the vandalism was the result of intolerance by Erdoğan's government.

"Isn't the hate attack on the Hasköy Jewish Cemetery a result of a culture of hatred?" Garo Paylan, a HDP MP from Diyarbakir — Turkey's most populous Kurdish city — asked, directing his questions to Vice President Fuat Oktay. "What will you do to stop hate speech that causes hate crimes against minorities [including Jews and Christians]?" Paylan, who is of Armenian descent, has also been outspoken in support of Turkey's Armenian minority and against the denial of the Armenian genocide in Turkey. Oktay has not publicly responded.

The vandalism comes little over a month after the Israeli government warned its citizens to avoid Istanbul over a threat of violence from Iranian terror cells in retaliation for the killing of a Revolutionary Guard colonel. Israel has since downgraded the warning after Mossad and Turkish intelligence authorities collaborated to neutralize the threat.

Though public antisemitism — from politicians, religious leaders and in national media — is not unheard of in Turkey, attacks against local Jewish community sites are rare. The community experienced synagogue bombings in 2003 and 1986.

Sitting along banks of Istanbul's famous Golden Horn — the inlet of the Bosphorus through which all the wealth of the Ottoman empire flowed — Hasköy boasted 25,000 Jews until the 1950s, when the Jewish exodus from Istanbul began in earnest. No Jews still live in the neighborhood today.

According to Şalom, Istanbul's Municipality, has pledged to restore all of the damaged graves. "We condemn it, we are sorry. We hope such situations do not happen," Turkish Chief Rabbi Isak Haleva said in a statement. "Our government will do what is necessary. Do not disrespect the dead. We believe that the state will resolve this issue."

## The Fall of the Ottoman Empire

On October 30, 1918, the armistice of Mudros marked the defeat and the end of the participation of the Ottoman Empire in WWI. In the aftermath, the victorious Allied Powers started occupying the Ottoman territories on November 12, 1918.

The Allies wanted to dissolve the Ottoman Empire. As a result, the Treaty of Sèvres was signed on August 10, 1920, which sought to abolish the Ottoman Empire and partition its territories. As the treaty imposed severe terms, it was not accepted by the Turkish Nationalists.

While the Treaty of Sèvres was still under discussion, the Turkish national movement under Mustafa Kemal Pasha set up a Turkish Grand National Assembly in Ankara in April 1920 and split it from the Ottoman Government of Istanbul.

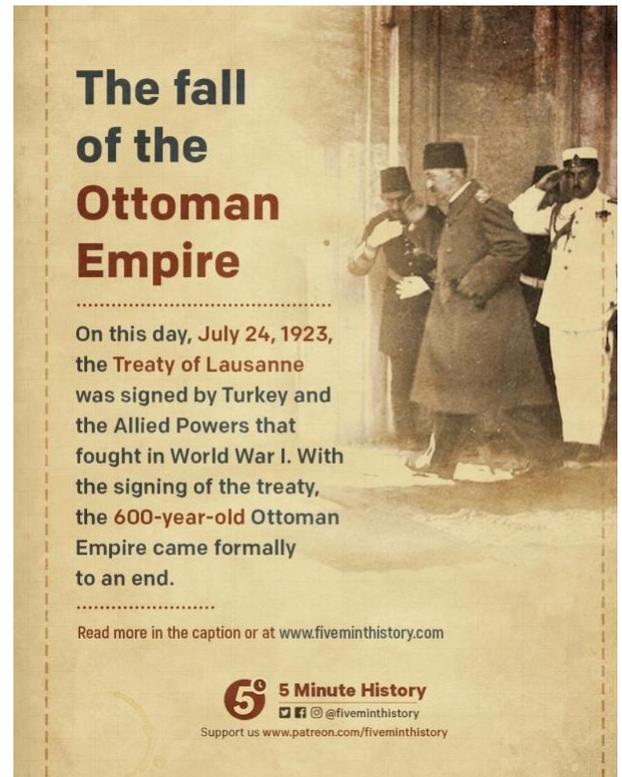
Meanwhile, the Greeks had already begun a military operation in Anatolia to pressure the Ottoman Empire into accepting the Treaty of Sèvres. But Turkish victory led by Mustafa Kemal in the Turkish War of Independence compelled Greece to sign the Armistice of Mudanya on October 11, 1922. The agreement ended the war between Turkey, Greece, and the Allied Powers. According to the terms, the Greeks were to leave Eastern Thrace.

Following the Mudanya Agreement, the peace process once again began with the Allies' invitation to the governments in both Istanbul and Ankara to send representatives to a peace conference. But the Grand National Assembly of Ankara responded by dissolving the Ottoman Sultanate on November 1, 1922.

The Turkish National Assembly then selected all the Turkish representatives for the conference, thereby solving the representation problem. The Lausanne Peace Conference officially started on November 20.

The Treaty of Lausanne was signed on July 24, 1923, and led to the end of the occupation of Istanbul. The last troops of the Allies departed from the city on October 04, 1923.

Turkey also had to give up its former Arab provinces and recognize British possession of Cyprus and Italian possession of the Dodecanese. The treaty led to the international recognition of the sovereignty of the new Republic of Turkey. The Republic of Turkey was declared on October 29, 1923, with Mustafa Kemal Atatürk serving as its first president.



## France

### From Paris to Auschwitz

Lazar Pitkovic was only 14 years old when Paris police knocked on the door of his home on the morning of July 16, 1942. Together with his family, he was crammed into a bus and taken to the "Vélodrome d'Hiver", Vel d'Yves. Over the next two days, about 8,000 other Jews from Paris and surrounding communities are taken to the popular velodrome near the Eiffel Tower. Most of them have foreign passports, because the French government does not yet want to extradite native French to the Nazis. The conditions there are miserable - there is neither water, nor food, nor toilets.

Lazar Pitkovic realizes very soon that all this will not have a happy ending. He senses that he has a chance to escape, when at noon on July 16, riots begin near the entrance to the ghetto: opposite is a grocery store. Mothers who have not had food for their children since the morning complain loudly and convince the guards to let them buy milk and water. In the midst of the general turmoil, Lazar escapes, tears the yellow star from his coat and calmly heads towards the metro station "Grenelle" (renamed "Bir-Hakeim" in 1949). He will never again see his parents and his sister Feiga, who ended up in the extermination camp at Auschwitz - just like the women who had rushed to the grocery store and returned.

From July 1 to November 7, 2022, the Paris Holocaust Museum Mémorial de la Shoah, i.e. Memories of the Shoah, organizes a special exhibition to commemorate the events of July 1942, which remained in the books of French history as "La Rafle du Vel d'Hiv". It was the largest mass arrest of Jews in France during World War II. On July 16 and 17, a total of 12,884 people were arrested, including 4,000 children: the families were first taken to Vel d'Yves. In the following weeks they were transferred to Auschwitz - most of them were murdered in the gas chambers. Only a few hundred adults returned at the end of the war – however among them were none of the children who ended up there.

France's responsibility for the arrests of Vel d'Yves remained for a long time a taboo subject. Neither the former partisan and later President Charles de Gaulle nor his direct successors in the Elysée Palace were willing to speak out and recognize the role of the French authorities in the deportation of the Jews of France. They also argued that the Vichy regime did not represent France. It was not until 1995 that then President Jacques Chirac recognized France's "unlimited responsibility" towards the victims, as "the French people and the French state" had supported the "criminal madness of the occupiers".

25 years later, a book shocks the public

After the end of the war, France initially did not admit its complicity in the displacement and eventually the death of these people. The book "The Great Gathering in Vel d'Ive" by the former communists and resistance fighters Claude Levy and Paul Tiyar, published in 1968, made the first reference to the role of the Vichy government and its cooperation with the Nazis, as well as to the role of the French police.

The demand for the book was huge. The popular newspaper Le Nouveau Candide published excerpts and asked the then 29-year-old illustrator Jean Camby, known as Cabu, to illustrate them, as there is only one known photo of the events. The result was 16 simple, but extremely impressive black and white drawings, which are now being exhibited for the first time to the public. Cabu was murdered in the attack on the satirical newspaper Charlie Hebdo in Paris on January 7, 2015.

And today?

After escaping from Velodrome, Lazar Pitkovich arrives in Lyon, where he organizes himself in the Resistance. He is captured three times by the Gestapo before the end of the war - each time he manages to escape. After the Second World, he is one of the youngest to be honored by President Charles de Gaulle with the "Medal of Liberation", a recognition for their role in the struggle for the liberation of France. Pitkovich died in Paris in 2004.

The "Vélodrome d'Hiver" was demolished in 1959. Today, houses and a building of the French Ministry of the Interior stand at that point in the Quai des Grenelles. Since 1994 there is a monument there to remind of the terrible events of 1942. Most eyewitnesses have since died, but exhibitions such as the one at the Holocaust Museum keep their memory alive. Source: TVXS website, 7/16/2022

## Bosnia and Herzegovina

**In Bosnia and Herzegovina, Jews are barred from political positions of power. A potential law could deepen divides.** Full article by David Klein [Here](#)

Thousands of people gathered outside the gates of the Office of the High Representative in Sarajevo on Monday night, shouting slogans like “you will not divide us” between chants of “Bosna, Bosna, Bosna” to an office whose European and American staff had likely already checked out for the night. They waved the blue flag of Bosnia and Herzegovina, whose prominent yellow triangle represents its three constituent ethnic groups.

They were protesting news leaked last week, which shows that the Office of the High Representative, or OHR, will use its powers to impose a new electoral system in the Federation of Bosnia and Herzegovina — one that protesters say will favor nationalist parties and further shun minority groups.

Among those particularly concerned about the changes is the country’s small Jewish community, whose leaders have been fighting against inequality in the country’s electoral system for over a decade. If implemented, the changes would come just months before Bosnians are set to head to the polls in October.

An unelected body, the OHR was established at the end of the Bosnian war to oversee the implementation of the new civic structure in the fledgling post-Yugoslav state. Since its inception, all of the OHR’s heads have been picked from the European Union, by an international Peace Implementation Council, while their deputies have hailed from the United States.

The high representative, currently German diplomat Christian Schmidt, has the mandate to unilaterally dismiss elected officials as high up presidents, implement or annul laws, and even change the country’s national symbols.

The post has been compared to a colonial governor or a medieval viceroy.

Fewer than 900 Jews, mostly Sephardic, live in Bosnia and Herzegovina in a total population of 3.2 million, but Sarajevo’s Jewish community made a name for itself during the nearly-four-year siege of the city during the Yugoslav wars of the 1990s, running convoys out of the city to bring thousands to safety, using the only active local synagogue at the time as a shelter and operating an underground pharmacy, soup kitchen and school, all while cut off from most of the wider world.

However, at the war’s end, the Bosnian constitution established under Annex 4 of the 1995 Dayton Peace Agreement divided high level representation in the new state among its three major ethnic groups: Muslim Bosniaks, Bosnian Serbs and Bosnian Croats – who were all termed “constituent peoples.” The agreement also divided the country into two legislative regions, the largely Bosniak and Croat federation, and the majority Serb Republika Srpska.

At the time, it was hoped that the arrangement would put to bed the brutal violence that erupted with the fall of Yugoslavia. So far, it has, but the law also had a side effect of completely disenfranchising at least 17 national minority groups who are not eligible for a part of Bosnia’s tripartite presidency, or for representation in its upper house of parliament, the House of Peoples.

“The House of Peoples shall comprise 15 Delegates, two-thirds from the Federation (including five Croats and five Bosniacs) and one-third from the Republika Srpska (five Serbs,)” reads the Dayton agreement, with the



parenthetic specifications included. "Nine members of the House of Peoples shall comprise a quorum, provided that at least three Bosniak, three Croat, and three Serb delegates are present."

The agreement goes on to list a plethora of other cases where at least a Bosniak, a Croat and a Serb must all be present or consulted.

In addition to the small Jewish community, the arrangement also cut out Bosnia's Roma population — its largest non-constituent minority, numbering nearly 60,000 — from top level political representation.

In all, over 100,000 citizens of Bosnia and Herzegovina are believed to be excluded from positions because they don't belong to any of the constituent peoples. And 300,000 others not in the minority groups are similarly excluded because they live in the wrong part of the country for their constituent people, according to Human Rights Watch. In the Republika Srpska, for instance, people of Croat heritage can vote, but they can't become president of the region.

Jakob Finci, the President of the Bosnian Jewish community, and Dervo Sejdic, a prominent Roma leader, brought the matter to the European Court of Human Rights in the mid-2000s, and in 2009 won their case. The ECHR demanded that constitutional reform was a key step for Bosnia to move forward for consideration as an EU member state.

"When we do everything, then we will be on the right European path," Finci told Bosnian media this week. "To show Europe that we are ready for the changes that lead us on that path and probably, in the end, become a candidate country, and one day I think a member country of the European Union."

Christian Schmidt is the high representative for Bosnia and Herzegovina, an unelected leader who can dismiss locally elected politicians. (Elman Omic/Anadolu Agency via Getty Images)

Nonetheless, more than a decade on, no efforts have been made to change the laws. Nearly three decades since the end of the war, many Bosnians of all backgrounds feel that ethnic quotas are no longer a necessary rubric for electing their government.

"Bosnian politicians still have not ended second-class status for Jews, Roma, and other minorities a decade after the European Court of Human Rights found that the Bosnian constitution violates their rights," Human Rights Watch said in a 2019 statement.

It was Sejdic who called for the protest in front of the OHR.

"If we, the citizens of Bosnia and Herzegovina now, are not united by Schmidt, by his imposition of a racist Election Law, in the fight against fascism and racism, no one else will," Sejdic wrote on his Facebook page. "Let's gather and rally in protest outside the OHR until the senior representative rejects his document."

As it stands, high level positions in both Bosnia's national government, as well as several of those on the local level, are equally distributed between members of its three constituent peoples, regardless of the population of those people in the local constituency. The OHR's proposed change would weigh local demographics, which would in turn further consolidate the power of the ruling ethnonationalist parties.

In districts that have low percentages of one of the main ethnic groups, the political seat allocated for that group's ethnicity would move to a district where there is a higher percentage of people with that ethnicity. For example, a district with very few people of Croat ethnicity would see the local Croat seat move to a different district — helping the local Croat majority there have an outsized say in parliament.

Districts that will lose influence are ones that have similar percentages of the three majority groups. The effect: mono-ethnic enclaves will get outsized power, while more diverse cantons, or legislative districts, will lose representation.

Bosnia's Jews, Roma, and other non-constituent minorities, don't break 3% — the proposed threshold — in a single one of the country's 10 cantons. On Wednesday, Schmidt reportedly gathered the heads of major Bosnian political parties and gave them six weeks to solve this so-called "3% issue" themselves with an agreement of their own before he would impose the change under powers of the high representative. Protests have continued in front of his office throughout the week.

"With this law we'll have even more discrimination than ever," Vladimir Andrlje, a Bosnian Jew and president of the community's philanthropic arm, La Benevolencija, told the Jewish Telegraphic Agency at Monday's rally. "Under it, minorities are never going to get rights and it's quite disturbing for all of us."

"With this law he's ignoring all the verdicts of the court of human rights," Anderle added, referring to Finci's case along with several others.

The irony that Schmidt is an EU citizen, that he is in a role that was established under an agreement the EU helped broker, and that he is acting to further entrench a system that the EU's own courts have ruled violates human rights, is not lost on many in Bosnia. Many fear that the changes will turn back decades of stability, reigniting secessionist movements which could bring the country back to the brink of a war it hasn't seen since the 1990s.

However, the likely changes have been hailed by the Croat HDZ (Croatian Democratic Union) and Serb-majority SNSD (the Alliance of Social Democrats) parties, who stand to gain the most from it. Andrej Plenkovic, prime minister of neighboring Croatia, also voiced his support.

Present at the rally were the leaders of all the so-called "pro-Bosnian" political parties — those who support moving to a national civic identity of "Bosnian-Herzegovinians," rather than the ethnic identities of Bosniaks, Croats and Serbs.

Bosnian-Herzegovinian is an identity already held by many of the 100,000 citizens who are not members of the constituent peoples, including the Jewish community.

As leaders of major Jewish community organizations in Bosnia, Anderle and Finci joined with 30 other "pro-Bosnian" leaders, including those of some major political parties, in signing a declaration opposing the changes.

"It is indeed crazy if you are looking at this issue from a citizen's perspective. Jewish people, along with other minorities, are deeply discriminated against," Anderle wrote after the rally in a WhatsApp message. "The irony of the political situation in Bosnia and Herzegovina is in the fact that BOSNIANS AND HERZEGOVINIANS [sic] are minorities."

## Greek Archaeological Find Unearthed in British Museum Full article [Here](#)

A marble slab in storage turned out to be an ancient Greek yearbook. Researchers in the United Kingdom have found that an ancient Greek inscription on a 2,000-year-old marble tablet is actually something resembling a yearbook for a graduating class, according to a new translation.

The inscription sat in the National Museums Scotland collection for over 130 years without being properly looked at until researchers discovered the document, according to Peter Liddel of the University of Manchester.

"This is one of a small number of inscriptions in Scotland, one of three ancient Athenian inscriptions in the city of Edinburgh, so it's absolutely exciting," Liddel told NPR's All Things Considered.

Liddel is on the editorial committee of the project Attic Inscriptions Online, which published the new translation on May 31.

He referred to the inscription as a concise "class book," which lists the names of young men within a cohort who finished their year-long civic and military training in what was called the ephebate.

Researchers listed 31 names. Some of them are nicknames, such as Theogas for Theogenes and Dionysas for Dionysodoros. Using their shortened names was unusual, the researchers said, and likely indicates the graduates had a sense of camaraderie. They believe the 31 names are a subset of the full class, which was probably about 100 men.

The end of the inscription translates to "of Caesar," which refers to the emperor Claudius, the fourth ruler of the ancient Roman Empire from A.D. 41 to 54. The phrasing means the inscription was made during his reign.

Liddel said it's not often researchers uncover new ancient Athenian inscriptions, especially in the U.K. They first assumed it was a copy of an already-existing inscription in Oxford, England.

"When we looked a bit closer at this inscription, we discovered that it was in fact a new document, something quite different from anything known before," Liddel said.

Attic Inscriptions in UK Collections, a British-funded research project that's part of Attic Inscriptions Online, works with collections across the U.K. to find, examine, edit and translate Athenian inscriptions that they make accessible online.

Liddel said this inscription and other types of museum collections help form part of the jigsaw of ancient history.

"We don't have objective accounts of ancient history," Liddel said. "What we have to do is piece together ancient history from the fragments that exist, and this is one of those."



## India

### **Stone Inscription in Southern India Reveals Evidence of Region's Oldest Synagogue** Article [Here](#)

An inscription on a stone pillar found in a small village in southern India may reveal new information about the oldest synagogue in the area and possibly shine a new light on the early history and trade activity of Jews in the region.

Based on the writing style, researchers say the inscription dates back to the 13th century. It was found in the Ramanathapuram district in the southeastern Indian state of Tamil Nadu, local media reported.

The pillar's inscriptions contain mention of several religious places of worship called "palli" in Tamil and included Suthapalli, Tharisapalli and Pizharpalli, all located in Periyapattinam, a village in Ramanathapuram district. Suthapalli was the Jewish place of worship, researchers said, while Tharisapalli and Pizharpalli were a Syrian Christian Church and an Islamic place of worship, respectively.



Jewish groups in the region have history in India dating back to antiquity, and the earliest documentation of local Jewish traders comes from the 9th and 10th centuries. The earliest group were the Cochin Jews, who claim ancestry back to the time of the Hebrew King Solomon. The B'nei Menashe and Bene Ephraim groups claim to link their ancestry to the 10 lost tribes of Israel.

Baghdadi Jews came to India in the mid-18th and 19th centuries as traders, and European Jews came in the 20th century, fleeing World War II.

The pillar inscription was found not far from modern-day Chennai (formerly Madras), where Sephardic Jews who had fled the Spanish Inquisition had formed a community in the 15th and 16th centuries. Though the inscription dates hundreds of years before they arrived, Davvid Levy, a Jew from Chennai, found family documents that place his ancestors in Ramanathapuram, where the stone inscription was found, in the early 20th century.

Levy's was the last remaining Jewish family in Chennai until they were forced to leave in 2020 following a property dispute, he told the Jewish Telegraphic Agency. Levy used to care for Chennai's Jewish cemetery, which the Indian government had moved multiple times. Now, as he and his family seek a permanent home outside India, a maid maintains the cemetery, he said.

**Gershon Harris**  
**Hatzor Haglilit, Israel**



The fast of Tisha B'Av, the 9<sup>th</sup> of Av, falls this year on Saturday night-Sunday, August 6<sup>th</sup>-7<sup>th</sup>, and commemorates the destruction of our two Holy Temples in Jerusalem.

While the Temples existed, there was no other form of formal Jewish worship other than sacrifices. There were prayers and certain activities for those who lived too far from the Temple and could not make regular pilgrimages, but even these were not considered as a permanent substitution for the Temple service. Therefore, the loss of the Temples in their respective times left the Jewish people with no organized way of worshipping or serving G-d. And if we add the fact that exile of the Jewish nation accompanied each calamity, a clear and present danger arose that challenged Judaism's very viability and relevance. Where would one find G-d's presence? How can He be worshipped? The dilemma was not theoretical, and it was thanks to bold Jewish leaders in their respective eras who understood this danger to Judaism's continuity, and who, with G-d's help, took courageous and revolutionary actions to ensure Judaism's future.

The Babylonian destruction of the First Temple in 586 BCE and the subsequent exile of the conquered Jews to Babylonia were particularly traumatic, because they were a "first", after some 400 years of orderly and rich Jewish and Temple life in the Land of Israel, albeit under foreign rule for most of that time. There was no significant Jewish Diaspora then, and almost all world Jewry lived in the Land of Israel and worshipped in the Temple. Therefore, this unprecedented upheaval and sudden end to Jewish life as it was known and practiced for four centuries was particularly wrenching, and those exiled to Babylonia found themselves in a spiritual apocalypse. Many believed that this meant the end of Judaism as they knew it, and active assimilation into Babylonian culture began in earnest. The Prophet Yehezkel [Ezekiel], who had accompanied the people in exile well understood the potential and immediate tragedy facing the people and continued to prophesy from Babylonia among the people. Since the Jews were exiled to a single area – Babylonia (Iraq) and its environs, Yehezkel was able to preach and prophesy to almost the entire nation. He never stopped comforting the people for the tremendous loss, and continually spoke about G-d's promise to return the Jews to Israel and see the Temple rebuilt. He also instituted many 'emergency' regulations and laws that kept people involved with Judaism and in preparing for their eventual return to Zion. He also instituted various prayers, Biblical recitations, and readings to substitute for sacrificial worship. Later, another great Sage, Ezra the Scribe, enacted even more far-reaching practices to maintain Jewish continuity and fight assimilation. Thus, when the King of Persia allowed the Jews to return to Israel to build the Second Temple just 70 years later, in many ways they were able to 'pick up where they left off', as it were, and the Temple ritual was reinstated.

The Second Temple's destruction and subsequent exile presented a much greater danger and challenge to Judaism. The age of the prophets had ended by Second Temple times, so there was no one to deliver direct messages from G-d, nor to comfort and encourage the people. The Bible also relates that the spiritual level of the Second Temple never reached that of the First, which had its effect on people's spirituality and observance. Furthermore, by the time of the destruction in 70 C.E., Judaism was facing challenges on several spiritual and political fronts, including Jewish breakaway sects and messianic movements, like the beginnings of Christianity. The long fight with the Roman conquerors was becoming more intense, and the chaos and Jewish infighting about how to deal with Rome led to Jew fighting Jew, and this situation was only made worse by the open corruption and collaboration of a large portion of the spiritual leadership, meaning the Cohanim. Ultimately, this all led to the destruction of the Temple and Jerusalem, and the exile of the Jewish

nation into a much wider dispersion that the Babylonian era, bringing Jews to lands much further distant from the Land of Israel, and often as captives and slaves.

It was the great Sage, Rabbi Yohanan ben Zakkai, who realized the enormity of this danger to the continuity of Judaism and Jewish life under. He saw the only option for preserving Judaism as being its total transformation from a Temple-dependent system of sacrificial worship to a prayer-based religion that could be practiced in any location under any circumstances, and by every individual. He did this by moving Israel's spiritual center to the city of Yavneh, including the Sanhedrin, and convened a special Rabbinical Court that made the revolutionary changes necessary to replace sacrificial worship and preserve Judaism. The changes are too numerous to describe in this article, but suffice to say that, at least until the rebuilding of the Temple and restoration of the original sacrificial rite, ben Zakkai and his colleagues managed to create a virtually 'new' Judaism that required no sacrifices nor central physical location. The effect was timeless, and this is the Judaism we still practice today. We continue to fervently hope and pray for the rebuilding of the Temple and Jerusalem and the return of all Jews to the Land of Israel, but thanks to leaders like Yehezkel the Prophet, Ezra the Scribe and of course Rabbi Yohanan ben Zakkai, Judaism was not only saved in exile, but it also remains viable and eternal everywhere in the world.

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**Rabbi Marc D. Angel**

**Kamtsa, Bar Kamtsa - and Our Contemporary Parallels**

Institute for Jewish Ideas and Ideals – [JewishIdeas.org](http://JewishIdeas.org)

The Talmud records a poignant story relating to the destruction of the Temple in Jerusalem by the Romans in 70 CE. Although historians describe various political, sociological, and military explanations for the Roman war against the Jews, the Talmud—through the story of Kamtsa and Bar Kamtsa—points to a moral/spiritual cause of the destruction:

R. Johanan said: The destruction of Jerusalem came through Kamtsa and Bar Kamtsa in this way. A certain man had a friend Kamtsa and an enemy Bar Kamtsa. He once made a party and said to his servant, Go and bring Kamtsa. The man went and brought Bar Kamtsa. When the man [who gave the party] found him there he said, See, you tell tales about me; what are you doing here? Get out. Said the other: Since I am here, let me stay and I will pay you for whatever I eat and drink. He said, I won't. Then let me give you half the cost of the party. No, said the other. Then let me pay for the whole party. He still said, No, and he took him by the hand and put him out. Said the other, Since the rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them to the Government. He went and said to the Emperor, The Jews are rebelling against you. He said, How can I tell? He said to him: Send them an offering and see whether they will offer it [on the altar]. So he sent with him a fine calf. While on the way he [Bar Kamtsa] made a blemish on its upper lip, or as some say on the white of its eye, in a place where we [Jews] count it a blemish but they [the Romans] do not. The rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: People will say that blemished animals are offered on the altar. They then proposed to kill Bar Kamtsa so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, Is one who makes a blemish on consecrated animals to be put to death? R. Johanan thereupon remarked: Through the scrupulousness of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land. ([Gittin 55b–56a](#))

The story tells of a host—apparently a wealthy man—who throws a party and wants his friend Kamtsa to be brought to it. The servant makes a mistake and brings Bar Kamtsa—a person the host despises. When the host sees Bar Kamtsa, he orders him to leave. Even though Bar Kamtsa pleads not to be humiliated by being sent away, the host is unbending. Bar Kamtsa offers to pay for whatever he eats, for half the expenses of the entire party, for the entire party—but the host unceremoniously leads Bar Kamtsa out of his home.

The story reflects a lack of peace among the Jewish community in Jerusalem. The antagonism between the host and Bar Kamtsa is palpable. The unpleasant scene at the party was witnessed by others—including “the rabbis”; obviously, “the rabbis” were included on the party’s guest list. They were part of the host’s social network. When Bar Kamtsa was ejected from the party, he did not express rage at the host. Rather, he was deeply wounded by the fact that rabbis had been silent in the face of the humiliation he had suffered: “Since the rabbis were sitting there and did not stop him, this shows that they agreed with him.” He might have understood the host’s uncouth behavior, since the host hated him. But he could not understand why the rabbis, through their silence, would go along with the host. Why didn’t they stand up and protest on behalf of Bar Kamtsa? Why didn’t they attempt to increase peace? Bar Kamtsa was so disgusted with the rabbis that he decided to stir up the Roman Emperor against the Jewish people. If the rabbinic leadership itself was corrupt, then the entire community had to suffer.

Why didn’t the rabbis speak up on behalf of Bar Kamtsa?

Apparently, the rabbis kept silent because they did not want to offend their host. If the host wanted to expel a mistakenly invited person, that was his business—not theirs. The host seems to have been a wealthy patron of the rabbis; he obviously wanted them included on his invitation list. Why should the rabbis offend their patron, in defense of an enemy of their patron? That might jeopardize their relationship with the host and could cost them future patronage.

The rabbis kept silent because they thought it socially and economically prudent for their own interests. They could not muster the courage to confront the host and try to intervene on behalf of Bar Kamtsa. By looking out for their own selfish interests, the rabbis chose to look the other way when Bar Kamtsa was publicly humiliated.

Rabbi Binyamin Lau, in his review of the rabbinical and historical sources of that period, came to the inescapable conclusion that “the rabbis were supported by the wealthy [members of the community], and consequently were unable to oppose their deeds. There is here a situation of economic pressure that enslaved the elders of the generation to the officials and the wealthy....The Torah infrastructure depended on the generosity of the rich.”

When rabbis lost the spirit of independence, they also lost their moral compass. They were beholden to the rich, and could not afford to antagonize their patrons. They remained silent even when their patrons behaved badly, even when their silence allowed their patrons to humiliate others. Bar Kamtsa was outraged by the moral cowardice of the rabbis to such an extent that he turned traitor against the entire Jewish people.

The story goes on to say that Bar Kamtsa told the Emperor that the Jews were rebelling. To verify this, the Emperor sent an offering to be sacrificed in the Temple. If the Jews offered it up, that proved they were not rebelling. If the Jews refused to offer it up, this meant that they were defying the Emperor and were rising in rebellion. Bar Kamtsa took a fine calf on behalf of the Emperor, and put a slight blemish on it. He was learned enough to know that this blemish—while of no consequence to the Romans—would disqualify the animal from being offered according to Jewish law.

When Bar Kamtsa presented the offering at the Temple, the rabbis were inclined to allow it to be offered. They fully realized that if they rejected it, this would be construed by the Emperor as a sign of disloyalty and rebellion. Since there was so much at stake, the rabbis preferred to offer a blemished animal rather than incur the Emperor’s wrath. This was a sound, prudent course of action. But one of the rabbis, Zechariah b, Abkulas, objected. He insisted that the rabbis follow the letter of the law and not allow the offering of a blemished

animal. He cited public opinion (“people will say”) that the rabbis did not adhere to the law and therefore allowed a forbidden offering. The rabbis then considered the extreme possibility of murdering Bar Kamtsa, so that this traitor would not be able to return to the Emperor to report that the offering had been refused. Again, Zechariah b. Abkulas objected. The halakha does not allow the death penalty for one who brings a blemished offering for sacrifice in the Temple. Murdering Bar Kamtsa, thus, would be unjustified and illegal. This was “check mate.” The rabbis offered no further ideas on how to avoid antagonizing the Emperor. The offering was rejected, and Bar Kamtsa reported this to the Emperor. The result was the Roman destruction of Jerusalem and razing of the Temple. “R. Johanan thereupon remarked: Through the scrupulousness of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land.”

Rabbi Johanan casts R. Zechariah b. Abkulas as the villain of the story. R. Zechariah was overly scrupulous in insisting on the letter of the law, and he lost sight of the larger issues involved. He did not factor in the consequences of his halakhic ruling; or if he did, he thought it was better to suffer the consequences rather than to violate the halakha. Rabbi Johanan blames R. Zechariah’s “scrupulousness” for the destruction of Jerusalem, the razing of the Temple, and the exile of the Jewish people. The moral of the story, according to Rabbi Johanan, is that rabbis need to have a grander vision when making halakhic decisions. It is not proper—and can be very dangerous—to rule purely on the basis of the letter of the law, without taking into consideration the larger issues and the consequences of these decisions. Technical correctness does not always make a halakhic ruling correct. On the contrary, technical correctness can lead to catastrophic results. To follow the precedent of Rabbi Zechariah b. Abkulas is a dangerous mistake.

Yes, Rabbi Zechariah b. Abkulas was overly scrupulous in his application of halakha, when other larger considerations should have been factored in. His narrow commitment to legal technicalities caused inexpressible suffering and destruction for the Jewish people. But is he the real villain of the story?

Rabbi Zechariah was only one man. The other rabbis formed the majority. Why didn’t they overrule Rabbi Zechariah? The rabbis surely realized the implications of rejecting the Emperor’s offering. They were even willing to commit murder to keep Bar Kamtsa from returning to the Emperor with a negative report. Why did the majority of the rabbis submit to Rabbi Zechariah’s “scrupulousness”?

The story is teaching not only about the mistaken attitude of Rabbi Zechariah b. Abkulas, but about the weakness and cowardice of the rest of the rabbis. The other rabbis were intimidated by Rabbi Zechariah. They were afraid that people would accuse them of being laxer in halakha than Rabbi Zechariah. They worried lest their halakhic credibility would be called into question. Rabbi Zechariah might be perceived by the public as the “really religious” rabbi, or the “fervently religious” rabbi; the other rabbis would be perceived as compromisers, as religiously defective. They recognized that Rabbi Zechariah, after all, had technical halakhic justification for his positions. On the other hand, they would have to be innovative and utilize meta-halakhic considerations to justify their rulings. That approach—even if ultimately correct—requires considerable confidence in one’s ability to make rulings that go beyond the letter of the law. Rabbi Zechariah’s position was safe: it had support in the halakhic texts and traditions. The rabbis’ position was risky: it required breaking new ground, making innovative rulings based on extreme circumstances. The rabbis simply were not up to the challenge. They deferred to Rabbi Zechariah because they lacked the courage and confidence to take responsibility for bold halakhic decision-making.

#### When Rabbis Do Not Increase Peace in the World

When rabbis lose sight of their core responsibility to bring peace into the world, the consequences are profoundly troubling. The public’s respect for religion and religious leadership decreases. The rabbis themselves become narrower in outlook, more authoritarian, more identified with a rabbinic/political bureaucracy than with idealistic rabbinic service. They become agents of the status quo, carriers of favor from the rich and politically well-connected.

When rabbis lack independence and moral courage, the tendencies toward conformity and extremism arise. They adopt the strictest and most fundamentalist positions, because they do not want to appear "less fervent" than the extremist rabbinic authorities.

When rabbis fear to express moral indignation so as not to jeopardize their financial or political situation, then the forces of injustice and disharmony increase. When rabbis adopt the narrow halakhic vision of Rabbi Zechariah b. Abkulas, they invite catastrophe on the community. When the "silent majority" of rabbis allow the R. Zecharyahs to prevail, they forfeit their responsibility as religious leaders.

The contemporary Hareidization of Orthodox Judaism, both in Israel and the Diaspora, has tended to foster a narrow and extreme approach to halakha. This phenomenon has been accompanied by a widespread acquiescence on the part of Orthodox rabbis who are afraid to stand up against the growing extremism. In the summer of 1984, I met with Rabbi Haim David Halevy, then Sephardic Chief Rabbi of Tel Aviv. He was a particularly independent thinker, who much regretted the narrowness and extremism that had arisen within Orthodox rabbinic circles. He lamented what he called the rabbinic "mafia" that served as a thought police, rooting out and ostracizing rabbis who did not go along with the official policies of a small group of "gedolim," rabbinic authorities who are thought to have the ultimate power to decide halakhic policies. When honest discussion and diversity of opinion are quashed, the religious enterprise suffers.

The Orthodox rabbinic establishment in Israel, through the offices of the Chief Rabbinate, has had the sole official religious authority to determine matters relating to Jewish identity, conversion, marriage, and divorce. It has also wielded its authority in kashruth supervision and other areas of religious law relating to Jewish life in the State of Israel. This religious "monopoly" has been in place since the State of Israel was established in 1948. With so much power at their disposal, one would have expected—and might have hoped—that the rabbinate would have won a warm and respectful attitude among the population at large. The rabbis, after all, are charged with increasing peace between the people of Israel and their God; with applying halakha in a spirit of love, compassion, and understanding; with creating within the Jewish public a recognition that the rabbis are public servants working in the public's interest.

Regrettably, these things have not transpired. Although the Chief Rabbinate began with the creative leadership of Rabbis Benzion Uziel and Yitzchak Herzog, it gradually sank into a bureaucratic mire, in which rabbis struggled to gain political power and financial reward for themselves and/or for the institutions they represent. The Chief Rabbinate is not held as the ultimate religious authority in Israel by the Hareidi population. It is not respected by the non-Orthodox public. It has scant support within the Religious Zionist camp, since the Chief Rabbinate seems more interested in pandering to Hareidi interests than in promoting a genuine Religious Zionist vision and program for the Jewish State.

Recent polls in Israel have reflected a growing backlash against the Hareidization of religious life and against the political/social/religious coercion that has been fostered by Hareidi leadership. Seventy percent of Jewish Israelis are opposed to new religious legislation. Fifty-three percent oppose all religiously coercive legislation. Forty-two percent believe that the tension between the Hareidim and the general public is the most serious internal schism in Israeli Jewish society—nearly twice as many as those who think the most serious tension is between the political left and political right. Sixty-five percent think the tensions between Hareidim and the general public are the most serious, or second most serious, problem facing the Israeli Jewish community. An increasing number of Israelis are in favor of a complete separation of religion and State, reflecting growing frustration with the religious status quo.

## Congratulations to Economy Candy – Celebrating 85 Years in Business on the Lower East Side!

Economy Candy, the landmark candy store on Rivington Street, this year celebrates a big birthday, and it's joining a host of local businesses and candy brands to fete itself. The iconic candy shop returned from its pandemic slumber in the fall of 2021, along with a store reconfiguration. And now, at 85-years-old, they threw a block party last month.

Celebrations included a penny candy cart stationed outside of our shop where candy will actually cost 1¢, free pickles from The Pickle Guys and limited edition anniversary merchandise. Highlights included the following, not to mention a host of candy giveaways.

- A penny candy cart at the front door with treats priced at one cent.
- Limited edition, sweet cream cheese spread courtesy of Kossar's.
- Exclusive Economy Candy related pastries sold via Partybus Bakeshop and Supermoon Bakery.
- Mikey Likes It ice cream stand.
- Rivington Street neighbors Restocked NYC, Edith Machinist, and El Castillo will also be taking their operations to the sidewalk to celebrate
- Economy Candy inspired cocktails from Serafina LES, Verlaine, Welcome to the Johnson's, and Pretty Ricky's.



85 is a big one. Indeed, the sweets shop entered life on the Lower East Side in 1937 around the corner on Essex Street. Its original function was a discount shoe shop, yet the candy stand became the biggest draw for the small business. Especially since fashion purchases weren't number one for those most affected by the Depression years. So, founder Morris "Moishe" Cohen, who passed away over seven years ago at age 92, pivoted the company into a sweets shop. Morris came from a Sephardic family from Salonika.

Economy Candy eventually moved to the current spot in 1985. Its predecessor here was Saperstein's, a sweets and appetizing store that opened here in 1903, and also survived eight decades. However, the last couple of years have been difficult for the neighborhood favorite. During the pandemic, Economy Candy relied on CandyCare Packs and curbside exclusive Mystery Bags to survive the darker moments. These days, though, bestsellers include Chocolate Covered Graham Crackers, Chocolate Covered Pretzels, classic Penny Candy and the latest TikTok craze candies like Ju-C Jelly Fruits, Slime Lickers and Planet Gummies. Full article from Bowery Boogie [Here](#)



Second and third generation owners Jerry Cohen (left) and son Mitchell (right) with KKJ President Marvin Marcus



Visiting KKJ community member Harry Negrin's hat store nearby, in business on Orchard Street for more than 50 years



## Thank You from the Sisterhood of Janina

The Sisterhood was very grateful to all those who renewed their membership and/or gave a generous donation. As mentioned in July's E-Newsletter, the Sisterhood has always been a strong supporter of both Kehila Kedosha Janina and the Jewish Community of Ioannina. Just recently, the Sisterhood sponsored a new Memorial Board in the Synagogue, which will be officially unveiled in November of 2022. We stress how important it is to continue the good work of the Sisterhood (established in 1932 and celebrating its 90<sup>th</sup> birthday this year!). You can join Sisterhood (or continue your membership) by sending \$18 to The Sisterhood of Ioannina c/o Laurie Serwetz, 338 Felter Avenue, Hewlett, NY 11557. You can also supplement the Sisterhood by sending cards (birthday wishes, thank yous and in memory of) for \$5.00 each to Laurie Serwetz (Rose's daughter).

If it is easier for you to make a donation or renew membership on line, you can do so on the Kehila Kedosha Janina website, [www.kkjsm.org](http://www.kkjsm.org) through the donate button on the Home Page.

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## Asking for Our Help

**While meeting with Sakis Negrin in Athens, Sakis gave old photos to our Museum Director, Marcia Haddad-Ikonomopoulos in the hope that some of our readers can identify them.**

These photos were taken when Sakis' parents, Alberto (Avraam) Negrin and Nina Matza Negrin, visited family in the USA. There are numerous photos, all of which we cannot publish in one newsletter. We will try to publish all of them in subsequent newsletters. According to Belle Negrin Davis they were taken in 1968. If you can identify any of the people in these photos, please get back to us at [museum@kkjsm.org](mailto:museum@kkjsm.org)

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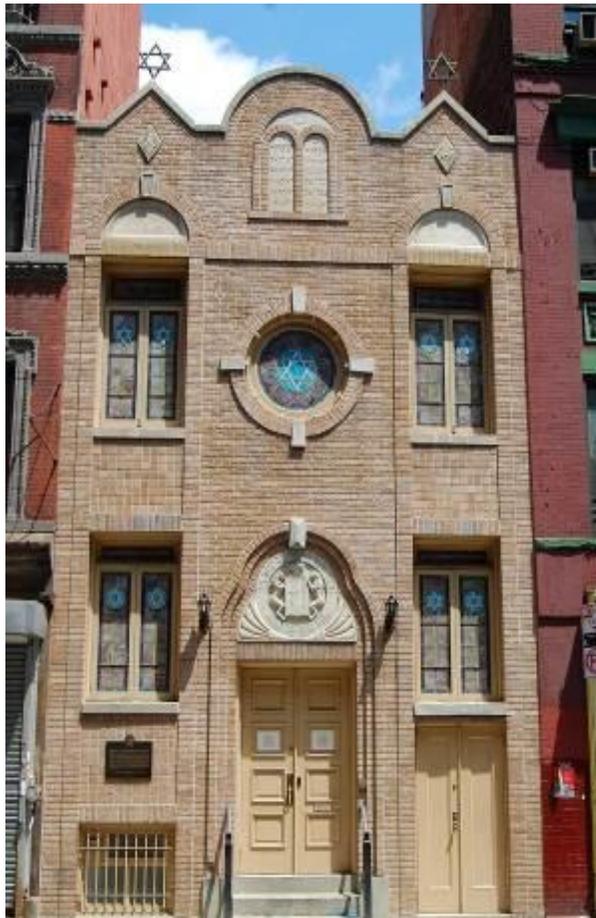


**So many of you have applauded our efforts. We thank those who have sent in contributions.**

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](http://www.kkjsm.org) accessing the donation link in the upper left hand corner.**

When you are in New York, visit us on Broome Street.



**Kehila Kedosha Janina E-Newsletter – Number 161**

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**Kehila Kedosha Janina**

**280 Broome Street, New York NY 10002**

**Website: [www.kkjsm.org](http://www.kkjsm.org)**

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