



Kehila Kedosha Janina

Synagogue and Museum

December 2022 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

Best wishes for a happy and healthy Hanukkah. The holiday begins the evening of December 18th. As we recall the miracle of the oil lasting for eight days, and the success of the Maccabees over our enemies, may our lives be enlightened from our love for our family, our community, and our Romaniote and Sephardic heritage, and may all Jews and good people around the world prevail against the forces of antisemitism and hate. We have included in this issue some traditional Romaniote and Sephardic foods for Hanukkah – we hope you enjoy!



Traditional Bimuelos for Hanukkah

This newsletter, our 165th 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 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 now open every Sunday from 11am-4pm. We will be closed on December 4th in honor of the unveiling of the monument for Leonard Colchamiro of Blessed Memory.

If you wish to sponsor a newsletter, contact us at museum@kkjsm.org.

Simchas

On October 29th Simone Cohen, the daughter of Moses and Carmen Cohen of Rhodes, married Dimitris Stefanatos on the island of Rhodes.



We celebrate the marriage of Michael Waas and Caitlin Hollander on November 17th.

Rae Yamali will be celebrating her 100th birthday on December 4th.



Rae and Albert wedding photo

We wish a heartfelt Mazal Tov to Helene and Steve Askinazi on the occasion of their 50th wedding anniversary.

Passings

It is with great sorrow that we note the passing of Bella Atun Cowen at the age of 101. Bella was born June 24, 1921, and passed on November 22, 2022. Bella grew up on Broome Street (#299). Bella's mother, Rachel Azouvi Atun was the daughter of the Chief Rabbi of Kavala, Judah Moshe Azouvi. Rachel and her husband, Leon Atun, left Kavala Greece in 1916 to come to the United States. Bella married Charles Cowen in 1943 and is survived by her three daughters, Louise Rostker (Bernard), Rochelle Weiner and Sandra Meltzer (Joseph) and her beloved sister, Allegra Gordon and niece, Lainy Reicher. Bella was the proud grandmother of five grandchildren (David Rostker (Heather), Michael Rostker, Amy Billet (Steven), Beth Wachsman (Josh) and Marc Meltzer, and six great grandchildren, Jillian, Natalie, Noah, Isaac, Ethan and Zachary.



Atun family 1935. Bella is in the top row 2nd from the left

Visitors to Visit Kehila Kedosha Janina

In November we hosted two special events, the presentation of the book "One Hundred Saturdays" about Stella Levi and her life growing up in Rhodes, and the official opening of our photo exhibit on Sephardic and Romaniote religious and social organizations in New York organized by Dr. Joe Halio. Both events brought out large crowds, many of them from our community. In addition, we welcomed visitors from near and far, some old friends, many new friends.

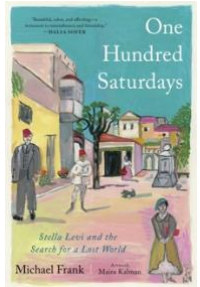


David Shohet from UK

Nina and Josh Peskin

Past Events

On November 13th we were honored to host Stella Levi in a conversation regarding the recently published book "One Hundred Saturdays" written by Michael Frank. The response was overwhelming. We sold most of the books but still have a limited supply left (selling for \$25 plus P&H). You can place an order online at www.kkjsm.org by clicking the donate button or by mailing a check to Kehila Kedosha Janina, 280 Broome Street, New York, NY 10002. Email Museum@kkjsm.org for more info. Watch the conversation with Stella online [Here](#).



Natalia Indrimi, Stella, Marvin, and Aron Hasson

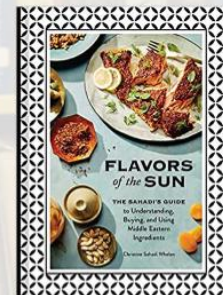
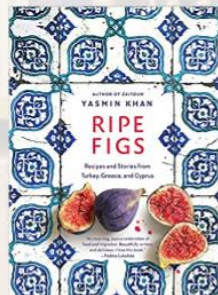
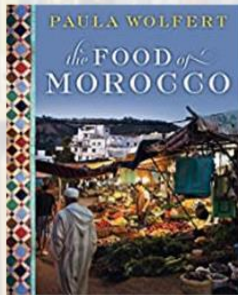
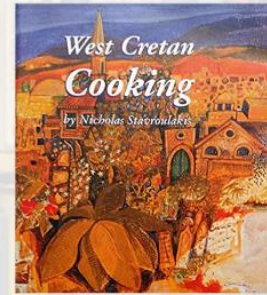
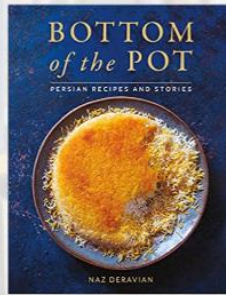
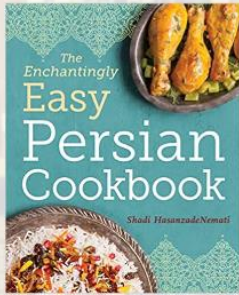
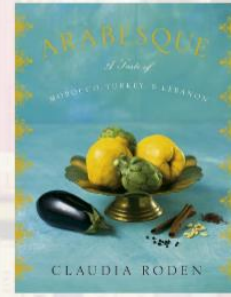
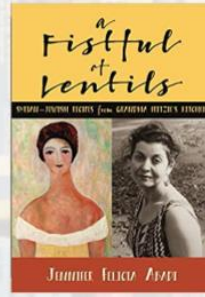
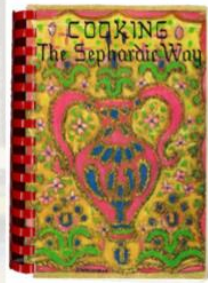
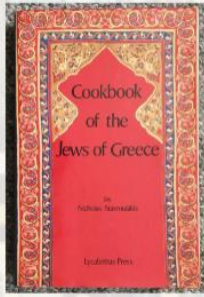
On November 20th, we had the official opening of Dr. Joe Halio's photo exhibit on Sephardic and Romaniote religious and social organizations. The exhibit will be open for viewing on Sundays through the winter. Come see if you can identify your relatives in these photos. Watch Joe Halio's discussion of the exhibit [Here](#).



Upcoming Events at Kehila Kedosha Janina

KEHILA KEDOSHA JANINA
HOLIDAY COOKBOOK SALE

THE FOLLOWING COOKBOOKS WILL BE ON SALE



PLUS MORE BEAUTIFUL COOKBOOKS WITH
EXCELLENT RECIPES - GREAT AS HOLIDAY GIFTS
PICK UP YOURS IN PERSON ON
SUNDAY DECEMBER 18 FROM 11AM - 4PM
KEHILA KEDOSHA JANINA 280 BROOME ST NYC
OR ORDER ONLINE BY EMAILING MUSEUM@KKJSM.ORG

The Association of Friends of Greek Jewry – 2023 Tour of Jewish Greece
Email Museum@kkjism.org for full details

Tour of Jewish Greece Summer 2023



The Association of Friends of Greek Jewry

Tour of Jewish Greece June 2 – June 15, 2023

Includes Corfu, Thessaloniki, Kastoria Ioannina, Volos,
Trikala, Larissa, Meteora, & Athens, with an optional 3-day
cruise afterwards

Reconnect with your heritage and experience the beautiful sights and
Jewish communities of Greece

To register and learn more information email Museum@kkjism.org

Giving Tuesday Campaign – Support KKJ Today



KEHILA KEDOSHA JANINA
SYNAGOGUE AND MUSEUM

#GIVINGTUESDAY™

Help Us Continue Our Traditions and Grow Our Community

Donate Today to help ensure we can continue to serve the
Romaniote and wider Greek Jewish Community in America

We Need Your Help. Please Donate Today

We at KKJ are passionate and dedicated to serving our Greek Jewish community through Shabbat and Holiday Services, Museum Exhibits and Tours, Community Programs and Events, Education and Research on Greek Jewry, and so much more. All of this work depends on your support. On the global day of giving, Giving Tuesday, please consider making a donation and aiding our efforts to preserve our Greek Jewish heritage. Our small but strong Kehila relies on you to help educate the next generation within our community and around the world. Help make sure that the only Romaniote synagogue and museum in the Western Hemisphere remains a beacon for research, prayer, culture, and love of our Greek Jewish traditions in the United States. Your support can make all the difference!

[Click Here to Donate](#)

Sarah Aroeste Virtual Hanuka Party – December 11 at 4pm ET

How about a fiesta to get in the Hanuka spirit? Join Sarah Aroeste and Chef Susan Barocas for a *Fiesta de Hanuka* filled with music, food and fun! There will be gift giveaways throughout AND a live premiere of a new Hanuka video. Not to be missed! Register for free online [Here](#)

FIESTA DE HANUKÁ!
DEC 11 4PM ET/1PM PT
Let's Celebrate Together!
Ladino Hanuká Songs with Sarah Aroeste and Sephardic Treats with Chef Susan Barocas
FREE PROGRAM
+ Video Premiere
+ Gift Raffles

The Sephardic Jewish Brotherhood of America
La Ermandad Sefaradi

SAVOR
A Sephardic Music & Food Experience

Zoom Registration: tinyurl.com/FiestadeHanuka

Virtual International Ladino Day 2022 – December 4 at 1pm ET

On the tenth anniversary of Ladino Day, UW's Sephardic Studies Program presents four experts from different generations, all working to revitalize Ladino (Judeo-Spanish), the traditional language of Sephardic Jews. The program will feature, in conversation with Dr. Devin E. Naar:

- Karen Gerson Şarhon — editor-in-chief of the Ladino language publication [El Amaneser](#)
- Nesi Altaras — editor of [Avlaremoz](#), a Turkish-Jewish online magazine
- Rachel Amado Bortnick — founder of the [Ladinokomunita](#) online community
- Eliezer Papo – Ladino scholar featured in the documentary “The Last Sephardic Jew”

Learn More and Register [Here](#)

STROM CENTER FOR JEWISH STUDIES
SEPHARDIC STUDIES PROGRAM

10TH ANNUAL VIRTUAL LADINO DAY
THE FUTURE OF LADINO
SUNDAY, DECEMBER 4, 2022

News from Jewish Greece

Thessaloniki

The Jewish Community of Thessaloniki, the Georgiou Konstantinidis Archive, the Center for Jewish Studies of the Aristotle University of Thessaloniki, and the Foundation of the Hellenic Parliament for Parliamentaryism and Democracy with the support of the Consulate General of the Federal Republic of Germany in Thessaloniki are co-organizing a series of exhibitions entitled "In the Same City: Christians and Jews in Thessaloniki" with the aim of highlighting the atmosphere of Thessaloniki at the end of the 19th and the beginning of the 20th century through unpublished historical documents.

The opening of the 3rd cycle on the theme of "Trade and Entrepreneurship" will be held by the Deputy Minister of the Interior in charge of Macedonia-Thrace issues Mr. Stavros Kalafati on December 3 at 7pm at the Archaeological Museum of Thessaloniki.

This third section focuses on the city's economy, which in the period in question relied on international exchange, small-scale local and regional trade, and self-consumption. The city supplied the rest of the urban centers and the Macedonian countryside, while it was also the export gate of the agricultural products and the mineral wealth of the Macedonian hinterland. A wealth of historical evidence, such as contracts, bank accounts, professional advertisements in the press, but also other less well-known documents, such as agreements for the exploitation of mines, highlight the great influence that the Christian and Jewish community had on the city's economy.

As in the previous two cycles, the photographs, documents and objects from the family archive of G. Konstantinidis and the collections of the Jewish Museum of Thessaloniki offer the visitor a rich anthology of material that gives life to the people who made Thessaloniki a trade center and an export gateway of the Macedonian hinterland.



Aris F.C and Macabi Haifa Soccer Teams to Play a Friendly Match to Raise Funds for the New Holocaust Education Center in Thessaloniki

We are forwarding, for your information a press release by Aris F.C. regarding the organization of a great friendly match with the Israeli champion Maccabi Haifa on December 4 in the Kleanthis Vikelidis Stadium.

As stated in the press release of Aris F.C., the proceeds of the game will be donated to the Holocaust Museum of Greece, which is to be developed in Thessaloniki.

Tickets for the match can be purchased [Here](#) and daily from Aris FC Boutique, at Al. Papanastasiou 154. We look forward to seeing you all there.

- For the Jewish Community of Thessaloniki, The President David Saltiel and The Secretary Hana Pinto



Athens

Inauguration of the new Lauder Athens Jewish Community School Nursery

On the October 16, 2022 the Jewish Community of Athens inaugurated the new Nursery of their School, which is a milestone in the history of the School and a milestone in the history of the Community. The opening ceremony was attended by the Mayor of Filothei-Psychiko region where the School is located, Mr. Dimitris Galanis, who from the beginning fervently supported their efforts and left with the best impression of the School. Congratulations are due to Mrs. Fenia Gavriilidou, who took the lead in implementing the project, and to the School Director, Mr. George Kanellos. A big thank you to Mr. Makis Mionis for his kind donation, in memory of his mother Esther, as well as to all the Anonymous Donors, thanks to whom a dream of many years was realized.



Mayors From Across the World Gather in Greece to Combat Anti-Semitism Full article [Here](#)

Mayors from across the world are gathering in Greece for a major conference on combating antisemitism that kicks off on 11/30 in Athens. Among participants from 53 cities and 23 countries is the Mayor of New York Eric Adams.

The 2022 Mayors Summit Against Antisemitism (MSAA), will be hosted by Kostas Bakoyannis, Mayor of Athens & Chair of 2022 MSAA and the City of Athens. Athens is the birthplace of democracy, and Greece is home to the oldest European Jewish community. President of Greece Katerina Sakellaropoulou will also participate in this historic event.



"Athens is the birthplace of democracy, and the significant rise of hate and antisemitism we are witnessing around the world is a threat to our cherished democratic values," Mayor Bakoyannis said. "That is why this event is so important and timely, he added. "We see an insidious spread of antisemitism, so there is a need to fight this scourge at the local level as well as to see how these trends are global, and learn best practices from each other towards combating them."

Antisemitism conference: Mayors have the best understanding

"Mayors and other local and regional decision-makers are the closest officials to the ground in towns and cities around the world," said CEO of Combat Antisemitism Movement (CAM) Sacha Roytman Dratwa. "They have the best understanding of the challenges and the solutions to combat all forms of hate, including antisemitism," Dratwa said. "They are the ones charged with issues that take place on their streets and neighborhoods, so they are closest to the pulse of their communities."

CAM is a global coalition engaging more than six hundred partner organizations and nearly two million people from a diverse array of religious, political, and cultural backgrounds in the common mission of fighting the world's oldest hatred. The first Mayors Summit Against Antisemitism was held online last year. This week's event will be the first in-person conference of its kind, the CAM said.

"Antisemitism is on the rise in America and around the world. It has become normalized. My fellow mayors from around the world and I are fighting back. Proud to stand with them in Greece and honored to have received the prestigious Civic Leadership award," Mayor Eric Adams tweeted later that day.



Also attending, and recognized at the dinner for his contributions to the fight for human rights and freedom, was professional basketball player Enes Freedom, formerly known as Enes Kanter, who has stood up to abuses of power and threats to freedom in his native Turkey.

Addressing the participants, Bakoyannis touted Athens as a "city that has maintained meaningful relationships with the Jewish world for thousands of years, and has to this day constituted a safe, open and free space for its Jewish community." And yet, he said, "in the previous decade, there was a time when Athens resembled the Weimar Republic. The biggest economic crisis in its recorded history allowed discrimination, hate and fascism to enter the Greek Parliament."

Bakoyannis was referring to the neo-Nazi Golden Dawn party, which, at one point – the 2014 election for the European Parliament – gained 9.3% of the votes cast. Before that, it had entered the Athens Municipal Council, riding on its anti-immigrant platform.

"Yes, it is sadly true that neo-Nazi Golden Dawn was born in the Athenian streets. But it also died in an Athenian courtroom," said Bakoyannis, referring to the heavy sentences imposed on Golden Dawn leaders for their part in leading what was officially deemed a "criminal organization." Bakoyannis said that, from this episode, "we certainly got out with more resilient institutions and a more robust democracy."

"Make no mistake. This is not a time to rest [satisfied] and remain [complacent]. Just look at the EU and the US at the moment, where extremism and hate are creeping over... We must stay alert. The threat of intolerance, hate and antisemitism is always just an election away... We must... commit to stay open, inclusive and civil. We cannot and must not allow the politics of fear to overshadow the politics of hope," Bakoyannis added.

On the sidelines, Mayors Adams and Bakoyannis will sign a declaration of twining of Athens and New York City. Adams will also meet with President Sakellariopoulou and Parliament Speaker Kostas Tassoulas.



NYC Mayor Eric Adams visited Beth Shalom Synagogue in Athens with our dear friend Rabbi Gabriel Negrin while he attended the Combat Antisemitism Mayor's Summit.

Turkey

Turkey's Collision of Cuisines: Colorful Turkish cuisine borrows a lot from the influence of Sephardic Jewish cooking [Full article Here](#)

There's a Turkish saying that goes along the lines of "don't mix meat with milk", meaning that it's better to play it safe than interfere with things that may prove problematic. Kosher rules don't apply to Turkish food, but could this be just one example of the many Sephardic traditions found in contemporary Turkish culture?



"It seems kashrut made sense to our community too," says Aylin Öney Tan, a Turkish food historian and food writer. "Few people in Turkey know this common saying originates from the kosher rules, but it means the same thing: if you mix the meat and the milk you'll be in trouble."

How did something so quintessentially Jewish make its way into modern Turkish parlance? It probably has something to do with the events that followed 1492, when Catholic zealots King Ferdinand and Queen Isabella of Castile and Aragon exiled anyone who refused to convert to Christianity. The then Ottoman sultan, Bayezid II, sent his navy across the Mediterranean to evacuate the Sephardim to his empire, where they were invited to settle.

This was not the first time Jews had emigrated to Ottoman lands, but they had never arrived en masse before. According to the Harvard Divinity School, most of the roughly 100,000 Jews that fled the 1492 Spanish expulsion were drawn to the Ottoman Empire, with 60,000 people arriving in 1492 alone.



Today, some 20,000 Jews still live in Turkey, mainly in Istanbul and in Izmir, on the Mediterranean coast. Many have maintained the medieval Judeo-Spanish language Ladino and the ancient Sephardic traditions and recipes.

Elda Sasun is a writer at Şalom newspaper, a Jewish weekly published in Turkey. Her family tree on both sides can be traced back to Spain, via the Jewish communities in the Turkish cities of Edirne and Bursa, while Sasun herself was born and raised in Istanbul.

"Growing up Jewish in Turkey, I didn't feel different," Sasun says. "We had wonderful relations with our neighbors and, whenever there was Christian or Jewish or Muslim holiday, we'd celebrate by eating together. It was always a festival of food."

Her Sephardic culinary heritage was passed down from her maternal grandmother. "At my grandmother's house, food was very important. It was life," Sasun recalls. "It was a mix of Jewish and Turkish with names reflecting its Spanish origins." She reminisces about *frojalda*, a kind of bread, like focaccia, but filled with feta cheese, that they used to eat on Shabbat, and *patikas kochas* — a potato dish that can still be found in some parts of Spain. Another mainstay was *borekas*, or *borekitas* — filled pastries that are part-Turkish *börek* and part-Spanish *empanada*, with a Ladino pronunciation and a Spanish word-ending. The hybrid *borekita*, a mainstay on the menu of popular Turkish coffee chain *Kahve Dünyası*, uses thicker dough, like a *börek*, but with a half-moon shape, like an *empanada*. Theirs is typically filled with spinach, cheese, aubergine (eggplant), potato, or minced meat.

"The king of the vegetables was always the famous aubergine, or *berencena* in Ladino (derived from the Spanish *berenjena*)," Sasun continues. "Our meals in the summertime included aubergines in many different forms: aubergine *borekas*, baked aubergine with cheese, meatballs covered in fried aubergine."

As for Aylin Öney Tan, Jewish recipes could also be found in her Turkish household growing up, even though she admits not having been aware of it at the time.

“Some of the dishes my mother used to make are almost identical to Jewish dishes — like her eggplant rolls or meatballs in sour sauce,” she recalls, adding that this could be because her maternal grandfather was from Salonika (modern-day Thessaloniki), or she suggests, “Maybe they were conversos, or converted Jews — without knowing it.

“Some of my favourite Turkish tastes are directly descended from Sephardic tradition, like the kaşar cheese, as well as some vegetable dishes based on aubergine and artichoke,” Öney continues.



In 2009, Öney presented a paper at the Oxford Symposium of Food and Cookery on the theme of Food and Language, where she explained that while “food continued to serve as a marker of the distinct Jewish identity, it was also a means of communication, and in the Ottoman lands, the Jewish cuisine was a perfectly legible language”.

If there was one ingredient Sephardim and Turks both understood fluently it was the aubergine.

“When Sephardic Jews arrived in Ottoman lands, it wasn’t as if they were going to Mars. The two cultures already had a lot of food in common,” Öney explains.

Medieval Arabic and Persian cuisine are major influences on both Sephardic and Turkish food and the aubergine could be found in both. However, some techniques, like combining aubergine with cheese — something that is still common in dishes like borekitas — were introduced to Turkey by the Sephardim.

Öney also believes New World ingredients, such as the tomatoes that arrived after Columbus returned from the Americas, may have had something to do with Turkey’s Jewish communities and their international trade links. Turks and Sephardim also share an appreciation for sour flavors and ingredients such as tamarind, sumac and citrus fruits.

Some Sephardic-inspired sour dishes that can still be found in Turkey include fish or eggs in sour plum sauce, fish in egg and lemon sauce, and sour stuffed zucchini. Adding sugar or honey to savory ingredients is another common thread in both cuisines.

Öney believes that one of the most common Turkish cheeses, kaşar, might also have a Jewish connection. It seems this cheese was brought to Turkey by the Jews from Spain, who referred to it as kaşer, Ladino for kosher. Unsurprisingly, Öney says it bears an uncanny resemblance to the most Spanish of all cheeses, Manchego.

Another Sephardic dish that is widely available in Turkey – and in Izmir in particular – is boyoz (derived from the Spanish word bollos), a popular flaky pastry typically sold as a snack in bakeries and by street vendors.

They say all food tells a story. And, like all the best ones, this one has an evil king and queen, a magnificent sultan, and a humble aubergine. The rest is history.

Cyprus

President of Cyprus Receives Israeli Presidential Medal of Honor [Full article Here](#)

"The core of this new Mediterranean reality is built upon the brave Israel-Cyprus bilateral relationship," Israeli President Isaac Herzog tells his Cypriot counterpart, Nicos Anastasiades.

Israeli President Isaac Herzog awarded the Israeli Presidential Medal of Honor to President of Cyprus Nicos Anastasiades in Jerusalem on November 9th in recognition of his efforts to further bilateral relations.



"While the nations of the Mediterranean have more often been divided by conflict than united by cooperation, Israel and Cyprus have actually built a true friendship," said Herzog at the President's Residence.

"The core of this new Mediterranean reality is built upon the brave Israel-Cyprus bilateral relationship, which you have courageously spearheaded, including our trilateral alliance together with Greece," he said.

"The three-way Hellenic alliance has become a pillar of Mediterranean stability in the present, and a key to a sustainable, healthy and prosperous future. There is no doubt that this unprecedented reality of cooperation, mutual understanding and deep respect is a direct result of your decade-long presidency."

Anastasiades thanked Herzog for the award on behalf of himself and the Republic of Cyprus and for his efforts "to further advance our relationship, which we can now proudly call as strategic." The Presidential Medal of Honor is awarded to those who have made an extraordinary contribution to the State of Israel or to humanity. The award was the initiative of the ninth president of Israel, Shimon Peres, and was first given in 2012. The award was last bestowed on U.S. President Joseph R. Biden, Jr.

Israel-Greece Relations

Greek-Israeli Shared Values digital art project by the Embassy of Israel in Athens, Greece now open!

Artists from Greece and Israel have become part of a cultural diplomacy initiative that centers on a digital art exhibition. Supported by the Israeli Embassy in Athens, the project seeks to highlight the two nations' shared values.

Elias Messinas' "Shared Narrative Under the Blue" was among the chosen artworks, following a competition with wide participation by Israeli and Greek artists.

The artworks have all been digitalized and have been launched as NFTs (Non Fungible Tokens). They are exclusive digital property and collector's items. Artworks in an NFT form are effectively unique digital certificates of intellectual property, which are stored on a blockchain. An initiative by the Embassy of Israel in Athens, Greece and Notdiff.com. We invite you to support Elias' work in this initiative. Learn more [Here](#)



Past Events of Interest

Greek Jewish & Sephardic Young Professionals Network

Thank you to everyone who joined us for our fall nature hike last month in Harriman State Park! We got a real workout but had a lot of fun and enjoyed great company. We can't wait to see everyone again soon!



Congratulations to Our Friend Vasilis Kostas who was Nominated for a Grammy

"Feeling honored to be nominated for a Grammy with Danilo Perez's Global Messengers and our recent album Crisalida in the categories "Best Instrumental Composition" and "Best Latin Jazz Album"! Grateful to Danilo Perez for his efforts and my band mates Layth Sidiq, Naseem Alatrash, Farayi Sophia Malek and Tareq Rantisi for being such exceptional artists and human beings!"



We love when our worlds collide.

Our dear friend, Dr. Anna Kohen, has been in Albania and Kosovo promoting her recently published book, "Flower of Vlora," about growing up in Communist Albania. We are waiting for her return to schedule a presentation with Anna at KKJ. While in Kosovo, she met with our dear friend, Leke Rezniki. Those of you who travelled with us to the Balkans in 2018 will remember Leke, a remarkable young man who created Besa to tell the story of ethnic Albanians who saved Jews outside of Albania. His great grandfather saved members of the Abravanel family from Skopje.



Romaniote and Sephardic Hanukkah Foods

Bimuelos - The Sephardic Hanukkah Dessert

1 package (2 1/4 teaspoons) yeast
1 cup very warm water
3 cups flour
1 teaspoon salt
1 egg, well beaten
Oil for frying
Honey or powdered sugar



1. In a small bowl, dissolve yeast in warm water and allow to stand for 10 to 15 minutes, until bubbly.
2. In a large bowl, combine flour and salt. Make a well in the center and pour in yeast mixture and egg. Using a large spoon, mix gently, slowly adding warm water if needed, until a soft, sticky dough is formed. Cover dough and set aside for 30 minutes to or until doubled in size. (can set aside for up to 2 hours until ready to fry)
3. Meanwhile, in a saucepan over high heat, bring sugar, honey and water to a boil for 5 minutes. Remove from heat and keep warm.
4. Heat oil in deep fryer to 325 degrees or set a large heavy pot with 3" of oil over medium high heat. The oil is hot enough when a light sprinkle of flour over the oil bubbles immediately. Gently drop 2" balls of the batter into hot oil, being careful not to spatter hot oil. For best results, do not crowd burmuelos. Fry for 3 to 5 minutes, flipping once, until burmuelos float and are golden and puffy. With a slotted spoon, remove to a serving dish.
5. Pour honey or powdered sugar over hot bumuelos and sprinkle with cinnamon. Serve immediately.

Prasino Keftedes

Instead of potato pancakes (latkes) most Romaniote and Sephardic Jews eat prasino keftedes (pancakes made with leeks). This recipe is transcribed from Gilda Angel's cookbook "Sephardic Holiday Cooking."

Kiftes De Prassa (Leek Patties) are attractive when served on a platter garnished with lemon wedges and parsley sprigs.

Ingredients:
12 large leeks
3 matzas or 4 slices bread
3 eggs
1 teaspoon salt
1/4 teaspoon pepper
2/3 cup chopped walnuts (optional)
Matza meal
Vegetable oil
Juice of two lemons (about 4 tablespoons)
Yield: 30



Materials Needed:

Cutting board
Sharp knife
Large bowl
Pot or saucepan
Small bowl
Frying pan
Spatula
Paper Towels

Directions:

1. Wash leeks well to remove sand. Cut off and discard roots and tough outer leaves. Cut remaining parts crosswise into thin slices and place in large bowl of cold water. Change water several times. Drain well.
2. Place leeks in deep sauce pan with water to cover. Cover and boil until tender 40-50 minutes. Drain and set aside until leeks are cool enough to handle. Take handfuls of cooked leeks and squeeze out as much liquid as possible.
3. Soak matzas in cold water about 5 minutes. Squeeze out as much water as possible.
4. In large bowl, mix leeks, matzas, eggs, salt, pepper, and nuts. Mixture should be thick enough to form into patties. If mixture is too mushy, add matza meal, one tablespoon at a time, until mixture is easy to handle.
5. Form into patties about 2 inches in diameter and \hat{A} 1/2 -inch thick. Dip in matza meal and fry in hot oil until golden on both sides. Drain on paper towels. Refrigerate until ready to serve, or sprinkle with lemon juice and serve at once.
6. To reheat, place keftes in baking pan and sprinkle with lemon juice. Heat in 250 degree F oven for 30 minutes.

Sephardic Holiday Cooking by Gilda Angel. Page 23

Gershon Harris
Hatzor Haglilit, Israel



We will light the first candle of Hanukkah Sunday night, December 18th, and continue until Sunday night, December 25th. One can argue that Hanukkah is one of Judaism's most popular, well-known and widely celebrated holiday. Since the 2nd century, BCE, Jews have been lighting Hanukkah candles and holding Hanukkah parties and other holiday events at home, the synagogue, community centers and other private and public venues, with the main activity at such celebrations being the kindling of the Hanukkah candles. This commemorates the two most familiar and prominent miracles of the festival: the victory of the Maccabees over the Seleucid Greeks and rededication of the Holy Temple, and the miracle of a single cruise and one-day supply of ritually pure olive oil for lighting the Temple menorah, lasting eight days until new oil could be produced.

Notwithstanding the centrality of these two key miraculous events that form the essence of Hanukkah, the late Rabbi Lord Jonathan Sacks, of blessed memory, suggested that perhaps there is third miracle to the festival. After the destruction of the Second Temple by the Romans in 70 CE, not a few of our Sages felt that the festival of Hanukkah should be abolished altogether. Their reasoning was that since Hanukkah was instituted to celebrate the rededication of the Temple and the return of Jewish sovereignty to Jerusalem, once the Temple was destroyed by Titus and Rome, there was no longer any reason to celebrate. The Talmud records that at least one town – Lod – did abolish the festival, but this view did not prevail, and Jews continued to celebrate Hannukah, even in the Diaspora.

Why? What motivated Jews to insist on celebrating Hanukkah? Rabbi Sacks suggests that though the Temple was destroyed, Jewish hope was not. We may have lost the physical building, but not the story, the memory, and the light, and most important, the never-ending hope that what occurred in the days of the Maccabees might happen again at some time. Jews always kept hope alive, and in turn, hope kept the Jews alive. But Rabbi Sacks goes even further. Regarding the miracle of the oil lasting eight days, certain Halachic commentators pointed out that we make a special blessing every night for the miracles G-d performed for our forefathers when lighting the candles. However, the first night there was no miracle, since there was enough pure oil to light the menorah, precluding the need for the special blessing, which should only be recited from the 2nd to 8th nights, when there was indeed a miracle. This opinion was ultimately not accepted, and the practice is to still make the blessing starting from the first candle. However, Rabbi Sacks suggests that perhaps the miracle was not only the fact that only one cruise of oil was found that lasted eight days, but rather the very fact that the Maccabees actively searched for any oil at all. When they entered the defiled sanctuary, there was no reason to assume that anything survived the desecration done to the Temple by the Seleucid occupiers: idols, vessels that were ritually impure and unusable, wanton destruction and more. So what motivated the Maccabees to search at all? Again, as above, they searched because of their faith and hope that despite it all, something, no matter how small, might have survived that might be used to start anew. This faith and hope in themselves are miraculous.

In fact, this is the story of Jews and Jewish history. No nation has suffered the persecution and near annihilation as have the Jews. There were times when any other people would have given up in despair: after the destruction of the Temple, massacres of the Crusades, Spanish Inquisition, pogroms, the Holocaust, and so much more. Yet, amazingly, Jews did not, and do not, give up. We continue to move forward, gather whatever remains and rebuild, revive, and reconsecrate. We commemorate and remember our past and the incomprehensible tragedies we have suffered, but we keep going. As a people we don't lose faith or hope, nor stop being a light unto the nations, no matter how much we suffered. The power of the human spirit and overcoming every tragedy and refusal to accept defeat has epitomized the Jewish people like no other. This hope, perseverance, and refusal to surrender to despair and destruction is the "third" miracle of Hanukkah and its most important lesson. Happy Hanukkah to one and all!



Rabbi Marc D. Angel

Thoughts for Shabbat Hanukkah

Institute for Jewish Ideas and Ideals – JewishIdeas.org

The Shabbat of Hanukkah was observed among Sephardim of the Ottoman Empire as "Shabbat Halbashah", the Shabbat of providing clothing for the needy. Traditionally, the rabbi would deliver a sermon that day on the mitzvah of charity and lovingkindness. Beginning the following day, members of the community would bring clothing to the synagogue and it would be distributed among the poor on Rosh Hodesh Tebet, the sixth day of Hanukkah.

A practical reason for this custom is that Hanukkah occurs just as winter approaches. It is imperative that the community provide clothes for members who lack adequate clothing to keep them warm during the cold season. Moreover, Hanukkah celebrates the sense of unity that prevailed among those Jews of antiquity who fought against the Syrian-Greek oppressors, and who re-dedicated the Temple in Jerusalem. Just as our ancestors recognized their responsibility to each other and to God, so must Jews of each generation recognize our commitment to each other and to God.

A Judeo-Spanish proverb states: "el harto no cree al hambriento"--one who is full does not believe one who is hungry. When one lives in relative prosperity, it is not always easy to feel empathy for those who lack basic necessities. People become complacent. Or they say: I worked for what I have, let the others work for what they lack. Why should I give my hard-earned money to help others? The one who is satisfied might not feel the genuine hunger pangs of the poor, and might not respond eagerly or compassionately enough.

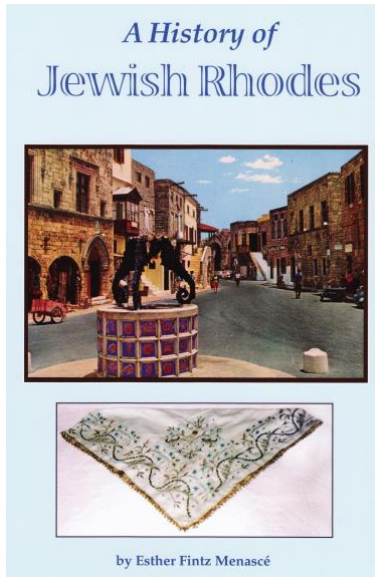
In his story, "Gooseberries", Anton Chekhov writes: "There ought to be behind the door of every happy, contented man some one standing with a hammer continually reminding him with a tap that there are unhappy people; that however happy he may be, life will show him her laws sooner or later, trouble will come for him--disease, poverty, losses, and no one will see or hear, just as now he neither sees nor hears others. But there is no man with a hammer...."

Shabbat Halbashah serves as a "hammer", as a reminder that we are all responsible for each other, that we need to provide for others just as they will need to provide for us if we should be in distress. The lesson surely applies to providing material support for those in need. But I believe it can be extended to spiritual, intellectual, cultural, communal life as well. The Jewish community sponsors a host of institutions dedicated to promoting Jewish life--synagogues, schools, cultural organizations, communal agencies etc. These institutions attempt to look after our spiritual lives, and to provide services and comfort to all of us. Just as we must be sensitive to the physical needs of the poor, so we must be sensitive to the spiritual needs of our entire community. It is so easy to say: let others support these institutions, let others pay for these needed services, let others take responsibility for a flourishing Jewish communal life.

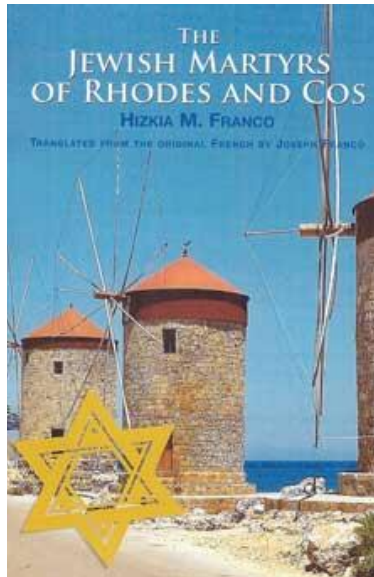
Shabbat Halbashah serves as a "hammer", gently tapping on the wall, reminding us to become empathetic, involved, and sharing members of our community. There are so many challenges facing the Jewish community: each of us needs to play an active role in strengthening and advancing our goals.

As we observe Hanukkah, let us remember to provide sustenance to those in physical need, and to provide sustenance for the spiritual needs of our entire community--since all of us need and benefit from the institutions which foster Jewish life at its best.

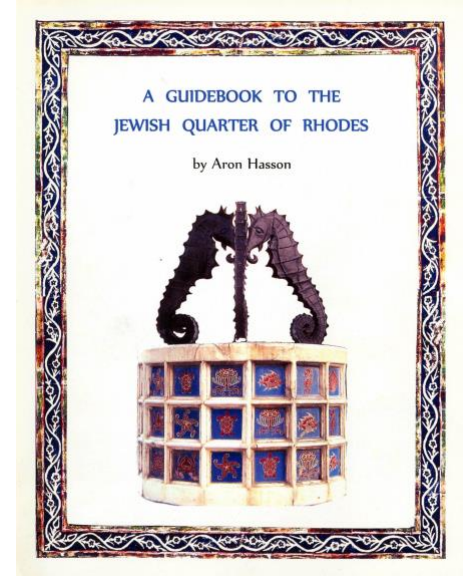
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Picture of the Month



Holocaust Survivors at a Hanukkah party in Athens

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

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Kehila Kedosha Janina

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