



# kehillath shalom newsletter

## קהילת שלום

March 2023  
Adar/Nisan 5783



RECONSTRUCTING  
JUDAISM  
Deeply rooted. Boldly relevant.

### Rabbi's Reflections

## The Book of Joshua and Israel Today

BY RABBI LINA ZERBARINI



This year's Torah Study is not following the Torah portions of the week. Instead, we are reading the books of the early prophets. We have just finished the first book, Joshua, and are beginning the second, Judges.

These books, though ancient, echo today. Joshua describes the Israelites, oppressed for hundreds of years, returning to the land of Canaan. In clear parallel to the Exodus from Egypt, they cross the Jordan River on dry land. Then they set out to conquer the land. The intention, the command, is to dispossess all those living in the Land: the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites.

The first battle upon arrival in the Land is against Jericho. The Israelites were successful, and the text tells us that "they exterminated everything in the city with the sword: man and woman, young and old, ox and sheep and ass" (Joshua 6:21). You can imagine that the reaction to reading the text was horror. The thought that our ancestors committed what could only be understood as genocide was hard to face.

Except.

Except that there is no archeological evidence that the stories put forth in Joshua represent reality. In fact, there is some archeological evidence entirely to the contrary. The destruction of Ai, described in chapters 7-9, could not have happened. Archeological evidence shows that civilization there ended several centuries before the supposed

events of Joshua. And further, even the book itself, even as it affirms success in conquering the Land, mentions instances of failure: they failed to dispossess the Canaanites who dwelt in Gezer; so the Canaanites remained in the midst of Ephraim, as is still the case (16:10).

As now, it was not clear then that it was possible to share the Land. The assumption, clearly, is that it was not.

The Biblical concern was idolatry – that the local tribes would lure the Israelites to their pagan practices. And, indeed, the Israelites often did go up into the hills and set up altars and worship trees. Today's concern typically is phrased as the security and identity of the country – and perhaps is not so different from the ancient anxiety.

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**One link, One Meeting ID#, for MOST KSS meetings!**

**Meeting ID#: 882 6522 6225**

**Password: 046 425**

**By Phone: 1 646 558 8656**

**or click this link:**

**[https://us02web.zoom.us/j/88265226225?](https://us02web.zoom.us/j/88265226225?pwd=MoZVcHlRWZJjeElod1VNajJ6UlnZUT09)**

**[pwd=MoZVcHlRWZJjeElod1VNajJ6UlnZUT09](https://us02web.zoom.us/j/88265226225?pwd=MoZVcHlRWZJjeElod1VNajJ6UlnZUT09)**

# The Book of Joshua and Israel Today

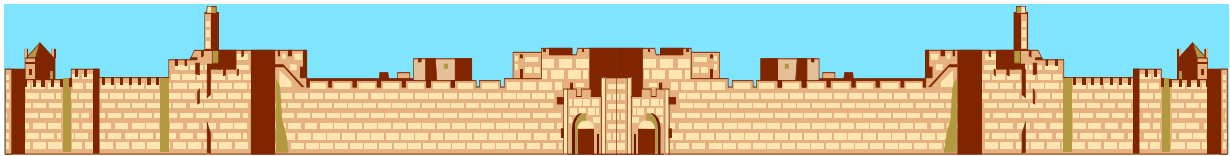
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20% of Israelis within the Green Line are Arab, and, in the Land as a whole, from the Jordan River to the Mediterranean Sea, the numbers of Jews and Arabs are nearly equal. What is to be done? Is it possible to share the Land? Or will one side succeed in dispossessing the other? Much of the current Israeli government shares the vision of the Joshua story, wanting to expel the others living in the Land. As do Hamas and some other Palestinian groups.

Sovereignty and peace were fleeting and brief in the Biblical period. As we transition from the conquest of Joshua to the book of Judges, we see that conquest was not real and that what was as significant was the relationship between the Israelite tribes themselves. We will see how the threats of outside forces and disagreements among the tribes join together to lead to chaos, and make way for the centralization of government and monarchy.

A recent billboard in Tel Aviv flashed: “אחים או מלחמה/ Achim o Milchamah/Brothers or War.” No activist group sponsored that sign, but the Jewish People Policy Institute, funded by the Jewish Agency for Israel. Its head, Yedidya Stern, former dean of Bar-Ilan Law School, suggests that Israel is the closest it has ever been to civil war — in Hebrew, מלחמת אחים/ milchemet achim — a war of brothers.

Israel (and Palestine) will be saved only by those who accept that there are two peoples who each have claim to this one Land. That the identity of the Land must include all those who live there. What that will look like will take creativity and generosity. Without that, we will get a replay of ancient and current history: battles, wars, failed attempts at expulsion, suffering, and, in the words of assassinated Prime Minister Yitzhak Rabin, “blood and tears.” ❖



## KSS WANTS YOU!

We are seeking volunteers for all of our committees. Whether you have been a member for many years, or have just joined us recently, we can use your help in many different capacities to ensure Kehillath Shalom meets all of our members' needs. Would you like to be a part of our board? We currently need a Recording Secretary to finish out this year until July 31, 2023. Longevity is not required. If you have ideas about rituals, including Shabbat services and holidays, fundraising, and the operation and security of the building, your assistance would be greatly appreciated. Other committees include Membership, Programming, and Torah School. We also have a Committee for Racial Justice, and Israel Connections and Jewish Affairs. As it has been said, “It takes a village,” or in this case a congregation. Feel free to contact Bev (631-806-5124, [bevycd@aol.com](mailto:bevycd@aol.com)) or Gail (516-508-1978, [GailatKSS@gmail.com](mailto:GailatKSS@gmail.com)). We would love to hear from you.



# SUPERSTITIONS AND *BUBBE MEISES*

BY BEVERLY MANNIX

## MAZEL TOV

Good luck in Hebrew. But what does Judaism say about luck? We are all familiar with the term “the luck of the Irish,” and I can’t even count the number of times I have said that phrase, having had a career as a recreational therapist in nursing homes and adult day care. St Patrick’s Day was always a big celebration with staff wearing green, and pictures of leprechauns and shamrocks gracing the walls of the facilities. That phrase actually originated sometime in the 19<sup>th</sup> century when the most famous and successful miners were of Irish American descent.



So what are Jewish superstitions revolving around luck? Having researched this, I was quite surprised as to the number of superstitions in Jewish folklore. If you are looking for a definitive answer about Judaism’s view on superstitions, you can find it in the Torah, which cautions, according to Friedman’s translation, “You shall not eat with the blood, you shall not practice soothsaying.” (Leviticus 19:26) The New International Translation of this verse is “Do not eat any meat with the blood still in it, do not practice divination or seek omens.” And JPS translates it as “You shall not eat anything with its blood, you shall not practice divination or soothsaying.” So, no fortune telling or magic. Despite this relatively conclusive command from The Torah, superstitions do still play a role in modern Jewish culture. I was amazed to find so many Jewish superstitions, or as many of us know them as “*bubbe meises*” (old wives’ tales).

## SPITTING

Spitting three times (a mystical number) is a classic response to something exceptionally evil or good. For centuries, Jews have performed this ritual in response to seeing, hearing, or learning of something terrible and as a protective measure to prevent a tragedy from happening or recurring.

Ironically, it is traditional to perform the same action in response to something wonderful — such as good news or the birth of a beautiful and healthy child — to ward off the Evil Eye. Spitting was long considered a potent protector against magic and demons. Ancient and medieval physicians, including Maimonides, described the posi-

tive values of saliva and spittle. Obviously, this was way before Covid!

Because spitting eventually was viewed as a crude and messy practice, it was replaced by the more refined ritual of simply saying “pooh, pooh, pooh.”

## CHEWING ON THREAD

Did your grandmother ever chew on a piece of thread? This is done when one is wearing a garment upon which someone is actively sewing, such as attaching a button or repairing a seam. This practice may relate to the Yiddish phrase, “*mir zollen nit farnayen der saychel*,” meaning that one should not sew up the brains (or common sense). Another explanation is that burial shrouds are sewn around the remains of the deceased. Actively chewing while another is sewing on one’s garments is a clear indication that one is quite alive and not yet a candidate for the grave. I think of the many times I went to a tailor to get something shortened. If I had only known!

## PLUGGING OR TUGGING ONE’S EARS WHEN SNEEZING

Especially common among Jews from Galicia and Lithuania is the practice of pulling on one’s ears when sneezing. This has generated much controversy. Should one ear or both be pulled (or tugged) and should one pull up or down? The reason for this custom is unclear. Originally, it was performed if the sneeze occurred when speaking about one who was dead. However, tugging has long been extended to all sneezes and is usually accompanied by reciting the Yiddish phrase “*tzu langehmazaldikker yohrn*” (to long, lucky years). I make sure to sneeze into my elbow and use a tissue!

## SNEEZING ON THE TRUTH

Midrashic legend maintains that a sneeze is used to announce impending death: “The story is told that until the time of Jacob, a person, at the close of his life, sneezed and instantly died.” Some ancient peoples believed that the “little explosion in the head” ensured approaching eternity.

A sneeze was deemed a grave omen. Indeed, this may be the underlying reason for the development of the custom of saying “long life” and “good health” to one who has sneezed.

A traditional belief is that when a person

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# SUPERSTITIONS AND *BUBBE MEISES*

(Continued from page 3)

sneezes during a conversation, whatever has just been said will occur, based on the concept of “sneezing on the truth.” While not as foolproof as direct prophecy, it is said to indicate that events that are rational and plausible will actually come to pass or that an event that has already occurred really happened just as the story related above. So what does it mean when you sneeze into your Covid mask?

## **CLOSING BOOKS THAT HAVE BEEN LEFT OPEN**

Closing prayer books, Bibles, and Talmudic tracts is a common practice in synagogues and study halls. The explanation appears to be related to the medieval fear of the evil power of devils and demons, who would take “holy knowledge” and somehow use it for their own nefarious purposes. I must admit, I have never walked into a sanctuary where the books were not closed. Now I know why.

## **PLACING SALT IN CORNERS OF A ROOM AND IN POCKETS**

Demons and similar creatures were known to reside in new houses and cause such chaos that people were actually paid to live in them before the arrival of their intended occupants. Because salt was generally regarded as having superb powers against evil spirits, it was often placed in the corners of a room where these creatures hid. The same reasoning applied to new clothes, where smaller goblins and elves could secrete themselves in pockets. By placing a small amount of salt in the pockets, the owner of the clothing hoped to drive these beings away and foil their evil designs. And it will not increase your blood pressure.



## **WEARING A METAL PIN ON CLOTHES WHEN EMBARKING ON A TRIP**

In some communities, a safety or straight pin is attached out of sight under a shirt collar or on a sleeve before taking a journey. Metal was thought to be a powerful protective substance. According to the renowned Eleazer of Worms (a leader of the pietistic *Hasidei Ashkenaz* of the medieval period), metals were the products of civilization and thus could successfully attack and repel the evil spirits of a less sophisticated society.

The protective power of metal also can be derived from the biblical discussion of the first plague, in which God states that all water stored “in vessels of wood and stone” ([Exodus 7:19](#)) will

turn to blood. According to this, metal receptacles are not mentioned because they must have protected the water from changing. Another explanation is that metal means luck, since “*barzel*” (the Hebrew word for iron) is an acronym for the names of four of the mothers of the Children of Israel (Bilhah, Rachel, Zilpah, and Leah), who could ward off all dangers to their progeny.

## **CATCHING AN OBJECT WHEN PREGNANT**

My grandmother cautioned my mother about catching an item when she was pregnant. If the item touched her pregnant belly as she caught it, there would surely be a birthmark on the baby where it touched the belly. I guess my mom was very careful about this because my sister and I do not have any suspicious birthmarks on our bodies.

## **TASHLICH**

The Talmud recommends that when Jews perform the ritual of *tashlich* — casting sins away by throwing symbolic breadcrumbs into a body of water — they do it in a body of water that has fish because “fish are incapable of being affected by the evil eye.” That sounds “fishy” to me!

## **NEVER PUTTING A HAT OR SHOES ON YOUR BED**

If you toss a baseball cap, beanie, or fedora on your bed, those pesky evil spirits will target you. Likewise, never put shoes on your bed. Especially if you were out walking in the mud.

## **EATING FISH ON SHABBAT AND ROSH HASHANAH**

As previously noted, fish are impervious to being affected by the evil eye, mostly because they’re the only animals to survive the flood — you know, Noah’s flood!

## **BRINGING JAM TO A HOUSEWARMING PARTY**

Strawberry, raspberry, blueberry, or any flavor jam is more than just a tasty gift to bring to a new home — it also serves as a distraction. While guests celebrate a new beginning, demons nosh on sweet jam instead of wreaking havoc. What about the peanut butter?

## **CIRCLING THE GROOM**

At a Jewish wedding, the bride will usually circle around her groom under the chuppah three or seven times. Why? Some say it builds a magical wall of protection against temptation, other women, and the evil eye.

## **COVERING MIRRORS AFTER A DEATH**

When Jews sit shiva it’s traditional to cover all

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# SUPERSTITIONS AND *BUBBE MEISES*

(Continued from page 4)

mirrors in the household. There are some practical reasons behind this, like focusing on mourning the dead as opposed to our physical appearance. But here's the superstitious explanation: When someone dies, evil spirits come lurking to fill the new void. These demons can only be seen through a mirror, so Jews cover them as to not be alarmed by the spirits.

## SAYING THE OPPOSITE OF SOMETHING GOOD

Unless everyone is aware of the superstition, don't try this one at home. To protect others from the evil eye, many Jews will say the opposite of what they mean. For example, one might tell an intelligent young woman that she's stupid just to confuse the evil eye.

## CHANGING YOUR NAME WHEN SICK

Every time you get sick is like an alarm summoning the angel of death. Change your name to confuse the angel and you'll be safe!

## THE HAMSA

The *hamsa*, a hand shaped charm with an eye in the center, is perhaps the most recognized Jewish amulet. Notably, the *hamsa's* origins are not exclusive to Judaism — it has Christian and Islamic roots, too. Some Jewish *hamsas* have images of fish and the Star of David, two icons that also serve as protection against the evil eye.

## LUCKY NUMBER 7

We all have heard that 7 is a lucky number. Maybe this is why: Seven is one of the greatest power numbers in Judaism, representing Creation, good fortune, and blessing. A Hebrew word for luck, *gad*, equals seven in *gematria*. [Gematria is the practice of giving every letter a numerical value and then adding those values up to determine the numerical value of a word.] The Hebrew word for luck, *mazal*, equals 77. The Bible is replete with things grouped in sevens. Besides the

Creation and the exalted status of the Sabbath, the seventh day, there are seven laws of Noah and seven Patriarchs and Matriarchs. Several Jewish holidays are seven days long, and priestly ordination takes seven days. The Land of Israel was allowed to lie fallow one year in seven. The menorah in the Temple has seven branches.

This emphasis on seven continues post-biblically with seven wedding blessings, seven circuits performed about a groom, and seven days of mourning after the death of a close relative.

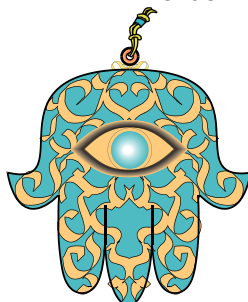
Events, prayers, and esoteric observances that involve multiples of seven are also common. Entities both natural (gold) and supernatural (angels) are often grouped by sevens, as in the Book of Enoch, an ancient non-Biblical Hebrew apocalyptic text. Seven is a factor in many occult elements and events.

The first verse of the Torah consists of seven words in Hebrew and seven is the recurrent number in Pharaoh's divinatory dreams in Genesis. The walls of Jericho fall after the Israelites circle it seven times. In the Zohar, the seven lower *sefirot* are those aspects of God that are present in *asiyah*, our world of action. Seven is also the preferred number in spells, magic squares, amulets, and the like.

## LUCK AND SUPERSTITION

These are but just a few of the superstitions and examples of luck in Judaism I was able to find. Please feel free to let me know of any *bubbe meises* that you might have learned from your parents and grandparents. I would love to hear about them. ❖

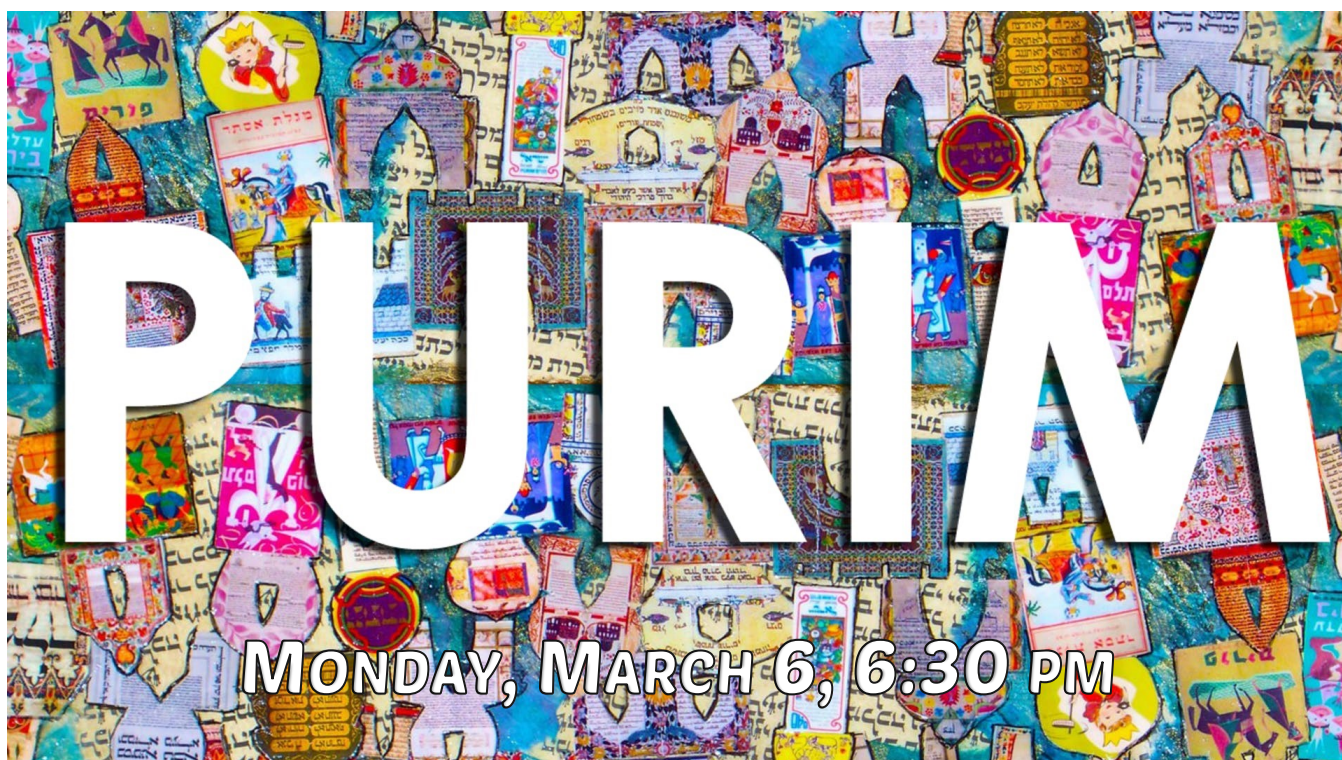
*Ed. Note: If you'd like to share any family superstitions or bubbe meises, please send them to Bev at [beverlycmannix@gmail.com](mailto:beverlycmannix@gmail.com) or me at [fell31@yahoo.com](mailto:fell31@yahoo.com), and we'll run a column in a future newsletter.*



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# Purim Celebration March 6 6:30 pm





**MONDAY, MARCH 6, 6:30 PM**

**Celebrate the holiday with pizza, crafts, silly service, Megillah reading, songs, a Purimspiel led by our families, and, of course, hamentaschen for all.**

**RSVP to [rabbi@kehillathshalomsynagogue.org](mailto:rabbi@kehillathshalomsynagogue.org) by Friday, March 3.**





# **What Do We Talk About When We Talk About Crime?**

with  
**Rabbi Ariel Naveh**

**Tuesday, March 21@7:30 pm**



How does crime affect our everyday lives? What is our own perception of safety? How are rhetoric and reporting around crime politicized? Join the Committee on Racial Justice to explore Jewish approaches to criminal justice, as well as myths and facts about crime in our communities. Examine the threat that criminal injustice poses to our democracy by disproportionately incarcerating people in marginalized communities and skewing access to voting.

Rabbi Ari Naveh has been an organizer, advocate, activist, educator, and nudge since he was ordained from the Hebrew Union College in Cincinnati in 2015. He moved back to NY in 2021 after working for the Hillel at the University of Illinois for four years, and has been organizing with the Long Island Bend the Arc chapter ever since. When not working to make the world more just and more equitable, you can find him in the kitchen baking, or blazing a new hiking trail somewhere on Long Island.



**Nedaber Ivrit!  
Let's Speak Hebrew!**



**Conversational Hebrew group forming  
All levels welcome**

**Contact Dinah if you would like to participate  
[dinahmark4@gmail.com](mailto:dinahmark4@gmail.com)**

**Wednesdays @ 1 pm in person only**

# Rosh Chodesh Group

## Passover: The Split Sea Is the Birth Canal of the Jewish People

Wednesday, 3/29@7:30pm

Join us to welcome the month of Nisan, plan for Passover, and consider what is being birthed in you.

By Zoom.

RSVP to [rabbi@kehillathshalomsynagogue.org](mailto:rabbi@kehillathshalomsynagogue.org)

### COMMITTEES AND CONTACTS

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SUBCOMMITTEE OF SOCIAL ACTION

If you would like to know more about a particular committee — what it does, how much time it entails, or anything else — please contact the people above. Asking for more information does not commit you to anything! But it could lead to a rewarding experience, working with others to strengthen and grow our community. ❖

Kehillath Shalom Synagogue  
**Community Seder**

**April 6@6:30 pm**



Join with friends and family for song, storytelling, celebration, and delicious food.

Adults \$54

Children 5-17

\$27

Children under 5 Free

Click [here](#) to register

# Tu B'Shevat Seder



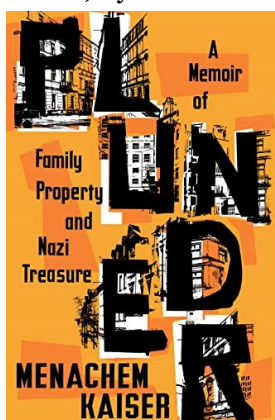
RABBI LINA'S  
"tree" challah

LIZ SABO  
planting  
parsley for  
Passover

# bagels & books

Although there was general agreement that our February selection, *The Oracle of Stamboul*, by Michael David Lukas, did not quite measure up to Lukas' second book, *The Last Watchman of Old Cairo*, which we read three years ago, it was nevertheless the impetus for what most of us agreed was one of our best discussions ever. We explored the motivations of the characters, the historical and geographical background of the setting, and delved into the symbolism of multiple elements of the story. All in all, a very satisfying session.

Our March 19 book is *Plunder: A Memoir of Family Property and Nazi Treasure*, by Menachem Kaiser, a brilliantly told story of Kaiser's quest to reclaim his family's apartment building in Poland, and of the astonishing entanglement with Nazi treasure hunters that follows. *Plunder* is both a deeply immersive adventure story and an irreverent, daring interrogation of inheritance—material, spiritual, familial, and emotional. A *New York Times* Critics' Best Non-Fiction Book of 2021.



For the rest of the year, we will read:

April 16 — *The Other Einstein*, by Heather Terrell

May 21 — *The Vanished Collection*, by Pauline Baer de Perignon

June 25 — *A Bend in the Stars*, by Rachel Bar-enbaum

As of this writing, we are undecided as to whether we will be in person or Zooming, so be sure to watch TWAKS and email for info. ❖



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# zelle®

## Do You Zelle?

KSS can now receive payments through Zelle, the quick, convenient, no-fee online payment system used by Bank of America, Capital One, Chase, Citi, and many other banks.

Make donations, pay for special events, pay dues — no checks, no stamps, no fees. Log into your bank account, find Zelle, and send to [kehillathshalom@optonline.net](mailto:kehillathshalom@optonline.net).

**Note: Do NOT Zelle to the office phone! It won't work!**

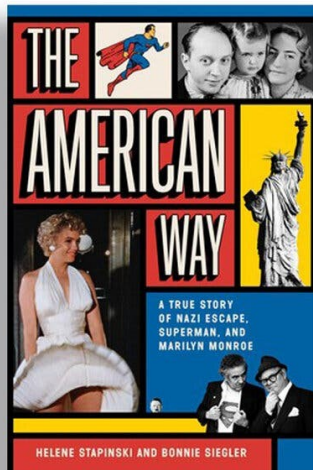
Easy as aleph, bet, gimel! ❖

# The Holocaust, Marilyn Monroe, and KSS

On Nov. 8, 1938, a Gestapo neighbor stopped Jules Schulback, a young Jewish furrier in Berlin. "A major sweep is coming," the man warned him. "You have to get out. Right now. Not tomorrow. Not next week. Now. Do you understand me?"

Jules understood. He and his wife, Edith, packed three suitcases, piled into their Model A with their young daughter and fled, headed for Rotterdam and a ship bound for the United States. Not a moment too soon. The next day, Nov. 9, 1938, was Kristallnacht...

That is the opening of *The Washington Post's* review of *The American Way: A True Story of Nazi Escape, Superman, and Marilyn Monroe*. That "young daughter" grew up to become Kehillath Shalom Founding Member Helen Siegler; her daughter, Bonnie, who became a Bat Mitzvah here at KSS, co-authored, with Helene Stapinski, this book about her grandfather.



*The Post* goes on to describe the book as "a fast-moving American epic with a cast of refugees and starlets, publishers and bootleggers, comic-book creators and sports legends." Marilyn Monroe appears, as do Joe DiMaggio, Billy Wilder, and the creators of Superman. *The review in The New York Times* says, "The short, punchy chapters combine lively bits of trivia and glimpses of New York City immigrant life in the 1930s, '40s and '50s, with harrowing accounts of Third Reich atrocities and Schulback's relatives being sent to ghettos, concentration camps and slaughter."

I cannot wait to read it.



Bonnie Siegler

In 2009, Helen and her husband Steve went to Berlin, which she had left as a two-year-old, on a trip sponsored by the city of Berlin as part of the German reparations for the wartime atrocities. When she told me about the trip, I begged her to write about it for the Newsletter, and her story ran in our November 2009 issue.

As many of our current members were not then part of KSS, I decided to rerun Helen's article in conjunction with the publication of Bonnie's book. Even if you read it back then, I think you will appreciate it the second time around. A.F.



## MY RETURN TO BERLIN

[November 2009]

BY HELEN SIEGLER

Having recently returned from what was probably the most emotional and meaningful trip of my life, I now have time to reflect on the experience.

The trip, [in May 2009], brought me face to face with present day Berlin which was reminiscent of the tales told to me by my parents, as they experienced the city in their youth. This clearly was not the same city they left in 1938 under desperate circumstances. It is now a modern, vibrant city that still retains much of the old architecture and many of the depressing remnants of the East Berlin regime. My parents were both born in Berlin, my father one of six children and my mother one of two. They married in 1934 and I was born two years later. For quite some time my father had been aware of the political events taking place in his beloved city but my grandparents strongly objected to our leaving for America, thinking as many others that all the negative signs would blow over. My father put his plans into place, knowing full well that he couldn't take the chance of being in hiding with a young child to protect. Fortunately, we had cousins in New York, so my father booked a trip for himself on the *Queen Mary* to meet our American cousins who were kind enough to give us the affidavits required to sponsor us upon our arrival in New York.

Upon his return to Berlin, he was warned by a neighbor, a member of the Nazi Party, that he better leave quickly before he too was arrested. Luckily we were able to escape on the day before *Kristallnacht*. At the time my father had a successful fur business which he left behind, only to have it taken over by a member of the Nazi Party. My

(Continued on page 12)

# The Holocaust, Marilyn Monroe, and KSS

*(Continued from page 11)*

mother's parents, who chose to stay, as did so many others, perished in the camps.

I had been aware of the reparations offered by the Berlin State Senate for many years, since my father was a recipient of a monthly stipend. I also had heard about the opportunity to return to Berlin as their guest, from many people, including my mother's sister, as well as many of her friends who remained in hiding throughout the war years and were fortunate enough to leave safely when the war ended. The Emigrants Visitor Program was created in 1969, and so far about 33,000 former Berliners have responded to the city's invitation. For many the program has helped people regain a link to a place that was once the center of their lives.

I personally was never interested in returning to the city where I was born, having no early memories and feeling no connection to a place which changed the course of my family's lives and countless others'. How could I visit the very city where the Nazis planned and carried out such unspeakable acts affecting millions of innocent people? I do, however, recall finding it strange that my parents had never shown an interest in a return visit. I surmised that the experience would simply have been too painful for them. I also questioned what accepting such an invitation on my part might imply. Would it suggest forgiveness on my part? I know that we shouldn't visit the sins of the fathers onto the children and isn't it really time, some 70 years later, not to forget, but to move on?

Some years later, my mother became an invalid and the trip was no longer an option for them. At that point, my father suggested that he would



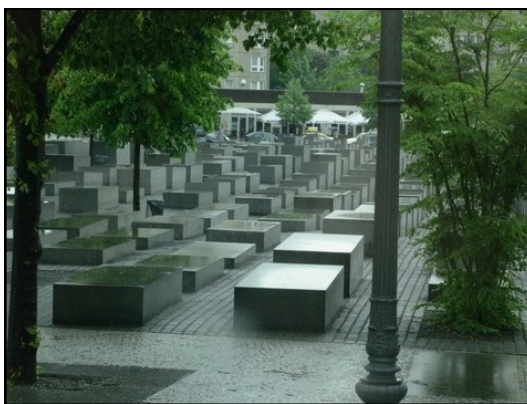
Helen, age 2, with her parents, Jules and Edith Schulback, shortly before their departure from Nazi Germany.

[Helen provided this photo for her original Newsletter article; it also appears on the cover of Bonnie's book.]

only be interested in returning if we could go together to show me our roots. I was content with the idea and felt that just the possibility of the idea brought him some comfort even though I still felt conflicted. As it turned out, the trip for my Dad was not meant to be as his health started failing and he died in 2006.

From that time on, the opportunity to visit the place of my birth became an obsession for me. To locate where my family lived, as well as my grandparents' burial sites, was a way for me to honor their memory and hopefully bring me a sense of closure. [In 2008] I decided to apply for the invitation and within six months I received a letter of confirmation that my husband and I would be welcomed on the very next trip. My personal goal on the trip was to find the addresses where my parents grew up and the cemetery where my father's parents were buried. Thanks to the efforts of the volunteers on the trip who did the research, we were able to accomplish this.

The trip included visits to the Holocaust Memorial, The Jewish Museum, the cemetery at Weissensee, and the famous Neue Synagogue of Berlin which has become a landmark and was the most prestigious German synagogue ever built before the war when it was partially destroyed. Today it serves as part museum and exhibition space, offering Jewish adult educational programs, offices and a small chapel. We were taken on a boat ride on the Spree River and addressed by representatives of the Senate. We were also addressed by members of Parliament at the rebuilt Reichstag



Holocaust Memorial, Berlin

which now serves as the Bundestag. One of our highlights was spending an afternoon at the home of a Christian volunteer and her college-age daughter who went out of their way to make us feel welcome with some very engaging conversation and some delicious homemade pastries. She made sure we knew that at this time a Holocaust

curriculum is required for all school children as well as a visit to a concentration camp. We were also taken to a multitude of memorials and major

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# The Holocaust, Marilyn Monroe, and KSS

(Continued from page 12)

monuments dedicated to the Shoah, accompanied by very knowledgeable guides. We also had the opportunity to attend a Friday night service at an Orthodox synagogue. It was quite an experience for me as there were no translations available, but I felt a strong presence of my approval.

One of the most memorable aspects of this journey was the opportunity to meet and share the stories of some thirty ex-Berliners and their partners. They represented many countries—France, Canada, Switzerland, England—even some from as far as Australia—and the rest from all over the USA; many had arrived in America after interim lengthy stays in such places as Shanghai and

Bolivia. Their stories were all unique, amazing, and told of the incredible hardships they endured. For most of them the telling seemed to be cathartic since they understood that we all shared similar experiences. They all represent the endurance of the human spirit to survive.

The message we received from today's leadership seemed clear, that the adults and children of Germany today have recognized their national responsibility to make amends and above all to learn from the past and never to forget.

My hope is that the examples set by Berlin in acknowledging the past and educating the present and future generations of the evils of anti-Semitism, be adopted by all of Germany and the entire world. ❖



Adass Jisroel Cemetery, Berlin

## TURKEY EARTHQUAKE RELIEF FUNDRAISER



**WE STAND  
TOGETHER**



EMWON WOULD LIKE TO HELP AND PROVIDE RELIEF TO ALL THOSE WHO HAVE STRUGGLED AND ENDURED PAIN THROUGH THIS DEVASTATING TRAGEDY AND DAMAGING EARTHQUAKE. WE MUST NOW ALL STAND TOGETHER AND RISE AS A STRONG MUSLIM COMMUNITY AND HELP OUR FELLOW TURKISH BROTHERS AND SISTERS THROUGH THESE DIFFICULT TIMES. PLEASE JOIN US IN THIS IMPORTANT FUNDRAISER AND BRING YOUR SUPPORT.

**• GUEST SPEAKERS •**

TURKISH AMBASSADOR

*Murat Mercan*

PAKISTANI CONSUL GENERAL

*Ayesha Ali*

TURKISH CONSUL GENERAL

*Reyhan Özgür*

MISS PAKISTAN USA

*Uroosa Malik*

Fazlul Haq Syed, Ashraf Azmi, Wakil Ansari, Waseem Syed, Erol Akurek, Thomas Joy, Dr. Sara Siddiqui, Sadaf Rashid, Dr. Malka Ehtasham, Maria Shaikh, Inaya Ehtasham, Dr. Vertika Goel, Mohammad Azhar & Shazia Jabeen

**Sun. March 12th 2023 | 2pm**  
**133 Sunrise Highway, Amityville, NY 11701**

**Entry Fee: \$20**  
**Zelle: emwon01@gmail.com**

— REFRESHMENTS WILL BE SERVED —

RSVP: SHAZIA JABEEN  
 516-850-8192 | EMWON01@GMAIL.COM



Rabbi Lina with her Reproductive Rights Shabbat challah.

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# SHABBAT SERVICES

## FRIDAY, MARCH 3

Candlelighting on Zoom 6:30 pm

## SATURDAY, MARCH 4

Torah Study (Prophets) 10 am

Tefilah 11:15 am

Learners' Service

Torah Portion: Tetzaveh, Exodus 27:20—30:10

More instructions on building the sanctuary.  
Aaron and his sons are ordained as Kohanim.

## FRIDAY, MARCH 10

Candlelighting on Zoom 6:30 pm

## SATURDAY, MARCH 11

Torah Study (Prophets) 10 am

Tefilah 11:15 am

Torah Portion: Ki Tisa, Exodus 30:11—34:35

The Golden Calf. God provides a second set of tablets, gives additional laws, and commands the observation of Passover, Shabbat, and other holidays.

## FRIDAY, MARCH 17

Welcoming Shabbat Service 6:30 pm

## SATURDAY, MARCH 18

Meditation Walk at Uplands Farm 10 am

(Lawrence Hill Road, Cold Spring Harbor)

Torah Portion: Vayakhel-Pekudei, Exodus 35:1—40:38

How Moses acquires the necessary goods—gold, silver, fine cloth, wood, etc.—to make the Tabernacle, and how he is blessed by God with the skills needed to complete the task.

The conclusion of the construction, with details of the amount of gold and copper used, and detailed descriptions of the priestly vestments made for Aaron and his sons. A cloud covers the Tabernacle with the “Presence of Adonai.”

## FRIDAY, MARCH 24

Candlelighting on Zoom 6:30 pm

## SATURDAY, MARCH 25

Tefilah 10 am

Israel Forum 11:15 am

Torah Portion: Vayikra, Leviticus 1:1—5:26

Rules and procedures for sacrifices are described in great detail. Rules are spelled out for priests, for the community as a whole, and for individuals. ❖

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**How does  
Moses make  
his tea?**

**Hebrews it.**

## Lunch & Learn

**Jewish Humor:  
From Then to Now**

**Begins 2.9.23@12:30 by Zoom**



# STRANGER/SISTER WITH MASJID NOOR



A nice contingent of KSS members joined with members of Masjid Noor on February 12 for a showing of *Stranger/Sister*, about the genesis and activity of Salaam/Shalom, the Sisterhood of Muslim and Jewish women, followed by discussion and socializing. It was educational for all, and we expect to share more such events with Masjid Noor. Many thanks to Sara and Faisal Siddiqui for welcoming us to their lovely home for this occasion.

The Israel and Jewish Affairs Committee Presents  
A Series of Forums and Discussions  
**THE MIDDLE EAST AND THE STATE OF ISRAEL**



***Memories After My Death: The Story of My Father, Joseph "Tommy" Lapid***, by Israeli Prime Minister Yair Lapid

**SUNDAY**, November 20, 10 am

Joint Session with **bagels & books**

**Israel and the Middle East: What American Media Don't Tell You**

Saturday, December 17, Services at 10 am, Forum at 11:15 am

**A Special Forum from the Israeli American Council (IAC) Summit 2023 in Austin , TX**

Saturday, January 21, Services at 10 am, Forum at 11:15 am

**Update and Report from Israel and the Middle East**

Saturday, March 25, Services at 10 am, Forum at 11:15 am

**Ten Years of Forums: What We've Learned and What's Next**

Saturday, April 29, Services at 10 am, Forum at 11:15 am

Moderated by Kehillath Shalom member Nissim Yeheskel, Israeli native and frequent visitor.

## Let's Light Candles Together



**Friday evenings, 6:30**

(When nothing else is scheduled)

We'll share, sing, and bring Shabbat peace.

Join Zoom Meeting by computer:

<https://zoom.us/j/88265226225>

Or Phone: +1 646 558 8656

Meeting ID: 882 6522 6225,  
Password 046 425

We will learn, study, share, pray.  
As usual, come for Torah Study or Service or Both!

Join Zoom Meeting by computer:  
<https://zoom.us/j/88265226225>

Or phone: +1 646 558 8656

Meeting ID: 882 6522 6225,  
Password 046 425

## Kehillath Shalom Synagogue



**Shabbat Morning  
Torah Study 10 am  
Service 11:15 am**

## Morning Gathering Stillness, Meditation, Blessings



Morning Gathering: Tuesday & Friday Mornings at 8 am  
Establish a strong, centered, calm foundation for the day.  
Join Zoom Meeting by computer <https://zoom.us/j/788752335>  
or by phone: 1 646 558 8656 US (New York)  
Meeting ID: 882 6522 6225, Password 046 425



# March 2023

## Adar/Nisan 5783



Sun

Mon

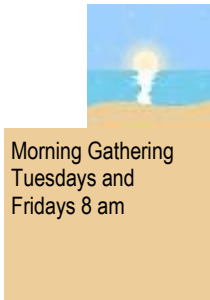
Tue

Wed

Thu

Fri

Sat



Morning Gathering  
Tuesdays and  
Fridays 8 am

5

6



Purim Service and  
Celebration  
6:30 pm

7

1



Conversational  
Hebrew with Dinah  
1 pm

2



Lunch & Learn  
Jewish Humor  
12:30 pm

3



Candlelighting  
6:30 pm on Zoom

4



Torah Study 10 am  
Tefilah 11:15 am  
Learners' Service

5:29

12



Daylight Saving  
Begins

13

14



Board  
Meeting  
7:30 pm

15



Conversational  
Hebrew with Dinah  
1 pm  
Newsletter Deadline

16

17



Candlelighting  
6:30 pm on Zoom

No morning gathering  
6:44

18



Meditation Walk at  
Uplands Farm  
10 am

19



Bagels & Books  
Plunder  
10 am

20

21

Committee for Racial  
Justice 7:30 pm  
What Do We Talk  
About When We Talk  
About Crime?

22



Conversational  
Hebrew with Dinah  
1 pm

23



Lunch & Learn  
Jewish Humor  
12:30 pm

24



Candlelighting  
6:30 pm on Zoom

25



Tefilah 10 am  
Israel Forum  
11:15 am

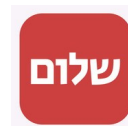
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26

27

28

29



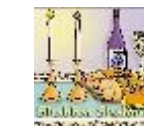
Conversational  
Hebrew with Dinah  
1 pm  
Rosh Chodesh Group  
7:30 pm

30



Lunch & Learn  
Jewish Humor  
12:30 pm

31



Candlelighting  
6:30 pm on Zoom

1



Torah Study 10 am  
Tefilah 11:15 am  
Learners' Service

6:59

2

3

4



B'dikat Chametz

5



Erev Passover  
First Seder

No Conversational  
Hebrew

6



Second Night Seder  
Community Seder  
6:30 pm

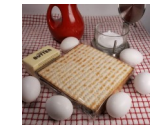
No Lunch & Learn

7



Candlelighting  
6:30 pm on Zoom

8



Shabbat Pesach  
Festival Service  
10 am  
Matzo Brei Luncheon  
to follow

7:08