



Kehila Kedosha Janina

Synagogue and Museum

April 2024 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This year, Pesah (Passover) is celebrated from sunset on April 22nd to nightfall on April 30th. Jewish families around the world gather to tell the story of the deliverance of the Jewish people from slavery in Egypt. Most scholars believe the date of this exodus was the 13th century B.C.E. during the reign of Ramses II. Traditions differed from community to community, in the songs that were sung and the special foods eaten. Much of the seder service was done in the vernacular of the community, since the Rabbis felt it important to pass on the story of Pesah to Jews, many of whom were losing their ability to understand Hebrew. Among our community, Greek and Ladino are still sung at the seder tables, and the holiday is celebrated with many delicious traditional foods. We wish everyone a Happy Passover, Moadim LeSimha, Χρόνια Πολλά, and Pesah Alegre!



Spanakopita (Spinach pie with Matza)

This newsletter, our 181st 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 thousands of households worldwide. What an accomplishment for a little synagogue on the Lower East Side of New York City. Our community of 'friends' continually grow with each newsletter. If you know others who wish to be part of this ever-growing network, please have them contact us at museum@kkjsm.org

We are open for Shabbat every Saturday morning starting at 9:30am. Please email amarcus@kkjsm.org if you would like to attend, and enjoy a traditional Greek kiddush lunch after services. Our Museum is open every Sunday from 11am-4pm. If you wish to sponsor a newsletter, contact us at museum@kkjsm.org.

Passings

We mourn the passing of Sammy Aziz Cantos (b: 10.15.1946-d. 3/22/2024). Sammy was the biological child of David Aziz and Sarah Levy. When David was killed on the job on May 4, 1948, Sammy was adopted by and raised by Sam Cantos. Sammy is survived by his wife Sandy, his two sons, Craig and David, and his two grandchildren, Anderson and Violet. Sammy often performed as a singer of the classics doo wop songs of the 50s and 60s with a number of groups.



Sammy Cantos & Sandy Abramowitz

We mourn the passing of Evelyn Vitoulis Kaplan. She had just turned 97 when she passed on March 23rd. Evelyn was the daughter of Morris Samuel Vitoulis and Lydia Saporta Vitoulis; and the granddaughter of Elia Saporta and Rosina Baruch Saporta; and Samuel Vitoulis and Esther Cohen Vitoulis. She is survived by her brother, Samuel Vitoulis (Shelley); daughter Shelley Mercado-Mahony (Art Mahoney), her granddaughter Elysia Scardaci (Mike), grandson, Albert Mercado (Jess); Great grandchildren Madyn and Gabe Scardaci; Lilly, Sadie and A.J. Mercado. She lost her sister Roslyn Vitoulis Honan z"l (Rabbi Bernard Honan z"l) on October 7, 2023 and is mourned by Roslyn's children Sara Honan Crocker (Charlie), Michael Honan (Roxanne), and Lydia Honan; and Sam's sons Joey, Alex and Eric Vitoulis; and great niece, Rachel Honan Jacobs (Parker) and great nephew Benjamin Honan.



We mourn the passing of Matathia Kones, originally from Volos who passed on March 27th. "The Jewish Community of Volos regrets to announce that Matthias Kones passed away on March 27th, 2024, in Beersheba, Israel.



M. Kones was born in Volos on March 23, 1947, where he grew up. His parents were Moses and Rosa Kone. His brother is Leon Kones. The family moved to Athens and he studied at the School of Architecture of the National Technical University of Athens. He graduated in 1971. He was an active member of the Jewish Youth. After his service in the army he went to Israel, where he completed his master's degree at the Haifa Technion in the field of "Ecological Urban and regional Planning".

He married Vitti Rosenzweig and they had three children, Moshe, Raz and Itshak. The family residence is in Beersheba. His brother Leo, an architect with his family also lives in Israel. From 1976-1979 he was a researcher at the Jacob Blaustein Desert Institute.

In 1979 he was a research associate and graduate student instructor at Carnegie Mellon University. From 1981-1986 he taught Ecological Architecture at the Bezalel Academy of Arts. Since 2005 he has been a professor at Sapir College in Sderot on the topic of green architecture. Since 2015 he has been a lecturer at Ben-Gurion University of the Negev. Until today he maintained the company Kones architects /ecotectura as a freelancer and has produced numerous and important projects in the field of green architecture and ecological urban planning. He was a visionary, an active pacifist and loved both his homelands very much. I.K. Volos

Visitors to Kehila Kedosha Janina

We love when people come in from out of town or from overseas, carrying a guidebook and letting us know that the highlight of their trip to New York was their visit to Kehila Kedosha Janina. In March we had visitors from California, both from LA and San Francisco, as well as visitors from England, Canada, Israel and far away New Jersey. They might all have entered as curious tourists. They all left as dear friends.



Spiros Sun from southern California joined Hollis Beyers from North California on a tour given by our docent Stella Bacolas.

Past Events at Kehila Kedosha Janina

On March 10th we had a standing-room-only crowd to meet, listen to, and reconnect with Professor Devin Naar, Chair of the Sephardic Studies program at the University of Washington. Devin presented a fascinating program on his latest research on Sephardic Cafes on the Lower East Side. Watch the full presentation [online here](#).



Purim Celebration

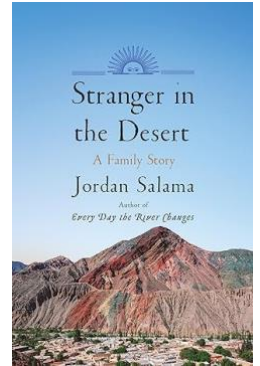
We had a beautiful gathering for Purim on Saturday evening, March 23rd. We had a lot of fun with a traditional Romaniote Megillah reading, delicious food, dancing, and plenty of Ouzo. It was so beautiful to see so many young faces. Thank you, Andrew Marcus, for all that you do to ensure that we have a future. The next generation of the Genee family, Lillia, helped us pick the winning raffle tickets from our communal raffle on Purim. Lillia is the great granddaughter of Hy and Lil Genee of blessed memory. May G-d continue to bring light, gladness, happiness, and honor to the Jewish nation, and may He rescue our people as He did during Purim.



On March 31st we were treated to an excellent program by an engaging young writer, Jordan Salama, the author of "A Stranger in the Desert: A Family Story." Those present were enthralled, not only by the story, but also by the author. The story is one of search for family, one that many in our community are quite familiar with.



"Inspired by family lore, a young writer embarks on an epic quest through the Argentine Andes in search of a heritage spanning hemispheres and centuries, from the Jewish Levant to turn-of-the-century trade routes in South America. One Thanksgiving afternoon at his grandparents' house, Jordan Salama discovers a large binder stuffed with yellowing papers and old photographs—a five-hundred-year wandering history of his Arab-Jewish family, from Moorish Spain to Ottoman Syria to Argentina and beyond. One story in particular captures his attention: that of his great-grandfather, a Syrian-born, Arabic-speaking Jewish immigrant to Argentina who in the 1920s worked as a traveling salesman in the Andes—and may have left behind forgotten descendants along the way. Encouraged by his grandfather, Jordan goes in search of these "Lost Salamas," traveling more than a thousand miles up the spine of South America's greatest mountain range."



Kehila Kedosha Janina has copies of the book for sale for \$30 each plus \$7 P&H.

Greek Jewish & Sephardic Young Professionals Network

Mazal tov to our young community members who recently completed their first Greek Dance class series led by expert instructor Dimitri Carabas. Check out their dance moves at our Greek Jewish Festival on May 19!



Celebration of Greek Independence at the Greek Consulate in New York on March 25th



Celebration of Greek Independence in Athens, Greece



We Are Hiring!
KKJ Rabbinic Fellow - Apply Today

Kehila Kedosha Janina is excited to announce that we are recruiting candidates for a new Rabbinic Fellow position. We are seeking a dynamic candidate who will lead public outreach, recruitment, and general community development for our synagogue. This person will work with KKJ leadership to plan events and bring people in through meaningful Jewish moments, immersive experiences, and innovative programming. The Rabbinic Fellow will also assist with religious services, including reading Torah and general hazzanut. Work will include direct communication to current and prospective community members and interfacing with partner organizations.

This position is part-time and allows for a flexible schedule as approved by the Board. The Rabbinic Fellow will need to work on Shabbat, select Sundays in coordination with the Museum and event program schedule, and other days depending on programming. The Fellow must also reside in an area within walking distance from KKJ.

This position is about building community, increasing member engagement during services and religious programming, and fostering a sense of belonging to our Greek Jewish home. A successful candidate will understand that relationships, and not only programs, are the key to successful engagement.

Learn more and read the full job posting [Here](#).

To apply for this position, please email your resume and cover letter with the subject line "Rabbinic Fellow" to Amarcus@kkjasm.org. The deadline to apply is May 5, 2024. For any questions, please email Amarcus@kkjasm.org.



Upcoming Events at Kehila Kedosha Janina

Naphtali Family Cookbook Demonstration – April 7 at 2pm
This event is completely full – we are no longer taking RSVPs.

**KEHILA KEDOSHA JANINA SYNAGOGUE & MUSEUM
IS HONORED TO WELCOME**

LINDA MATZA SILVERMAN

**FOR A SPECIAL PRESENTATION
OF HER HIGHLY ACCLAIMED BOOK**

**THE NAPHTALI
FAMILY COOKBOOK**



**SUNDAY APRIL 7 AT 2PM
KEHILA KEDOSHA JANINA
280 BROOME STREET NYC**

Join Linda Matza Silverman as she introduces her highly acclaimed culinary guide, *The Naphtali Family Cookbook*, and shares her passion for cooking with a demonstration of preparing a traditional Greek pastry.

Linda grew up with the inspiration of Romaniote heritage from her four grandparents who emigrated from Ioannina. She is the granddaughter of Judah Naphtali & Leah Confino, Solomon (Shorty) Matza & Rosina Negrin, and the daughter of Morris S. Matza and Anne Naphtali.

Linda became the bearer of the flame, enamored with her legacy, and determined to share the flavor of Romaniote heritage with the next generations. What better way than through food!

**AUTOGRAPHED COOKBOOKS WILL BE AVAILABLE FOR PURCHASE.
REFRESHMENTS WILL BE SERVED.**

PLEASE RSVP TO MUSEUM@KKJSM.ORG

Yom HaShoah Holocaust Remembrance Day – May 5 at 1pm

Please RSVP to Museum@kkjism.org

**KEHILA KEDOSHA JANINA SYNAGOGUE AND MUSEUM
INVITES YOU TO OUR ANNUAL**

**YOM HASHOAH
HOLOCAUST REMEMBRANCE DAY
CEREMONY**

**WITH A SPECIAL PRESENTATION IN MEMORY OF THE
JEWISH COMMUNITY OF IOANNINA**

**SUNDAY MAY 5 AT 1:00PM
KEHILA KEDOSHA JANINA
280 BROOME STREET NYC**

**WE INVITE YOU TO JOIN US TO REMEMBER ALL WHO PERISHED
IN THE HOLOCAUST, ESPECIALLY THOSE WE LOST ON THE 80TH
ANNIVERSARY OF THE DEPORTATION OF JEWS FROM
IOANNINA, ARTA, PREVEZA, PATRAS, CHALKIS, ATHENS,
KASTORIA, LARISSA, VOLOS, TRIKALA, CORFU, RHODES,
AND KOS.**

**FOLLOWING THE CEREMONY THERE WILL BE A SPECIAL
PRESENTATION PREPARED BY KKJ MUSEUM DIRECTOR
MARCIA HADDAD IKONOMOPOULOS FEATURING PHOTOS OF
THE JEWS OF IOANNINA WHO PERISHED 80 YEARS AGO.**

**REFRESHMENTS WILL BE SERVED
PLEASE RSVP TO MUSEUM@KKJSM.ORG**

Greek Jewish Festival – Sunday May 19

Join the Greek Jewish Festival on Sunday May 19 from 12pm-6pm to celebrate our amazing community! Experience a feast for the senses including authentic kosher Greek foods and homemade Greek pastries, traditional dance performances with live Greek and Sephardic music, an outdoor marketplace full of vendors, arts and educational activities for kids, Sephardic cooking demonstrations, and much more! Learn more at www.GreekJewishFestival.com



KEHILA KEDOSHA JANINA
SYNAGOGUE AND MUSEUM



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FREE ADMISSION

PRESENTS THE
NINTH ANNUAL

GREEK JEWISH FESTIVAL

SUNDAY MAY 19, 2024
12PM-6PM

280 BROOME ST BETWEEN ALLEN ST & ELDRIDGE ST
LOWER EAST SIDE NYC

DELICIOUS FOOD LIVE MUSIC KIDS ACTIVITIES

SYNAGOGUE TOURS DANCING VENDORS & GIFTS

- FESTIVAL SPONSORS -

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Sephardic Jewish Center of Forest Hills	Chesed v'Emeth Kastoryalis			United Brotherhood Good Hope Society of Janina	Association of Friends of Greek Jewry	
Sisterhood of Janina	Sephardic Jewish Center of Canarsie	Delta Realty Group	Omega Realty Group The Sterling Group	David & Gail Baruch	Sid Ganis	
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GREEKJEWISHFESTIVAL.COM



Young Professionals Tour of Jewish Greece & The Balkans – July 2024

The Greek Jewish & Sephardic Young Professionals Network is excited to share details on their special Young Professionals Tour of Jewish Greece and the Balkans this Summer 2024. They will trace the roots of our families and visit the beautiful cities of Sofia, Plovdiv, Bitola (Monastir), Skopje, Thessaloniki, Veria, Ioannina, & Corfu, with optional extension to Rhodes. The tour will run from July 7-17, 2024. Spots are limited. The tour is open to Jewish young adults in their 20s and 30s. Email Ethan@SephardicBrotherhood.com to learn more and sign up ASAP. View the full itinerary [Here](#).



YOUNG PROFESSIONALS TOUR OF JEWISH GREECE & THE BALKANS

July 7-17, 2024

INCLUDES SOFIA, PLOVDIV, BITOLA (MONASTIR), SKOPJE,
THESSALONIKI, VERIA, IOANNINA, & CORFU
WITH OPTIONAL EXTENSION TO RHODES

REDISCOVER YOUR HERITAGE AND CONNECT WITH OTHER YOUNG
SEPHARDIC JEWS ON THIS ONCE-IN-A-LIFETIME EXPERIENCE

View the full itinerary at bit.ly/YPBalkans2024

To register and learn more email
Ethan@SephardicBrotherhood.com



News from Jewish Greece

Athens

Greece's Recovery Lures Back 342,000 Who Left During Economic Crisis Full article [Here](#)

Despite low wages, soaring rents and high food prices, Greeks who left the country during a 2010-18 economic and austerity crisis are returning in droves, some 342,000 of the 592,000 during an exodus to other countries. That was revealed by Finance Minister Kostis Hatzidakis, speaking at the BrainReGain event on the theme Return to the Roots: Challenges, Opportunities, Initiatives, citing data from the European Union's statistics agency Eurostat.

The New Democracy government has been trying to lure back those who left, especially the young, entrepreneurs and many of the country's best and brightest in a so-called brain drain that saw them seek work and a better future elsewhere. Greece lost 5% of its population during the crisis, the young especially unable to find work, going to Australia, the United Kingdom, Germany, the United States and elsewhere, most vowing never to return. Hatzidakis said to attract them "we have to change the circumstances that led them to make that decision to leave." The highest number of returns was in 2019, which was the previous record year for tourism and a year after three international bailouts of 326 billion euros (\$356.37 billion) ended, although salaries have not fully returned to pre-crisis levels.

In Memory of the Late Moses Elisaf, Former Mayor of Ioannina and Former President of the Jewish Community of Ioannina

The Central Board of Jewish Communities in Greece (KIS) honored the memory of Moses Elisaf, Greece's first Jewish mayor, who passed away in February 2023.

Elisaf was born in 1954 to parents who had escaped to Tel Aviv before returning to Greece after the war. He graduated from the University of Athens in 1979 and worked from 1993-94 at the Sackler medical school at Tel Aviv University. He became a professor at Ioannina Medical School, and his 2019 mayoral run was his first foray into politics. While campaigning as a centrist independent, rivals tried to claim he was "connected to the Mossad or the Israeli embassy." He beat the city's incumbent in a tight runoff with 50.3% of the vote. "Despite antisemitism and the rise of racism in our times, the citizens have elected a Jew as their mayor, evaluating my personality, our plan for the city's future, our candidates, our ethos during the election campaign," said Elisaf when he was elected.



The commemorative event for Moses Elisaf took place on March 13, 2024, at the Old Parliament, in the presence of his widow, Cleopatra Hatzigiannis – Elisaf, and the representative of the Prime Minister and the Government, Minister of the Interior Niki Kerameos. Also in attendance were Minister of Digital Governance Dimitris Papastergiou, representatives of various political parties including ND's Anastasios Hatzivasiliou, SYRIZA's Sokratis Famellos, PASOK – KINAL's Ioannis Tsimaris, New Left's Meropi Tzoufi, Pleafsis Eleftherias' Makis Mavrakis, Deputy Regional Mayor of Epirus Agni Nakou, President of KEDKE Lazaros Kyrizoglou, Mayor of Ioannina Thomas Begas, the late Mayor of Ioannina Dimitris Papageorgiou, special envoy of the Ministry of Foreign Affairs for combating anti-Semitism Chrysoula Aliferi, MPs, professors, friends, relatives, and associates of the late Moses Elisaf from Ioannina, President and Presidium of KIS, President of the Jewish Museum of Greece Mikis Modiano, President of the Athens Jewish Community Albertos Taraboulous and members of the Board of Directors, President Markos Batinos and members of the Board of Directors of I.K. of Ioannina, Rabbi Gabriel Negrin of Athens, Rabbi Isaac Mizan, presidents and representatives of Jewish Organisations, and a large number of people.

The event was curated and presented by the Secretary General of KIS, Victor Eliezer, who chose to portray Elisaf's personality, principles, and thoughts through Elisaf's own words from an interview conducted when he was elected mayor. Structured in separate sections dedicated to each of M. Elisaf's areas of activity, the presentation alternated with characteristic videos from his life and interventions from the speakers. David Saltiel, President of KIS, welcomed the attendees, emphasizing the "unfilled void that Moses Elisaf left in Greek Jewry, in the Jewish community of Ioannina, the void in science, the void in his beloved city of Ioannina, and above all the void he left in us... in the souls of all of us who were lucky to have walked beside him." Saltiel described Elisaf as "light and emitted light," highlighting his uniqueness as a teacher, thinker, doctor, and motivated citizen. He noted that "for KIS, Moses Elisaf was not just the Vice President of the Board of Directors. He was a LEADER in every sense of the word."

Arta

Arta Remembers - Memorial Events 2024

On March 22 and 23, 2024, a series of commemorative events for the Jews of Arta who perished during the Holocaust were organized in Arta by the Municipality and the "Skoufas" Music and Literary Association.

"Arta remembers" was the title of the events which began on 22.3.2024 with a ceremony at the cultural center of the Association "Skoufas", which included welcoming remarks and a reading by students of the 3rd Lyceum of Arta of the "Chronicle of the Jewish Community of Arta" of Raphael Giulis, the last president of the Jewish Community of Arta. The text "Bread" written by the Artinian philologist and writer Katerina Schismenou, which is based on the real story of the family of Mr. Michalis Nikolaos, President of the Association of Lawyres of Arta was read by Panagiotis Andreadis and the music was edited by Antonis Ververis, Konstantinos and Anastasios Lemonis and Andreas Hasiotis.

The "Bread" refers to an event that happened in Arta on March 24, 1944, when Kostas Nikolaou, 20 years old at the time, witnessed the arrest of the city's Jews and their incarceration in the "Orpheas" cinema. Some of his Jewish friends were desperately asking for "bread". The next day, Kostas, supplied with loaves of bread, sees them loaded into their deportation trucks to Auschwitz. Kostas Nikolaou did not have time to give them the bread...

In the context of the event, eighty years later, the son of Kostas Nikolaou, Michalis, to "fulfill a promise", symbolically handed over to Victor Isaac Eliezer, General Secretary of the Central Board of Jewish Communities in Greece, a replica of the bread, made of clay, by the sculptor Theodoros Papagiannis, in order to be placed in the Holocaust Museum of Greece in Thessaloniki.

The next day in the morning there was a tour of places of Jewish interest by Mr. Theoharis Vadivoulis, historian and researcher of the history of the Jewish Community of Arta and in the afternoon at the Holocaust Memorial in the Square of Jewish Martyrs, a memorial service was held by the hazan Haim Ischakis and Beni Mizan. The ceremony ended with the laying of wreaths.



In a solemn atmosphere followed a Memorial March through the Jewish quarter to the gathering point of the Jews of Arta before their deportation. The events in Arta were attended by the Metropolitan of Arta Kallinikos, the Ambassador of Israel in Greece Noam Katz, the Honorary President of the Jewish Community of Athens Benjamin Albalas, the General Secretary of KIS Victor Eliezer, the Vice-President and Treasurer of the Jewish Community Monis Haleboua and Annita Soussi, the General Secretary of the Jewish Community of Thessaloniki Annita Pinto, the President of the Jewish Community of Larissa Moses Manouach, the President of the Jewish Community of Ioannina Markos Battinos, the President of the Second Generation of Descendants of Holocaust Survivors Bella Aaron, the director of the Hellenic-Israeli chamber of Commerce Souzana Frances, representatives of the church, the government, the Region of Epirus and the local authorities.



Volos

Purim Celebration and Event in Honor of the Abdelas Family

On Saturday, March 23, 2024, I.K. Volos, organized an event for the celebration of Purim during which the family of Aaron S. Abdella was honored for their donation of a Sefer Torah and a Megillah of Esther to the Synagogue.

The family of Aaron Abdelas was unanimously declared a donor, by the Community Assembly on 17.12.2023. The honorary event and the celebration of "Purim" took place in the presence of the members and their friends, as well as friends of the Abdelas family and I.K. Volos. Earlier, in the Synagogue of Volos, the Megillah of Esther was read by the religious minister Mr. Makis Moysis and Mr. Matoulis Ovvadias.

The President of I.K. Volou Mr. Marcel Solomon in his speech referred to the long-term contribution of the Abdelas family to the Community, from its forefathers until today, to the fraternal cooperation he had with Aaron on the Board of Directors of the Community and to the friendship that connects them. He also referred to the successful business activity of the family, which maintains the women's clothing store of the same name, the oldest in Volos, famous for its quality products. Finally, he wished health and good fortune to the family members and expressed the certainty that he will continue in the spirit of love and giving.



Mr. Solomon then presented the family with an honorary plaque as well as a relevant parchment, declaring it as Donor, which the entire Abdelas family received. Mr. Aaron Avdelas, speaking on its behalf, thanked the Community and referred to their decision to donate a new "Sefer Torah" (due to wear and tear of the older one) and a "Megillah of Esther", which the Synagogue acquired for the first time.

This was followed by the celebration of Purim with a speech by the religious minister Mr. Makis Moysis, who spoke extensively about the history and importance of the holiday and the food customs that characterize it, such as the traditional sweet kubeto-pasteli, which was available for everyone the companions - an offering of the Community - as well as the "Ears of Haman", which was offered by an Israeli family.

Afterwards, Ms. Lina Sabetai, with a humorous and contemporary speech, referred to the story of Purim making the guests cheerful and entertained with her ingenuity and clever approach. Dinner followed in a friendly and pleasant atmosphere.

Trikala

On 15.3.2024, the US ambassador, Mr. George Tsunis, visited Trikala and toured the Holocaust Memorial and the renovated Synagogue. The President of the Jewish Community of Trikala, Mr. Iakovos Venouziou and members of the Community received and welcomed Mr. Tsounis to the Synagogue and informed him about its history, as well as about its renovation.



Thessaloniki

The established Memorial March in Thessaloniki, from Eleftherias Square to the Old Railway Station, took place on Sunday 17.3.2024, marking the 81st anniversary of the departure of the first train to Auschwitz-Birkenau. The event was organized by the Municipality of Thessaloniki, the Israelite Community of Thessaloniki, the Aristotle University of Thessaloniki, the University of Macedonia and the International University of Greece.

"Like today, on March 17, 1943, the second train with Jews left Thessaloniki for Auschwitz. Each train carried 2.800 souls who perished." The president of the Central Jewish Council of Greece, the Jewish Community of Thessaloniki and the Holocaust Museum mentioned the sad anniversary David Saltiel during the event at the old railway station, at the point from which 81 years ago the first trains left for the extermination camp

"Those who left on March 17 were from the settlement Mikro Stathmos (Chiko Station). Two days before, on March 15, 1943, the first train to Auschwitz - Birkenau started from the old railway station. By August all of the city's Jews were loaded onto trains by the Nazis and unfortunately 96% perished. The city was emptied, it was left orphaned by Jews."

The participants of the event arrived at the Old Railway Station by marching in silent Remembrance March from Liberty Square to the Old Railway Station and sent the message "Never Again" by leaving flowers on the carriage symbolizing the "black train".



"There are no words for the magnitude of the crime. In 1943, 50.000 Greek Jews, the Greeks who had gone to Albania and fought, were taken on the trains to Auschwitz, having previously been humiliated, humiliated. They paid a ticket to be able to go to Auschwitz. There were 19 missions, they thought they were going to work and that they would come back and live.

70.000 Jews were lost from Greece, 6.000.000 from Europe" underlined the president of KISE.

"The memorial march is an act of respect towards the memory of those who unfortunately became ashes and at the same time an act of respect for those who survived and returned to this city. It is an act of respect for Thessaloniki, in its history", underlined Mr. Saltiel and emphasized that he believes the mayor of Thessaloniki that this time it will become a Memorial Park.

"This year the foundations are being laid for the creation of the Memorial Park. Together with the Holocaust Museum, the indication of what the city itself embraces becomes clear. Thessaloniki hears the voice of its own innocent children who fled in the Holocaust. Thessaloniki does not forget Black Saturday, it does not forget the wagons, which left full and returned empty. He does not forget those who participated in this crime," he said.

"Let the sight of these tracks, let the sound of every passing train whistle be the occasion to remember our own people who are no longer here. Solidarity and respect for each other is the message of the march of the citizens of Thessaloniki" he noted.

"The road of martyrdom, the road that our fellow citizens walked to get here, to the train station, with the final destination of the death factory of Auschwitz-Birkenau will forever haunt the collective memory of the city. Walking today in their footsteps, we followed the story of the Greek Jewish martyrs of the Holocaust, we listened to their pain and agony, we mentally accompanied them on the journey of no return to the hell of the crematoria", pointed out the mayor of Thessaloniki Stelios Angeloudis. "We are here to shout out loud that our society knows and remembers and pays due respect both to those who did not return to the native land, and to those few who were saved from certain death and returned to the city. A city that brought them face to face with a series of new challenges and difficulties" he added.

"The Holocaust Museum and the Memorial Park that will be auctioned immediately, in the coming weeks, in the new Eleftheria Square are two bright landmarks of memory and responsibility that will forever remind that

no one and nothing is forgotten. How we will never allow this horror to happen again. They will be the city's debt of honor to the victims of the Holocaust and at the same time will serve the greatest good of the acquisition of knowledge", stressed the mayor of Thessaloniki.

"Today is a day of commemoration of one of the most important periods of the greatest crime of the 20th century and the history of humanity, the persecution and genocide of tens of thousands of our Jewish fellow citizens. Its sad uniqueness is not only related to the large number of victims, but also to the conception of the idea, its planning and execution", emphasized the representative of the rector of AUTH, vice-rector, George Tzetzis. "It has been 81 years, almost three generations of people since the day the train started from this spot. This temporal distance should not and cannot be changed into mental distance. The role of AUTH is to recall history, to develop critical thinking, intercultural dialogue, to promote the principles of justice and human dignity, contributing to the deconstruction of the ideologies of intolerance and racism", he noted.

"We owe it to Thessaloniki to keep our memory alive for the thousands of fellow citizens who perished so unjustly and so brutally. As the University of Macedonia we join our voices with the voices of thousands of other people to shout "Never Again"" emphasized the representative of the rector of PAMAK, vice-rector Alexandros Hatzigeorgiou.

"Never in the troubled history of mankind has a mechanism been created for the mass murder of so many people. But it is important to understand why what happened happened" said the rector of the International University of Greece, Stamatis Angelopoulos. "We have a duty as university students to teach the Holocaust throughout time. That is why the construction of the Holocaust Museum and the transformation of Freedom Square into a memorial park are particularly important as the city's own response to racism and intolerance," he added.

On May 6 the great March of the Living to Auschwitz

Every year for 11 years we remember with the memorial march the non-returning departure of the first train to Auschwitz, said Benjamin Albalas, president of the European March of the Living Network (EMOTL).

"This year, however, every event commemorating the Holocaust is marred by the black Saturday of October 7, 2023. Anti-Semitism in its various forms, old and new, existed, exists and will exist, sometimes overt and violent, sometimes hidden and insidious, always dangerous for everyone ", he emphasized. He also mentioned that today's Memorial March with corresponding other national ones are preparing the Great March of the Living which will take place, as every year, on Monday, May 6, at the Auschwitz-Birkenau death camp.

"Come let's march together where over a million Jews were murdered, as well as Roma, resistance fighters and homosexuals. It is a debt to their memory, but also a satisfaction to us Holocaust survivors, who were saved thanks to the 365 Greek Gentiles who risked their own lives and the lives of their families for us, their fellow Greek Jews.

"Today we remember one of the darkest periods in the history of the city", said Mr. Doron Lebovich deputy chief of mission of the Israeli embassy in Athens, stressing that the alarming rise of anti-Semitism around the world necessitates action. "The flame of memory should not only have a reflection in the past but also illuminate our way to the future," he said.

During the event, the actress, professor of the Theater Department of AUTH Efi Stamoulis read excerpts of letters from Leon Saitiel's book "Don't Forget Me" and followed by a musical part with the participation of Kobi Osrat, an Israeli composer originally from Thessaloniki.

This year's commemoration march was attended by, among others, the vice-president of the European Commission Margaritis Schinas, the consul of Germany in Thessaloniki Sibilla Bendig, the consul of France Jean-Luc Laveau, the rabbi of the ICTH Izak Dayan, father Eusebius the representative of the Metropolitan of Thessaloniki and party representatives.

Ioannina



Memorial service in Ioannina on the 80th anniversary of the deportation.

Kastoria

Commemoration events for the Holocaust of the Jewish Community of Kastoria were held for the 80th anniversary. On March 24, 1944, 1,000 Jews of Kastoria were imprisoned in the Girls' High School, transported by trucks to Thessaloniki and driven from there stacked in wagons to Auschwitz II (Birkenau) extermination camp. Only 35 of them survived...

The events organized by the Municipality of Kastoria for the Day of Remembrance of the Jewish Community of Kastoria, which was exterminated by the Nazis during World War II, took place on Sunday, March 31, 2024. The events included a symbolic Remembrance March from Omonia Square to the Jewish Community Holocaust Memorial, where a memorial service was held by the member of the Israeli Community of Thessaloniki Solomon Algava and Mr. Isaac Cohen, followed by the Psalms of David by the Choir of the Israeli Community of Thessaloniki.

Then a brief greeting was addressed by the Mayor of Kastoria Giannis Korentsidis, the Secretary General of International Economic Relations and Extremism of the Ministry of Foreign Affairs, Maira Myroyannis, who. Secretary-General of the Central Israeli Council of Greece & Vice President of the Israeli Community of Rhodes Yomtov Aki Robissa, Secretary of the Israeli Community Of Thessaloniki Hannah Pinto, President of the Israeli community Larissa Moses Manouach, Representative of the Israeli Community Ioannina John Kalef Ezra, Representative of the Foundation for Research, Evidence and Display Jewish Heritage of Kastoria" & Museumologist Nisim Mevorach and Mr. Cliff Russo, descendant of survivors who returned from Auschwitz. Present at the events were the MP of the ND of Kastoria Maria Antoniou, the Secretary of the Decentralized Administration of Epirus-Western Macedonia Serafim Liapis, the Vice Governor of Kastoria Dimitris Savvopoulos, the Deputy Mayor of Argos Orestikos Stergios Filiadis, the Consul General of the Federal Republic of Germany in Thessaloniki Sibilla Bentik, the Professor of the University of Western Macedonia New George Lappas, the last remaining Jewish Kastorian family, representatives of authorities, bodies and clubs and a crowd of people.

The ceremony ended with the laying of wreaths and a minute's silence in memory of the unjustified souls of the Jewish Community of Kastoria. After the events, the representatives of the Jewish Communities took place on the tourist boat of the Municipality of Kastoria "OLYMPIA".



Israel

The Mystery of the Spanish Esther Scroll – from the National Library of Israel link [Here](#)

"¡Que tengas un feliz Purim!" - That is Spanish for: Have a happy Purim! A 17th century megillah stands out for being penned in the language of descendants of the inquisitions' survivors.

The Amsterdam megillah's being written in a language other than Hebrew makes it unique. In synagogues throughout the world, the Book of Esther is read aloud from scrolls on the eve of Purim and again the next morning — always in Hebrew.

Why would the Amsterdam megillah have been written, and presumably recited on Purim, in a different language? After all, even in today's congregations, where prayers sometimes are led by cantors and intoned by worshippers in the native land's tongue — such as French in Reform synagogues in France or English in the United States — it is inconceivable that Torah scrolls are not written or chanted in Hebrew. Ditto for the Book of Esther and other megillot recited on Jewish holidays.



Of course, in homes and synagogues of all Jewish denominations throughout the world, printed books of the Torah and other portions of the Bible are commonly published, read and studied in translated form alongside the facing pages' Hebrew original. Non-Jews reading the Bible commonly do so in their native languages, too.

Maybe, then, the Amsterdam megillah was a variation of that: a Spanish-only translation that was not intended to be read publicly on Purim.

No, said Aliza Moreno, NLI's Judaica specialist and coordinator for Latin America, who is sure that the Amsterdam megillah was written for the purpose of being read publicly.

The proof, she said, lies in the three complete blessings that appear before the megillah's text begins. The first words of each, Bendito tu ANDR, meaning, "Blessed are You, our G-d, king of the universe," is a standard opening for Jewish prayers. The megillah's prayers are chanted only when the scroll is read publicly — and not, for example, when someone reads or studies it at school or at home.

"Unfortunately, we can't determine who read it or to whom, but it's clear that the person who wrote it did so for the purpose, like a Torah scroll, of reading it in public to fulfill the mitzvah," Moreno said of the Amsterdam megillah.

The "larger, more interesting" questions, she said, are: Why was it written in Spanish, why in Amsterdam and why in the late 17th Century?

"The story is this," Moreno began, launching a sensible supposition encompassing Jewish history, migration and tradition — in short, the real life experienced by Jews of the day.

Following the expulsions of the Jews from the Iberian Peninsula in the late 15th century, some of those who had outwardly converted to Christianity and remained in Spain and Portugal, continued to practice Jewish customs in secret. Some of their descendants eventually settled in Amsterdam beginning about a century after the expulsion, where they were able to reconnect openly with the Judaism of their ancestors.

Because they could not read Hebrew, for the first time in Jewish history, we see a pattern of communities translating multiple Hebrew texts into languages written in Latin script, Moreno said.

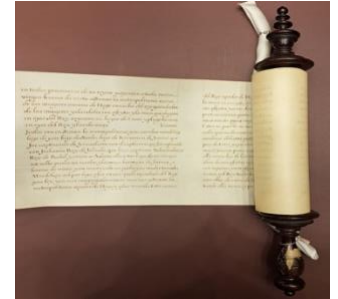
One of the most notable cases, she explained, was the Biblia de Ferrara, a translation of the Bible into Spanish published in the northern Italy city in 1553. NLI's collection includes one such first edition. The Biblia de Ferrara was later published in Amsterdam in the 17th century.

In the 1560s, Sephardic diaspora communities — including Salonika and Kushta (contemporary Istanbul) — who maintained Jewish observance and were not lacking in Jewish knowledge, published a limited range of Jewish texts in Ladino, such as a prayer book for women and a partial translation of the Shulkhan Arukh (Code of Jewish Law), known as Shulkhan HaPanim.

By the time the Amsterdam megillah was written, nearly two centuries had elapsed since the inquisitions began.

According to the Amsterdam megillah's inscription under the blessing, the scribe was Benyamin Senior, and the work was commissioned by Ishak de Matatia Aboab.

The megillah's writing is straightforward and all-text, lacking adornments and colors and illustrations. Moreno called the calligraphy "very, very beautiful" for the size of its letters and the gaps between them. "It's beautiful, professional and readable," she said.



So much so that the megillah was exhibited at a meeting at the National Library in mid-March of the U.S.-based Samis Foundation, which last year provided a \$1 million grant to NLI to create a digital archive of Ladino and Spanish manuscripts.

Moreno found no document explaining how the megillah came to reach the Library. Nor is she sure how it was used. "In a synagogue? In a home? Was it never read? It is very curious for me," she said.

If it was never recited, why was the megillah written, given the cost and time invested in producing it?

"That's a very good question," Moreno said, "but I can't give a definitive answer."

Greece Offers Safe Haven to Israeli Tourists

On December 22nd, the Jewish Community of Athens Director, Ms. Taly Mair, the JCA President, Mr. Alvertos Taraboulous, as well as the General Treasurer of Central Board of the Jewish Communities in Greece, Mr. Daniel Benardout visited the Ministry of Migration & Asylum and met with Minister Mr. Dimitris Kairidis. The visit aimed to meet and thank the Minister for his immediate response to the call coming from the Israelis who sought refuge in Athens after the tragic events of October 7th, for extending the tourist visa for Israelis in Greece. Mr. Kairidis pledged to stand by the Jewish and Israeli people and provide his support.

Olympics chief: 'No question' Israel can compete in upcoming Paris games - full article [Here](#)

Thomas Bach says Israeli team's status not in question, after calls by pro-Palestinian activists and Russia to exclude Jewish state from July's tournament over war in Gaza

GENEVA — Israel faces no threat to its Olympic status ahead of the Paris Games despite the conflict in Gaza, International Olympic Committee president Thomas Bach confirmed Wednesday.

Some of the scattered calls Israel has faced for sporting sanctions since October have come from Russia, which is isolated in world sports because of its invasion of Ukraine.



Bach's frustration with the Russian government and sports officials was clear in a one-hour online call with invited international media ahead of the Paris Olympics that open July 26.

War erupted on October 7 when Hamas led a massive attack on Israel that killed 1,200 people, mostly civilians amid horrific atrocities including widespread gang rape, torture and mutilation of victims, some of whom were children. Thousands of attackers burst into southern Israel from the Gaza Strip and terrorists abducted 253 people of all ages who were taken as hostages in the Palestinian coastal enclave.

Israel responded with a military campaign to topple the Hamas regime, destroy the terror group and free the hostages over half of whom are still in captivity.

Pro-Palestinian activists have campaigned to exclude Israel from international events over the war. Asked Wednesday about Israel teams and athletes not taking part in Paris, the International Olympic Committee president said: "No, there is no question about this."

The safety in France of the Israeli team — which had a record 90 athletes at the Tokyo Olympics held in 2021 — also was raised with Bach. Asked Wednesday about Israel teams and athletes not taking part in Paris, the International Olympic Committee president said: "No, there is no question about this."

The Israel men's soccer team could play all three group-stage games outside the capital in cities like Marseille and Lyon. The tournament draw will be made in Paris on March 20. In Paris, Israeli cyclists and marathon runners are set to compete outside secured venues on the city's streets.

"Since the heinous attack on the Israeli team (during the 1972 Munich Olympics), there were always special measures being taken with Israeli athletes," said Bach, who represented West Germany and won gold in team fencing at the 1976 Montreal Olympics.

"The authorities feel comfortable that the same will be true of course also for Paris, Marseille, or wherever there will be Israeli representation," he said.

Jerusalem Marathon Runners Call for Release of Hostages full article [Here](#)

Protesters at the Jerusalem Marathon are calling for the release of 134 hostages held by Hamas in the Gaza Strip since October 7.

The protesters have their hands covered in blood, echoing a theme of past recent protests calling for a hostage release deal.

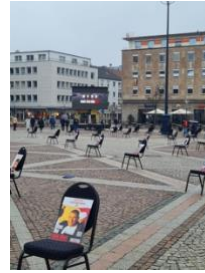
In February, the water in a fountain at a central Jerusalem square outside Prime Minister Benjamin Netanyahu's official residence was dyed red, while in January protesters poured red-dyed water down a street near the premier's home in the capital.



Support for Israel Abroad

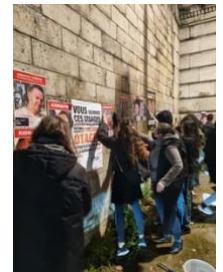
Germany

A vigil in the German city of Dortmund commemorated the hostages in Gaza. 134 chairs, some with portraits, depicted the men, women and children who have been in Hamas' captivity for over 150 days. The local Jewish community is calling for their immediate release.



Paris

In Paris, a group of young representatives from hostage families plastered posters across the city, demanding the safe return of their loved ones. Their message is clear: the plight of these hostages must remain at the forefront of everyone's minds, no matter where they are in the world.



Zurich

Hundreds gathered in Zurich for a vigil following the brutal stabbing of a member of the city's Jewish community this weekend. Participants showed solidarity by placing yellow umbrellas and posters, symbolizing a strong stance against antisemitism.



Montreal

'Death to the Jews:' Protester gives Nazi salute at Montreal ex-IDF talk – full article [Here](#)

"Death to Israel, Death to Jews," was also shouted in Arabic by a protester, according to a video posted by The Centre for Israel and Jewish Affairs on Tuesday.

Pro-Palestinian protesters performed Nazi salutes and called for the death of Jews in new footage of a Monday demonstration of an IDF reservist speaking event at the Jewish Community Foundation and Montreal Holocaust Museum.

Montenegro

The Jewish Community of Montenegro was with great pleasure to submit the conceptual solution to the Capital City Architect Duška Mačić, for building the first synagogue in Montenegro. The handover was made by the President of the Jewish Community of Montenegro Nina Ofner Bokan, Chief Rabbi of Montenegro Luciano Moše Prelević, as well as the author of the project architect Nikola Novaković.

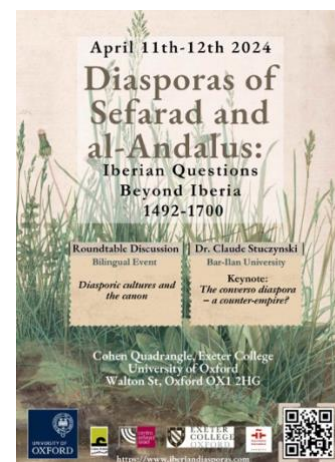
Construction of a synagogue in the Capital represents an important step towards preserving cultural identity and religious tolerance in our society. This synagogue will not only provide a religious home to the Jewish community but will also serve as a symbol of inclusiveness and diversity of our city. Construction of a synagogue is a significant step towards creating an open society in which diversity is valued and respected. Representatives of the Jewish community of Montenegro were hosted in front of the Service of the main city architect, Duška Mačić, director of the Property Directorate Milica Kadović, architect Stefan glavukić and architect Ivana Ljumović.

United Kingdom

Oxford University Conference - Diasporas of Sefarad and al-Andalus: Iberian Questions beyond Iberia, 1492-1700. April 11-12, 2024 (in person)

A research symposium at Exeter College, University of Oxford
Organised by Imogen Choi and Erica I-Marchello

We are happy to announce and invite you to attend the upcoming research symposium, "Diasporas of Sefarad and al-Andalus: Iberian Questions beyond Iberia, 1492-1700," which will take place on Thursday 11th and Friday 12th April 2024, at Cohen Quadrangle. Please see the attached flyer and programme. More information and a link to register (which is free but required) can be found at the symposium website: <https://www.iberiandiasporas.com/>



Migrations in response to religious oppression and the expulsions of Jews (1492) and converts from Islam to Christianity and their descendants, often called moriscos (1609-1614) pushed the cultural, political, and economic activities of both groups into the Mediterranean, northern Europe, south Asia, and the Americas. In the diaspora, Jews, Muslims, converts from both religions, and their descendants faced diverse responses to their arrivals and grappled with their departures from Sefarad/al-Andalus (as Iberia was called in Hebrew and Arabic, respectively) in equally diverse ways. Literary and cultural productions were developed, and via translation re-developed in multiple languages and scripts—from Spanish and Portuguese, to Hebrew, Arabic, and Aljamiado, to the languages of new communities in the diaspora. The linguistic and geographical mobility of their cultural output pose complex questions that, at times, challenge the very definitions of scholarly fields of study, including the ways in which we define and locate the boundaries of linguistic traditions.

The Diasporas of Sefarad and al-Andalus symposium seeks to place the responses of each of these groups to their experiences of diaspora in dialogue through the examination of their forms of cultural expression, including but not limited to literature and other writings, and the activities of editing, publishing, translating, and consuming books. It foregrounds the importance of literature and other forms of cultural production to those exiled from the Iberian Peninsula.

For further information, please visit the website at <https://www.iberiandiasporas.com/>

If you have any queries, please contact Professor Imogen Choi at imogen.choi@mod-langs.ox.ac.uk

Memorial Service Held in England for Former King Constantine II of Greece - full article [Here](#)

Windsor, UK – A memorial service honoring the life of the last king of Greece, Constantine II, was held at St. George's Chapel in Windsor Castle, England, on February 27 with all his family members in attendance, including his wife, former Queen Anne-Marie of Greece, their five children, and nine grandchildren.



Constantine II of Greece passed away on January 10, 2023, at the age of 82. His reign had lasted from 1964-1974. Constantine was related to the 20 royal families of the UK and other European countries.

Many royals attended the service including Queen Camilla, Princess Anne, King Felipe and Queen Letizia of Spain and his parents, Juan Carlos and Sofia, Crown Prince Alexander of Serbia and Princess Catherine of Serbia, Princess Benedikte of Denmark, Queen Noor of Jordan, Prince Andrew and his ex-wife Sarah Ferguson, Duchess of York, Princess Beatrice, and Prince and Princess Michael of Kent.

Also present were Fr. Alexander Karloutsos, Peter Goulandris and his wife Dr. Karen Burke, John Catsimatidis and his wife Margo, Nicholas Gage and his wife Joan, Member of the European Parliament Anna-Michelle Asimakopoulou, Taki Theodoracopulos, and Corinne Mentzelopoulos.

During the service, four of Constantine's children read from Constantine Cavafy's poem 'Ithaca', his son Pavlos read a selection from the Book of Revelation, the St. George Choir sang various hymns, and His Eminence Archbishop Nikitas of Great Britain read several prayers, as did the Dean of Windsor, Rev. Dr. Christopher Cocksworth, who opened the ceremony with a moving prayer that ended as follows: "Let us celebrate the life and faith of this great and noble Olympian and king, whose unshakable love of his family and his people leaves to each of us, to his whole country, and to the world, an example of service to strengthen and inspire us."

After the service, Queen Camilla hosted a reception at Windsor Castle for all the guests.

Kensington Palace had announced earlier in the day on February 27 that Britain's Prince William would not be attending the memorial service for Constantine, who was his godfather, because of a personal matter. He had been "scheduled to attend and do a reading at the service," Town & Country magazine reported.

The palace declined to elaborate on Tuesday but said that William's wife Catherine, Princess of Wales, who is recovering from abdominal surgery, continues to do well.

It also said that William called members of the former king's family who were attending the memorial service in St. George's Chapel in Windsor, to let them know he was unable to attend.

King Charles III, who is being treated for an undisclosed form of cancer, also did not attend the service for his cousin. The monarch has canceled all his public engagements while he receives treatment.

Thank You Leon Saltiel for the Work You Are Doing

From Leon: "Very impressive photo exhibition of old photographs of Thessaloniki at the Museum of Art and History of Judaism in Paris, where I had the pleasure to participate at a panel on the history of the old Jewish cemetery of the city."



Today at UN HRC, on behalf of World Jewish Congress, I stressed the explosion of antisemitism starting with the Oct 7 terror attack and urged all actors to speak out.

"Silence is not an option. Hatred should not be left to thrive under any circumstances."

News from Los Angeles, CA

Mazal Tov to the Sephardic Temple Tifereth Israel in Los Angeles on the dedication of a new Sefer Torah! The community celebrated March 17th with dancing and a procession of their Sifrei Torah into their new places in the ark. Tifereth Israel was founded originally by Sephardic Jews from the island of Rhodes and Turkey, and still practices many of its founders original Ladino customs from the former Ottoman Empire.

The Societies of Epirotes and Northern Epirotes Celebrated a Double Anniversary in New York [link](#)

Astoria – More than 80 members and friends of the Epirus and Northern Epirus Societies attended the celebration of the double anniversary of the liberation of Ioannina and the autonomy of Northern Epirus, which took place at the 'Epirotiko Spiti' in Astoria on February 25.

The historic events, the Liberation of Ioannina from the Ottoman yoke, which took place on February 21, 1913, and the declaration of the autonomy of Northern Epirus, which took place on February 17, 1914, were commemorated in a celebration co-organized by the Society of Epirotes 'Anagenesis' and Society of Northern Epirotes 'Pyrros' as well as the Ladies Auxiliary 'Souliotissai' and Ladies Society 'Daughters of Epirus', in collaboration with the Panepirotic Federation of America.

The program began with the Doxology at St. Demetrios Cathedral in Astoria which was followed by a meal served by the Ladies Auxiliary 'Souliotissai' at the 'Epirotiko Spiti'. Society of Epirotes 'Anagenesis' President Chris Pantazis welcomed the attendees, expressing his satisfaction with the turnout and also referring to the importance of the two anniversaries.

He then presented a scholarship to Stony Brook University freshman Alex Bogdani, who is studying Biomedical Engineering and whose mother is an active member of the Society of Epirotes.

"It is very important that we gave the scholarship to Alex Bogdani, whose mother is a member of the Society. We would like to wish him the best in his studies and hope that when he graduates, he will not forget our Society," said Pantazis.

Of particular interest was the speech presented by the professor-researcher Dr. Theodoros Karnavas, who has special ties to Epirus, as a graduate of the University of Ioannina. Dr. Karnavas' speech focused on the two historic anniversaries, in light of the current situation and the developments in the wider region.

Today's juncture finds us in a world which is rapidly changing with intense rivalries and, in this context, which is even more intense in our own sensitive and unstable region, which stretches from the Black Sea, from the shores of Ukraine up to the Arabian peninsula, where we see this instability," Dr. Karnavas told The National Herald, adding that in the midst of the current situation, the preservation of the native populations in their homes is a key point of reference.

"In this context, the issue of national identity and the preservation of indigenous populations in their homes becomes particularly important. In particular for the Hellenism of Northern Epirus, remaining and developing in its primordial roots acquires a significant interest and, at the same time, acquires a guarantee of a bridge and cooperation between the two peoples, Greece and Albania," concluded Dr. Karnavas.

A special tone was also given by the participation of the Polyphonic of the Academy of Hellenic Paideia, with the recitation of poems and the performance of the song 'Kane Kouragio Ellada Mou' ('Take Courage Greece'), by the composer Mihalis Souyoul, with lyrics by Mimi Traiforos.

"The fact that we had this turnout today, with more than 85 members here, fills us with great satisfaction," said Pantazis.

Dean of St. Demetrios Cathedral, Fr. Anargyros Stavropoulos, and Archimandrite Gedeon Varytimos were among those present at the event.



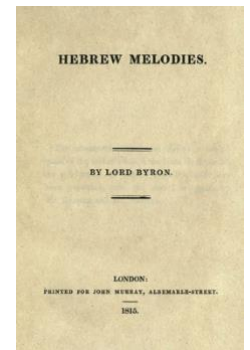
Byron

We all know of Lord Byron's Hellenism and his giving his life during the Greek War of Independence. We thank our dear friend Mona Abramson for this information about Lord Byron's connection to Jews.



Nathan was an aspiring composer who was the son of a hazzan (synagogue cantor) of Canterbury, of Polish-Jewish ancestry, and was originally educated to be a rabbi. He had published an advertisement in the London Gentleman's Magazine in May 1813 that he was "about to publish 'Hebrew Melodies', all of them upward of 1000 years old and some of them performed by the Ancient Hebrews before the destruction of the Temple." At this stage, he had no words to go with the melodies which he intended to adapt from synagogue usage (although in fact many of these tunes had originated as European folk-melodies and did not have the ancestry he claimed for them). He initially approached Walter Scott, before writing to Byron in 1814. Eventually Byron was encouraged by his friend Douglas Kinnaird to take up Nathan's proposal. Many of the poems were written during the period of Byron's sessions with Nathan between October 1814 and February 1815; a few, including "She Walks in Beauty" and "I speak not – I trace not – I breathe not", predate their meeting.

Nathan's motives were commercial – he was hoping to cash in on a fashion for exotic folk music. (A critical review of the first edition, mocking the concept, commented, "If we should now see the melodies of Kamschatska, or of Madagascar, or of the Hottentots advertised, [...] we should know what to expect: – minstrels, and languishing maidens, the bright tear, the dark blue eye [...]") To this end Nathan persuaded the well-known singer John Braham (who was also Jewish) to lend his name to the title page in return for 50% of any profits.



Byron's motives for cooperating are less clear, but he seems to have been genuinely sympathetic to the cause of the Jews and he patronizingly enjoyed Nathan's company as a sort of court jester. Byron gave the copyright of the poems to Nathan, and also left him a £50 note when the scandal of the poet's relationship with his half-sister Augusta caused him to flee England in 1816 – an event which also boosted sales of the "Melodies".

The first volume of twelve musical settings by Nathan for voice and piano was published in April 1815 by Nathan himself. In May of the same year Byron's complete lyrics were published as a book of poems by John Murray, and an edition containing 24 musical settings was published by Nathan in April 1816. This edition, which sold for a guinea, named Braham as a joint-composer in a frontispiece designed by Edward Blore, which also carried a dedication, by Royal permission, to the Princess Royal, Princess Charlotte, to whom Nathan had given some singing lessons.

To the 24 poems published by 1816 Nathan subsequently added six other poems in later editions, the last being "Bright be the place of thy soul", included in Nathan's Fugitive Pieces and Reminiscences of Lord Byron in 1829.

The poems were not intended to have a religious message, nor were they written from a consistent perspective. In Thomas Ashton's analysis, "First Byron gave Nathan the secular love lyrics he had written in [...] 1814. Then, warming to the composer, he provided some vaguely Jewish poems. Finally, after [his] marriage [...] he sent Nathan poems dealing directly with Old Testament subjects."

Byron wrote to Augusta that the Hebrew Melodies were written "partly from Job and partly my own imagination". They reflected his general sympathy with the downtrodden: as he once wrote, "The Greeks [...] have as small a chance of redemption from the Turks as the Jews have from mankind in general." Thomas Ashton writes "Byron put together nationalism and Jews to write poems about Jewish nationalism, but in those poems he joined Jewish nationalism and a Calvinistically inclined understanding of the Old Testament to create metaphors of man and man's condition [...] In the plight of the exiled Jews, Byron found man's plight, and the tears he shed for fallen nationhood were shed for fallen man as well."

Not all of the music provided by Nathan can be traced to synagogue melodies; of the first book of twelve, two ("I saw thee weep" and "It is the hour") seem to have been composed by Nathan. Those that are from synagogue melodies are far more recent than the time of the Temple, many of them taken from European folk-tunes including Lutheran hymns which were adapted by Jewish congregations in Central Europe. Nathan's settings are of varying quality: for example "She Walks in Beauty" fits well with the synagogue hymn Adon Olam, whilst "On Jordan's Banks" is forced to fit the hymn Ma'oz Tzur by clumsily altering the natural stresses on the words.

Burwick and Douglass identify four musical styles adopted by Nathan in his settings. "On Jordan's Banks" and "From the Last Hill" they classify as hymns. Five, including "The Destruction of Sennacherib" are executed as 'martial songs'. A third category, the largest (14 songs) they consider derived from German and Italian styles, with "My Soul is Dark" and its Italian ornamentation an example of the latter, and "My Soul is Dark" based on the German *lieder* style. Two of the songs in this category, "Thou whose spell" and "A Spirit Pass'd" (whose tripartite structure includes a trio, a recitative and an aria), are considered to be influenced by the tradition of oratorio. In eight of the songs they discern specific 'Jewish' characteristics, either because the music seeks to evoke "the stereotypical figure of the suffering Jew", or because the melodic line and 'orientalist' harmonies used by Nathan suggest the exoticism of his subject.

In October 1814 Byron wrote to his fiancée Annabella Milbanke (whom he was to marry in January 1815, and was a strict Christian) on his writing on this unlikely topic. "It is odd enough that this should have fallen to my lot — who have been abused as an "infidel" — Augusta says they will call me a Jew next" — and indeed that came to pass in street ballads; Byron was also the butt of quips from reviewers of the *Melodies* such as "A young Lord is seldom the better for meddling with Jews". The *British Review* complained that "Lord Byron [...] may now be considered as poet laureate to the synagogue." The *Courier* published parodies of some of the lyrics as *English Melodies*. These included a version of *The Destruction of Sennacherib* adapted to a Parliamentary vote ("Oh! Tierney came down like a wolf on the fold / And his phalanx of voters was boasting and bold [...]"), and a personal attack on the poet based on "Sun of the Sleepless": "Son of the faithless! melancholy rat! / Whose circling sleeve still polishes thy hat / Offering at once thyself and it to sell. Many reviews were however positive; the *Gentleman's Magazine* called the verses "elegant", and they were also approved by the *Edinburgh Review* and the *Ladies' Monthly Museum*.^[22] The *Christian Observer* in August 1815 wrote "The present state of the Jewish people — expatriated — dispersed — trodden down — contemned — afforded the noble poet a very fine subject; and [...] he has not neglected to avail himself of it."

The poems became popular not only in England but also throughout Europe. In Russia translations of some of the poems were made by Mikhail Lermontov and others. The German poet Heinrich Heine wrote his *Hebräischer Melodien* (named as a tribute to Byron's work) as the last section of his 1851 collection. Many composers wrote settings of translations of Byron's words, including Felix Mendelssohn, Fanny Mendelssohn, Robert Schumann, Max Bruch, Mily Balakirev and Modest Musorgsky]

Gr2me is a comprehensive digital platform that highlights the rich culture of Greece. It is designed to inform and excite people who are passionate about Greece, encouraging them to engage with the platform and connect with one another. The site's rich content showcases the enduring essence of Greek culture, which remains as relevant today as it was 3,700 years ago. You can view the new website at www.gr2me.com





Rabbi Daniel Bouskila

Sephardic Educational Center - Israel

Sephardic Torah from the Holy Land - An Unlikely Agnon Encounter: One Morning on the Herzliya-Jerusalem Train

The train in Israel is a magical place, and Am Yisrael – jeans and black coats together – are a magical people.

Living in Herzliya and working in the Old City of Jerusalem means I get to ride the train to work in the morning. Other than cafes, there is no better place to meet and get to know the widely diverse group of people we call “Israelis.”

Last week on my morning commute to Jerusalem, I had a special encounter. I was on my way to teach an intelligent group of rabbis who study in our Sephardic Educational Center Beit Midrash in the Old City. The opening part of my planned lecture to them involved several quotes and reflections from Nobel Prize winner S.Y. Agnon’s monumental novel *A Guest for the Night*. It is no secret to my readers that I have a deep love for Agnon’s writings. For those who wonder why a Sephardic rabbi reads an Eastern European writer like Agnon, that is like asking why an Ashkenazi rabbi would read a Spanish-born Sephardic rabbi named Maimonides who wrote in Arabic. All Jewish literature belongs to all Jews.

As I sat on the train reading Agnon’s *A Guest for the Night*, two stops into my commute, a gentleman boarded the train and sat opposite me. I was dressed in my signature “Rabbi Bouskila rabbinic garb” – jeans, sneakers, a black sweater and a scarf. The gentleman opposite me was dressed in what Israelis call “Haredi garb” – a long black coat and a black fur hat. I am clean shaven, he had a beard and long sidelocks. I held an Agnon book, he held a volume of Talmud. Can we get more stereotypical?!

He looked at me with a warm smile and asked: “Are you a teacher of literature?”

“Sort of,” I responded, shocked but pleasantly surprised by his question. “Not formally as my vocation, but literature – especially Agnon – forms a very big part of my teachings.”

Here came the clincher, from the mouth of those who are often branded as anti-modern:

“That is great. It is good to see that there are still people teaching Agnon. He was so brilliant, his literary style was so unique, and he has so much to say to us, still today.”

For the next 45 minutes, the two of us had the most fascinating intellectual and heartfelt exchange – about Agnon, Hebrew literature, music, art, Torah and Israeli society. The commuters were listening and watching in amazement how these two strikingly different looking individuals were engaged in such deep thought and conversation.

As we got off the train, we exchanged numbers and emails. We will meet again and continue our conversation, hoping – through our common love of Agnon – to foster Jewish unity.

The train in Israel is a magical place, and Am Yisrael – jeans and black coats together – are a magical people.

Shabbat Shalom. Rabbi Daniel Bouskila is the international director of the Sephardic Educational Center.

Gershon Harris
Hatzor Haglilit, Israel



On Monday night, April 22nd, Jews all over the world will sit down to the Pesah Seder. And every participant in this most ancient Jewish holiday ritual will hold in hand a Pesah Haggadah that retells and recalls the experience of our forefather's slavery in Egypt and our redemption by G-d through his loyal servant Moses. Whether in Hebrew or in translation, an illustrated collector's item or a simple paperback, the text and order of the Haggadah are virtually identical to what our forefathers used from time immemorial.

In fact, there is no question that the Haggadah is one of the oldest and most widely published Jewish texts outside of Scripture. As for the origins and authorship of the Haggadah, which clearly evolved over time, it seems to start from the Second Temple period through Mishnaic times and continues till today.

Segments of the Haggadah are already recorded in the Mishnah, which was completed around the year 189 CE. Additions were made during the Talmudic era, which ended during the 5th century, as well as in the mid-Geonic period which lasted until the 11th century. Some songs and texts were even added much later, though the basic structure of the Haggadah has remained unchanged since the Geonic period.

Though no formal text was yet in use, the first version of an oral Haggadah, as well as during Second Temple times, focused on the Torah commandment to retell the story of the Exodus to our children on Pesah night starting from the verse: "*And you shall tell your children on that day...*" (Exodus 13:8). Also in Temple times, the Hallel was sung (Psalms 113-118). The first formalization of a more-or-less fixed text was instituted by the "Men of the Great Assembly", the convocation of Sages in Prophets in the 4th century BCE, whose task was to transform the sacrificial form of worship to a prayer-based and non-sacrificial ritual after the destruction of the Second Temple and exile from Israel and the urgent need to ensure the survival of Jewish life and ritual.

In the interim period between the destruction of the Temple and the Men of the Great Assembly, the Mishnah relates that a core part of the Seder was expounding upon the passage from Deuteronomy 26: 5-9: "*An Aramean tried to destroy my father...*" These verses, which were familiar to many since they were said when the first fruits were brought to the Temple, describe our descent into the Egyptian exile and bondage and how G-d ultimately took us out and brought us to the Land of Israel.

An interesting proof of the antiquity of the Haggadah comes from the "Four Questions", which till today are asked by children and constitute the highlight of the Seder. However, the Mishnah records a fifth question, subsequently dropped, about the Paschal lamb offering, which was only relevant during Temple times: "*Why on all other nights do we eat roasted, broiled and cooked meat, while on this night only roasted meat?*" The Haggadah contains several other Mishnaic sections that were added that are considered part and parcel of the story of the Exodus from Egypt, especially the stories and statements of the Sages like Rabbi Akiva, Raban Gamliel, and others.

Further additions were made during the Talmudic and Geonic periods, though none that changed the Haggadah's structure or core content. The earliest text of the classic Haggadah with which we are familiar and still use today, is found in the Siddur of Rav Amram Gaon (d. 875 CE). These additions include the Aramaic declaration that is recited or sung at the beginning of the Seder, "*HaLachma Anya*" [This is the bread of affliction], which first appears in this Siddur, leading many to conclude that it originates from the Geonic

period. However, others are of the opinion that it originated much earlier, either in Israel or Babylonia in the 1st century after the destruction of the Second Temple.

The classic *Dayenu* song also first appears in this work, which has led some to speculate that Rav Amram Gaon was its author. Others counter that based on the wording—especially the fact that it ends on the high note of the building of the Temple—it seems to have also been authored earlier, again, perhaps during the Temple period.

Since then, there have been no significant changes in the wording and scope of the Haggadah, except for minor adjustments to reflect Ashkenazi, Sephardic, Yemenite, Italian and Romaniote other traditions, as well as the addition of many liturgical poems and songs recited and sung in the different communities.

The Haggadah has also been translated and transliterated into virtually every language, not to mention the almost unlimited number of its commentaries and commentators, the seemingly endless number and variety of editions, from beautifully illustrated and artistically illuminated Haggadahs to the simplest paperback booklet versions. One would be hard-pressed to find any Jewish home that does not have a Haggadah or Haggadahs, whether handed down from previous generations or bought new according to need. And what is truly amazing that no matter what one's customs may be, nor which edition one has in hand, the consistency and uniformity of the Haggadah text allows enables any and every Jew to pick up any Haggadah and use it at the Seder. And of course, every Haggadah ends with the prayer, "*L'Shana Haba'ah B'Yerushaloayim – Next year in Jerusalem*", expressing the universal and united Jewish hope of celebrating the following year's Pesah in the rebuilt Holy Temple in Jerusalem after the final Redemption! *Hag Pesah Kasher and Sameah to one and all!*



Rabbi Marc D. Angel
Angel for Shabbat, Parashat Shemini
JewishIdeas.org

"And Aaron lifted up his hand towards the people and blessed them..." (Vayikra 9:22).

One of the beautiful age-old Jewish traditions is for parents and grandparents to bless their children and grandchildren, generally on Shabbat and holidays. This is a loving way to share their hopes and to invoke G-d's blessings on their progeny.

The Torah reports blessings that Jacob gave to his children and grandchildren as well as blessings that Moses offered to the tribes of Israel. Aaron blessed the people during the ceremony dedicating the Mishkan. The Torah assigned cohanim the ongoing obligation of blessing the community, a practice that continues to this day.

But what is the meaning of berakha, the Hebrew word for blessing? When we offer someone a blessing, what are we actually conveying?

A berakha reflects a desire to invoke G-d's blessing since G-d is the source of all blessing. As a paradigm, the priestly blessing is uttered by the cohanim but the Torah specifies that "Va-ani Avarekhem," and I [G-d] will bless them. So although human beings verbalize blessings, these are expressions of our hope that G-d will fulfill them.

This is true of our blessings to others, but how are we to understand blessings we recite to G-d? We have berakhot whenever we eat, fulfill a mitzvah, and on many other occasions. Since G-d is the source of all blessing, what does it mean when we say barukh to G-d?

The word barukh is connected to the word berekh, knee. When we "bless" G-d, we are actually saying: we bend our knees to You, we are dependent on You, we recognize Your sovereignty. Instead of translating the opening of a berakha as "blessed are You," the translation should be "we bend our knees to You" or "we acknowledge You as the Source of all blessing."

When we bless children, grandchildren or anyone else, we are praying that the Almighty will bless them accordingly. Offering blessings is an expression of love, respect and hope. Those receiving blessings absorb the positive feelings and intentions of those expressing the blessings.

There is an old Jewish tradition of saying 100 blessings each day as an expression of gratitude to the Almighty and an acknowledgement of our dependence on G-d. It would be well if we would extend this idea to offering blessings to our fellow human beings. The world would be a happier place if we could bless not just those who are closest to us but all those who act righteously and courageously. While curses deepen enmity among people, blessings promote love and mutual respect.

One who blesses is worthy of the blessings of the Almighty.

Rabbi Yaacov Huli: Author of the Me'am Lo'ez

Rabbi Marc D. Angel is Director of the Institute for Jewish Ideas and Ideals, and Senior Editor of its journal, *Conversations*.

(These are excerpts from Rabbi Marc D. Angel's book, *Voices in Exile*, pp. 103-110).

Rabbi Yaacov Huli (1689-1732) was born and raised in Jerusalem, where he received an excellent rabbinic education. When he went to Istanbul in 1714, his profound and expansive rabbinic knowledge won him the respect of the great scholars of that city. Rabbi Yehudah Rosanes, chief rabbi of the community and a world-renowned scholar, appointed the young Rabbi Huli to his rabbinical court. When Rabbi Rosanes died some years later, it was Yaacov Huli who compiled and edited his master's classic commentary on Maimonides' *Mishneh Torah*, known as *Mishneh leMelekh*.

Rabbi Huli was disturbed by the low level of Jewish instruction available to the working class and the poor. If they had no access to the Hebrew Bible and rabbinic texts, how were they to be fully observant Jews? How were they to know what the Torah required of them? The proliferation of scholarly rabbinic texts in Hebrew did nothing to improve the spiritual condition of those whose academic training was deficient.

Rabbi Huli conceived the idea of producing a comprehensive work in Judeo-Spanish for the benefit of the Sephardic public. Entitled *Me'am Lo'ez*, it was framed as a commentary on the Torah. The first volume, published in 1730, dealt with the Book of Genesis. In this work, Rabbi Huli provided classic rabbinic interpretations and commentaries on the biblical verses. Laws and customs, rabbinic homilies, and ethical lessons were interspersed throughout the work. The book was written in a popular, engaging style. Indeed, Rabbi Huli worried that it would be used merely for entertainment rather than for serious Torah study. As a work in the vernacular, it was available to a wide audience. It was written in a language and style which they could understand, appreciate, and enjoy. The *Me'am Lo'ez* was something of an encyclopedia of biblical and rabbinic learning, so that those who studied it derived a wide array of information and inspiration.

Rabbi Huli intended to publish similar volumes for all the books of the Torah. He did complete Genesis and much of Exodus. After his untimely death at the age of forty-three, other rabbis continued the work in the spirit of Rabbi Huli, completing the Five Books of Moses and other biblical books as well.

The Me'am Lo'ez was an immediate success. It went into numerous editions and was read enthusiastically by a large audience. Rabbi Huli had constructed the work so that people would be able to study the weekly Torah portion from it. The book was used in this manner by families and study groups, and in synagogues.....

Rabbi Huli did not think of the Me'am Lo'ez as an original work. Rather, he viewed himself as a compiler of many and diverse classic Jewish sources. He was pleased to be a popularizer, bringing comprehensive knowledge to the public in a lucid and pleasant style. But his approach was indeed original. It was he who decided what material to include and what to exclude; how to present it in a lively manner; how to capture the interest of his readers and speak to their everyday needs. In many ways, the Me'am Lo'ez mirrored the spiritual life of the Judeo-Spanish speaking world of the time....

The Me'am Lo'ez appealed to the masses because it was sympathetic to the poor and downtrodden. Rabbi Huli drew on traditional sources which extolled humility and honest labor. Rabbi Huli explained that there was no shame in working for an honest living. One should not think it beneath his dignity to work at a craft or any other honest occupation, and should not attempt to live in a style beyond his means (Genesis 12:4). When our forefather Jacob prayed, he asked only for bread and clothing, not for any luxuries. Truly pious people did not seek superfluous things, but were happy with the basic necessities which G-d provided them (Genesis 28:22).

G-d created Adam from dust, not from gold (Genesis 1:1). He created a vast universe. One who looks at the sky at night and contemplates the countless stars cannot help but be overwhelmed by the grandeur and power of G-d. He is humbled by his own smallness in the universe. This feeling of humility leads one to serve G-d with devotion and purity (Genesis 2:7).

A facet of humility is that one should not try to show off his piety and righteousness. On the contrary, one should walk humbly with G-d, keeping his piety as private as possible. Rabbi Huli reminded his readers that one is allowed to bow only in designated places during the silent devotion, the Amidah. To bow more frequently would be a sign of presumptuousness and false piety. One should not do things which will make him appear to be more pious than other worshippers (Genesis 12:4).

The work of Rabbi Huli reflected the midrashic/kabbalist view of life which then predominated among the Sephardim in Moslem lands. Philosophic inquiry was no longer a vital part of the intellectual life of the community. The emphasis was on an absolute commitment to observing the halakhah in all its details. Kabbalah was recognized to have inestimable value and was a necessary ingredient in religious life. The willing acceptance of G-d's decrees with equanimity was encouraged, engendering a relative passivity. The predominant worldview emphasized loyalty to rabbis and the rabbinic tradition. The messianic hope was expressed longingly, wishfully.

(NOTE: Rabbi Huli's last name is sometimes presented as Culi, rather than Huli. But the name Huli is the correct way the name was pronounced by Sephardim. Indeed, Rabbi Huli himself alluded to his name when he entitled his work Me'am Lo'ez, drawn from Psalm 114. The word "lo'ez" refers to a foreign language, in this case Ladino. Toward the end of the Psalm, the verse reads: milifnei adon HULI arets, milifnei Elo-kei YAACOV, a clear allusion to his own name, Yaacov Huli.)

Recent Article by Professor Devin Naar

We thank Joe Halio for bringing this recent research by Professor Devin Naar to our attention. If you would like the complete article, email us at museum@kkjism.org.

The (Mis)representation of Sephardic Jews in American Jewish Historiography

Devin E. Naar – <https://muse.jhu.edu/article/920588>

Nearly seventy years ago, in 1954, a landmark American Jewish Historical Society (AJHS) conference commemorated the tricentennial of Jewish presence in North America. In his opening address, "The Writing of American Jewish History," Salo Wittmayer Baron, who was the Professor of Jewish History at Columbia and was then serving as AJHS's president, advanced a new vision for the field. Scholars, argued Baron, must move beyond apologetics and filiopietism to professionalize American Jewish history. To achieve this goal, Baron urged "thorough investigation" of sources in the main American Jewish languages among which he included not only Hebrew, Yiddish, and German, but also Spanish a language of those colonial-era Jews whose arrival in 1654 the conference celebrated and Ladino, the language of the majority of the Jews from the Ottoman Empire who arrived in the United States in the early twentieth century. Only through engagement with primary sources, he argued, would "wiping out the memory of entire segments of American Jews" be averted.

By invoking both Spanish and Ladino, Baron alluded to a seeming paradox at the center of the head of Jewish history, including American Jewish history. Certain groups identified today as "Sephardic Jews" —medieval Spanish Jews as well as Spanish and Portuguese Jews and their descendants who migrated to Western Europe and the Americas in the early modern period (Western Sephardim)—have resided at the center of Jewish studies. In contrast, others often identified today as "Sephardic Jews"—Jews from the Ottoman Empire who spoke Ladino (Eastern Sephardim), as well as other Jews from Muslim societies and other non-Ashkenazi Jews sometimes classified as Sephardim—have resided at the margins.² Sarah Abrevaya Stein refers to this dynamic as one that pits the "Sephardic mystique" against the "Sephardic mistake," the latter Imagmmg Jewish life since the seventeenth century in the Ottoman Empire and other Muslim societies as "monolithic, static, tangential to the larger Jewish world, and of little interest to the scholar of Jewish history."³

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1. Salo W. Baron, "The Writing of American Jewish History," *Publications of the American Jewish Historical Society* 46, no. 3 (1957): 137–40. Baron had already called for the compilation of Hebrew, Yiddish, and Ladino bibliographies in Salo W. Baron, "American Jewish History: Problems and Methods," *Publications of the American Jewish Historical Society* 39, no. 3 (1950): 207–66. See, inter alia, Judith Freidman Rosen, "Earlier American Jewish Anniversary Celebrations: 1905 and 1954," *American Jewish History* 92, no. 4 (2004): 481–97 and Beth Wenger, *History Lessons: The Creation of American Jewish Heritage* (Princeton: Princeton University Press, 2010). On the development of the field, see Hasia Diner, "American Jewish History," in *The Oxford Handbook of Jewish Studies*, ed. Martin Goodman (Oxford: Oxford University Press, 2002), 471–90.

New Books for Sale – Kehila Kedosha Janina Museum

KKJ recently acquired books that have become classics, but were previously too expensive because they had to be shipped from the UK. Now published in the USA (and with a great discount to KKJ) we can offer them again. To order a copy, contact museum@kkjism.org. Shipping in the USA is \$7 per book.

Jewish Resistance in Wartime Greece - \$30

By Professor Steven Bowman

Originally published in 2006

This is the first systematic study of the Jews in the Greek resistance based on archival research and personal interviews. It covers Jews in various aspects of resistance in Greece and other concentration camps. The book is a contribution to the overall story of Greek resistance against the Nazi occupiers and provides hitherto unknown stories of their contributions to that fight. Based on interviews and archival research Bowman has assembled a preliminary list of over 650 individuals who fought or served with the Greek Resistance forces. These include andartes and andartissas, interpreters, recruiters, doctors, spies, nurses, organizers, and a number of non-Greek Jews who volunteered or were trapped in Greece during the war years. While the murder of nearly 90% of Greek Jews by the Nazis has begun to enter the holocaust story, the participation of Greek Jews in the war against the Nazis is virtually unknown. Greek Jews actively fought in the war against the Italian and German invaders. Veterans and young Jewish males and females went to the mountains to fight or serve in various ways in the andartiko among the several Greek Resistance movements. Other Jews remained in urban areas where they joined different Resistance cells whether as active saboteurs or in leadership roles. A number of Jews appear on the payrolls of Force 133. Additionally Greek Jews participated in the Sonderkommando revolt in the Auschwitz Concentration Camp in October 1944 while others fought in the Warsaw revolt from August to October 1944.

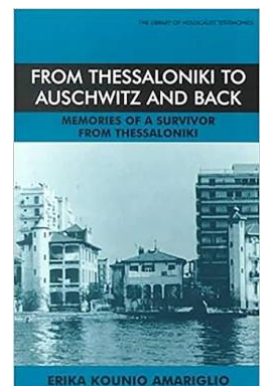


From Thessaloniki to Auschwitz and Back - \$25

By Erika Kounio Amariglio

Originally published 2000.

Before WWII there was a thriving Jewish community of some 50,000 people in Thessaloniki, Greece. In 1943, under Nazi occupation, virtually the entire community was deported to Auschwitz extermination camp. That the author, Erika Amariglio, and several members of her family survived is due only to a series of coincidences, including the fact that they were on the first transport to Auschwitz and that they spoke fluent German. Erika Amariglio's story covers the period before the war in Thessaloniki, the German occupation and the gradual tightening of restrictions, the transportation, the two-and-a-half years spent in Auschwitz, the long death march back to Germany, the Amariglio family's escape to Yugoslavia, and their eventual reunion of the family in Greece. It concludes with the author's return to Auschwitz many years later as a delegate to an international conference on the Holocaust. This book has been previously published in Greek, German, French and Serbian.

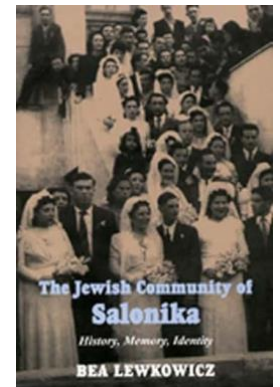


Jewish Community of Salonika: History, Memory and Identity - \$30

By Bea Lewkowicz

Originally Published 2006

This book is a pioneering study of the often forgotten Sephardi voices of the Holocaust. It is an account of the Sephardi Jewish community of the Greek city of Salonika, which at one point numbered 80,000 members, but which was almost completely annihilated during the German occupation of Greece in the Second World War. Through her systematic series of interviews with the remnants of this once-flourishing community, the author reawakens the communal memory and is able to show how individual identities and memories can be seen to have been shaped by historical experience. She traces the radical demographic and political changes Salonika itself has undergone, in particular the ethnic and religious composition of the city's population, and she interprets the narratives of the Salonikan Jewish survivors in the context of this changing landscape of memory and as part of contemporary Greece. With the vivid power of oral history and ethnography, this book highlights a significant aspect of the Jewish experience.

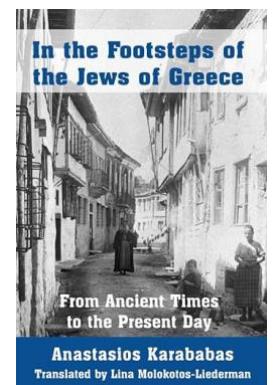


In the Footsteps of the Jews of Greece - \$30

By Anasatasios Karababas

Published January 30, 2024

Greek Jewry has a unique history in Europe. Greek Judaism is possibly the oldest faith on the continent. The Hellenized Romaniotes, the Sephardim from the western Mediterranean and the Ashkenazim from central Europe created a mosaic of communities across the country, each one with its own fascinating history and tradition. Thessaloniki, the 'Jerusalem of the Balkans', Ioannina, the capital of the Romaniotes, Larissa, Volos, Patra, Crete, Corfu, Rhodes, Athens, and many others. These Jewish communities, together but also individually, are an integral part of the Greece's rich history. This pioneering book presents a unique detailed historical overview of the history of Greek Jews from antiquity to the present day, including the period of the Shoah when nearly 90% of the community was annihilated. Beyond this historical landscape, the book also highlights the contributions of Greek Jews to the economic, cultural, intellectual and political life of the country, and reveals the golden times and the darkest days in the coexistence between Jews and Christians in Greece.



Celebrating Our Own

New York Times article bout Arlene Schulman – full article [Here](#)

The Benefits of Living in the Same Place for a Long Time

Thirty years ago, a woman got a \$250-a-month, rent-stabilized apartment in Inwood. She says the neighborhood has defined not only her life but her life's work.

The last time Arlene Schulman went looking for an apartment, the internet was only in its infancy. "I did what everyone did 30 years ago," Ms. Schulman said, "I asked everyone I knew if they knew about an available apartment."



Like most other apartment hunters in the 90s, she also rushed to grab a copy of The Village Voice on Thursday nights to thumb through the classified ads. "I remember being very aggressive because I knew my income wasn't increasing as fast as the rent."

A co-worker tipped her off to a one-bedroom in Inwood. "She said, 'Can you afford \$250 a month?'"

At the time, Ms. Schulman, was working for ABC News, thinking about going out on her own as a freelance photographer and writer. She was paying \$1,000 a month for a studio on the Upper East Side. She understood that the opportunity to slash her rent so dramatically would completely reconfigure her life. "That \$250 represented a great deal of freedom," she said. "For someone from the artistic economic class of people, your income fluctuates. You can be doing really well one month and not so well the next. That \$250 was something that I could afford no matter what."

And the freedom could be enduring because the available apartment in the six-story building was rent-stabilized, which meant her rent increases would be measured and predictable. So, she took the A train to the final stop at the northern tip of Manhattan and never looked back.

Need for Our Help

One of the treasures of our experience at KKJ is the vibrant people we meet who come to our events. One of these people is Magdalina Lappa, who attended our presentation by Jordan Salama on March 31st. Magdalina is here in the USA working on a work visa as a welder - not a craft welder but, rather a hard hat welder with construction. Magdalina would love to find a job in New York City. Let us see if we can help her. Email me at museum@kkjasm.org if you know of a position for Magdalina.



If you want help in planning a trip to Jewish Greece, our Museum Director, Marcia Haddad Ikonopoulou, has been arranging tours for over 27 years. Contact Marcia at museum@kkjasm.org

Some of you may know the work of Arlene Schulman (of the Attas and David families) who is producing and directing a documentary about the Romaniotes. She's a seasoned journalist and communications professional who was recently laid off. If you're hiring or know someone who is for a full-time communications position, Arlene would love to hear from you. She can be contacted directly at arlenetheauthor@gmail.com. Thank you!

Our Museum Director, Marcia Haddad Ikonopoulou, is an experienced genealogist. If you are from our community and need help finding your roots, contact Marcia at museum@kkjasm.org.

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. **You can do this online 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.



Kehila Kedosha Janina E-Newsletter – Number 181

April 2024

Kehila Kedosha Janina

280 Broome Street, New York NY 10002

Website: www.kkjsm.org

Email: museum@kkjsm.org

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