



Kehila Kedosha Janina Synagogue and Museum

August 2021 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This newsletter is dedicated to the memory of the Jews of Rhodes who arrived at Auschwitz-Birkenau on August 16, 1944. This was the last transport to leave what is now Greek soil.



This E-Newsletter is sponsored by Jesse Levy in memory of his father, Morris Levy, on the 40th anniversary of his passing. See article later in this newsletter.

If you wish to sponsor a newsletter, contact us at museum@kkjsm.org. We already have sponsorships for September and October; the Family of Rose Matza Goldstein of Blessed Memory in September, and Arlene Schulman in memory of her grandparents, Anna Attas David and David H. David (Vecheropoulous) and the Attas sisters, Sophie, Stema, Esther, and Mollie. And in tribute to Mildred Negrin Froot who shared memories of her family from their days in the Kingsbridge neighborhood of the Bronx.

This newsletter, our 149th will, as always, cover news regarding Kehila Kedosha Janina and news concerning Greek Jewry. We hope you find our newsletter interesting. Your feedback is of utmost importance to us. If you missed previous issues, they can be accessed on our website www.kkjsm.org.

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

We have resumed Shabbat morning services in person on a monthly basis for now. Please email amarcus@kkjsm.org if you would like to attend Shabbat services in person. We will share updates as we resume more frequent services.

Our Museum will be open every Sunday from 11am-4pm. Reservations are suggested and mask wearing is required. There will not be any museum tours on August 15th during our Greek Jewish Block Party.

Simchas

We welcome the birth of two Pashas: Gabriel Izzy Tiano and Vale Theo Kleiner.

We welcome Gabriel Izzy born in New York. He is the son of Salvator Tiano and Galit Tiano and grandson of Izzy and Lili Tiano. We wish him to be strong and strong with lots of luck and joy in life. Mazal tov!

We welcome the birth Rhonda Paganetti's new grandson, Vale Theo Kleiner, Born: 6-28-21. Vale is the son of Maxx and Kelly Kleiner and the big brother of Nash Kleiner. He is the grandson of Shirlee Cabillis Paganetti and Louie Levy (of Blessed Memory), the great-grandson of Moses (Morris) Cabillis and Eva Eliezer Cabillis (both of Blessed Memory), the great-great-grandson of David and Sarah Cabillis, and the great-great-great-grandson of Moses Cabillis (b. in Ioannina circa 1830). His Eliezer roots make him the great-great grandson of Iosif Eliezer and Rachil bat Shemos Eliasaf and, finally, the great-great-great grandson of Eliezer (b. circa 1840 in Ioannina). Certainly, an admirable Yanniotte family tree.



We celebrate the following simchas:



Esta Varon's 96th birthday



The engagement of Alex Gilman and Michelle Geck



We could not resist posting this beautiful picture of Linda Matza Silverman's grandchildren

Mazal Tov to Ethan Marcus for being named one of the 36 Under 36 Young Jewish leaders!

The Jewish Week's annual 36 Under 36 honors young leaders, entrepreneurs and change-makers who are making a difference in the life of Jewish New York. For the full list of this year's "36ers," [click here](#).



"Ethan Marcus, 25, Revolutionizing Sephardic Education"
Full Article in the Jewish Week [Here](#)

What do you do?

As managing director of the [Sephardic Jewish Brotherhood of America](#), I deal with the day-to-day operations of the organization and long-term strategic planning, including developing new and innovative programs to engage the next generation of young Sephardic Jews from Ladino-speaking backgrounds. During the pandemic, I led the launch of the [Sephardic Digital Academy, an online educational platform](#) with a revolutionary new approach to Sephardic Jewish education. We have had over 350 classes in the past year and engaged more than 50,000 people around the world. Over the past 15 months, I've been able to increase monthly membership recruitment tenfold and elevated Sephardic voices from the Ladino-speaking communities through published Op-Eds.

How has the pandemic influenced your work?

In March 2020, we completely pivoted to online education through the new Sephardic Digital Academy, which exploded in producing innovative content and individual engagement. Class participation would range between 10 for a small seminar to over 400 for a major three-part lecture series, and has included leading Sephardic academic scholars, community leaders, rabbis, and innovative thinkers in our Greek/Turkish Sephardic communities. Original content included multiple introductory Ladino classes, a three-part series on Sephardic Jews and racism in the United States, Sephardic cooking, and more. We also began reaching out to our communities and individual elderly members to see what support they needed, whether it be finances to help them stay afloat through our COVID-19 Crisis Fund or just someone to say hello to when they felt socially isolated.

Was there a formative Jewish experience that influenced your life path?

Growing up at [Kehila Kedosha Janina Synagogue and Museum in New York](#), the only Greek-Jewish Romaniote synagogue in the Western Hemisphere, I was only one of a handful of children in the community. I grew up among wonderful first-generation immigrant Greek Jews, many of them Holocaust survivors. Their compassion, love of life, family, Greek Jewish identity and tradition fundamentally influenced my choice to become an active participant in the Greek Jewish and wider Sephardic community in the United States.

Do you have a favorite inspiring quote?

Kuando se eskurese, es para amanecer. (When it's dark out, that's because the dawn is coming.) — Ladino Proverb

Passings

We mourn the passing of Eugene Paris, on July 5, 2021. He was the dear husband of Suzanne Matza Paris, and the adoring father of Andrea and Robert. He was the Father-in law of Cory Hersh and Melissa Paris and the grandfather of Emily, Sadie, Avery, Ryan and Miles. Gene was a smart, kind man with a sense of humor. He loved his family unconditionally and cared deeply about their lives, careers and accomplishments. He will be greatly missed by the Paris, Matza, families and all who knew him.

We mourn the passing of Sarah (Shirley) Mandragona (March 15, 1929 – July 12, 2021) at the age of 92. Sarah will be missed by her family and our community at Kehila Kedosha Janina.



We wish to print this correction to the passing of David Colchamiro. Unfortunately, the initial obituary contained many errors.

David L. Colchamiro of Clifton Park, passed peacefully on June 15, 2021, at the Grand Rehabilitation and Nursing Home in Altamont, after a valiant battle with Multiple Myeloma. David was born on July 5, 1943, in Baltimore, Md. He is survived by his sister Sondra, nephews, Jonathan and Eric, and many cousins and dear friends. David was a graduate of Queens College, and received a master's degree in city planning from Cornell University. He had an illustrious and productive career at the New York State Department of Transportation, retiring in 1997. He was very active and giving of his time and efforts to various community organizations. In honor of his parents, Rose and Louis Colchamiro, he delivered Meals on Wheels for the Saratoga County Office of the Aging for 20 years. He was an active member of the Friends and Foundation of the Albany Public Library where he presented several very well received book reviews, and also was awarded the George Held Award twice. Another membership was in the U.S. People of China Friendship Association. David was an avid entrepreneur on eBay, and a proud charter member of the Cornell Club in Manhattan. His interest in genealogy spurred on by his family's Greek Romaniote background culminated in much research done for the Kehila Kedosha Janina Greek Synagogue in Manhattan. His generosity and interests extended to the United Jewish Federation of Northeastern New York, and various charities including the Wildlife Federation, Bronx Botanical Gardens and the Bronx Zoo. He was truly a giving person. David enriched the lives of family and friends with his kindness, intellect, and humor, and will be sorely missed. His self-chosen epitaph was: "He loved his family and friends." Funeral services were held in the Beth David Cemetery in Elmont, N.Y. A memorial service will be held at a future date.

Visitors Flock to Kehila Kedosha Janina

July was filled with visits from lovely people, all of whom made special trips to visit us at Kehila Kedosha Janina. As always, special connections were made.



Vivian Russo & Stella Bacolas



Adam Davies & Devorah



Sophia Nehama & friend,
Claudio & Rose Russo
Debenedetti & Vivian Russo



Gabriel Weisskopf, Adam Davies,
Devorah, Gabriel's Wife, Susan
Schwarzwald and husband

It is always a treat to hold one of our precious Torah scrolls



Adam Davies



Claudio Debenedetti



Gabriel Weisskopf



Greek Jewish Block Party – Sunday August 15 from 12-4pm

Kehila Kedosha Janina is excited to announce we will host a Greek Jewish Block Party! Join us on Sunday August 15 from 12-4pm to celebrate our amazing Greek Jewish community! Enjoy authentic kosher Greek foods and homemade Greek pastries, traditional Greek dancing and live Greek and Sephardic music, activities for kids, and more! Join us to celebrate our beautiful Romaniote and Sephardic heritage and reconnect with our community after being apart for so long. All public health guidelines will be followed. Learn more at www.GreekJewishFestival.com

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SYNAGOGUE AND MUSEUM

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**JOIN US TO CELEBRATE OUR ROMANIOTE & SEPHARDIC
HERITAGE AND RECONNECT WITH OUR COMMUNITY**

ALL PUBLIC HEALTH GUIDELINES WILL BE FOLLOWED

WWW.GREEKJEWISHFESTIVAL.COM

Shabbat Services at Kehila Kedosha Janina in Person

We continue to host Shabbat morning services on a monthly basis for now. We will share updates when we plan to resume more frequent services.

Please join us for our next Shabbat Service in person on Saturday August 14, 2021 at 10am.

People interested in attending services in person are strongly encouraged to RSVP in advance by emailing Amarcus@kkjism.org.



Upcoming Events of Interest

Greek Jewish Online Education Program for Children and Adults

The Jewish Community of Athens is launching the next cohort of their exciting new online class series! It will include Greek language lessons hosted by members of the community in Greece starting in October 2021.

This new E-Learning program will be offered both for children aged 8-18 years old and adults. The courses aim to help children, teens, and adults strengthen their use of the Greek Language and reconnect with their Greek Jewish traditions. Online registration is open until August 20, 2021. If you know any families who might want to participate, please share this exciting new program. For more information contact pmo@athjcom.gr or call +30-210-220-5915. Sign up for the class [HERE](#).



**e-Learning for adults
and children living abroad**
GREEK LANGUAGE COURSES

Wanting
to learn Greek
with a personal
touch?

Would you like
to strengthen
your Greek
language skills?

Would you like
to maintain
a Greek Jewish
Connection?

Would you like
to learn Greek
by a native
Greek speaker?



Course details

October 2021 – June 2022

1-2 times per week depending on the age group / Small groups

Semester cost: €200 / \$240 / NIS 775

Yearly cost: €400 / \$480 / NIS 1550

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

e-learning

Registration deadline:
Friday 20th August 2021

*Minimum class size is required for course to take place.
Small class options of a private lesson or a two person
lesson available. Please contact us for more information.*

For additional information please e-mail: pmo@athjcom.gr or call +30 210 220 5915

National Sephardic Gala Banquet - December 5, 2021

Join the Sephardic Jewish Brotherhood of America for a special National Sephardic Gala Banquet celebrating our shared Sephardic and Romaniote identity, culture, and community. The evening will feature delicious kosher Sephardic food, live Sephardic and Israeli music, special Sephardic guests of honor, dancing, and a communal Menorah lighting in honor of the 8th Night of Hanukkah. The evening will be hosted at the beautiful Museum of Jewish Heritage: A Living Memorial to the Holocaust, and includes complimentary access to one of the Museum's featured exhibits. The evening will also celebrate the 105th Anniversary of the Sephardic Jewish Brotherhood, and bring together participants from our communities throughout the United States and around the world. Please note, all participants will be required to be fully vaccinated in order to attend the Gala.

Click [Here](#) to learn more and order your early bird tickets.



THE
SEPHARDIC JEWISH
BROTHERHOOD OF AMERICA

CORDIALLY INVITES YOU TO OUR

National Sephardic Gala Banquet

AN EVENING OF SEPHARDIC
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SUNDAY DECEMBER 5, 2021
THE 8TH NIGHT OF HANUKKAH
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News from Jewish Greece

In Memory of the Jewish Community of Rhodes

With the Italian takeover of the island in 1912, the Jews of Rhodes began to speak Italian, along with their Judeo-Espanyol. The Italians brought many advancements to the island. Most of the restorations in the Old City of Rhodes took place during their thirty-year stay. With the dawning of WW II, and the ensuing restrictions imposed on Jews in Italy, the Jews of Rhodes were subjected to The Racial Laws instituted by Mussolini in 1938.

Even before this, in the early part of the twentieth century, many young Rhodeslis began to leave to seek economic advantages elsewhere. Many went to Rhodesia and the Congo in Africa. Others went to the United States, where they established communities in Atlanta, Seattle, New York City and Los Angeles, always maintaining their identity as Rhodeslis.

In 1936, when Mario de Vecchi was appointed Governor of the Dodecanese Islands, he ordered the closing of the Rabbinical College and the removal of tombstones from the Jewish cemetery. Jews were now required to keep their stores open on Shabbat and Jewish holidays. The ritual slaughter of animals was prohibited. Jewish children were not allowed to attend government schools. As part of these laws, all Jews who had come to Rhodes after January 1919 were ordered to leave the island, March 12, 1939 given as the deadline for their departure, a date that was extended to April 15th. As they sadly departed their beloved island, little did they know that they were the fortunate ones.

There were four synagogues in the Juderia before WW II, Kal Grande, Kahal Kedosh Camondo, Kahal Kedosh Tikkun Hatsot and Kahal Shalom. Kal Grande was destroyed during the heavy Allied bombing. Kedosh Camondo and Kahal Kedosh Tikkun Hatsot were boarded-up, no longer functional nor necessary for the small remaining community. Only Kahal Shalom remains as a functioning synagogue today.

With Mussolini's capitulation in September of 1943, Rhodes came under German control. Many of the survivors of the Holocaust from Rhodes wonder why the Italians surrendered. There were 30,000 Italian soldiers on the

island and only 7,000 German soldiers. There is no doubt that they could have defeated the Germans, but for some reason this was not considered an option.

In July of 1944 the Gestapo arrived on Rhodes and plans were implemented for the deportation of the Jewish community. Thirty-nine Jews were able to claim Turkish citizenship and were saved by the Turkish consul. The remainder of the community, 1,673, was enclosed in an Italian municipal building close to the port on July 20, 1944 where they were kept for 2 days. On July 23rd they were loaded into three small ships. In the hot, Greek summer sun, crammed into the hulls of the boats, they slowly made their way to Piraeus. The voyage was so horrendous that five Jews died before they even arrived. Their bodies were thrown overboard.



They were kept in Haidari concentration camp outside of Athens for three days during which time 10 more died. On August 3rd they were placed in cattle cars and sent to the death camp of Auschwitz-Birkenau. According to the archives of Auschwitz, they arrived at the camp on August 16th, the train journey lasting 13 days. Included in this transport were 94 Jews from Kos (*See Kos*) and the last deported Jews from Athens. Of those that arrived on August 16th, only 346 men and 254 women entered the camp. The rest were sent directly to the gas chambers.



Thank you Carmen Cohen for this moving article on Lucia.

Lucia Modiano Sulam's Story

Lucia Modiano Sulam was born in Rhodes on March 4, 1923. The fourth child of the Modiano family, one of the most respectable families of Rhodes that originated from Thessalonica.

Life in the Modiano family was quiet until 1943 when the Germans occupied Rhodes following the downfall of Mussolini. In 1944 (towards the end of the war in the Balkans), the Germans transported all the Jewish population of Rhodes, including the Modiano family, to the Auschwitz concentration camp where Lucia lost all her family except of her cousin Sami Modiano.

Lucia survived Auschwitz and after the end of the war, she spent three years in a refugee camp in Italy waiting for authorization to return to her home in Rhodes. Of all the Jews from Rhodes that survived the war, she was the only one who returned to Rhodes. The rest of the survivors had chosen to build their new homes in different parts of the world.

After returning to Rhodes, Lucia met Moshe Sulam, also originally from Rhodes, who managed to escape to Turkey when the Germans occupied Rhodes and joined the army of the Allies. Lucia and Moshe got married and had three girls: Bulissa (Lina) Gracia and Diana. Later, Lucia had seven grandchildren, as well as fourteen great-grandchildren. Lucia always said that the family that she built was her revenge on the Nazis, who destroyed all her family.

In Rhodes, Lucia and Moshe were taking care of the "Kahal Shalom" synagogue, which is almost the last reminder of the great Jewish community of Rhodes that was nearly completely exterminated. In 1982, Moshe Sulam passed away suddenly. Lucia, a young widow of 57 years, was alone after her three children immigrated to Israel. Lucia insisted on staying in Rhodes and was refusing to join her family in Israel. During her years in the synagogue, she shared stories with the visitors, commemorating in this way the glorious past of the community and the extermination of the people from Rhodes. They were all charmed by Lucia's kindness and honesty and the fact that she was always smiling and joyful despite all the hardships she had endured.



She was most appreciated and loved by her friends and neighbors. On April 2, 2010 at the age of 87, Lucia passed away. May she rest in peace.

Thessaloniki

The City and The City – New Film Series

Six episodes from the life and perils of the Jewish community of Thessaloniki and the image of the city as it is today, create a multi-character narration where two cities co-exist in the same frame.

Directors: Hristos Passalis, Syllas Tzoumerkas. Writers: Hristos Passalis, Syllas Tzoumerkas. Stars: Vassilis Kanakis, Alexandros Vardaxoglou, Angeliki Papoulia

Interview from Kathimerini, July 8, 2021, by Aimilios Charbis.

The first question I wanted to pose to Orestis Andreadakis when he spoke to me of his project "The City and the City" was how the history of Thessaloniki's Jewish community can be linked to the bicentennial of the Greek Revolution, which is the theme of this year's Thessaloniki Documentary Festival.

"In celebrating the 200 years since the 1821 Revolution, we must create an honest national identity by dealing with major national traumas. These traumas are our ghosts. They exist so long as we exist: the National Schism, the Asia Minor Catastrophe, the Pontic genocide, the Civil War, the dictatorship, the Cyprus tragedy, the elimination of the Greek-Jewish community of Thessaloniki. Some of these we handled bravely and some we healed, some we simply forgot, but most are still here. At the beginning we underestimated them, then we overdramatized them, then we felt wronged and finally we resigned all hope.



"This is how it went with the trauma of the elimination of the Greek Jews: We underestimated it, we hid it, we attributed its causes to other invisible enemies and to religious reasons and then we agreed that it's none of our business. But the era when national narratives were based on myths and made-up traditions is long past, as is the era of the wrongful usage of these false narratives. This bicentennial marks the beginning of the new era, the period of 'real trauma-management,'" says the festival's artistic director.

The film titled "The City and the City," created by Syllas Tzoumerkas and Christos Passalis, will be presented for the first time Thursday and Friday (starting at 9 p.m.) in the form of a three-screen installation at the Stavros Niarchos Foundation Cultural Center in southern Athens.

We were shown an excerpt for the purposes of this piece.

Why two cities? Is there a specific symbolism?

"The title is literal, there is no symbolism. Each city has, at its core, the marks of those cultures and people who inhabited it in the past. This is also the case in Thessaloniki, which has existed for centuries. In today's city there coexist the Roman, the Byzantine, the Ottoman and the Jewish cities. As regards memory, this is carried on by the people, who either accept or reject the truths derived from the events," says Passalis.

Events and marks. The film places people from times past in the city; we see them laugh, cry, dance, flirt and then be imprisoned and humiliated. One could say these are the ghosts of an entire community, the most populous community until the early 20th century, lost forever. The film's creators admit this was not an easy production, but the story had to be told.

"We want to show the painful story of the events that took place in Thessaloniki in the last century. The city lost a unique opportunity to retain its multicultural character and extraversion," says Tzoumerkas.

Passalis talks about the historical aspect of the film: "The way we structured the film is a different approach to history. It reverses many established traditions of the history genre. Above all, it is frank and open. It dares to touch the wound. It is time this horrific event became part of our collective consciousness."

The two directors are using an experimental approach to the narrative and to the aesthetics. "In 'The City and the City' myth, documentary and the essay-film coexist and feed off of each other, producing dynamic results. In reality, the narration in the film follows simple and provocative rules, which can be easily understood and followed," adds Tzoumerkas.

One could say that their approach to the film is targeted at younger audiences that have little to do with history books; however, the creators are not bound by age groups. "I certainly don't think that an older audience necessarily has a better grasp of history. This is one of our film's themes: our tragic relationship with history, for generations, especially when it comes to the events that shaped the Jewish community of Thessaloniki," notes Tzoumerkas. Passalis adds, "Our historical knowledge on this matter is poor regardless of generation or age group."

Andreadakis said this in closing: "Pre-war Thessaloniki was a model city. Not everything was perfect, of course. There were religious and political disputes. But this variety created a rich city, economically, culturally and politically. After this pandemic, I feel like we need such cities."

Lack of remembrance

Beyond this film, the festival honors Jewish memory in its catalogue. History professor Giorgos Antoniou says: "Since 1912, when Thessaloniki was incorporated into the Greek state, the city has been moving so fast. There were 1912, 1917, 1923, 1931 and of course 1941 – years that set the peoples and communities of this city into an anxious and perpetual state of motion. Changes were radical and no one could comprehend them as they happened. Hundreds left for Athens in the first months of the occupation, fleeing to the south in the hope of escaping the Nazi threat. The city's relative calm made them complacent, to the point that they returned to Thessaloniki a few months before the tragic events that destroyed the Jewish community."

Athens

Member of Greece's Neo-Nazi Golden Dawn Arrested After 9 Months on the Run By Niki Kitsantonis

Christos Pappas, the party's deputy leader who was taken into custody in Athens, will join the rest of the party's leadership in prison.

ATHENS — Greek authorities have arrested a convicted member of the neo-Nazi Golden Dawn party after nine months on the run, a government minister said on Friday.

Christos Pappas, the party's deputy leader, was taken into custody late Thursday in Athens. He is among six former lawmakers sentenced to 13 years in prison after a landmark trial in October that found that Golden Dawn had operated as a criminal organization, systematically carrying out violent attacks on leftist critics and migrants. He absconded shortly before the sentences were announced in mid-October, but will now join the rest of the organization's leadership in prison.



Golden Dawn's decline was as dramatic as its rise, prompted by the murder of the leftist musician Pavlos Fyssas in 2013 by one of its members, Giorgos Roupakias. The murder led to the arrest of the party leadership and a five-year trial that put most of its politicians and dozens of its supporters in jail.

Starting as an obscure far-right group in the 1980s, Golden Dawn was catapulted into mainstream Greek politics a decade ago after tapping into public discontent against austerity measures imposed by Greece's international creditors and a growing influx of migrants. It styled itself as a patriotic, anti-establishment party and gained a strong foothold in Parliament from 2012 to 2019, becoming the third-largest party at its prime.

However, Golden Dawn discreetly maintained links with extreme-right parties in Europe and the United States, even as its members played down the party's penchant for neo-Nazi symbols and paraphernalia. Mr. Pappas, for example, described photographs of himself performing the Nazi salute (one with his young son) as "kidding around."

Initially, the police had suspected that Mr. Pappas, 59, might have fled abroad, and an international arrest warrant was issued this January. However, it turned out that he was much closer to home: The police said late Thursday that officers had traced him to an apartment near central Athens, and arrested him along with a 52-year-old woman.

There was little detail immediately available about the fugitive neo-Nazi's life on the run. Speaking by phone on Friday ahead of Mr. Pappas's scheduled transfer to the Domokos high-security prison in central Greece, his lawyer, Pericles Stavrianakis, said his client had told him that he was "just passing by" the apartment where he was caught and that he had not traveled abroad during the past nine months.

Mr. Pappas was one of two prominent Golden Dawn members who evaded prison after their conviction. The second was Ioannis Lagos, a member of the European Parliament who had taken advantage of his immunity to evade his sentence until fellow European lawmakers revoked it. That led to his extradition to Greece in May. Greece's center-right government on Friday welcomed the arrest of Mr. Pappas as the final chapter in the tumultuous history of the party, which closed its headquarters in the fall of 2019 after failing to re-enter Greece's Parliament. Although less extreme right-wing parties have sprung up in Golden Dawn's wake, they are much smaller and have not been linked to violence.

"Greek democracy fought and eliminated the toxic poison of Golden Dawn," Aristotelia Peloni, a government spokeswoman, said in a statement. "With the arrest of Christos Pappas, the chapter of this criminal organization is definitively closed."

Cyprus

US joins condemnation of Turkish plan for Cyprus 'ghost town' Full article in the Guardian [Here](#)

Turkey's pledge to resettle an abandoned Greek town in northern Cyprus has been universally condemned, with Washington joining the EU and UK in calling the move "unacceptable".

The criticism grew within hours of Turkey's president, Recep Tayyip Erdoğan, using the 47th anniversary of the Turkish invasion into Cyprus to unveil the plan, as he pushed for a two-state solution to the island's division during a visit to Nicosia.

Urging Turkey to reverse the decision, the US secretary of state, Antony Blinken, said any attempt to reopen Varosha, once the nation's most popular destination but now a ghost town, would be at odds with UN resolutions and commitments to resume peace talks.



"The US is working with like-minded partners to refer this concerning situation to the UN security council and will urge a strong response," he said in a statement.

Earlier, the EU's foreign policy chief, Josep Borrell, also voiced concern, saying the move risked inflaming ethnic tensions in the war-torn country.

"The unilateral decision announced today by Erdoğan and [the Turkish Cypriot leader Ersin] Tatar risks raising tensions on the island, compromising return to talks on a comprehensive settlement of the Cyprus issue," Borrell tweeted.

Varosha, unlike other parts of the island seized by Turkish troops in 1974, when Ankara ordered the incursion after a coup attempt to unite Cyprus with Greece, has remained as a military zone sealed off behind barbed wire along with much of the beachfront. It has become a symbol of hope for thousands of Greek Cypriots displaced from the coastal town by the invasion.



Ankara upped the ante in October, announcing it would begin exploiting the once popular tourist resort by opening a stretch of the shoreline and embarking on a clean-up campaign.

Cyprus Marks Anniversary of Invasion as Turkey Reopens Part of Varosha Greek Reporter

Cyprus marked the anniversary of the Turkish invasion of 1974, while Turkish President Recep Tayyip Erdogan and his close ally Turkish Cypriot leader Ersin Tatar announced the partial re-opening of the ghost town of Varosha on Tuesday.

Memorials and other commemorative events are paying tribute to all those killed during the invasion, while air-raid sirens sounded at 0530 local time when the Turkish invasion was launched and Turkish troops landed on the island's northern shores on this day, 47 years ago.

The invasion resulted in the occupation of 37 percent of the Mediterranean island's territory, an EU member state since 2004.

President Anastasiades in a Twitter post said that Turkey's invasion of Cyprus in July 1974 continues to be a provocation of the basic principles of the international community and that we continue our struggle focused on international law.

On Tuesday morning, Anastasiades attended the memorial service for the fallen during the Turkish invasion, at Makedonitissa Tomb. Also there were Defense Minister Charalambos Petrides, Greek Defense Minister Nikolaos Panagiotopoulos and the heads of the Army Forces of Cyprus and Greece, Lieutenant General Demokritos Zervakis and General Constantinos Floros.



The annual memorial service for the fallen during the Turkish invasion was later held at Apostolos Varnavas Church at the Archbishopric. In the evening President Anastasiades will address an event at the Presidential Palace marking the anniversary of the Cyprus invasion.

Turkish troops invaded Cyprus on July 20, 1974, following a military coup that toppled the legal government of the Republic which was engineered with the Greek military junta. In a two-phase invasion, and despite repeated calls by the UN Security Council, Turkey occupied 37 percent of the sovereign territory of Cyprus. Ankara continues to maintain some 40,000 troops in the northern areas of Cyprus, in complete disregard of appeals for their withdrawal and calls to contribute to a political settlement through peace talks.

Negotiations to solve the Cyprus issue have been held since 1975. Numerous UN-backed talks to reunite the island have failed to yield results. A 5+1 Informal Meeting that took place in Geneva, on April 27-29, 2021 failed to find enough common ground to allow for the resumption of formal negotiations in relation to the settlement of the Cyprus problem.

UN Secretary-General Antonio Guterres has said that he will convene in the near future another meeting of the 5+1, the five plus the United Nations, again with the objective to move in the direction of reaching common ground to allow for formal negotiations to start.

North celebrates Turkey's invasion, opens Varosha

The Cyprus invasion anniversary had Greek Cypriots mourning, but Turkish Cypriots celebrating with a traditional military parade in the presence of Erdogan, who has been on the island since Monday.

Tatar said that the Turkish Cypriots decided to demilitarize 3.5 percent of the closed-off town of Varosha in Cyprus and open it for its Greek Cypriot owners to return.

"The military zone representing 3.5 percent of the closed-off Varosha will be abolished, and the second phase of our initiative will start," he remarked. Tatar said the owners who apply to the immovable property commission will be eligible for return.

Erdogan said the decision meant a new era for Varosha on Cyprus that would benefit everyone. "A process will now begin to everyone's benefit and with respect to ownership rights," he stated. "Instead of a symbol of non-solution, Varosha will become the symbol of future prosperity."

On Monday, Erdogan reiterated Ankara's call for a two-state solution on Cyprus during a speech at a special session of the breakaway northern region's Parliament. He said that he firmly rejected international efforts to reunify the island.

"On this island, there are two states and two peoples," Erdogan said, in comments carried live on television in Turkey. "We do not, and cannot make, any concession on that," he declared, adding that past experiences "taught everyone clearly that Greek Cypriots have no intention of establishing a partnership state" comprised of two equal halves.

**This E-Newsletter is sponsored Jesse and Olivia Levy
to Commemorate the 40th Anniversary of the Passing of Morris Levy**

From Jesse Levy:

"My father Morris J. Levy passed away on June 6, 1981, due in large part resultant of residual effects of his wartime service (WWII). This June 6 will mark the 40th anniversary, and I would be grateful to be able to facilitate honoring him in a small, tasteful non-ostentatious way. My father was an early inductee into the US Army in January 1942, barely one month after the Japanese attack on Pearl Harbor.

One of the fellow inductees that day, and standing next on line was Joe Louis, the Heavyweight boxing Champion.

Following Basic Training at Fort Eustis in Newport News, VA, he eventually was assigned to First Army Headquarters under the command of Lt. General Courtney H. Hodges, the commander of the US First Army in the Western European Campaign of World War II. Elements of the First Army were the first troops to cross the Rhine into Germany. My father was assigned to First Army Headquarters largely due to his special skills in taking rapid shorthand testimony. He was awarded numerous medals for expert speed and accuracy."

Morris J. Levy was the seventh child of Rabbi Jessoula Levy and Esther Cantos Levy (both of Blessed Memory) and the first of their eight children to be born in the United States. He was the husband of Yvette Rosenbaum who passed in 2017 at the age of 95. Morris was only 67 when he passed in 1981. Morris is the father of Jesse (Olivia) and Daniel Levy (April). Morris' oldest grandchild, Morris Eli Levy, celebrated his wedding to his bride, Daniela, at Kehila Kedosha Janina.



Gershon Harris
Hatzor Haglilit, Israel



Starting in July and continuing throughout all of August, we read a special series of seven Haftarothe – the portions from books of the Prophets read after every Shabbat's Torah reading. In these *'sheva d'nehemta'* – 'seven [Haftarothe] of consolation', all taken from the latter half of the book of Isaiah, G-d consoles Israel for the destruction of the Temple and subsequent exile and sufferings of the Jewish people. And though sequential in terms of chapters, there are some internal changes in the order of the readings, meaning the second half of a particular chapter being read a week before the first half. Commentators offered reasons for these changes. One approach offered by a student of Rashi named Rabbi Shmayah, is that the order of these Haftarothe is to offering personal condolences to mourners in stages, starting from the simplest words of comfort to a much higher and comprehensive form of solace. As such, the seven Haftarothe represent G-d's offering consolation to Israel for its profound sorrow and trauma on a national level in stages.

A more fascinating and innovative interpretation is offered by Rabbi David Abudraham from 14th century Seville in his monumental work on the entire sphere of prayer, called "the Book of Abudraham". Rather than seeing the seven Haftarothe as expressing an increasing level of consolation, he sees the order of the Haftarothe as representing a three-way dialogue between G-d, the prophet and Israel:

In the first Haftarah, Isaiah Chapter 40, G-d instructs the prophet, in His name, to offer condolences to Israel: "*Nahamu, nahamu ami* – Comfort, comfort My people".

However, In the second Haftarah, Isaiah Chapter 49, Israel declares " *V'tomer Zion azavani Hashem* – G-d has abandoned me, and I do not accept consolation through a prophet".

The prophet therefore returns to G-d in the third Haftarah, Isaiah Chapter 54 (second half) and announces "*Aniyah so'arah lo nuhama* – the impoverished and persecuted nation refuses to be consoled". The people do not accept Your condolences via proxy, and demand direct and personal consolation for such a great tragedy. As a result, G-d responds in the fourth Haftarah, Isaiah Chapter 51: "*Anochi, anochi hu menahamechem* – I, myself [G-d] will comfort you". In other words, G-d has accepted Israel's rebuke, and declares that His consolation will be directly to Israel!

This direct and personal consolation from G-d continues in the fifth Haftarah, Isaiah Chapter 54 (first half): "*Roni akarah* – Sing out, o' barren one", whereby G-d calls on Israel to rejoice in His consolation.

And G-d further increases His consolation in the sixth Haftarah, Isaiah Chapter 60: "*Kumi ori, ki ba oreich...* - Arise, shine, for your light has arrived...!"

Finally, after three personal and direct proclamations to Israel, the nation is comforted, affirming joyfully in the seventh Haftarah, Isaiah Chapter 61: "*Sos asis baShem* - I will indeed rejoice in G-d."

Abudraham's interpretation goes beyond the simple explanation of the order of the Haftarot. It also illustrates the close and intimate relationship that exists between G-d and Israel. G-d is the Master of the Universe and as his subjects we are totally subservient to His authority. However, we are also G-d's intimate and active partner and beloved nation, who, under certain circumstances can even make demands of G-d. Even more significant is the fact that He sometimes acquiesces to those demands! What other nation is so privileged? As it says in Psalm 144, verse 15: "Happy is the people for whom this is so, happy is the people whose G-d is Hashem!" May we be comforted in Zion and see the final redemption speedily in our days!

Rabbi Nissim Elnecavé
Sephardic Jewish Brotherhood of America



Parashah of the Week - Ekev
Three Character Traits

As in the last Perasha, in this week's reading, Moshe Rabenu continues to speak of the great benefits and blessings that will come to the nation that observes the commandments of the Torah. The opening verse states, "And if you do obey these rules and observe them carefully, the LORD your God will maintain faithfully for you the covenant that He made on oath with your fathers." (1) Moshe goes on to elaborate on the covenant and the many good things that branch out of it. Amongst other things, the love of God towards His people. That He will multiply them and multiply the fruits of their labor. That He will raise them above all other nations and will keep them away from all sicknesses. It is understood that there are countless blessings that ramify from it.

The word "faithfully" used in the translation implies that God will be a devoted and true partner. Yet, it is interesting to note that the word "Hesed" is the word that is actually used in the original Hebrew text, and Hesed is usually translated as kindness. From the word "Hesed" our Sages give us a different take and a profound lesson. The Midrash states, "God gave three fine gifts to the Jewish people, they are merciful, they are humble and they are kind." Our Rabbis go on to explain our verse with a slightly different understanding. They state that "God will guard your covenant and your loving kindness." In other words, He will keep the trait of kindness as if implanted within the Jewish nation. (2)

Rabbi Barukh Halevi Epstein (Benveniste), (3) in his now-famous commentary Torah Temima, explains that when reading this verse, the literal meaning should be understood to mean that God acted with the Jewish people with kindness. Yet, he asks, nowhere in it it is implied that God implanted loving kindness within the Jewish people as stated by the Midrash? At first, attempting to give an answer, he reminds us of the Talmudic saying which states that in the same way that a person measures others, others will measure him or her. In other words, the way we treat others will be the way others treat us. He goes on to explain that just as God treated the Jewish people with kindness from the time of the exodus from Egypt and through their travels in the desert, the traits of kindness developed within them in response.

Then quoting from the Talmud, Rabbi Epstein writes that actually, the trait of loving kindness within Jewish people can be traced back to our forefather Abraham. Through various stories, the Torah tells us how Abraham treated those in need. He went out of his way to serve visitors and those that were passing by. He fed them and gave them a place to wash and rest. Abraham prayed for Sodom and Gomorrah, a people that he hardly knew. Indeed, Abraham is the symbol of loving kindness. Rabbi Barukh Epstein then writes a rather strong, but important statement. He says that one must conclude from these rabbinic statements that if a Jewish person has the opposite traits, like arrogance or cruelty, or dislikes people and does not treat them with kindness and respect, he or she is suspect of not being a descendant of Abraham. Such an individual does not have the character traits symbolic of the Jewish nation. (4)

To this final thought, we may further conclude that if a person indeed finds himself or herself lacking these characteristics, he or she must work hard to attain and develop them properly. They indeed are to be the traits of the Jewish people.

Shabbat Shalom



Angel for Shabbat - Nahamu, Nahamu: Thoughts on Consolation by Rabbi Marc D. Angel

Someone has suffered the loss of a loved one. We visit the mourner's home during Shiva to offer words of consolation. Upon leaving, a Sephardic custom is to say "Min haShamayim Tenuhamu," may you be consoled from Heaven. The general Ashkenazic custom is to say a passage that begins with the words "HaMakom Yenahem Et-hem," may the "Place" console you.

The Sephardic reference to Heaven is self-explanatory. But what does "HaMakom" mean? The Bereishith Rabba (68:9) indicates that HaMakom is a name of God. "He is the place of the world and His world is not His place." This phrase seems to mean: God encompasses the entire universe, but He is not limited to it. In Ezekiel's vision, the angels bless God's glory "Mimekomo," from His place. His place is far beyond i.e. in Heaven. Doesn't it seem strange that when we offer consolation we refer to a very distant, transcendent God? Why don't we invoke a more "personal" name of God?

Our folk practices reflect a deep sensitivity to the reality of mourning. During the Shiva, mourners are fresh in their grief. They often feel alienated from God: why has He taken the life of my loved one? Halakha recognizes this alienation by exempting mourners from prayers and blessings during the period of "aninut" (after death, but before burial). Even during the Shiva period, a sense of alienation from God lingers. We offer words of consolation in which we refer to God as being distant, out of reach. God in Heaven will console you, God "in his Place" will soothe your grief. We know that right now God seems remote from you. We refer to God in the way that mourners are now experiencing God. But if God is so far away, how will He be a source of consolation?

The answer is: mourning is experienced in stages. During the first stages, God indeed is experienced as being in Heaven. But as time passes, the God in Heaven will once again come close to you, will bind your wounds. This consolation is experienced incrementally, not all at once. We are reminding the mourners: Right now, God is in Heaven, in his "Place," but He is ready to come close, to bring you consolation. As you go through the mourning process, you will again feel God's immediate presence in your lives.

In his classic book, "I and Thou," Martin Buber writes of how "primitive" people use language that reflects human relationships. Whereas we tend to speak in abstractions, the "simpler" humans speak in relational terms. For example, we say "far away." The Zulus use an expression to express this idea: "when one cries 'mother, I am lost.'" The Jewish tradition speaks on both of these levels. In offering consolation at the beginning of and during Shiva, we refer to God in abstract terms that describe Him as far away. But we close the Shiva by quoting the prophet Isaiah (66:13): "As one who is comforted by his mother, so I (God) will comfort you, and through Jerusalem you will be comforted." The God of Shamayim/HaMakom, is now like a loving mother consoling her crying children.

This coming Shabbat is known as Shabbat Nahamu, the Shabbat of consolation. The haftarah opens with Isaiah's words: "Be comforted, be comforted My people, says your God." This haftarah begins a seven-week period of consolation, following the three weeks of national mourning between the fast of 17 Tammuz and the fast of 9 Av. During the period of national mourning, we remember the catastrophes that befell our people during the destructions of the First and Second Temples. How many thousands of our people were murdered, or sold into slavery! How bitter have been the exiles and wanderings over the centuries! When we face the tragedies head on, we feel that God is in Heaven, in his "Place"...but not here. He is far away.

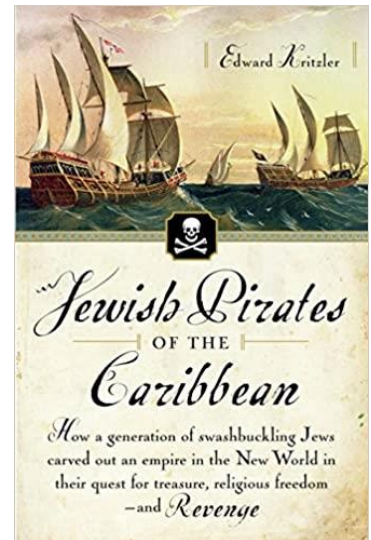
As we experience the weeks of consolation, we are reminded that mourning is a process. It begins with God being in Heaven, but goes on to enable us to restore our relationship with God as being close to us. Isaiah announces to us God's own promise: be comforted My people. I am here with you. Redemption will come. "As one who is comforted by his mother, so I (God) will comfort you, and through Jerusalem you will be comforted."

New Books Available from Kehila Kedosha Janina Museum

Jewish Pirates of the Caribbean: How a Generation of Swashbuckling Jews Carved Out an Empire in the New World in Their Quest for Treasure, Religious Freedom - and Revenge

\$20 plus \$7 processing and handling

In this lively debut work of history, Edward Kritzler tells the tale of an unlikely group of swashbuckling Jews who ransacked the high seas in the aftermath of the Spanish Inquisition. At the end of the fifteenth century, many Jews had to flee Spain and Portugal. The most adventurous among them took to the seas as freewheeling outlaws. In ships bearing names such as the Prophet Samuel, Queen Esther, and Shield of Abraham, they attacked and plundered the Spanish fleet while forming alliances with other European powers to ensure the safety of Jews living in hiding. Filled with high-sea adventures—including encounters with Captain Morgan and other legendary pirates—*Jewish Pirates of the Caribbean* reveals a hidden chapter in Jewish history as well as the cruelty, terror, and greed that flourished during the Age of Discovery.



In the Time of the Sultans: Urban Chronicles from 19th Century Istanbul By Panos Tzelepis

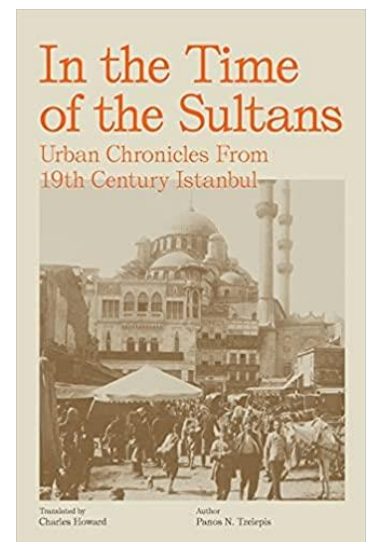
\$25 plus \$7 processing and handling

During the 1930s, the Greek architect and writer Panos Tzelepis (1894-1976) recorded the memories and tales of Stavris, an older relative, who as a young man had lived amongst the underworld figures of late-19th century Istanbul.

Realizing the importance of these memoirs as a unique record of life during the final decades of the Ottoman Empire, Panos Tzelepis published them in two volumes, the first appearing in 1965 under the title "In the Time of the Sultans."

In this first collection of urban chronicles we encounter colorful characters, from a Jewish doctor who treated the poor, the owner of a secret hash-den, the madam of a high-class brothel, to the lives of the kabadayi, or "tough guys," who developed their own codes of honor, conduct and social justice in the sprawling multi-cultural metropolis that was Istanbul towards the end of the 19th century and at the beginning of the 20th.

Translated into English for the first time by Charles Howard, a prominent archiver and compiler of rebetiko music, Tzelepis's literary renderings of Istanbul and its people are given new life in a book brimming with intricate and dazzling details of a world that has long since vanished.

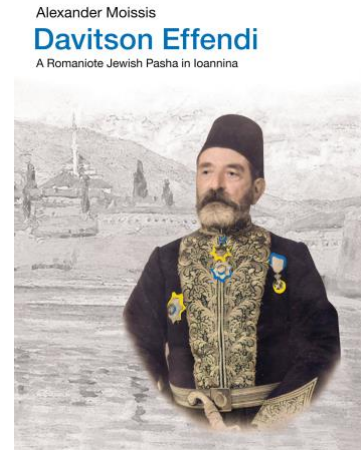


Davitson Effendi: A Romaniote Jewish Pasha in Ioannina By Alex Moissis
\$20 plus \$5 processing and handling

When Alex Moissis writes a book, we all stand up and take notice. His first book, a collection of photographs, "1898-1944: Nissim Levis Panorama," was a labor of love, as Alex published a before-unseen collection of photos taken by a member of his own family, a prominent Romaniote family from Ioannina. The saga continues with the publication of Alex's latest work, "Davitson Effendi: A Romaniote Jewish Pasha in Ioannina."

In his latest work, Alexander Moissis demonstrates the indelible influence of the Greek-speaking Romaniote Jewish community of Ioannina by focusing on its most important figure. Davitson Effendi Levis was for many years the community's natural leader and at the same time a multilingual cosmopolitan merchant and an official of the Porte; he contributed decisively to the smooth coexistence of the many ethnic and religious groups, especially during the turbulent period of the Ottoman Empire's gradual disintegration and the rise of nation-states, with all the consequences that these changes meant for the lives of minorities."

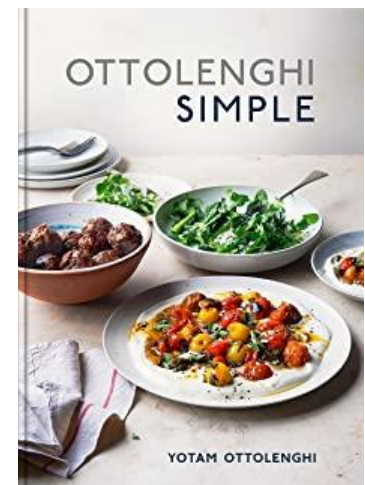
- Moisis Elisaf, Mayor of Ioannina and Jewish Community President



New Cookbook Available

Ottolenghi Simple by Yotami Ottolenghi
\$30 plus \$10 processing and handling

James Beard Award Finalist; The New York Times bestselling collection of 130 easy, flavor-forward recipes from beloved chef Yotam Ottolenghi. Ottolenghi Simple, powerhouse author and chef Yotam Ottolenghi presents 130 streamlined recipes packed with his signature Middle Eastern-inspired flavors, all simple in at least (and often more than) one way: made in 30 minutes or less, with 10 or fewer ingredients, in a single pot, using pantry staples, or prepared ahead of time for brilliantly, deliciously simple meals. Brunch gets a make-over with Braised Eggs with Leeks and Cauliflower, Pomegranate, and Pistachio Salad refreshes the side-dish rotation; Lamb and Feta Meatballs bring ease to the weeknight table; and every sweet tooth is sure to be satisfied by the spectacular Fig and Thyme Clafoutis. With more than 130 photographs, this is elemental Ottolenghi for everyone



All books can be purchased in person in our Museum Bookstore (no P&H necessary) or online on our website www.kkjsm.org by clicking the Donate button on the top left of the page. For questions, email us at museum@kkjsm.org

Looking for Our Help

Rabbi Alvin Wainhaus, of Congregation Or-Shalom, Orange, CT is looking for our help for a highly emotional program in November (around Kristallnacht). Annually, the congregation honors a Righteous Among Nations who risked his or her life to save Jews during the Holocaust. This year Congregation Or-Shalom will be honoring Archbishop Damaskinos of Athens, Greece, who was instrumental in saving hundreds of Athenian Jews. This is the highlight of the Congregation's annual programming. If your parent, or grandparent, was saved through the efforts of Damaskinos, please email us at museum@kkjism.org.

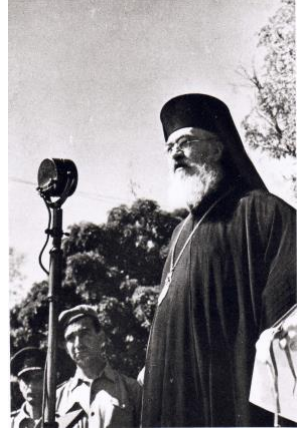


Photo of the Month



Juderia (Jewish Quarter) in Rhodes, 1930

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

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

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

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



**Kehila Kedosha Janina E-Newsletter – Number 149
August 2021
Kehila Kedosha Janina
280 Broome Street, New York NY 10002
Website: www.kkjsm.org
Email: museum@kkjsm.org**

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