



Kehila Kedosha Janina

Synagogue and Museum

October 2020 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

On October 28, Greece stops and remembers Oxi Day when, 80 years ago, the Hellenic Republic stood up to Fascism to prevent the Italian invasion of Greece. Read the article that follows in this newsletter about this important date and the role that Greek Jews played on the battlefield. Hellenes throughout the world will join in the commemoration, even if for most of us it will be virtual.

We thank everyone who attended our Rosh Hashanah and Yom Kippur services. They were very meaningful, and we are grateful we were able to celebrate these holy days as a community with our traditional Romaniote liturgy. While we were not all there in person, our entire community was there in spirit. We thank all those who made contributions, including those for Hashkavoth memorial prayers. This week will usher in the holiday of Sukkoth, followed by Shemini Atzereth, and Simhat Torah. We pray that we can celebrate these and many more simchas in person again soon.

We are currently determining our schedule for holding in person Shabbat services going forward. We hope to share updates soon.



The Cohen Battalion of Thessaloniki

This newsletter, our 139th will, as always, cover news regarding Kehila Kedosha Janina and news concerning Greek Jewry. We hope you find our newsletter interesting. Your feedback is of utmost importance to us. If you missed previous issues, they can be accessed on our website www.kkjsm.org.

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

Hopefully, we will soon be open for services again. When we are, you are all invited to attend our Saturday morning Shabbat services.

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

Simchas

We joyfully celebrate the birth of Isaac Raymond Cohen, the son of Olivia and David Cohen, the grandson of Nathan and Judy Asher Cohen, great grandson of Isaac Cohen and David and Esther Asser, great-great grandson of Rabbi Simon Asser and Lulu Nachman Asser, and the great-great-great grandson of Menachem ben Asser Lamias and Regina Bassara. Isaac was born on September 4, 2020, on what would have been the 100th birthday of his great grandfather, Isaac Cohen of Blessed Memory.



Isaac Raymond Cohen



Isaac Cohen during WWII



Judy Asser Cohen and Nathan Cohen



Menachem Asser family photo 1910 Ioannina

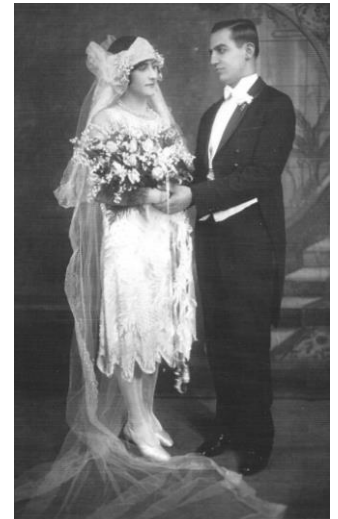
We celebrate the wedding of Melissa Binder and Justin Epstein on July 25th. Melissa is the daughter of Richard and Sheri Binder, the granddaughter of Annette Binder, the great-granddaughter of Joseph Politis and Ester Josephs Politis (both of Blessed memory) and the great great-granddaughter of Isaac Politis and Annie Hefetz Politis (both of Blessed memory).



Annette and Jerome Binder wedding
1946



Bridal party photo



Joseph and Esther Politis

We celebrate the wedding of Elianna Mintz and Asher Perez. Elianna is the daughter of Marshal and Deborah Mintz, the granddaughter of Isaac and Pearl Hametz, the great granddaughter of Rabbi Israel and Pernoula Hametz and the great great-granddaughter of Haim and Sarah Hametz. Rabbi Israel Hametz was brought over from Greece in 1924 to serve the Yanniote community in New York. His wife, Pernoula, was the sister of Rabbi Davidson's wife, Rebecca. Elianna's uncle, Ovadia Hametz, was a beloved Gabbai at Kehila Kedosha Janina.



Isaac and Pearl Hametz



Hametz family

Passings

Dr. Raphael (Rafi) Ventura died on September 19th, after some months of illness. Due to the lockdown in Israel, only his family were able attend his funeral, but all are welcome to send his daughters messages of condolence at saftika@yahoo.com and yaelvent@gmail.com.

Raphael Ventura was born in Corfu, Greece in 1937, and came to live in Israel in 1951. His first studies were in physics and chemistry, and he actually became an Egyptologist quite by chance, on hearing a lecture by Professor Raphael Giveon, whereupon he fell in love with ancient Egypt. Ventura began his Egyptological studies in 1966, in the Department of Archaeology and Ancient Near Eastern Cultures at Tel Aviv University, where he was later to teach for many years, from 1976 until his retirement in 2010; he also taught in the Faculty of Art at Tel Aviv University, and chaired the ancient art section at Beit Berl Academic College.



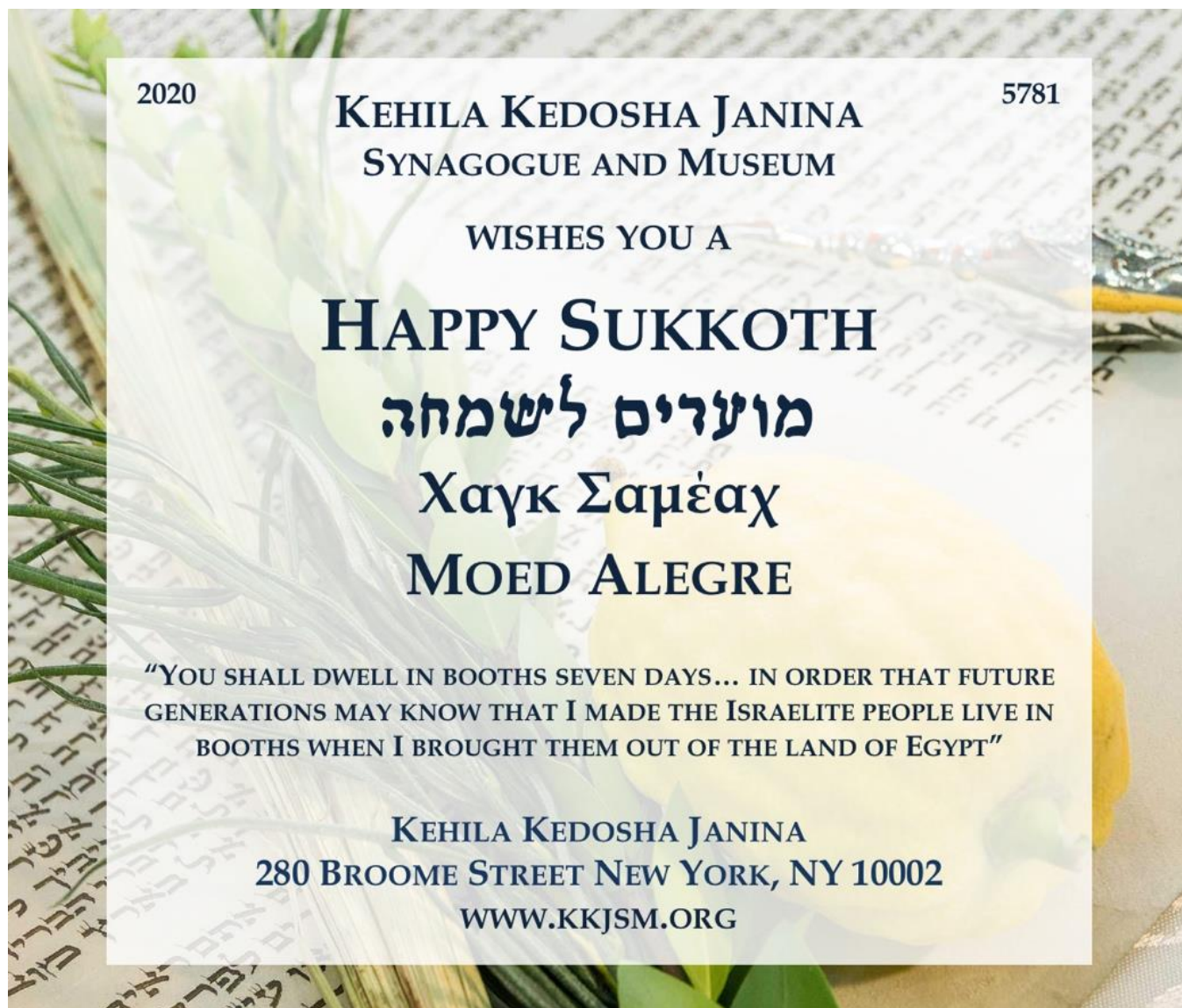
Ventura participated in the Department of Archaeology's surveys at the temple of Hathor at Serabit el-Khadem in the late 1960s and 1970s. He published Egyptian objects from excavations in Israel, including the Egyptian wall relief inscription from the shrine at Timna, but he is best known for his work on Deir el-Medina, the remote desert village which was home to the workmen and artists who built and decorated the royal tombs in the Valley of the Kings. His doctorate dissertation at the University of Chicago was later published as "Living in a city of the dead: a selection of topographical and administrative terms in the documents of the Theban necropolis" (OBO 69, Freiburg (Schweiz) and Göttingen, 1986). It can be downloaded [Here](#).



Ventura investigated the topographical and administrative terms describing the village and its surroundings, and suggested that the villagers were virtually imprisoned in order to preserve the secrets of the royal tombs. His conclusions sparked a lively debate about how isolated the workmen were and how freely they could move about which continues to this day.

Ventura was a lively, inspiring and rigorous teacher, who aspired for his students to share his love of Egypt and to produce well-founded scholarship. He will be missed by his friends and former students.

A list of some of his publications is posted [Here](#).



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

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

In addition, the Washington DC Jewish Studies Center hosted Marcia for a presentation on Romaniote Jews on September 30, and the Lower East Side Preservation Initiative (LESPI) will host her for a variation of "Meet Me On the Corner of Broome and Allen" to be shared on Zoom on October 20th. The Washington DC recording of the presentation on Romaniotes can be accessed on their website [Here](#). The Zoom presentation by LESPI will be able to be accessed on their Facebook page [Here](#).

KEHILA KEDOSHA JANINA
INVITES YOU TO JOIN OUR

**KABBALAT SHABBAT
AND EREV SUKKOTH**
ONLINE SERVICES IN THE ROMANIOTE TRADITION

**FRIDAY OCTOBER 2
5:15PM EDT**

**LIVE-STREAMING VIA FACEBOOK AND ZOOM
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WHILE WE MAY HAVE TO STAY APART TO HELP ONE ANOTHER,
WE CAN STILL WELCOME SHABBAT AND THE HOLIDAY OF
SUKKOTH AS A COMMUNITY. JOIN US FOR A DIGITAL
ROMANIOTE KABBALAT SHABBAT AND EREV SUKKOTH
SERVICE. LIVESTREAM WILL END BEFORE SHABBAT BEGINS.

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Romaniote Rosh Hashanah – Jewish Museum of Greece

The “Archichronia” (New Year) as Romaniote Jews used to traditionally call the holiday of Rosh Hashana (lit. Head of the Year). This Mahzor prayer book for Rosh Hashanah, Yom Kippur and Sukkoth was published by Saadi Halevi Askenazi in Thessaloniki in 1871; he was a descendant of a family of publishers active in Thessaloniki. The text of the prayer book follows the custom of the Old and New Italian Synagogues of Thessaloniki, which were founded during the Venetian rule.

According to the ritual tradition of Seder, (Order) - that is the festive home dinner of the eve of each holiday, which has its roots, already in the Babylonian Talmud era - on the night of the Rosh HaShana (ladino, Seder de la Noche de Rosh Hashana) fruits and vegetables adorn the traditional table, where symbolic food is consumed. These foods are called Simanim (Hebrew) or Simana Tava (Aramaic), meaning "good signs" from the Greek word "simeia" reminding the blessing and prayers for a healthy, fruitful, happy, productive and creative New Year.

Mahzor (prayer book for Rosh HaShanah, Yom Kippur (Day of Atonement) and Sukkoth (Feast of Tabernacles), 1871, Thessaloniki. It was published by Saadi Halevi Askenazi, a descendant of a family of publishers active in Thessaloniki. The text of the prayer book follows the custom of the Old and New Italian Synagogue of Thessaloniki, which were founded during the Venetian rule



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R. G.M.Negrin, The Seder of Rosh HaShana (Seder de Rosh Hashana), Athens 5777 (2017)
Guide book of the Jewish Museum of Greece, Athens 2013.

News from the Lower East Side

Check out this very interesting online exhibit [Here](#) on the history of the Henry Street Settlement and LES immigration, including great archival photos and films. For a more in-depth look, you can read Ellen M. Snyder-Grenier's new book "The House on Henry Street."



News from Jewish Greece

Chalkis

Kathimerini, 8.9.2020, by Nikos Savopoulos.

I still can hear that sound of dragging his palm as he was cleaning the pine needles on the marble. Meir Mais was our man. Immobile, overflowing with force, with a primary flame, he was already waiting at the gate of the Jewish Cemetery of Chalkida. "Find Mr. Mais, if you are interested in touring the oldest Jewish cemetery in Europe," I was told by the journalist Mr. Victor Eliezer, who had found out via the Internet that I was present in Chalkida. I had come to Chalkida by the invitation of the bio-mechanical festival for the presentation of Nikita Siniosoglou's book "NATO Avenue" (ed. Kichli). Within this cultural horizon and with my mind on the trail of old Chalkida, a whole world emerged: the Jewish community of the city and its ancient Romaniote cemetery.

With Nikita Siniosoglou as a companion, with our cameras ready and with great curiosity, we moved to the cemetery. It is a ten-minute walk from the front of the beach, that is to say it is in the central fabric of the city, in the area of Agiannis, a large area, accompanied by the holder of the key Meir Mais, the man who would guide us. I wonder how many people in Greece know and how many are taught about the case of Chalkida, which has a registered Jewish presence since 586 BCE (editor's note: undocumented), in a commercial move with the Phoenicians and The Jews of the East, who were "involved in spinning, dyeing and commerce?"



Meir Mais was tall, strong with a strong voice, this man, who had also been president of the Jewish community of Chalkida (1978-1980, 1990-2001). He highlighted, along with other enlightened people, the passion and perseverance of the oldest Jewish cemetery in Europe (editor's note: unsubstantiated claim). But he's the one who takes care of the cemetery as if it was his home. There, his ancestors rest. As we spoke, he cleaned the graves of his grandparents from the pine needles, unconsciously and naturally. The earth bears the traces of its feet, he recognizes every lump of soil, every old trunk, converses with a secret world, but to him, visible. The Jewish Cemetery of Chalkida instills you with a strange mysticism. The ancient tradition of the tombs reveals ties with the Talmudists and the Kambalists, "and their long, spiritual tradition". In one of his books ("The history of the Jewish community of Chalkida from 586 BC to 2001 A.D. The Cemetery", 2018), Meir Mais analyzes everything. He talks about the cycles of movements and persecutions from the 13th to the 15th century, and how Chalkida became evolutionarily a small Jerusalem and a small Safed (a town in northern Israel and a spiritual center for the study of Jewish mysticism).

"Listening between the ancient Jewish tombs one feels an unexpected warmth, even though such a cemetery you have never seen before and the cabalistic symbolisms sound so distant," says Nikitas Siniosglu. Like most Jewish cemeteries in Greece, Chalkida was threatened with shrinkage, expropriation, transportation, as apartment buildings were built and as memories faded. Indifference to historical displacement and living history is a daily experience.



Otherwise, if one could see things realistically and with historical awareness, Chalkida would have been promoted internationally. Meir Mais has guided several visitors from other countries, but not as many as you would expect

given the gravity of the space. At the entrance of the cemetery, flowered and cool like a courtyard in a nice neighborhood, the door opens for the small museum. Old tombstones in Hebrew script, all translated and studied, have been organized into a narrative. All from this man's hands.

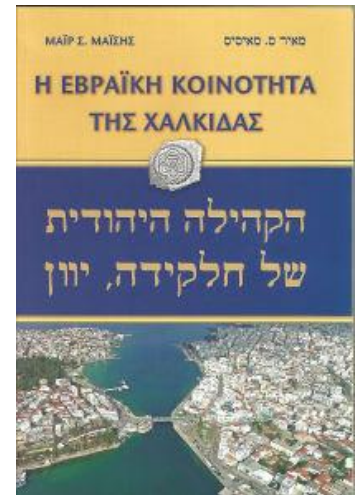


The house of the museum also has its history. It was originally the residence of the guard and was built in 1897 with the funding of banker, collector and politician Ferdinand Rothschild (1839-1898). Rothschild is one of the benefactors of the Israeli Community of Chalkida (as the relevant column says). He was aware of the importance of Chalkida as early as 1887 and when the great earthquake of 1894 (from the Atalanta fault) struck the city, he offered large sums for the earthquake victims. At the same time he took over the walling of the cemetery. Today, the Jewish Cemetery of Chalkida gives the impression of an enclosed garden of sleepers, sprinkled with pine needles and smelling of eucalyptus oil. Old pine trees define the place. Scattered towering eucalyptus with elephant trunks and with a root system, ferocious and visible in places, they raise ancient slabs of ancestral tombs.

Like step-by-step sarcophagi, the ancient tombs in Chalkida give this rare type of small crypts and domes. You hear the stories from Meir Mais that not so many years ago, the clumps of these ancient tombs were covered in dirt. They came to light gradually, a revelation and a vindication. I hear Nikita Siniosoglou's mute whisper next to me: "The cemetery of the other becomes your crossroads, as you wonder: Do we come from a common tradition obscured by our later roots? Or is the truth always doomed to look familiar and withdrawn at the same time, and we are nothing but its guests, fallacies?" I wonder, too. In Chalkida, silent stories have the upper hand.

Approaching the Jewish Cemetery of Chalkida on foot, you first meet the Holocaust Victims' Memorial. The bronze sculpture, the work of the Chalkida sculptures Antonis and Georgios Karahalios, is part of a wider monumental complex that was revealed in 2000, when the president of the Israeli Community of Chalkida was Meir Mais and president of the Central Israeli Council, the late Moses Konstantinis. The monument is flanked on either side by two heroic figures. On the left is the bust of Colonel Mordechai Frizis, who fell heroically on the 5th December 1940, and on the right, the bust of Metropolitan Gregory (1891-1971), who in words and deeds opposed the Germans taking a stand in favor of the Jewish inhabitants of the city. He kept in the Holy Metropolis the Holy Scrolls of the Torahs and other utensils of the synagogue, which at the end of the war were returned.

In 1945, a service was held at the synagogue for those rescued from crematoria. The synagogue was full of people, Metropolitan Gregory spoke. That day, Meir Mais was 12 years old. He remembers the day and writes: "... everything was so vividly imprinted on me in memory that day, especially when, at some point, we all ate and for the first time saw the pain-filled expression on everyone's faces, of the crowded synagogue, crying with sobs, in front of the Ark of the Torah and expressing their gratitude to the Lord for their rescue and in memory of their lost ones." Meir Mais' large family was rescued, but with many hardships and deprivations. The stories he tells himself about what the family went through when they were forced to hide in the mountains are shocking.



But the words left in the memory are when he talks about Simo and Mentis in front of their graves. Simos was his friend. He was led to the detachment along with other Jews but was not killed. At the time of the mass burial and while they were going to put him in the ground, he whispered to the Greek undertaker that he was alive and let him go. He turned him in and the Germans executed Simo on the spot. The story of Mentis is also shocking. She was murdered, raped, tortured and the Nazis dismembered her and threw her in the square of the village of Steni. Meir Mais talks about these stories as if they happened yesterday...

Thessaloniki

In recent days the US Secretary of State Mike Pompeo visited Thessaloniki, becoming the first US Secretary of State to visit this city in more than 150 years. During his visit, Secretary Pompeo honored the memory of the Jewish Community of Thessaloniki by visiting the Jewish Museum of Thessaloniki.



Mike Pompeo's Yom Kippur visit to Thessaloniki posed 'dilemma' for Greek Jews

Full article by Cnaan Liphshiz [Here](#)

(JTA) — Any other day of the year would have been easier for the head rabbi of Thessaloniki, Greece, to welcome Mike Pompeo for a visit. The U.S. Secretary of State's schedule for a whirlwind tour of southern Europe this week left only Monday open, which happened to be Yom Kippur, the holiest day on the Jewish calendar. But for Thessaloniki's head rabbi Rabbi Aharon Israel, the opportunity was too important to pass up.

Thessaloniki's Jews have for decades lobbied for greater recognition of their community's Holocaust tragedy, which many feel is relatively unknown despite its monumental scale. The city's Jewish population went from over 55,000 to 2,000 during World War II. A visit from a high-profile U.S. leader helps amplify the narrative.

"It was a dilemma, because the immediate reaction to such a request is: 'Sorry, we can't do it,'" said Israel, an Israeli who has been serving in Thessaloniki for about seven years. "I can't say I embraced this visit with both hands. I consulted other rabbis and came to the conclusion we should not say no."

The visit by Pompeo and his wife Susan lasted only about 20 minutes. The Pompeos were given a tour of the small Thessaloniki Jewish museum, and while there were no speeches, the event ended with a soprano performing a liturgical song in Ladino with verses from Psalm 22, a lamentation that begins with the words: "My God, my God, why hast thou forsaken me."

Orthodox Jewish law forbids Jews from undertaking any labor on Yom Kippur, even carrying objects. It is a day of introspection and reverence that is incompatible with both the logistics and atmosphere of a state visit, Israel admitted.

In the end, Israel said the event occurred during a break in the community's Yom Kippur prayers and resulted in no violations to Jewish law. The U.S. embassy in Athens had originally asked if Pompeo could visit the local synagogue, but that would have been too much of a disturbance, Israel said, so they diverted the visit to the museum.

"I could see Secretary Pompeo was deeply moved by the event, and we in turn were moved by the fact that it was obviously important for him to visit the community," he said. A State Department official told JTA that the event was at the community's invitation.

"Secretary Pompeo recognized the Holiest Day of the Jewish year together with the leaders of the Jewish Community of Greece at their invitation," the spokeswoman said.

"A soprano sang a liturgical song in Ladino in the museum's Hall of Names, commemorating both the rich history of this Sephardic Jewish community as well as the horror of the loss of 94 percent of the Jewish population of Thessaloniki in the Holocaust," she said. "The event also honored the memory of Jews who were persecuted through the millenia, as well as Thessaloniki's Jews who were systematically rounded-up and deported by the Nazis to the Auschwitz-Birkenau death camps was appropriately commemorated as well."

Refusing Pompeo would have raised the possibility of offending the Trump administration, which has earned high praise from many in the Greek Jewish community for a series of pro-Israel diplomatic moves, including recognizing Jerusalem as the country's capital.

"Secretary Pompeo knows all about Yom Kippur and yet if we would have passed up the opportunity to visit him after everything he's done for the Jewish people and Israel, I believe he would have been offended in some place," Israel said.



Before the war, Thessaloniki's population was almost one-third Jewish. The city, including parts of its iconic port, shut down on Jewish holidays and the weekly Sabbath. It was a hub for Jewish commerce, scholarly activity, labor and philosophy. But the community was wiped out ruthlessly and speedily in 1943.

"For decades, there was an attitude in the city, including by mayors, to pretend like this never existed. Like this was something they wanted erased from the city's history," said Larry Sefiha, the vice president of the Jewish Community of Thessaloniki, a nonprofit that represents the 1,200-odd Jews who live in Thessaloniki today.

It made the city more introverted, and it meant that the catastrophe of Thessaloniki was far less known than places like Babyn Yar, although it was just as bloody, he said.

Only three years ago, David Saltiel, the president of the Jewish Community of Thessaloniki, finally succeeded in his years-long lobbying effort to get Aristotle University of Thessaloniki to construct a monument acknowledging the fact that the school was partly built on a Jewish cemetery that was razed during the Holocaust.

The monument was one of several gestures led by Yiannis Boutaris, the previous mayor of Thessaloniki, who local Jews hold in high esteem for his efforts to commemorate the Holocaust and the city's Jewish history.

Israel pointed out that visits by people of Pompeo's caliber are rare in Thessaloniki. In 2013, a sitting Greek prime minister became the first in over a century to visit the city's synagogue.

"When our friends, people like Secretary Pompeo, want to visit, it is important we receive them not only for our relationship with them, but for our relationship with the outside world, because when they see that people like Mr. Pompeo cares, they will also care," Israel said.

Victor Eliezer, secretary-general of the Central Board of Jewish Communities in Greece, said the event had a historical justification.

"To tell people about the souls that were murdered here is to help rescue their souls," Eliezer said. "That's worth the inconvenience."

The Doctor Who Saved Salonica's Memories Full article by Jennifer Lipman [Here](#)

A family has worked together to translate a book which pieces together the story of Salonica's murdered Jews

When François Matarasso visited Thessaloniki, he immediately felt at home. In some way's that's unsurprising — his father Robert's family had lived in the Greek city, then known as Salonica, for generations. His grandfather Isaac was a respected doctor there, still remembered today for his compassion. And yet this was the site of the Matarassos' worst times, the place from whence François's great-grandfather and up to 50,000 other Jews were deported to Nazi death camps.

Many were sent to Auschwitz; only an estimated 2,000 returned. A community dating from the arrival of those fleeing the Spanish Inquisition would never recover.

Robert and Isaac were the "lucky" ones. Escaping torture and imprisonment, they joined the resistance and when the few survivors trickled back, they were there to help them, with Isaac providing medical care and his teenage son supporting him.

Their survival against the odds is astonishing, but more so is that Isaac had the prescience to take notes, building a meticulous account of the community's fate. In *And Yet Not All Died*, completed in January 1946 and published two years later, he writes: "Dear Jews of Salonica, I have used my weak voice to bring many of the stages of your calvary to public knowledge."



Matarasso family 1928

He recorded in painstaking detail statistics, dates of deportations and numbers taken, the restrictions placed on Jews, medical records (including of survivors) and more.

He included first-person descriptions of Auschwitz from the first to return. Leon Batis, who arrived back in May 1945, tells Isaac "I've passed through different countries, and more or less everywhere they took me for a madman". Isaac logged every detail, from the transportation to the selections, the brutality of the guards and the horrors that unfolded.

His account is now being released in English for the first time, as part of a book, *Talking Until Nightfall*, that is part history, part memoir (as written by Robert before his death in 1982) and part analysis.

Publication is thanks to Robert's British widow Pauline, a professional translator, and their son François, now 61 and a community artist who divides his time between France and Nottingham.. "I'm very conscious that there is a point at which the last people who knew this first hand are dying," says François. Publishing "felt like the discharging of a responsibility, because it ceases to be simply stuff we know and becomes another little stream that joins the river of history."

Isaac comes across as extraordinary; a cosmopolitan doctor with a strong sense of duty. François has encountered people who were treated by him as children. "The memory of him remains very warm and evocative in the Jewish community in Greece and that is very moving."

"In my mind he is still really alive and very present, because he was that kind of person," recalls Pauline, now 91 and living in Oxford. Even at the end of his life, "he was so determined to go on living".

The Salonica Isaac was born into in the tail end of the Ottoman Empire was culturally diverse "and didn't have a problem being so", explains François. Jews were one of the largest groups but the population was mixed, with Greeks, Turkish Muslims, and smaller communities of Bulgarians, Spanish, Italians and, Germans.

"It's really important not to idealize because of course there were tensions, but I don't have a sense that any of those groups questioned the legitimacy of the others," says François. Boosted by the Alliance Israélite Universelle, which set up Jewish schools across the Ottoman Empire, Salonica was a modern community, with a thriving Jewish professional class alongside a big working class of dockers, porters and other trades.

Isaac studied in France, there meeting his Catholic bride. Robert, accordingly, was not brought up to focus on his Jewish lineage (although Pauline emphasizes he was close to his relatives and still grew up within the community). Some of the most affecting passages are Robert's descriptions of a friend rejecting him after he was forced to wear a yellow star. "It was a shock to discover [being Jewish] could be held against him, that this was a bad thing to be. I don't think that had ever occurred to him," says Pauline.

She herself is not Jewish, although she had early exposure to the experiences of Jews under the Nazis, thanks to her mother hiring a German Jewish refugee as a governess just before the war. "My mother felt very strongly about this, and looked for her in particular, so I knew something about Jewish communities and their persecution by the time I was ten, which in England at that time was not very common."

François, for his part, refers to himself as Mischling, co-opting the derogatory Nazi term for those of mixed blood. "My whole sense of identity has been of not belonging and I neither feel Jewish nor not Jewish. Clearly I wasn't brought up in that way but I was brought up with an enormous body of tradition and sense of love for a group of people who were my relatives."

The Matarassos left Salonica after the war, first for Athens and then France. François has visited multiple times. "I have never felt so welcomed or accepted anywhere as by Jewish communities in Salonica and Athens. People knew my grandfather, so I don't have to explain myself, it's the only place where I have that sense of belonging."

The family had lived there for generations; Aaron, Isaac's father, was a currency trader and community stalwart, known for distributing sweets to local children. His life was marked by tragedy; Isaac's mother and sisters were killed on a return visit from France in 1918, when their ship was torpedoed. When the Nazis came in 1941, Aaron was living in the old people's home; he was sent to the gas chambers at Auschwitz.

Tragically, his son had been about to take him away. "They went in the afternoon and the home had been emptied by troops in the morning," says François. The loss played heavily, but it was one of many. "There were so many people, so many friends and relatives who died. Collectively there was an entire world that was destroyed."

By the time the Nazis occupied Salonica, the war had been raging for 18 months; yet few had a sense of what was to come. "There was not the history of antisemitism that had characterized many Jewish people's lives in eastern Europe," points out François. It was less than a quarter of a century since Salonica had gone from being Ottoman to Greek; the population had endured spurts of democracy and dictatorship, plus conflicts like the Italian-Greek war.

"It had seen the expulsion of Turkish Muslims and the arrival of several hundred thousand Christian Greeks," says François. "Instability was part of what happened and people largely thought it was something you got through. It was a very different context."

Pauline suggests Isaac's decision to record events was instinctive; simply what scientists did. But the original draft of *And Yet Not All Died* contains warnings for future generations that "one day new 'supermen' may single out other races as 'inferior' and decree their eradication'." François suggests perhaps he understood, in some way, that gathering evidence mattered.

"If you reread the testimony of the first people who came back, they all say the same thing, which is what we've seen is not believable, people think we're mad," he says. "[The Holocaust] still seems incredible today, but at least now we have seen the evidence. I think in those first few years it was inconceivable. I think he understood without necessarily considering it from a political perspective that there would be people who would want to gain political advantage from denying it."

Beyond the history of what the Nazis did, Talking Until Nightfall tells another story; of a world now lost forever.

"I'm conscious of romanticizing Salonica because I only knew it through my father's pre-war stories, but it has always remained a very important symbol of the kind of Europe that Europeans spent two world wars destroying," says François. "For me the European 20th century is an enormous lesson in what happens if you fail to accept others and their right to be amongst us."

Talking Until Nightfall: Remembering Jewish Salonica, 1941–44, is published by Bloomsbury

Oxi Day

Remembering Greek Jewish WWII Heroes on the 80th anniversary of Oxi Day

By Marcia Haddad Ikonomopoulos

Originally printed in The National Herald, October 31, 2009

On October 28, 1940, when Mussolini issued an ultimatum to the Greek people, announcing that he is planning to invade Greece across the border of Albania, and Metaxas answered back with a resounding 'Oxi', there were 76,000 Jews living on the soil of Greece, 1 percent of the total Greek population of 7 1/2 million. By October of 1944, four years later, only 10,000 Greek Jews would remain; 87 percent would perish in Nazi concentration camps. In October of 1940 there was anger and indignation mingled with patriotism and pride, feelings Jews shared with their Greek Orthodox Christian neighbors. In the autumn and early winter of 1940, there was also hope bolstered by successes in battle. The country was proud. Justifiably so. The fervent patriotism of Greek Jews was augmented by news of what Hitler planned for all the Jews of Europe, and reports from Rhodes, then under the Italians, of the implementation of "Racist Laws" restricting Jewish rights. When war was declared on October 28, 1940, 13,000 Greek-Jewish men would sign up to defend their country on the Albanian Front; 3,500 would return severely injured, many amputees due to injuries and frostbite, and 513 would give their lives for their country, Greece.

Through the winter of 1940-1941, Greece put forth the staunchest resistance to date against the Fascists. Greatly outnumbered by the Italians, without the modern weaponry of the aggressors, Greece stood strong, holding the Italians at bay. Many young men fought heroically, some paying the ultimate price, giving their lives for their country. Among them, were Greek Jews. Some would achieve fame. Most would serve in anonymity. While it is important to remember those who became heroes, sometimes it is more important to acknowledge those whose names are remembered by few.

Many are familiar with the valiant heroism of Colonel Mordechai Frizis, one of the first high-ranking officers to die in battle. On December 7, 1940, then 47 years old and the father of three, Frizis would die in the snows of Albania, leading his men on to battle, mounted on his horse, an easy target for the Italian fighter planes above. His name is engraved in the annals of Greek heroes, statues and plaques erected afterwards throughout the country, including an equestrian statue recently planned for unveiling in Chalkis, the city of his birth. His heroism inspired many and he would become a national hero, honored, after death, by the country he loved. In 2002, Mordechai Frizis' remains were returned from Albania to Greek soil and reinterred in the Jewish cemetery of Thessaloniki with full military honors. The Colonel is remembered as a Greek National War Hero but, others, less famous, would die in relative obscurity, only mourned by their immediate families and the communities in Greece to which they belonged.



Colonel Mordechai Frizis

In this short article, I want to take the opportunity on this National Day of Remembrance in Greece, to remember a few whom will, in all likelihood, never be mentioned anywhere else. They died as Greeks. Their religion was Jewish. As Museum Director of a museum located in a synagogue founded by Greek Jews (Kehila Kedosha Janina), I want to, as we say, 'bring it home.' I want to put flesh on the bones of those who gave their lives for their country over sixty-eight years ago. I want the names of these unheralded war dead to be known.

In the small city of Ioannina, close to the Albanian border where so much of the fighting took place in the winter of 1940-1941, six young Jewish men would die in battle in the snows of the Pindos Mountain Range, not far from their beloved city. All came from simple, hard-working families, sons joining their fathers in small shops, or selling their fabrics, buttons and sundries to nearby villages in Epirus. Many worked to provide the dowries needed to marry off their sisters, some hoped to acquire capital to take a bride of their own. When war was declared, all, without hesitancy would volunteer to fight for their country. Joseph Raphael would be the first casualty from Ioannina, 26 years old. He sold vegetables with his father Andzelos. Joseph would die on November 5, 1940, only a week into the war. Tragedy came early to the small Jewish community of Ioannina. Twenty-one days later, Ioannina would lose another son. Moses Shemos was twenty-four when he died on November 26, 1940. His mother was a widow. Her other sons had gone to Athens to make a living. Moses was her sole support. The toll would continue and, on January 11, 1941, the small Jewish community of Ioannina, then numbering 2000, would be one less. Shemos Attas was 31 when he died of his injuries on the Albanian front. He was the middle son of Ilias and, along with his brothers, Nissim and David, helped his father in his small textile shop. In February, another Yanniotte would be lost. David Negrin was 28 when he died on February 14, 1941. He and his family were dairymen. The son of the butcher Pitsirilo, Jeuda, was 25 when he fell in battle and the remains of Ouriel Negrin, son of Solomon the merchant, have never been found. He has been listed as missing in action since November of 1940.



In the mountains of Albania

One of the saddest stories of all is that of Nissim Attas, severely injured at the age of 24. He would return to Ioannina as an amputee. Along with his widowed mother Annetta, his older brother Joseph, Joseph's wife Esther, and his younger brother Moises, he would be deported to Auschwitz Birkenau and perish in the gas chambers. The injuries he incurred fighting for his country would make him fodder for the crematoria. The Germans considered him incapable of working, the primary criterion for surviving the selection at the train depot on arrival at Auschwitz-Birkenau. His fate would be shared by other Jewish veterans of the Albanian Front, the mounds of prostheses at the museum at Auschwitz testimony to their unfortunate demise.

On October 28, 1940, Thessaloniki was home to the largest Jewish community in Greece and the most populous city of Sephardic Jews in the world. When Metaxas responded to Mussolini's ultimatum with a resounding "oxi" so many Jewish men from Thessaloniki would register to defend their country that one battalion was called "The Cohen Battalion". Salonikan Jews would serve in all ranks and capacities, some as interpreters (many had studied Italian in Salonika). Some, like Moise Bourlas, worked building bridges to enable to movement of troops. In his nineties, Moses still regales visitors at the Saul Modiano Senior Home in Thessaloniki with stories of his experiences. Isadore Levi, born in Thessaloniki to a prosperous merchant family, manufacturers of hats and shirts, volunteered to fight on the Albanian Front. In November of 1940, he sent his family a photo of himself holding his gas mask. Shortly after receiving the photo, the Levi family would learn that their son had died in battle. Isadore was nineteen. A friend of the Levi family, Salomon Salltiel, was taken prison by the Italians and, ironically, survived the Occupation of Greece and the deportation of the Jewish community of Thessaloniki, including his own family, in an Italian POW camp. His family would be among the 50,000 Salonikan Jews who became victims of the Holocaust. On return, he would marry Dora Levi, Isadore's sister.



The Cohen Battalion of Thessaloniki

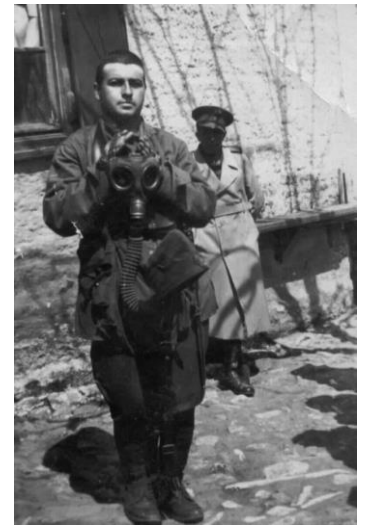
Serving in the Greek Army on the Albanian front often gave young Jewish men skills they had not imagined before, skills that would often provide resources under the German Occupation. Many former soldiers would use these skills to fight for the Resistance after the invasion of Greece. Such would be the case for Moise Bourlas of Thessaloniki, and Samuel Cohen of Ioannina. Sometimes, unfortunately, these same skills would prove the demise

of young Jewish men. Moise Errera had fought bravely on the Albanian Front. He was not going to live as a prisoner in his own city. He was caught by the Germans attempting to escape Thessaloniki and was publicly executed, his body left hanging as an example to others who might try the same. Alberto Errera would use his skills as a Greek Army officer to help organize the Revolt of the Sonderkommando at Auschwitz-Birkenau. Alberto, also, had the distinction of being the only Greek to attempt escape from Auschwitz-Birkenau. He was found and brutally executed.

Greek Jewish women would, also, contribute to the war effort. They worked as nurses for the Greek Red Cross, treating the injured as they returned from battle. Along with other women throughout Greece, they aided the war effort by knitting the warm woolen socks so necessary in the harsh snow-covered mountains on the border of Albania. Anna Cohen Angel worked as a nurse in the Military Hospital in Volos, along with many other Greek Jewish nurses.

Back in the United States, news of the war with Italy would make the front page of the New York Times on Oct. 29, 1940, but little mention would appear in the Jewish presses, most unknowledgeable about the ancient Jewish presence in Greece and the impending threat to Jews residing in the country. An interesting letter was found in the archives of the Jewish Community of Athens, sent by Rabbi Barzalai on October 29th to 'the Jewish Community of Baltimore.' The letter requested aid from fellow Jews in the United States. Because of the ambiguity of the address, we have no way of knowing if it arrived. An answer was never found. Most Jews in the United States were of Eastern European Yiddish-speaking Ashkenazi background, and few knew that there was a Jewish community Greece. While American Jews registered in large numbers to fight in the U.S. Armed Forces in World War II and, certainly, had knowledge of Hitler's threat to exterminate European Jewry, their fight was against aggressors (German, Italian and Japanese) who were considered threats to the security of the United States. They fought as Americans, not Jews.

There were a group of Jews in the United States who did have a vested interest in Greece, a very personal vested interest. Their families were still there. They were Sephardic and Romaniote (Greek-speaking) Jews whose families had immigrated to the United States from Salonika (Thessaloniki), Ioannina and other parts of Modern Greece. Many of their family members remained behind. Most would perish in the gas chambers of Auschwitz-Birkenau. As they volunteered, or were drafted, to serve in the United States Armed Forces, they hoped that, somehow, they would find themselves in Greece and discover what had happened to their families whom they had not heard from since the invasion of Greece in 1941. Only one, to our knowledge, succeeded. Louie Levy had enlisted in the U.S. Navy in 1941 and, in June of 1945, when his ship landed in Patras, Louie Levy made his way to Ioannina, fulfilling a promise he had made to his mother. It would be Louie who would learn of what had happened to the small Jewish Community of Ioannina and of the 1850 who perished in the camps. He was hosted by Samuel Cohen and other palikaria who had returned from the mountains. Ioannina of June 1945 was quite different from Ioannina of October 1940. On October 28, 1940, hope was in the air, patriotism abounded, young Jewish men along with their Christian neighbors were going to push the 'macaroni-eaters' back into the sea. In June of 1945, the reality of what had been lost was apparent. As Louie took photos to bring back to New York, his heart would be heavy with the news he would be forced to tell his mother, but he was also proud of the valiant fight his spiritual patria, Greece, had waged. As we stop to commemorate Oxi Day, we should never forget that Greeks of the Jewish faith were very much a part of the war on the Albanian front. They served proudly. Those who perished did so with honor. They died as Greeks.



Isidore Levy from Salonika killed November 22, 1940



Louie Levy and Samuel Cohen Ioannina June 1945

Italy

The Passing of Amos Luzzatto

We thank Ruth Gruber and Jewish Heritage Europe for this article. (JHE) — Italian Jews are mourning the death this week of Amos Luzzatto, a longtime community leader who passed away September 9 aged 92.

Luzzatto, a physician and scholar, served as president of the Union of Italian Jewish Communities (UCEI) from 1998-2006 and also served as president of the Jewish community of Venice.

He was deeply engaged in Jewish heritage and cultural affairs, and a powerful champion of the role of culture and heritage in society and in forging Jewish identity. It was during his mandate as president of the UCEI that the European Day of Jewish Culture (EDJC) was established. The first edition of the pan-European festival took place in 2000. This past Sunday, September 6, the EDJC kicked off its 21st annual edition, with hundreds of events in more than 25 countries.

Italy has been one of the EDJC's most enthusiastic participants from the start, and this year online or on-site events took place in some 90 locations up and down the peninsula.

The aim of the EDJC is to recognize Jewish heritage as an integral part of the cultural heritage of Europe, to promote tourism and other visits to Jewish heritage sites – and also to promote Jewish pride and sense of identity. Another goal has been to educate the non-Jewish public about Jews and Judaism in order to demystify the Jewish world and promote tolerance. Back in 2001, not long after the first EDJC, Luzzatto defined the EDJC as “the first event that really politically unified European Jewry.”

“As it enlarges, it gets bigger and more important,” he told a General Assembly of European Jewish communal leaders held in Madrid. In 2005, Luzzatto reiterated the role of the EDJC, and the role of Jewish culture and heritage in general, rejecting calls to cancel the EDJC despite heightened concerns about terrorism.

“The European Day of Jewish Culture will take place this year in a climate of great international tensions, of serious risks of terrorist attacks, in a climate of fear,” he said. Organizers, he said, had asked themselves if it might not be better to call off events. “But,” Luzzatto went on, “we decided that this would not be right, because it is just at times like these that culture becomes even more important.”

Culture, he said, “does not represent a luxury for times of ease and tranquility. On the contrary — it is one of the most important weapons at our disposal to react against violence, bloodshed and destruction. “If we had cancelled everything,” he said, “the terrorists would have won. We cannot allow fear to stop us.” May his soul be bound up in the bond of life — may his memory be a blessing.



Ancona Jewish Cemetery

Spain

Recently discovered 13th-century prayer by Ramban goes online

A recently uncovered prayer by the 13th-century Spanish rabbi, kabbalist and renowned author of commentaries on the Bible and the Talmud has been translated into English and published online.

A recently discovered poetic prayer written by the Ramban, or Nachmanides, the 13th-century Spanish rabbi and renowned author of commentaries on the Bible and the Talmud, has been translated into English and is now available on the website of the National Library of Israel.



The Ramban, also a leading kabbalist, was known by the initials in his name, Rabbi Moshe son of Nachman. He was born in Catalonia but was forced to leave at the age of 70 after being ordered to defend his faith against Pablo Christiani, a Jewish convert to Christianity. Eventually he moved to Jerusalem, where he is credited with reestablishing Jewish life and settlement in the city.

The prayer falls in the category of bakashot, or supplications, which was a common form among Iberian Jews of the period. It was published in Hebrew for the first time last year, appearing in Idan Perez's Sidur Catalunya, the first printed prayer book of the Catalonian liturgy and ritual used by the Ramban and the once-thriving Jewish communities of Catalonia, Valencia and Majorca, which were ultimately decimated by the Spanish Inquisition and Expulsion over 500 years ago.

It was found in a manuscript written just after the Expulsion that was likely used by Catalonian exiles living in Provence. It is now held in Rome's Casanatense Library.

The manuscript can be seen online as part of Ktiv, the National Library of Israel-led initiative to open digital access to all of the world's Hebrew manuscripts.

Israeli scholar wins prize for recreating medieval Catalonian Jewish prayer book Full article [Here](#)

Comparing 6 manuscripts in archives from St. Petersburg to Rome, National Library of Israel's Idan Perez pieces together lost rites of vibrant community that's all but disappeared

"This Project Helped Bring about Historical Justice"

Israeli scholar wins prize for recreating medieval Catalonian Jewish prayer book. Comparing 6 manuscripts in archives from St. Petersburg to Rome, National Library of Israel's Idan Perez pieces together lost rites of vibrant community that's all but disappeared



For the first time, an Israeli scholar has been recognized for promoting Catalan presence and culture around the world. National Library of Israel director of rare books Dr. Idan Perez was awarded the Josep Maria Batista i Roca – Enric Garriga Trullols Memorial Prize for 2020 for his publication of the "Sidur Catalunya," the first complete recreation of a prayer book used by the Jews of Catalonia, Valencia and Majorca before the expulsion of the Jews from Spain in 1492.

The choice of Perez and his siddur, or prayer book, also marks the first time in the prize's 32-year history that the Institute for the External Projection of Catalan Culture (IPECC) has chosen to honor work related to the rich

contributions of Jews to Catalonian culture over the centuries. IPECC is a founding member of The International Federation of Catalan Entities (FIEC), an umbrella organization for Catalan associations around the world.

"I feel that with this project I have helped bring about some historical justice. The Jewish community of Catalonia had first-rate scholars, and it is a pity that so few people know about this, and that the community has disappeared and been forgotten," Perez told The Times of Israel in a recent interview.

Perez himself knew nothing of Catalonian Jews' customs and traditions despite having been born, raised and educated in Barcelona.

"I thought all Sephardic Jews [Jews from Spain] were the same," he said.

It was only when he immigrated to Israel in 2004 and studied at a Sephardic yeshiva in the Old City of Jerusalem that he discovered the literature of the rabbinic scholars of Catalonia, which mentioned the unique customs of the Jews of that community. His interest was piqued, leading to years of investigation into the subject and culminating in the publication of "Sidur Catalunya" in 2019.

The Jews of Catalonia fled following anti-Jewish riots in 1391, and those who remained were expelled in 1492. They went on to recreate their communities in places such as Rome, Saloniki (Thessaloniki in the Ottoman Empire) and Algiers, but these too were destroyed due to persecution in subsequent historical periods. Only a small number of people are still familiar with the unique traditions of the Catalonian Jews. "Sidur Catalunya" recovers the ancient nusach Catalunya, or Catalonian prayer custom and traditions, based on six manuscripts dating from the 14th to 16th century. Based on his knowledge of rare manuscripts and many connections in the archival world, Perez managed to track down the manuscripts in Russia, Italy and England.



The oldest, from 1352, is part of the Günzburg Collection in Moscow. Another 14th century manuscript was found at the Biblioteca Palatina in Parma, Italy. Three manuscripts from the 15th century were located — one at the Russian Academy of Sciences in St. Petersburg and two at the Bodleian at Oxford University. The final manuscript dates to 1507 and is housed at Biblioteca Casanatense in Rome.

After tracking down the manuscripts with the help of archivists and Haredi religious scholars, Perez, 45, spent several years painstakingly restoring the text.

"As a first step, I prepared tables of contents for all the manuscripts. I compared all the parts of the prayer book as they appeared in all six manuscripts and recorded the differences. In the prayer book [his 'Sidur Catalunya'], I used the earliest version [Manuscript A – the one from the Günzburg Collection] as the basis, noting differences in versions or spelling in the footnotes and sometimes in square brackets in the text. The parts of the prayer book that are not found in Manuscript A were copied from the other manuscripts and this was noted in the footnotes," Perez explained in an interview for a blog post on the NLI website.

Perez told The Times of Israel that dealing with differences among the manuscripts was challenging.

"I wanted to be faithful to the tradition, but sometimes I had to make a determination myself. It's a lot of responsibility to shoulder," Perez said.

Unlike a standard siddur that contain prayers for only weekdays and the Sabbath, the "Sidur Catalunya" is far more expansive. It also includes prayers for festivals like Shavuot and Sukkot, the High Holidays, fast days, life cycle events, and even the Passover haggadah.

In addition, "Sidur Catalunya" has a series of bakashot (supplications sung in the pre-dawn hours of the Sabbath) composed by medieval Catalonian scholars published for the first time, including ones by Rabbi Moshe ben Nachman (Ramban), Rabbi Shlomo ben Adret (Rashba) and Rabbenu Zerachya ha-Levi. The prayer book also includes commentaries by ancient rabbis from Babylonia, and ones by medieval rabbis from Spain, France, Provence and the Catalonian centers of learning in Barcelona and Girona.

"One of the things that distinguishes the Catalonian prayer services is the abundant singing of piyyutim [liturgical poems]. They are interspersed between the prayers, and I included some of them in 'Sidur Catalunya,'" Perez said. Most of the Catalonian piyyutim were collected in a separate book called a machzor. Printed versions of this book were used in the Jewish communities of Saloniki and Rome in the early first half of the 20th century, before they disappeared.

"Be careful not to confuse this machzor with the prayer book for the High Holidays that we commonly call a machzor," Perez cautioned.

Perez said he never imagined he would recover the melodies with which the piyyutim were sung. However, to his surprise he discovered cantors from the Algerian Jewish community now living in Israel and France who sing these melodies. Although Sephardic rabbinic rulings stopped the interspersing of piyyutim within the prayer service, the Algerian communities descended from the Catalonians continued to include them. "They told me that what they are singing is about 90 percent the same as the original Catalonian tunes," he said.



In addition, Perez found a joint ethnomusicology project by the NLI, the Hebrew University and Bar-Ilan University from 2000 that recorded the singing of the Catalonian prayers. In the course of his research, Perez unearthed several idiosyncratic customs among the Catalonian Jews. One involves the lighting of the Hanukkah candles. Instead of lighting as most Jews do today, the Catalonians would light the candle for the first night on the far left, and then add a candle to its right on each subsequent night.

The two major Jewish communities of Catalonia sometimes even differed with regard to particular traditions. In Barcelona, they would begin reciting selichot (penitentiary prayer services during the High Holiday season) the 25th of the month of Elul, before Rosh Hashanah. In Girona, these prayers were only recited during the Ten Days of Repentance between Rosh Hashanah and Yom Kippur. Reconstructing "Sidur Catalunya" was a labor of love for Perez. He hopes it will be used by academics, religious scholars and lay people.

"I didn't want to write something that would sit on a library shelf and be consulted once in a blue moon," he said. Although Perez has no illusions that the Catalonian prayer mode will be fully resurrected, he would be pleased if some individual worshipers and congregations use it. Perez has already heard that a small minyan [prayer quorum] in Barcelona is using it.

"The most satisfying moment of this whole project for me was when I took some of the first copies to my synagogue so that I and others could use them in prayer," Perez said.

How Contributions from Christopher Columbus' Sephardic Astronomer Illustrate Complex Legacies of Exploration and Conquest Full article by Shakeah Calluccie [Here](#)

You've probably heard of Christopher Columbus (née Cristobal Colon), but have you heard of the Sephardic astronomer who helped him chart his course across the seas?

Abraham Zacuto was a prominent thinker who connected the starry skies to life on Earth and aided in connecting worlds that existed on opposite sides of the Atlantic Ocean. Columbus and his legacy have recently entered a new phase of reconsideration — indeed condemnation and repudiation — for his role in initiating the conquest of the Americas and the displacement and extermination of indigenous peoples across the continents. Statues

dedicated to Columbus are literally being toppled across the United States. How should we understand the role and legacy of Columbus' Jewish astronomer, himself the victim of persecution, who helped to facilitate not only the connection of the two worlds across the Atlantic but also, however unintentionally, the decimation of one by the other?

A Jewish astronomer in the Catholic courts

Abraham ben Samuel Zacuto was born in 1452 in Salamanca, a city in northwest Spain. He would become a well-respected and in-demand astronomer whose work was circulated in Spanish academic circles and in the Portuguese royal court.

At the university of Salamanca, where he would eventually go on to work, Zacuto specialized in astrology and astronomy (at that time synonymous fields). In 1473, at the age of 21, after ensuring that there was no rabbinic prohibition against analyzing the movements of the sun and moon, he began working on what he titled "The Great Composition" (in Hebrew, Ha-hibbur ha-Gadol).



Abraham Zacuto

This book of 19 chapters was completed in 1478 and fulfilled Zacuto's goal of charting the position of the sun, moon, and five visible planets throughout the year. Zacuto created these astronomical tables and the rules for interpreting and interacting with their position in the sky in a way that allowed for ease of reading, similar to that of an almanac.

Zacuto also wrote, in Spanish, "A Brief Treatise on the Influence of Heaven" (Tratado Breve de las Influencias del Cielo), as well as a treatise on solar and lunar eclipses titled De las Eclipses del Sol y de la Luna. In charting the positions of these astronomical entities in an easy-to-read manner, Zacuto allowed navigators to calculate their distance from the equator as well as to set and to maintain their latitude on the open seas.

Knowledge is never gained in a vacuum. Little did Zacuto know that, although his contributions would be used by the Spanish monarchy in advancement of their goals, he would soon be exiled from his homeland, and his treatises would be put to use to colonize the landmasses that came to be known as the Americas.

1492 would mark a turning point for Jews who had lived in Spain for centuries and for indigenous peoples in the Americas. Their fate was not unrelated: A series of papal doctrines issued over five decades would set the groundwork for Christian attitudes towards others, whether in Europe or in the lands they colonized from Africa to India to the Americas.

On March 13, 1492, Isabel I of Castile and Ferdinand II of Aragon ordered that all Jews in Spain either convert to Christianity or be expelled from their kingdoms and territories. Refusing to convert to Christianity, Zacuto moved from his birthplace in Salamanca and was welcomed into the royal court in Lisbon, Portugal. Under King João II, Zacuto became the court astronomer and King Manoel I, the successor to King João II, upheld Zacuto's appointment.

While in Portugal, Zacuto perfected his model of a copper astrolabe, a tool that measures the altitude of celestial bodies throughout the day and night using the horizon as a beginning point. Those using an astrolabe could identify stars, planets, and the time of day. The devices before Zacuto's time, however, were impractical to use on the hull of a rocking ship at sea. Zacuto perfected the astrolabe for use on ships, creating what is now known as the mariner astrolabe, which, hand in hand with Ha-hibbur ha-Gadol, enabled far more reliable calculations while navigating at sea.

Zacuto's works in Columbus' hands

Columbus famously set sail in 1492, in the same month as the expulsion of Jews from Spain. Before Columbus embarked on his voyage, Zacuto's student, José Vizinho — a Portuguese Jew — gave Columbus a translation of Zacuto's work. These astronomical tables, as well as Zacuto's new astrolabe model, were invaluable to Columbus' voyage across the Atlantic. In his diary, Columbus states that Zacuto's work proved useful for sailing across the ocean as well as traversing the land.

Deploying denigrating language and evincing his doctrine of (white) Christian superiority, Columbus wrote that when approached by allegedly "menacing" native people (like in Jamaica), he was able to use Zacuto's knowledge of an approaching lunar eclipse to threaten the tribe that his God would take the moon away. When the moon was eclipsed, the tribe was said to have retreated due to the imagined superiority of Columbus's God. Zacuto's tables with Columbus' notes, and the diary Columbus kept during his voyage, were found in Columbus' diary after his death.



"Vasco da Gama Leaving Portugal," by John Henry Amschwitz. In this mural, Abraham ben Samuel Zacuto is shown presenting his astronomical tables to da Gama before his departure from Lisbon in 1497

What would Zacuto have thought about his calculations being used to uphold the superiority of the Christian God, when keeping his own Jewish faith had led to his exile from Spain? The same prejudices that uprooted the life of Zacuto and other Jews in Spain and Portugal also shaped the devastation of the indigenous peoples of the American continents. Despite Zacuto having had privileges in the Spanish and Portuguese courts through his work, those privileges were temporary and only afforded him protection for as long as he was seen to be useful to the ambition of the royal courts.

Astronomical legacies

On December 5, 1496, King Manoel I of Portugal followed Spain's lead and signed a decree ordering that Jewish people convert to Christianity or leave. And once again, after publishing invaluable work and being in service to the royal crown in Portugal, Zacuto was sent into exile.

Zacuto left Portugal in 1497 but did not arrive in his next destination – Tunis, Tunisia – until 1504, following a path shared by many other Jews and Muslims exiled from the Iberian Peninsula. Once in Tunisia, Zacuto composed no further major astronomical works, only a few astronomical treatises. His last major work was *Sefer Yohasin* ("The Book of Genealogies"), where his focus shifted from navigation of the stars to the Jewish luminaries of his own past.

Zacuto's astronomical tables, however, were re-printed and discussed in Latin, Spanish, Castilian, Arabic, Hebrew, and even in Ladino. In 1568, in the city of Salonica, located all the way on the eastern end of the Mediterranean and then part of the Ottoman Empire, Daniel ben Perahia published a Ladino version of *Almanah Perpetuum*. Today, Zacuto's most prominent presence is on the surface of our moon: the moon's crater Zagut is named after Zacuto.

During the fifteenth and sixteenth centuries, when Jews were facing expulsions and the era of European exploration and conquest of the Americas began, Abraham Zacuto inhabited a liminal position. His influence reached across different cultures, religions, academic disciplines, and professional fields. His work proved to be influential on major figures within Portuguese, Italian, and Spanish history and, by extension, the history of the American continent. His scientific influence is not recognized much today, but nevertheless, this Sephardic

astronomer's work made the famous voyages of Columbus possible — and also shows the price of producing knowledge for institutions who are not guided by a sense of our shared humanity.

News of Interest for Everyone

Sephardi Music of a Vanished World Plays Again - A new collection of the music of Alberto Hemsí casts light on the songs of a lost community Full article [Here](#)

Alberto Hemsí, a Sephardi Jew, was born in 1898 in the small city of Cassaba (now Turgutlu) near Smyrna. Between 1920 and 1970 he amassed a collection of 250 Sephardi songs from a wide range of communities. Sixty of them became *Coplas Sefardies*, classical settings for female voice with piano accompaniment, a lifelong project very much in tune with the musical mood of the period in which it was initiated. Hemsí, like Leoš Janáček, Béla Bartók and Manuel de Falla, was inspired by European neo-folklorism — a fashion for national movements, particularly those of oppressed peoples, to establish their identities through traditional culture, musical and otherwise. Classical composers, such as Hemsí, sought inspiration from non-classical musical forms, creating a new musical language in the process. Now, two years after they were recorded by the bass-baritone Assaf Levitin, we can enjoy a second *Coplas Sefardies* in their entirety, in stylish, virtuosic performances by the American-Israeli soprano Tehila Nini Goldstein and the Russian pianist Jascha Nemtsov, whose previous recordings include art song settings of Yiddish repertoire with the mezzo-soprano Helene Schneiderman.



Hemsí and his wife and parents

In Sephardi repertoire it is arguably easier to avoid treading on the toes of traditionalists. “Although there have been movements... to sing Yiddish songs, traditionally”, suggests the Canadian ethnomusicologist Judith Cohen (quoted in an article by Daniel Jonas), “there hasn’t been much in the way of a parallel movement with Judeo-Spanish music — it’s used more as a convenient me-filter (‘This is how I, like, FEEL it, I’m expressing myself creatively’)”.

Many of Hemsí’s compositions are invaluable reworkings of songs we would not have otherwise. The world in which they were collected has, for the most part, vanished, and for them we have no points of comparison. Others, such as the exquisite *Durme durme hermosa donzella*, have survived without his help and can be heard in performances by mediaeval specialists such as the esteemed Jordi Savall, Burning Bush and Gerard Edery, using instruments contemporary with the period before the Jews were expelled from Spain in 1492. It is in Hemsí’s sophisticated piano writing that his voice is most clearly heard. In *Durme, durme hermosa donzella*, a virtuosic flamenco accompaniment to Goldstein’s expressive, flexible voice makes for a more immediately engaging performance than that of its dryer Early Music rivals. *No pasech por mi sala* even contains echoes of Rachmaninov’s high-romantic *Don Juan’s Serenade*. Here, Goldstein’s characterful, poised performance is preferable to that of the less assured Ramon Tasat, who himself excels in the simpler traditional accompaniments of *Kantikas de Amor i Vida*, the delightful Sephardi song disc he recorded with the doyenne of the genre, Flory Jagoda.

Musicians are products of their epoche, influenced by its movements and mores. Recreating a 500-year-old sound world is usually as much a matter of guesswork as fretwork. Authenticity is more about the ability of the composer or artist to respond with honesty and integrity to the works they set or perform. These recordings of Hemsí, complemented by Nemtsov’s extensive, informative notes, are an essential purchase for anyone with an interest in Sephardi music. *Coplas Sefardies* is published today by Hänssler Classic.

England

Time capsule from 1873 found buried in wall of Manchester Jewish Museum

Builders renovating oldest surviving synagogue in city make discovery in original cornerstone

Hidden deep within a cavity wall of the Manchester Jewish Museum, complete with its wax seal intact, lay a glass jar time capsule buried almost 150 years ago.

As builders renovated the oldest surviving synagogue in Manchester they found the capsule buried next to the Museum's Ark, the chamber which houses the Torah scrolls, filled with synagogue papers, newspapers and some old coins.

Early synagogue minutes show records of the capsule being laid in the cornerstone of the original building around 1873.

"We were taking extra care to remove the plaque but never imagined we would find something as old as the building still intact," said Adam Brown, the site manager.

"It created a lot of excitement around the site. It was obvious a lot of time and effort had been spent placing the capsule all those years ago. To find it in perfect condition felt really rewarding."

The Grade II*-listed building, described by English Heritage as "one of the highlights of Victorian Gothic architecture in the country", is the oldest surviving synagogue in Manchester. The local Jewish population moved away from the area in the 1970s, making the synagogue redundant, and it was given a new lease of life as the Manchester Jewish Museum in 1984.

Britain's only Jewish museum outside London, it became home to more than 30,000 objects, from personal letters and photographs to Torah scrolls hidden from the Nazis during the second world war.

In June last year the Victorian building, Moorish in style and built by Jewish cotton traders from Spain and Portugal, closed its doors for almost two years for an ambitious £5m development project, partly funded by a National Lottery grant of £2.89m in 2017.

Museum leaders now hope the discovery will help to tell the story of the museum's former life as a synagogue, when it sat in what was once a thriving Jewish quarter with a congregation of Sephardic Jews, many originally from the Iberian Peninsula.

"This timely discovery comes at an apt and symbolic period when millions of Jewish people around the world prepare for the holiest day of the Jewish calendar, the Day of Atonement, a reflective and thoughtful time of year when many observers look backwards as a means to move forwards," said its chief executive, Max Dunbar.



Israel/Ethiopia

Israel allocates \$51 million to bring over 2,000 immigrants from Ethiopia by 2021 Full article [Here](#)
Israel's government has allocated \$51 million to bring over 2,000 Ethiopian citizens this year, the office of Prime Minister Benjamin Netanyahu said.

The allocation was finalized Wednesday in budget talks, according to the Marker's report about the statement. Immigration Absorption Minister Pnina Tamano-Shata told Ynet that the 2,000 people awaiting aliyah, or immigration by Jews and their relatives to Israel, will have landed at Ben Gurion Airport by 2021.

The funding is part of a plan presented last year by Tamano-Shata for bringing a total of about 10,000 Ethiopians to Israel in the coming three years. Those prospective olim are living in temporary camps in Gondar and Addis Ababa. Israel completed the airlifting of a group of Ethiopian Jews known as Beta Israel in the 1990s. However, this did not include a second group, often known as Falash Mura, people with Jewish ancestry who are widely believed to have converted to Christianity under duress while adhering to some Jewish traditions.



About 30,000 Falash Mura have been brought over to Israel over the past 30 years. Rabbinical authorities have been split on the status of the so-called Falash Mura, a local pejorative term for people who call themselves the "remnants of Ethiopian Jewry." Tamano-Shata told Ynet that when the 10,000 Ethiopians awaiting aliyah are in Israel, the camps will be closed and no further immigration from Ethiopia to Israel would occur.

In 1990 Kehila Kedosha Janina of Mapleton (Brooklyn) donated a Torah Scroll to recently arrived Ethiopian Jews in Israel

4 The Jewish Week, Inc. February 23, 1990

'Transplanted' Torah benefits Ethiopian Jews

By STEVE LIPMAN

I MISSED ONLY ONE SABBATH. A Torah scroll, a gift from a dying synagogue in Brooklyn, was opened and read during morning services last Saturday at a newly formed Ethiopian congregation in Israel.

The 80-year-old, 26-inch-high, 70-pound *sefer Torah* is donated to Congregation Shvu Banim L'Yehudei Ethiopia in Beersheva by the Sephardic Center of Mapleton within a week of the Bensonhurst congregation's final worship service. In the interim, just one Saturday passed on which the scroll went unread.

The Torah, protected by a red wooden case and plastic cover, was carried at no expense on El Al/Israel Airlines. It was sent off from Kennedy Airport with rounds of singing and dancing by Yeshiva of Flatbush students. It was escorted en route by Barbara Ribakove Gordon, director of the North American Conference on Ethiopian Jewry, and was met at Ben-Gurion Airport by leaders of Israel's Ethiopian immigrant community.

A silver breastplate, a pair of Torah crowns and a pointer made the trip, too. "My wife polished them this week," said Morris Yom Tov, president of the Sephardic Center, which was formed 26 years ago by families with roots in Jantina, Greece. The building has been sold to a medical center.

"There was no one else to turn it over to if anything happened to me," said Yom Tov, who doubles as gabbai, sexton, treasurer and prayer leader. "I'm the youngest, and I'm 71."

The Ethiopian congregation in Beersheva came to his attention last month through a small announcement in The Jewish Week. The item described the plight of the congregation—the first one founded by Ethiopian immigrants in Israel, it is housed in an apartment donated by the municipality of Beersheva.

"I pulled it out and I circled" the announcement, Yom Tov said. He called Gordon to check on the congregation, and he called some rabbis to check on Gordon. "I wasn't going to see my Torah [get into the wrong hands]."

Yom Tov's rabbi friends vouched for Gordon, a longtime activist for Ethiopian Jewry. Her organization, the North American Conference on Ethiopian Jewry, helped establish Congregation Shvu Banim L'Yehudei Ethiopia (Return of the Children of Ethiopian Jewry), which has been using a borrowed Torah for two months.

The Ethiopians should have their own scroll. Yom Tov told Gordon.

"They need a Torah. It's a synagogue without a Torah," he said of the parchment donation. "What better mitzvah can I do?"

When doors of the Sephardic Center—a one-story, brick building with crumbling mosaic columns, and a rusting horse-

shoe slung over a lighting fixture—close soon for the last time, he will have given away its other assets. The list includes three more Torah scrolls, shelves full of *taleim*, *siddurim* and *chanuzim*, 300 will-padded seats, chandeliers, stained glass windows, an eternal light above the bimah, a Torah reading stand, an Israeli and American flag, and pictures of Golda Meir and famous rabbis that line the walls of the basement social hall.

The items are worth tens of thousands of dollars, Yom Tov said. Needy shuls in Brooklyn will get it all. "Everything is being given away. We're not making any money out of this." Holy items that are too tattered for further use will be buried.

Yom Tov carries a tape measure in his back pocket, and pays a visit to any local shul that requests property from his synagogue. He makes sure that donated items will fit in their new homes. "If they don't use it, they don't get it."

Each remaining Torah scroll, he said, will go to a synagogue with a demonstrable need. "We don't want it to sit in the back of the Ark in a synagogue that already has 20 Torahs, and come out once a year."

Yom Tov, born on Manhattan's Lower East Side, is the son of immigrants from Jantina. His parents, like thousands of Jewish residents of the thousand-year-old Jewish community northwest of Athens, emigrated on the eve of World War I.

The emigres founded three synagogues in New York City—the Sephardic Center, the latest in a series of congregations in Bensonhurst, as well as sister congregations in the Bronx and the Lower East Side. All three followed Sephardic customs,

offered prayerbooks in Hebrew and Greek, raised money to sustain Jantina's own struggling synagogue, and welcomed visitors from the old country. Today, only Kehilah Kedosha of Jantina, on the Lower East Side, is still functioning.

The Sephardic Center, Yom Tov said, was the victim of changing demographics; middle-class Bensonhurst, once heavily Jewish, is now mostly Italian and Chinese. A dozen elderly members, too few to sustain the congregation's finances or mitzyans, remain from its former membership of 500-600.

The sister synagogue in the Bronx closed a few years ago. "Again, no people," Yom Tov said.

A retired garment factory manager, he wears a maroon velvet yarmulka atop his curly silver hair. He spends these days disposing of the synagogue's property, and giving *mevakes*, a last nostalgic look. "This is where I spent my time," he told one recent visitor, sitting in a back seat of the dimly lit sanctuary. "I look around, I can tell you my father sat here, my uncle sat there."

"It's heartbreaking," Yom Tov said of the congregation's closing. "It's a little more than a building that's being sold. It's the end of a culture. It's the end of something that money can't buy."

Yom Tov will join another Sephardic congregation in his neighborhood, he said. But the Torah scroll out of sight in Israel isn't out of his mind. He plans to visit Israel next year, and his itinerary includes the Torah's new home in Beersheva. "When I go to Israel, you can rest assured that I'll see it."

Beneath a ball cap, a Torah scroll from Brooklyn is escorted by Ethiopian immigrants to its new home in Beersheva.

Photo/Media Images

Gershon Harris
Hatzor Haglilit, Israel



I think it would be safe to say that the "major" characteristics of Sukkot are relatively well-known: building the temporary "sukkah", where we eat and even sleep for 7 days, and the "four species" (Lulav, Etrog, Hadassim [myrtle] and Aravot [willow] that are bound together and blessed each day. Less known is a beautiful and ancient custom whose significance is not only timeless, but perhaps reverberates even more today as we all struggle to cope with the restrictions and risks of COVID-19.

This custom is called "Ushpizin", an Aramaic term for "guests". It originates in the Zohar – the Book of Jewish Mysticism, which refers to the enormous spirituality of Sukkot, when we demonstrate our faith and covenant with God by leaving our permanent and protective homes to dwell in rather frail and temporary huts, under the direct gaze and protection of God's holy presence. According to the Zohar, the souls of seven great leaders and patriarchs of Israel – Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and King David – leave their place in heaven to enjoy and partake of the divine light and spirituality of the earthly Sukkah.

They are therefore our "guests" – Ushpizin – and though all seven visits together, each one takes his turn in leading the others. We therefore welcome these special guests every night of Sukkot in the Sukkah with a special invitation, usually recited in the original Aramaic, but certainly valid if said in Heberw or any other language. The actual wording may differ, with some reciting a single line welcoming the guests, while others recite long Kabbalistic texts each night as they enter the Sukkah. Among certain Sephardic communities, it is customary to set aside a special and ornately decorated chair for our honored guests, covered with fine cloth and holy books.

The Zohar attaches special symbolism to each one of the seven Ushpizin: Abraham represents love and kindness; Isaac represents restraint and personal strength; Jacob represents beauty and truth; Moses represents eternity through Torah; Aaron represents empathy and being receptive to divine glory; Joseph represents holiness and the spiritual foundation; David represents the establishment of the kingdom of Heaven on Earth. Thus, by welcoming these special guests, we also become energized and influenced by their special qualities.

Aside from these lofty spiritual matters, a more earthly but no less important reason for welcoming these guests is the idea of feeding the needy, especially during Sukkot. The Zohar even mandates that we raise the spirits of the poor by giving them the food that otherwise would have been reserved for the Ushpizin. As the Zohar puts it: A person should not say, "I will first satisfy myself with food and drink and give the leftovers to the poor." Rather, the first of everything must be for one's guests, because if one gladdens and satisfies his/her guests, God rejoices over him/her, and gains the praise of the honored Ushpizin.

The Rambam, in fact, rule that this is a religious obligation in his Laws of Yom Tov, chapter 6, Halacha 18: "While eating and drinking himself [herself], one is obligated to feed the stranger, orphan, and widow, along with the other unfortunate poor... [One who does not] is not enjoying a mitzvah, but rather his/her stomach".

I would offer that the significance of Ushpizin this Sukkot is even more significant than ever. The idea of helping and even feeding others has suddenly become more critical than ever before, as so many cannot make ends meet because of being laid-off and even fired from their jobs because of the pandemic. And as far as the symbolic welcome of the special Ushpizin, since so many will be sitting in Sukkot alone or with only their immediate families this year, these may be the only "guests" we can welcome at all! But no matter what, may everyone enjoy a "Hag Sameah", and may the joy of Sukkot accompany us all year long!

Rabbi Nissim Elnecavé
Sephardic Jewish Brotherhood of America



Thoughts on Yom Kipur
Prayer and Inspiration
By Rabbi Nissim Elnecavé

Moshe Rabbenu stands in front of the Jewish people and building them with courage until his last moments. He states, "Be strong and courageous (people), do not fear, nor be frightened of them; for He the LORD your G-d, is with (each one of) you; He will not fail you, nor forsake you. (Devarim 31:6) Moshe's love for his people is exceptional. Reminding them that he is not going to go into the Holy Land and that he is not going to be there to guide them, Moshe gives them words of motivation.

Quoting from Rabbi Yaakov Hajiz, (1) Rabbi Yishak ben Abraham Mi-Bagdad (2) asks, why does Moshe begin by addressing the nation in plural and ends in singular as speaking to an individual? Rabbi Yishak explains that prayers and supplications are more effective when many people come together and pray. Our prayers and requests are immediately attended to by G-d when people congregate in numbers. He states further, according to the Midrash, Moshe speaks first in plural in order to teach us that G-d will always listen to the prayers of the congregation and in turn the prayers of a single individual will also be accepted. (3)

To further understand this concept, Rabbenu Moshe ben Maimon states that whenever people assemble together and call out to G-d, if their cries are genuine, G-d responds immediately to their supplications. (4) Indeed, our Sages have taught us that in order for our prayers to be accepted, we must concentrate and have the proper intent in our minds. But the questions still remains, why will G-d immediately attend to those that come together in prayer? Some authorities explain that when many people pray together, it is likely that at least one will pray from his heart and therefore everybody's prayer will be accepted. Yet, others are of the opinion that when many people pray together, they inspire each other during their supplications, they are emotionally elevated and their prayers are easily accepted.

As the Day of Kippur is spent largely in prayer, we should look for the various means that are available to us and inspire us when we congregate in our synagogues in order to make our prayers meaningful. The exquisite poetry that we read on the High Holidays and the beautiful tunes that we sing, play a big part in creating the perfect ambiance where we are able to concentrate and speak to G-d openly. Praying with our family and friends, with many others in our congregations, helps us and stirs us to move closer to G-d, as He is ready to attend our prayer on this special day. May our prayers be well received.
Shabbat Shalom

(1) Rabbi Yaakov Hagiz (1620-1674) was a Talmudist born of a Sephardic family from Fez. Hagiz's teacher was Rabbi David Karigal, who afterward became his father-in-law. About 1646 Hagiz went to Italy for the purpose of publishing his books, and remained there until after 1656, supporting himself by teaching. Samuel di Pam, rabbi at Livorno, calls himself a pupil of Hagiz. About 1657 Hagiz left Livorno for Jerusalem, where the Vega brothers of Leghorn had founded a Bet Ha-Midrash for him, and where he became a member of the rabbinical college. There a large number of eager young students gathered about him, among whom were Rabbi Moshe ibn Habib, who became his son-in-law, and Rabbi Yosef Almosnino, later rabbi of Belgrade. Another son-in-law of his was Rabbi Moshe Hayyun, father of Nehemiah Hayyun. Rabbi Yaakov Hagiz was active in the opposition to Shabbethai Zebi and put him under the ban. About 1673 Rabbi Hagiz went to Constantinople to publish his *Lehem ha-Panim*, but he died there before this was accomplished. This book, as well as many others of his, were lost.

(2) Rabbi Yishak ben Avraham Shelomo from Bagdad, 1835-1920.

(3) Rabbi Yishak ben Avraham Mi-Bagdad, *Selah Rakhav*, Sermon on Parashat Vayelekh

(4) Rabbi Moshe ben Maimon, MT, *Hilkhot Teshuva* 2:6.

Looking for Our Help

Some of you might have noticed that on Facebook and elsewhere, we have been researching Bakola (Bacola) family trees. This stemmed from the story of Rebecca Bacola who came from Greece (recorded as Ioannina but might have been Filiates) in 1890 and arrived in England 1915. She died in 1979 and was buried in Agecroft Jewish cemetery in Manchester. She lies in an unmarked grave, something that we are hoping to remedy. We do not know if there was ever a stone but we want to ensure that one is now placed on Rebecca's grave. Thus, my appeal and a chance to perform a true mitzvah during the High Holy days. One of the highest commandments of Judaism is to care for and respect the deceased. The Association of Greek Jewry will act as the gatherer of the funds and all funds, without exception, will be sent to the appropriate recipient in England. Any amount will be appreciated. Please send your checks to The Association of Friends of Greek Jewry, 1 Hanson Place, Huntington NY 11743, United States.



Rebecca Bacola and friend in England

New Additions to Our Photo Archive



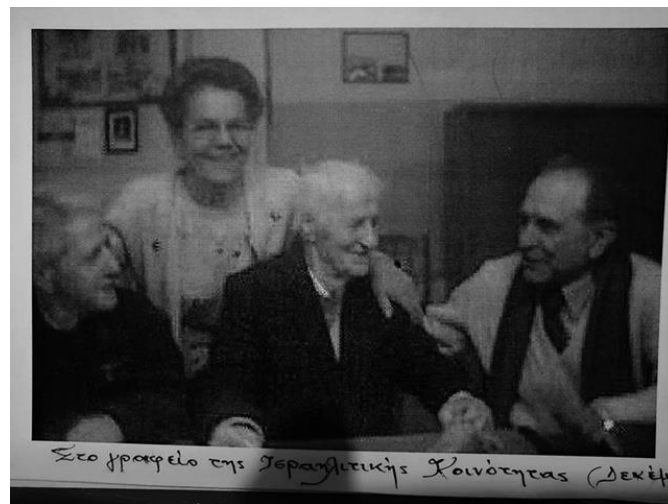
1931 School Picture from Ioannina



1918 friends meet in Boston
Yohanán Yohanán, Zadick Bakola, Isaac Matza,
Ezra Matza, Sol Shorty Matza, Sam Nachmias



Avraam and Sarah Myones Cantos



Taken in the Jewish Community of Ioannina Office
(looking for date)

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

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

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

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



Kehila Kedosha Janina E-Newsletter – Number 139

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Kehila Kedosha Janina

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Your donations enable us to continue our work. You can send donations via mail directly to 280 Broome Street, New York, NY 10002, or you can donate via our website www.kkjsm.org