



Kehila Kedosha Janina Synagogue and Museum

November 2022 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

Our Museum is back in full activity with the recent launch of our new exhibit on the Jews of Corfu and two special events coming up this month. Do join us for our events with Stella Levi on November 13th and Dr. Joe Halio on November 20th. While there are no major Jewish holidays in November, that just gives us plenty of time to prepare for Hanukkah, which will start on December 18th.



In honor of our new exhibit on the Jews of Corfu, we are including this magnificent Hanukia as our highlight for this month's newsletter. You can see our full exhibit on display on Sundays from 11am-4pm or during the week by special appointment.

This newsletter, our 164th 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 open every Sunday from 11am-4pm. Please RSVP to museum@kkjsm.org if you would like to visit. If you wish to sponsor a newsletter, contact us at museum@kkjsm.org.

Simchas

We celebrate the birth of Olivia Claire Attas Brous on October 24th. Olivia Claire is the daughter of Shana and Michael Brous, the sister of Eli Benjamin, the granddaughter of Lew and Neli Attas, Cal Attas of Blessed Memory and Norma, and the great granddaughter of Solomon Attas and Anna Cohen Attas (both of Blessed Memory).



Passings

On October 20th we lost two amazing women, Irene Mathios Dresner and Anita Matza Zaffos.

Irene was born June 5, 1932 and passed on October 20, 2022 at the age of 90. Irene was the youngest and last surviving of the four children of Abraham Mathios and Leah Negrin Mathios. She was the granddaughter of Matathias Matathios and Esther Negrin. She was deeply passionate about her Romaniote roots and her ancestors from Ioannina. Irene came to Greece on a tour sponsored by the Association of Greek Jewry, along with her husband and daughter Lisa. She is survived by her husband, Byron, and her three daughters, Lisa, Cheryl and Andrea, and her grandchildren, Naomi, Shoshana, Jonah and David. The family has requested that donations in Irene's memory be made to Kehila Kedosha Janina www.kkjsm.org.



Wedding of Abraham Mathios and Leah Negrin

Anita Matza Zaffos was born in New York City on February 8, 1930 and passed on October 20, 2022 in Delray Beach FL. Anita was the daughter of Solomon "Shorty" Matza and Rose Negrin, and the granddaughter of Moshon Matza & Estamoola Ganis and Yahootha Negrin & Chanoula Matza. She was preceded in death by her husband Jack Zaffos. She is survived by her sons Louis J. Zaffos (and wife Laura) and Steven Zaffos (and wife Jan), her grandsons Jason (and wife Sarah), Joshua (and wife Lauren), Phillip (and wife Heidi), Daniel (and wife Jonna) Blaine (and wife Anna) her great-grandchildren Hannah, Elizabeth, Emily, Jack, Julianna, Adelaide, Ezra, Gordon and Rosalie as well as numerous Matza and Zaffos nieces and nephews. Anita was the last of Solomon (Shorty) Matza and Rose Negrin Matza. She will be missed by her large extended family and her family at Kehila Kedosha Janina. It is the wish of her sons that donations in her memory be made to Kehila Kedosha Janina www.kkjsm.org.



Anita in front with her mom Rose on her left. On Rose's left is Esther Mosios Negrin (Rose's sister-in-law)

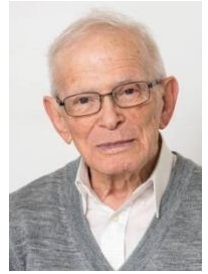


Anita is up front on the right with her parents, Shorty and Rose behind her. In front on the left is Stella and behind her is her brother Morris and next to him (and behind Stella) is Estamoula/Behora Ganis Matza (Sol's mom)

We mourn the passing of Nelly Camhi Sefiha, the widow of Andreas Sefiha, former Preseident of the Jewish Community of Thessaloniki. Nelly was born in 1938 in Athens where she survived as a hidden child during the Occupation. She is survived by her loving family and will be mourned by the Jewish Community of Thessaloniki and Saloniklis in Israel and the USA.



We are very sad to share the news of the passing of Moshe HaElion at the age of 97 in Israel. Moshe was born in Salonika and was one of the last remaining Holocaust survivors from Greece living in Israel. Moshe was a proud leader of the Greek Jewish community in Israel: he dedicated his life to preserving and reviving the Ladino language and Sephardic culture of the Jews of his native Salonika, telling his story of survival during the Holocaust, and he even accomplished the incredible feat of translating the Odyssey from Ancient Greek to Judeo-Spanish and Hebrew in rhyme.



Moshe was President of the Greek Survivors of the Holocaust in Israel and fought diligently to keep the memory of the Holocaust of Greek Jewry alive, so that, hopefully, humanity would never again experience such a tragedy.

"For years I have believed that it is essential that human conscience never forgets what happened during the Holocaust. That is why I decided, like many other survivors, to narrate, as long as I live, what I experienced," Moshe said in an interview given years ago to ANA-MPA. After surviving the atrocities of the camps, he began a new life in Israel. He returned to Greece in 1987 and, only after that visit did he reluctantly begin to speak about the Holocaust.

In 2013 he had come to his hometown, Thessaloniki, in order to shout "NEVER AGAIN" along with all those who had taken part in that first march of remembrance in the city for the victims of the Holocaust. He returned in 2018, once again attending this annual remembrance rendezvous, with a deep belief that *"humanity must know that something like this can happen again anywhere, so it should be determined to avoid it with all its might, by all means"*. Always by his side was his daughter Rachel.



Moshe Aelion was born in Thessaloniki on February 25, 1925. His parents, Eli and Rachel, and he and his younger sister Nina, lived in an alley in Thessaloniki, in his grandfather's house. He was still an unripe child when the Germans entered Thessaloniki and fear began to overwhelm his family as they had heard, from the beginning of the war, that the Nazi mistreated Jews both in Germany and in the areas they dominated. In July 1942, when the Germans gathered the Jewish men of Thessaloniki (18-45 years old) in Eleftherias Square, Moshe Aelion was ... lucky, since he was half a year away from the threshold of 18 years. *"After 2-3 hours we began to hear that the Germans were beating them, not letting them drink water, making them do humiliating 'exercises' on them. We understood that something new was happening. And really, after a few days, they called many of them and took them to forced labor in various parts of Greece"*, he said and recalled that since then and for the next two months, actions hostile to the Jews followed one another. *"They designated five areas in the city (ghettos) where Jews were allowed to live, forced us to sew a yellow star on the left side of our clothes, ordered us to mark our homes and shops, forbade Jewish students to go to school, announced that they would transport Jews to Poland..."*

On March 15, 1943, the first death train left for the Nazi camps. Moshe Aelion and his family were destined to make the long journey the following month- a journey whose every minute was always indelibly etched in his memory. *"Six days and six nights we were locked inside the wagons until we reached the final destination. The situation in the wagons was very difficult: in our wagon we were more than 80 people. The only light came in from two small windows at both ends of the wagon. A barrel cut in two was used for a latrine, there was no food distribution, every 2-3 days the train would stop at an isolated station and let us get off and fill up with water. Then they emptied the barrel... If someone died, they would let them out of the wagon and force their family to continue the journey. All these were not good omens but we hoped that they would pass soon."*

Not only did the bad things not pass, but what they experienced afterwards is one that is unimaginable. When at midnight on the sixth day they arrived at the final station they thought they were in Krakow, as they had been told. When they began to see people "in striped clothes," as he described them, and forcibly divide them into groups, he realized that things were different.

"In our family we were separated, as we were ordered. My uncle and I in a group, my grandfather with the old men and the women together. Only for my sister, who was a year and a half younger than me, were we hesitant. In the end we said to go with the other women in the family, without knowing that we sentenced her, with this decision,

to immediate death", recounted Moshe Aelion himself. "Our families were killed and burned the night we arrived," a classmate told him two months later, who before Auschwitz, where they met, had stayed in Birkenau.

His father had died in 1941, a few days after the Germans entered Thessaloniki, and Moshe Aelion was then losing his beloved mother and sister, the loss of which was destined to mark the course of his life. Like a canker sore, the poor man ate his guts until the lament became a song- a song in Ladino (Spanish-Jewish), entitled "La Djovinika al Lager" (The Girl in Lager -camp), about his sister, "*who beasts, in the Lager 'brought, and burned her in flames".*

There, he talks about a "*beautiful girl, beloved daughter/ whose parents had, in feathers, dressed her in silk, adorned her with gold, far from evil and thorn.*" He describes the difficult journey by death trains - "*The Germans one day, from the nest took her/ With mother and father, in the lager they dragged her/ Days, six nights, they kept them locked up/ In dark wagons, and isolated"*- but also her tragic ending: "*But as in Birkenau, the lager of death/ They put her, one or two, her fate changed/ Without understanding, what happens to her/ Naked in the bathroom and they disinfect her/ They scream and beat her, morning and noon/ Her name now, the number on her hand..."*

He managed to emerge alive from the "death march" forced on them by the Nazis, at the end of January 1945, passed through Mauthausen and Melk to find himself in Ebensee, where the situation was such that "the human mind could not imagine worse" but also where he was to be liberated shortly afterwards. He remembered as the end of his life that day when "*everyone was running to the tanks and wanted to touch them*", and he ran as he could... "*On the antenna of a tank I see a small flag. One of the crew was of Greek origin. Many Greeks gathered around it and in an instant the Greek anthem was suddenly heard. Although in a very difficult physical condition, we were free!"*

The "*Odes of Death*" and the epilogue of his life. These "*Odes of Death*," which he felt in his skin when he passed through the gates of hell of the Auschwitz camp and what he lived in blood, he recorded in his book of the same title, in the pages of which he "closed" the most painful part of his life.

In his book "Odes of Death", published by "Alexandria" publications, he managed to summarize his life in the camps and then, with the help of a diary that began to last 4.5 months after his release.

He is the author of a memoir, מיצרי שאול (Meizarey Sheol), originally written in Hebrew and translated into English as The Straits of Hell: The chronicle of a Salonikan Jew in the Nazi extermination camps Auschwitz, Mauthausen, Melk, Ebensee. He wrote three poems in Ladino based on his experience in the concentration camps and the death march: "La djovenika al lager", "Komo komian el pan", and "En marcha de la muerte", published in Ladino and Hebrew under the title En los Campos de la Muerte. Moshe Ha-Elion translated Homer's Odyssey into Ladino. He lived in Israel. He had two children, six grandchildren, and nine great-grandchildren.

The eulogy for Moshe Aelion was read on Nov 2 at the Holon Cemetery in Israel.

Barukh Dayan HaEmet

May His Memory Be for a Blessing

View some of Moshe's Holocaust testimony [HERE](#)

Morris Chaszis – 83

We learned of the passing of Morris through our friend, Haim Ishaki. In his words "*I was really shocked... I spoke with him on the phone last Monday and I can't believe he passed away just like that... The next day, he did not feel very well and because he had some fever, the doctor advised his family to take him to a hospital. When he arrived at the hospital last Tuesday afternoon, he was diagnosed positive to covid-19... He passed away early in the morning of Thursday, October 28th at 3:00 a.m from heart complications.... The funeral took place yesterday because Friday was the 28th of October and everything was closed due to the holiday... So sad..."*

Visitors to Visit Kehila Kedosha Janina

We had two lovely school groups visit us in October: a class of bright students from nearby Stuyvesant High School eager to learn about our community. Most were from immigrant backgrounds themselves and identified with the stories of Greek Jews who travelled to the Lower East Side to find a better life for themselves and their children. Our Museum Director opened the Synagogue and Museum to tell them our stories. The other group was from Mt. Zion Synagogue in St. Paul, Minnesota. Our President, Marvin Marcus, was on hand to give them a stirring presentation. We also proudly participated in Open House New York and the Lower East Side Arts & Culture Open House on October 23.



Students from Stuyvesant



Open House NY Visitors



Mt. Zion from Minnesota

Also in October, Kehila Kedosha Janina hosted an international group of diplomats in partnership with the Diplomatic Outreach program of the American Jewish Committee (AJC). This is the second time that KKJ has been honored to be a host for this event. The diplomats toured Jewish sites on the Lower East Side, leaving the best (us) for last. Thank you AJC for initiating this program.



Past Events

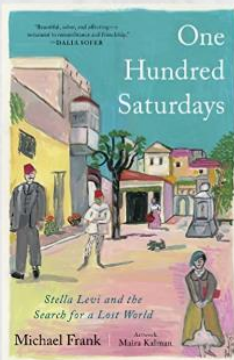
The Jews of Corfu - New Exhibit Opening Reception

Our new exhibit on the Jews of Corfu will be available for viewing on Sundays from 11am-4pm and during the week by appointment. In conjunction with the Columbia University Rare Book and Manuscript Library and the Jewish Theological Seminary Library, which recently launched their exhibit "The Jews of Corfu: Between the Adriatic and the Ionian," Kehila Kedosha Janina Museum is proud to share our newest exhibit highlighting the history and daily life of the Jewish Community of Corfu.



Upcoming Events at Kehila Kedosha Janina

**KEHILA KEDOSHA JANINA MUSEUM
INVITES YOU TO A SPECIAL
BOOK PRESENTATION
ONE HUNDRED SATURDAYS:
STELLA LEVI AND THE SEARCH FOR A LOST WORLD
BY MICHAEL FRANK**



**SUNDAY NOVEMBER 13 AT 1:00PM
KEHILA KEDOSHA JANINA
280 BROOME STREET NYC**

Stella Levi, born on the island of Rhodes in 1923, was taken from her island paradise when the Jews of Rhodes were deported on July 23, 1944. Surviving Auschwitz, Stella lost most of her family and, for many years, found it very difficult to return to Rhodes. When she finally did, in the 1980s, she committed herself to remembering the lost Jews of Rhodes. She was instrumental in helping to save the historic Kahal Shalom synagogue in Rhodes, originally built in 1577, and create the present Jewish Museum inside the synagogue. Stella also worked to have each and every name of the Jews of Rhodes who perished memorialized on a series of boards in the courtyard of Kahal Shalom. Now, with the publication of this book, Stella is also ensuring that the traditions and customs of the Jewish Community of Rhodes will be remembered. Join us as Stella presents this new book and autographs copies for sale.

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

KEHILA KEDOSHA JANINA & THE FOUNDATION FOR THE
ADVANCEMENT OF SEPHARDIC STUDIES & CULTURE
INVITE YOU TO A

**PHOTO EXHIBIT RECEPTION:
SEPHARDIC & ROMANIOTE RELIGIOUS AND
SOCIAL ORGANIZATIONS IN NEW YORK**



SUNDAY NOVEMBER 20 AT 1:00PM

**KEHILA KEDOSHA JANINA
280 BROOME STREET NYC**

In the early 20th century, the demise of the Ottoman Empire, the Balkan Wars, and WWI initiated a wave of Sephardic & Romaniote immigration to the US from Greece & Turkey. Families came from both small towns and larger cities with mixed populations of Christians, Muslims and Jews. These locales included Kastoria, Ioannina, Chios, Rhodes, Monastir, Adrianople (Edirne), Rodosto (Tekirdag), Silivria, Çorlu, Çanakkale, Angora (Ankara), Salonika, Constantinople, and Smyrna (Izmir). Most settled in New York, but many went elsewhere: New Brunswick, Rochester, Indianapolis, Cincinnati, Montgomery, Atlanta, Seattle, and Los Angeles.

These immigrants organized religious & mutual aid societies based on their cities of origin to help provide for the needs of their less fortunate compatriots. Over time they also formed shared social clubs that helped unify the community. Join us to view photos from these historic organizations and learn more about these immigrants' experience adapting to life in the US.

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



**Greek Jewish & Sephardic
Young Professionals Network**

Κοινότητα קהילה Komunita

PINE MEADOW LAKE FALL NATURE HIKE

**SUNDAY NOVEMBER 6
HARRIMAN STATE PARK, NY**

**ESCAPE THE CITY FOR THE DAY AS WE VISIT TRAILS IN
BEAR MOUNTAIN AND ENJOY THE BEAUTIFUL FALL FOLIAGE**



**FULL DETAILS PROVIDED UPON RSVP
OPEN TO YOUNG ADULTS IN THEIR 20'S AND 30'S
RSVP TO GREEKJEWISHYPN@GMAIL.COM**

Upcoming Event from UCLA SNF Hellenic Center and the Benaki Museum
Online on Zoom Nov 19 at 1pm ET - Register [HERE](#)



A UCLA SNF Hellenic Center and Benaki Museum Lecture Series

ASIA MINOR HELLENISM: HEYDAY - CATASTROPHE - DISPLACEMENT - REBIRTH

Evita Arapoglou

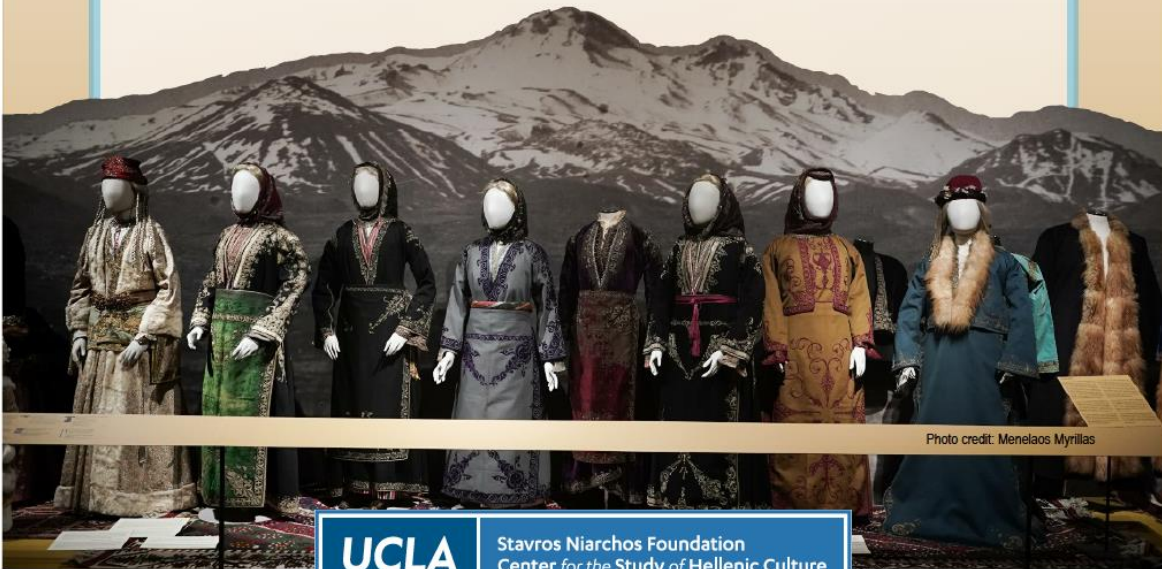
**AUTHOR AND CURATOR OF THE GREEK COLLECTION,
A. G. LEVENTIS GALLERY, NICOSIA**

Exhibition curator Evita Arapoglou discusses the conception and installation of the blockbuster exhibition "Asia Minor Hellenism: Heyday - Catastrophe - Displacement - Rebirth."

NOVEMBER 19, 2022

10:00 AM LOS ANGELES / 8:00 PM ATHENS

This lecture will take place on Zoom.
Please register in advance: <https://bit.ly/3CUQaJG>



UCLA

Stavros Niarchos Foundation
Center for the Study of Hellenic Culture



BENAKI MUSEUM

News from Jewish Greece

Thessaloniki

The Hazzan from Thessaloniki Who Became a Cantor in Berlin Estrogo Nahama, Thessaloniki 1918 - Berlin 2000: The Singer of Auschwitz

How did it happen that a Greek Jew from Thessaloniki, who survived Auschwitz, became a Hazzan in Berlin after the war? Katerina Oikonomakou researched this fascinating story and published it in her monograph:



"I came across the name of Estrogo Nahama completely by accident, reading an article in which the Topography of Terror, from the museum of Berlin's Niederkirchnerstrasse. It is an exhibition space documenting the Nazi horrors, built on the spot where the Gestapo and the SS were based, whose buildings were destroyed in 1945. The Sephardic name of the museum's director, Dr. Andreas Nahama, intrigued me. In Germany, most Jews are Ashkenazim; they come from the shetls of Central Europe and not from the bustling impoverished districts of the South, including Thessaloniki, whose Sephardic community is considered one of the most important in the world. How had a Sephardic surname been found in the German capital? My journalistic curiosity was aroused: I wanted to explore his path. But instead of just discovering a family history or a personal adventure, I saw a piece of the history of my homeland unfold in front of me. As it turned out, Andreas was the son of a Greek, a Sephardic from Thessaloniki, Estrogo Nahama.

His story is not very different from those of his co-religionists, the Jews who were uprooted from their homes in Thessaloniki, deported to a Nazi concentration camp and either never returned or returned to a city that resembled nothing of the one they had abandoned a few years ago, a city that drove them away, after he had taken care to erase most of what reminded them of their fertile presence in the place.

Born in 1918 in Thessaloniki, Estrogo Nahama was deported in March 1943 to Auschwitz, from where he was deported to the Sachsenhausen camp, a few months before the end of World War II. In 1945, exhausted and sick with typhus, he is forced to follow the death squads to Schwerin, before, somewhere halfway through, he is liberated by the men of the Red Army. Estrogo manages to arrive alive in Berlin where, after many months of hospitalization, he will begin to look for a way to return to Greece. A chance encounter with an old fellow inmate from Auschwitz will become an occasion for him to get in touch with the few Jews in Berlin who are trying to rebuild their community. The old inmate will recognize in his face, the "Greek who sang beautifully". As he was to repeat many times over the next few years, Estrogo owed his survival to his unusually beautiful voice, as in exchange for his songs, the Auschwitz prison guards gave him a few pieces of bread. A few years after the end of the war, when he now knows that he alone from his family survived the Holocaust, Estrogo Nahama makes the decision to stay in Berlin, where he will devote his energies to the foundation of the post-war Jewish Community. In the years that follow, Nahama gained immense recognition as the Chief Cantor of the Jewish Community and one of the most popular artists of the German capital.



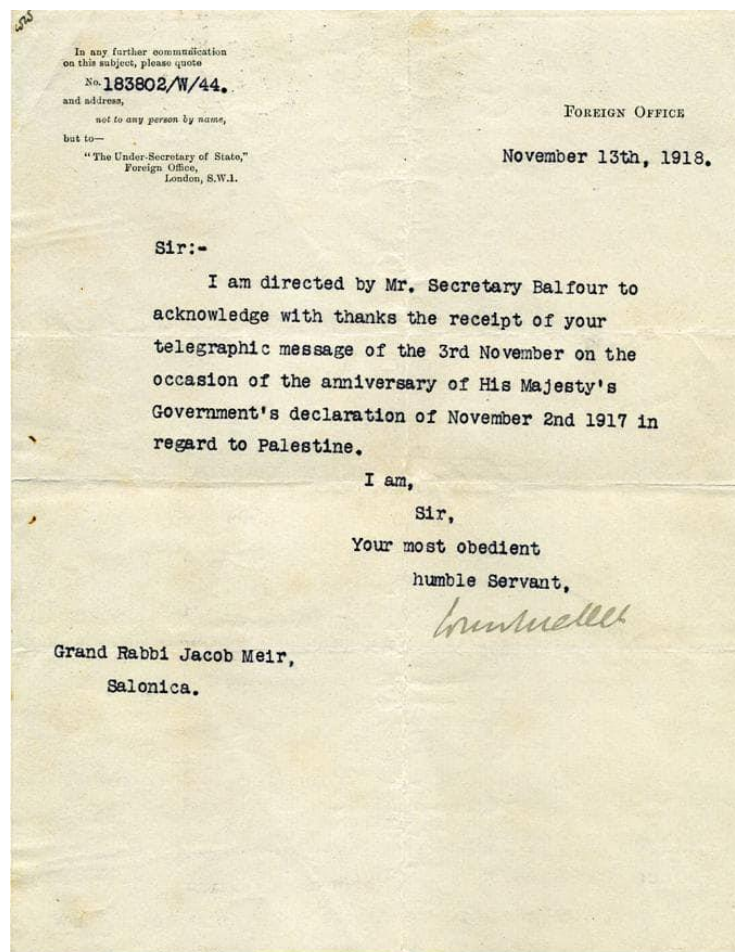
Estrogo Nahama had stood out as one of the most important Jewish cantors of the second half of the twentieth century. His distinctive and rare voice had been heard beyond the walls of the synagogue, at concerts throughout Germany and when he made a brief appearance as a cantor in Bob Fosse's "Cabaret" in 1972. And yet in his homeland, where he was born and lived until he was twenty-five years old, his name and history were unknown. Where could I look for credible testimonies of this fascinating figure, in whose face the tragedies that sealed the short 20th century were summed up? And how would I manage to go back to its beginnings, when no one in Greece seemed to know the existence and history of his large family, which offered thirty-five victims to the Holocaust carnage?

The first source I looked at was the obituaries in the international press. In the New York Times I read: "Estrogo Nahama, the chief cantor of the Jewish Community of Berlin and the man who did more than anyone else to breathe life back into the Jewish of the city that Hitler wiped out, passed away last Thursday. He was 81 years old..." The tone of the Economist is even warmer, empathetic: "... His parents and sisters were murdered in the gas chambers of Auschwitz. What would they think of his efforts to reconcile the Jews with their former oppressors? His post-war life unfolded like a journey through a labyrinth of moral dilemmas. A year ago he had sung the Kaddish, the Jewish prayer for the dead, in a ceremony that lasted 28 hours to commemorate Berlin's 56,696 Jews who perished in the camps. But Estrogo was also present at meetings with Christians. History cannot be forgotten.

"He didn't like to talk about the past, he wasn't a man of History. He always told me not to look back. I had to accept it," Dr. Nahama says of his father. This was his own survival strategy. But I was now standing at a different starting point; In order to be able to synthesize the fragments of a person and a multidisciplinary story, I had to turn my gaze backwards, attempting a dive into the past. What I would have tried to investigate had happened many years ago. But not too much. There were still chances to discover something of the essence of that man who managed to transcend whatever boundaries nationality, religion, language and politics set."

Anniversary of the Balfour Declaration

On November 2, 1917, UK Foreign Secretary Arthur Balfour expressed his government's support for the establishment of a "national home for the Jewish people" in Palestine. In this document, Chief Rabbi Jacob Meir of Salonica, who later became the first Sephardic Chief Rabbi in British Mandate Palestine, expressed his appreciation for this statement, a year later in a telegraph to the British government.



Trikala

With much emotion, solemnity and infinite memories, the reopening of the renovated synagogue of the Kal Kadosh Yavanim of Trikala was inaugurated on October 16, 2022, in the presence of the Ministers of Interior, Makis Voridis and Energy, Kostas Skrekas, the Deputy Minister of Citizen Protection, Lefteris Economou, members of parliament and numerous Jewish visitors from Greece and Israel. It was a project that restored the problems that existed in the building of the historic synagogue, bringing it back to life. There were religious services for Shabbat and Sukkoth, artistic events, photo exhibitions and excursion to the picturesque sights of the area.

The restoration of the synagogue was made possible thanks to the support of donors from Greece and abroad. The importance of their contribution was stressed during the inauguration event. The Mayor of Trikala, Dimitris Papastergiou described the inauguration as "a wonderful day and a day of celebration for Trikala", noting that the city has an "open mind and heart; it was and remains multicultural".



For his part, the President of the Central Board of Jewish Communities in Greece (KIS), Mr. David Saltiel emphasized that the ceremony "sends out multiple messages", as it "inaugurates the renovated and safe building and a new era in the continuation of Jewish life in Trikala", "highlights the long history and culture of the Community", "confirms the brotherhood that this place has cultivated" and "marks solidarity". Particularly moved, the President of the Jewish Community of Trikala, Mr. Jacob Venouziou, referred to the "dream of the renovation of the synagogue", citing facts from the works. The representative of the Federal Republic of Germany, Commissioner for Freedom of Religion or Belief, Mr. Frank Schwabe, on the occasion of his country's financial support of the restoration, thanked for the opportunity to contribute to the project. He emphasized friendship and did not fail to mention both the events of the Second World War and the German invasion of Greece.

The Federal Republic of Germany was also represented by the Ambassador of Germany to Greece, Dr. Ernst Reichel, who had addressed the Saturday's events at the Tsitsanis Museum.



The event began with a religious ceremony (Mincha and Berachot) by Rabbi Elias Sabetai of Larissa, who in his address referred to a day of celebration for all Greek Jewry.

The Ambassador of Israel to Greece, Mr. Noam Katz, also gave a greeting. He stressed that the synagogue is a symbol of hundreds of years of Jewish history in Trikala. Also, the General Secretary of Religious Affairs of the Ministry of Education, George Kalantzis, who pointed out that the inauguration shows the way for the future

and the Regional Governor of Thessaly, Kostas Agorastos, who described the reopening of the synagogue as a great moment for Trikala. The opening addresses were followed by hymns by the choir of the Jewish Community of Thessaloniki and the presentation of honorary plaques to the benefactors of the renovation project of the synagogue. Plaques were presented by the President of the Jewish Community of Trikala to: The Federal Republic of Germany, the Municipality of Trikala, the Central Board of Jewish Communities in Greece, the Jewish Community of Thessaloniki, as well as to Mr. Victor Venouziou and the family of the late Solomon Kapeta.



Afterwards, the Jewish Community of Trikala proclaimed as honorary members Mr. Victor Venouziou, Mrs. Veta Kapeta - Matathias and Mr. David Saltiel, President of the Central Jewish Board of Greece and the Jewish Community of Thessaloniki. The inauguration event was presented by Mrs. Effie Ezrati, Public Relations Officer of KIS, and the co-organizers of the three-day event were the Municipality of Trikala, KIS and the Jewish Community of Trikala.

The events started with religious ceremonies from Friday 14 October 2022. KIS General Secretary, Mr. Victor Eliezer and the President of the Jewish Community of Trikala, Mr. Victor Venouziou welcomed the guests from Greece and Israel in the renovated and bright synagogue. The Kabbalat Shabbat was celebrated by Rabbi Isaac Mizan. This was followed by kiddush in the sukkah that had been set up in the synagogue courtyard.

On Saturday October 15, 2022, Rabbi Gabriel Negrin of Athens celebrated the morning service on Shabbat and in the afternoon the havdalah in the Synagogue of Trikala, as well as the kiddush in the sukkah.

The events continued in the evening at the Tsitsanis Museum, where visitors toured an exhibition of photographs from the renovation of the synagogue. Deputy Mayor Sofia Alesta welcomed the audience. The architect Mr. Elias Messinas, who was responsible for the restoration, presented slides and analyzed the progress of the project. The civil engineer in charge, Mr. Kostas Evangelou, referred to specific issues of the project, noting that it is now a monument - jewel - a landmark for the city. This was followed by a concert by soprano Mariangela Hadjistamatiou, accompanied by musicians, with Romaniote, Sephardic and Jewish songs.

Read more about the reopening ceremonies [Here](#)

Athens

Government to draft national action plan against antisemitism Full article [Here](#)

The government will soon draft the country's first comprehensive national action plan against antisemitism, deputy prime minister Panagiotis Pikramenos told an international conference in Ioannina last month.

Addressing the opening of a two-day conference on "Fighting Antisemitism and Holocaust Distortion and Denial on the Digital Battlefield," Pikramenos noted that the process to create the action plan will start in the coming weeks.

Relevant ministries, public bodies and the Central Board of Jewish Communities in Greece will participate in the process.

In a pre-recorded message, Foreign Minister Nikos Dendias noted that "a torrent of fake news, hate speech and conspiracy theories is spreading through the internet and social media."

It was "our duty to stop this new 'pandemic' as soon as possible."

Among those attending the conference are Ioannina Mayor Moses Elisaf, Israeli Ambassador to Greece Noam Katz and President of the Central Board of Jewish Communities in Greece David Saltiel.

Celebrating the 78th Anniversary of the Liberation of Athens

On October 12, 1944 the Germans lowered their swastika flag from the Acropolis and finally left Athens. The Nazi forces in Greece vacated the Greek capital and began their withdrawal north, to avoid being cut off by the advancing Soviets. The fast advance of the Soviet army towards the Balkans, threatening to cut off the German forces in Greece, forced the Germans to withdraw very soon from Greece.



Their withdraw began from the Peloponnese and the islands and on this day in 1944 Athens and Piraeus were liberated. Greek flags and bellringing overflowed the capital, while crowds of people flooded the streets and the squares celebrating, as the last German soldiers took the swastika down from the Acropolis and began to drive through the city towards the north. They passed through crowds of Athenians who were in a state of joy, waving their blue and white Greek flags, embracing, while bells were heard ringing all over the city.

It was a happy time for those in Athens who had survived the occupation, but their joy was not destined to last as they were about to enter the most divisive period of modern Greek history.



Traditionally, Greeks celebrate the historic 'OXI Day' on October 28, when Greece entered the Second World War but over the last few years October 12, 1944, is also a day which is commemorated in Athens and all of Greece.

Bosnia and Herzegovina

One of the Last Ladino language speakers in Bosnia, Moris Albahari, passed away

Nazis and Ustaše murdered the majority of Bosnian Jews during the Holocaust. Full article [Here](#)

Moris Albahari, one of the last speakers of the Ladino language in Bosnia and a guardian of the Jewish tradition, passed away in Sarajevo at the age of 93. Ladino or Judeo-Spanish is a Romance language derived from Old Spanish, which spread through the Ottoman Empire, North Africa and other European countries after the expulsion of Sephardic Jews from Spain in 1492. The language is considered endangered.



According to BBC reportage "The Bosnians who speak medieval Spanish," only four living people continued to speak Ladino or (as they call it) Jidyó in Bosnia in 2018, and one of them was Moris Albahari.

Albahari was born in 1930 and, as 11-year old boy, escaped the transport to Nazi death camps during the Holocaust, joining the Yugoslav Partisans. Alongside a long career in aviation, which included managing Sarajevo Airport, he was famous for sharing his vast knowledge about the history and culture of the Sephardic Jews in the Balkans.

Bosnian media also described him as "the guardian of the Haggidah," a famous medieval collection of Jewish regulations and traditions.

Jewish Community Sarajevo published a Facebook post announcing that Albahari, affectionately called "čika Moco" (Uncle Moco) passed away on Saturday October 22. Their obituary featured a quote by him that they felt reflected his relationship with the other human beings: I especially desire that the doors of our community remain open to all fellow citizens of good will, regardless of their faith or nationality. I always welcome them with open arms, with a wish that senseless hatred turns into love among people. My credo is best expressed through a saying from Pirkei Avot (Chapters of the Fathers), a treatise from the Mishna: 'Be of the disciples of Aaron, love peace and pursue peace, love your fellow men and bring them close to the Torah.'



In 2015, part of Albahari's life story was covered by the documentary "Saved by Language," which was directed and produced by Susanna Zaraysky and Bryan Kirschen. The film is described as the story of how "Moris used Ladino to communicate with an Italian colonel who helped him escape to a Partisan refuge after he ran away from the train taking Yugoslavian Jews to Nazi death camps. By speaking in Ladino to a Spanish-speaking US pilot in 1944 he was able to survive and lead the pilot, along with his American and British colleagues, to a safe Partisan airport."

"Saved by Language" also features a number of Ladino songs, and is available for free on YouTube [HERE](#)

Before 1941, around 14,000 Jews lived in Bosnia and Herzegovina, and 12,000 were killed in the Holocaust. According to US State Department data, 2000 Bosnian Jews migrated to Israel or Western countries during the Yugoslav Wars of the 1990s. The latest census data indicates that, out of around 1000 Jews living in the country, 600–700 reside in Sarajevo.

In 1946, American journalist and writer Robert St. John (1902–2003) visited Yugoslavia and published the travelogue "The Silent People Speak" in 1948. One of the chapters deals with the horrifying experience of the "twelve thousand Jews who called Sarajevo home before the Nazis arrived. The twelve thousand were shopkeepers, factory owners, intellectuals, and workers. They were the kind of Jews you found in most any European city before the war... There are five hundred left."

During his 1946 journey, St. John spoke to surviving members of the Abenau family, noting that by that time they and other Sephardic Jews had lived in the Sarajevo for 450 years. One of the holocaust survivors, an unnamed young woman who set in a dark corner during the whole interview, said she was 17 when she was captured by the Nazis and their local Ustaše collaborators. She escaped the concentration camp, joined the antifascist resistance, and after the war got a job as telephone operator. She highlighted the role of Ladino heritage during her plight.

I can tell you about those Nazi camps. I was there. They killed my father, my mother, and my grandmother. I was in one of those places for two years. Finally, when the mass killings began, I lost my mind. For many months I don't remember anything. They said, later, I was completely insane. But then my wits returned to me and I escaped. I located a Partisan band in the hills and I joined up. I served with the Partisans for the rest of the war.

There's an old Spanish song which says, 'I would like to write my remembrances, but I would need a sea of ink and a sky for the paper,' We sang that song while we were in exile. While we were in those camps. Each of us could write a long book, but we would need a sea full of ink and a sky full of paper. The folk song in question is "Secretos." A version has been included on an album of Sephardic songs published by Israeli musician and educator Claudia Nurit Henig in 1997 and available online via YouTube [Here](#)

Albania and Besa

Full article [Here](#)

Albania, a small and mountainous country on the southeast coast of the Balkan peninsula, was home to a population of 803,000. Of those only two hundred were Jews. After Hitler's rise to power in 1933, many Jews found refuge in Albania. No accurate figures exist regarding their number; however, different sources estimate that 600-1,800 Jewish refugees entered that country from Germany, Austria, Serbia, Greece and Yugoslavia, in the hope to continue on to the Land of Israel or other places of refuge.

Following the German occupation in 1943, the Albanian population, in an extraordinary act, refused to comply with the occupier's orders to turn over lists of Jews residing within the country's borders. Moreover, the various governmental agencies provided many Jewish families with fake documentation that allowed them to intermingle amongst the rest of the population. The Albanians not only protected their Jewish citizens,



but also provided sanctuary to Jewish refugees who had arrived in Albania, when it was still under Italian rule, and now found themselves faced with the danger of deportation to concentration camps.

The remarkable assistance afforded to the Jews was grounded in Besa, a code of honor, which still today serves as the highest ethical code in the country. Besa, means literally "to keep the promise." One who acts according to Besa is someone who keeps his word, someone to whom one can trust one's life and the lives of one's family.

The help afforded to Jews and non-Jews alike should be understood as a matter of national honor. The Albanians went out of their way to provide assistance; moreover, they competed with each other for the privilege of saving Jews. These acts originated from compassion, loving-kindness and a desire to help those in need, even those of another faith or origin. Albania, the only European country with a Muslim majority, succeeded in the place where other European nations failed. Almost all Jews living within Albanian borders during the German occupation, those of Albanian origin and refugees alike, were saved, except members of a single family. Impressively, there were more Jews in Albania at the end of the war than beforehand.

Turkey

On the Turkish-Syrian border, a city's last Jews watch the ending of an epoch Full Article [Here](#)

Antakya, Turkey (JTA) — Jews have lived in the city of Antakya, known in ancient times as Antioch, for over 23 centuries. And the city wants visitors to know that.

A symbol composed of a Star of David entwined with a Christian cross and Islamic crescent has practically become the city's logo, as it's plastered all over town, especially on restaurants peddling the southern Hatay province's patently spicy cuisine.

"I was born in Antakya and I will die in Antakya," said Selim Cemel, a Jewish clothing merchant with a shop in the city's famed Long Bazaar — a snaking maze of Ottoman Era caravanserais and even older shops, rivaling Istanbul's Grand Bazaar or Jerusalem's Arab Shuk. In it, one can find everything from textiles to spices to some of the best hummus in Turkey.

The Star of David imagery is so prevalent that one would be forgiven for thinking Jews were a significant portion of the city's 200,000-strong population. In reality, barely more than a dozen Jews remain.

The youngest member of the local Jewish community is over 60, and many are talking about joining their children elsewhere in the world. Like many cities in Turkey, Antakya has been losing its youth of all faiths and ethnicities over the past century to the metropolises of Istanbul and Ankara. Today one in four Turks live in Istanbul.

For Antakya's Jews, the exodus began in the 1970s, when Turkey experienced a period of particular political instability. The first half of the decade saw Turkey embroiled in a civil war in Cyprus, and in the second, a breakout of sectarian violence across the country between Turkish nationalists and Kurdish separatists culminated in a 1980 military coup. "Some have died, some moved to Istanbul, and the youth left one by one. This is the way they dispersed," explained Daoud Cemel, a relative of Selim and another Jewish merchant in the Long Bazaar who sells towels and other textiles.

Daoud lives in Antakya with his wife Olga, a Syrian Jew who moved to the city from Damascus 25 years ago. Like many in Antakya, which had long been associated more closely with bordering Syria than Turkey, they speak Arabic at home. Their children, like so many others in Antakya, have long since left. Before Shabbat dinner at her home, Olga proudly showed off a picture from a granddaughter's birthday in Tel Aviv, and one of a son who is a doctor in Germany.

Daoud had tried living in Israel and even enrolled in an ulpan course to learn Hebrew, but he found the lifestyle there too different and making a living difficult. Still, he, Olga and even his 90-year-old mother Adile hope to make the move there permanent some day. Despite his proud statement at the beginning of our discussion, Selim ultimately opened up to explain that he too was considering other options.



"I have three daughters. Each of them are in separate countries. One is in Holland, one in America, one in Canada," he said. "We have already been thinking about leaving for a long time. We are preparing the foundation."

Jews were present in Antioch since its founding around 300 BCE by Seleucus I, one of the Diadochi — Alexander the Great's generals and leaders of his successor states. However, the city first pushed itself into the crosshairs of Jewish history with a boom that reverberates to this day. During the Seleucid era, it was the capital base for Emperor Antiochus IV Epiphanes, who is most remembered today as the villain of the Hanukkah story. The

Talmud later recorded visits to the city from Jewish sages, including the famed Rabbi Akiva, and generally uses Antioch as a standard for a metropolis.

The Jewish presence in Antakya has since far outlived Antiochus and his Seleucids, not to mention the Romans, Byzantines, crusader states, Mamluks, Seljuk Turks, Ottomans and every other empire that ruled over the city in the past two millennia. The Jews who remain are strongly attached to the Jewish traditions they can practice in such a small community.

Though they do not have enough observant members to make a regular minyan, or prayer quorum of 10 men, all of the local Jews have keys to the city's sole synagogue and stop by often. Since Antakya is almost a straight shot north of Jerusalem, the synagogue is one of few still functioning that was built to have its ark on the southern wall, rather than the east. All but three of the 14 Jews refrain from non-kosher meat, eating only fish and vegetarian food for most of the year.

"I am not very religious," Azur Cenudioglu, who claims his family has been living in Antakya since antiquity, told Turkey's Ashkenazi Rabbi Mendy Chitrik over the summer. "But I do my part. I pray in the morning and say the evening prayers and we do what we can."

Even just a few decades ago, the city — and region — were entirely different. Daoud is the son of the city's old kosher butcher and cantor. He said his father traveled often to Aleppo (today only two hours by car) back in the days when it was a major center of Jewish scholarship. It was home to at least 6,000 Jews, along with many synagogues and religious schools. He went to learn the slaughtering trade, as well as Hebrew to serve the community in Antakya. At the time, Antakya was not a part of Turkey, but the French Mandate that included Syria and Lebanon.

"There were 450 Jews here," Daoud Cemel recalled about his youth in Antakya. "During holidays we wouldn't be able to find places to sit in the synagogue."

"Back then there was Shabbat, holidays, Yom Kippur, Rosh Hashanah, all observed properly," Selim Cemel said. "Purim with Megillah reading, we were observing all of it." By now, it is business more than nostalgia that ties the community to the city.

"Why do I stay here, you ask? Because I was born here. All my business and commerce is here. Due to the work I do, I stay here," Selim said.



The JDC Opens its Archives on India

JDC began operations in India in 1964, focusing on social welfare assistance and feeding programs for Jewish schools. From the late 1980s, JDC's Jewish outreach included educational activities and community programming. View more photographs from India [Here](#).



Gershon Harris
Hatzor Haglilit, Israel



The present Hebrew month of Heshvan is referred to in the Torah as 'the eighth month' (from the first month of Nissan), and in the Book of Kings 1, 6:38, as "Bul" or "Yerach [month of] Bul". The word "Bul" in Hebrew is open to different interpretations in Biblical commentary. One idea defines it as "baleh", which in Hebrew, means 'wither' or 'dry up', referring to the fact that it is during this when grass, leaves, and other flora indeed wither as winter sets in. Another interpretation opines that the word "bul" means "bilolir" – 'mixing' since during this month and the onset of the rainy season, the mixing and preparation of animal feed was done indoors. Another interpretation sees the word 'bul' as deriving from the term "yevul" – 'harvest, referring to the fact that this month is when plowing and planting of fields begin in Israel. Finally, there are those that say that "bul" is referring to "Mabul" {flood}, since according to Midrashic sources, more rain falls during this month, and the great flood in the time of Noah began during this month.

The month's permanent name, however, became "Heshvan", a *Babylonian moniker for the month that was adopted* by the Jews during the 70-year Babylonian exile, just like the other Hebrew months, and these names continued to be used when the Jews returned from exile, and which are still used today. However, the month is also called "**Marheshvan**", the prefix "Mar" ('bitter' in Hebrew) having been added to emphasize the fact that, unlike all the other Hebrew months, Heshvan is totally bereft of any festivals or joyful occasions, being more associated with many sad and tragic events for the Jewish people. Besides the great Flood, other events in Heshvan include the death in childbirth of our matriarch Rachel on the 11th of Heshvan, as well as the deaths of the 'Ramban' (Nahmanides), Rabbi Moshe Ben Nahman, Don Isaac Abarbanel, the great Spanish Biblical commentator and statesman, in Heshvan. Kristallnacht began on the 15th of Heshvan, and the late Prime Minister Yitzhak Rabin was assassinated on the 12th of Heshvan. There are also two ostensibly happier events that occurred in Heshvan: the completion of the 7-year building of the First Temple by King Solomon, and the publication of the Balfour Declaration. However, the joyous dedication of the Temple occurred only 11 months later during Tishrei, and ultimately, the Balfour Declaration was basically supplanted by the British "White Paper", which virtually halted all Jewish immigration to Israel during the British Mandate period. It would seem, then, that the name "**Marheshvan**" is indeed appropriate.

On the other hand, the onset of the rainy season in Israel and subsequent potential of prosperity and plenty thanks to rain in Israel, is a very joyful time, and was joyously even celebrated nightly during Sukkot in the Temple. Furthermore, on the 7th of Heshvan, in Israel, we begin reciting "Barech Aleinu", the formal prayer for rain, in the Amidah (silent devotion) prayer, in fervent hope that G-d will grant us a rainy and prosperous year. This aspect of Heshvan would seem to add more than a little joy to the month, and somewhat temper the 'bitterness' with which it is often associated.

Perhaps the essence of Heshvan is indeed defined by this very dichotomy. On the one hand it is indeed a 'bitter' month, as winter begins, and grassy fields dry up and trees become bare. On the other hand, the rains begin and with them the potential and reality of true physical and spiritual revival and blossoming of the Land and People of Israel later on. Indeed, the month of Heshvan, despite its sadder and more bitter side, and perhaps even because of it, allows us to anticipate and experience the wonderful and joyful upcoming spring, as we marvel at G-d's mercies and beautiful world, and his eternal love for Israel.



Rabbi Marc D. Angel

Words of Darkness, and Words of Light

Institute for Jewish Ideas and Ideals – JewishIdeas.org

It is painful to hear hateful words. Unfortunately, hardly a day goes by when we aren't confronted by statements of anti-Semitism, racism, political mud-slinging. So-called "celebrities" spout their malicious lies about Jews, about Israel, about any group they wish to slander.

Why is hateful speech so widespread?

Erich Fromm has written of the syndrome of decay that "prompts men to destroy for the sake of destruction and to hate for the sake of hate." Because of their frustrations, feelings of inferiority and malignant narcissism, many people poison their own lives with hatred. Indeed, some only feel truly alive and validated when they express hatred of others. When we hear bigots rail against "the Jews" or "the Israelis," we instinctively sense that these haters are morally blind, ignorant about Jews and Israel. When we are confronted by so-called human rights organizations and academics who malign Israel, we are appalled by their hatred and perversion of truth. Haters are dangerous. It is imperative for moral and informed people to stand up and refute the lies and calumnies.

Hateful words are uttered by many people on various rungs of the social ladder. The common denominator is their participation in the syndrome of decay. Their hatred not only erodes their own lives, it contributes to undermining the social fabric of society as a whole. It makes all good people feel uneasy. Where will this hatred lead? To spreading hatred among others? To violence? In this week's Torah reading, God orders Noah to build an ark. Humanity had become so corrupt that the Almighty decided to destroy all but Noah and family. In providing instructions for the construction of the ark, God tells Noah: "You shall make a light for the ark"—*tsohar ta'aseh latevah*. Our commentators suggest that this light was a skylight window or a precious stone that could refract light throughout the ark.

A Hassidic rabbi offered a different reading of the text. The word "tevah" means ark; but it also means "word." In his homiletical interpretation, the verse should be understood as follows: "make your word generate light." When you speak, your words should be positive, encouraging, enlightening. They should contribute light to a world struggling against the forces of darkness. Martin Buber diagnosed a serious problem within modern society. "That people can no longer carry on authentic dialogue with one another is not only the most acute symptom of the pathology of our time, it is also that which most urgently makes a demand of us." His observation relates to the breakdown of honest communication among people, especially among people outside one's immediate circle of family and friends. It also relates to the breakdown in communication among nations.

Instead of viewing ourselves as co-partners in society, the syndrome of decay leads us to view others as enemies...real or potential threats to our well-being. When we can't trust each other, when we can't speak kindly to each other or about each other, then society is afflicted with the pathology that Buber laments. *Tsohar ta'aseh latevah*: each of us, in our own way, can add light and understanding to our world by speaking words of encouragement, kindness, and respectfulness. We should work toward a society that repudiates hateful words and deeds, where the haters themselves will come to see the error of their way.

Those whose words are hateful generate darkness, mistrust, societal disintegration.
Those whose words bring light to the world are humanity's only real hope.

Update on Looking for Our Help

With the receipt of the October issue, I remembered I hadn't read the September issue. In it I saw you were trying to identify the person in the photo with Rabbi Alcalay. (Left side of photo.) I was very pleasantly surprised to be seeing my father, Rabbi Leon J. Pessah, A'H. He was ordained a Sephardic rabbi in Salonica before the war and served as assistant rabbi and teacher in Trikala, after marrying my mother Grace Masliah. My two brothers and I were born in Trikala. We emigrated in 1948 and my father was assistant Rabbi at the Sephardic Jewish Center of the Bronx with Rabbi Marciano. My father passed away in 1992, and my mother in 2004. If you would like any further information, I would be happy to do so. Regards, Jerry Pessah



Col. Jack Jacobs Awarded the Calamos Service Award on the Anniversary of Oxi Day for His Service during the Vietnam War

We are proud of Jack Jacobs, a Romaniote Jew, who was born in Brooklyn, whose father's family was from Ioannina, Greece. In addition to the Medal of Honor, Jacobs received two Silver Stars, three Bronze Star Medals, and two Purple Hearts in Vietnam. In his memoir, Jacobs recounts that he had to use subterfuge to return to a combat role in Vietnam after being awarded the Medal of Honor, as the military was unwilling to assign Medal of Honor recipients to combat roles.



Jacobs was a faculty member at the United States Military Academy in West Point, teaching international relations and comparative politics for three years, from 1973 to 1976, and at the National War College in Washington, D.C. He retired from the army in 1987 as a colonel.

In October 2008, the Penguin Group published Jacobs' memoir, *If Not Now, When?: Duty and Sacrifice In America's Time of Need*, coauthored with New York Times best-selling author, Douglas Century, with a foreword by NBC Nightly News anchor and managing editor Brian Williams. The book won the 2010 Colby Award, recognizing a "first work of fiction or nonfiction that has made a significant contribution to the public's understanding of intelligence operations, military history, or international affairs."

In May 2012, Thomas Dunne Books published Jacobs' *Basic: Surviving Boot Camp and Basic Training*, co-written with David Fisher. The book is a history of the American military's basic training told mainly through oral histories of those who have gone through Army, Navy, Marine and Air Force initial training.

Jacobs is also a military analyst for NBC/MSNBC. In 2009, he appeared on *The Colbert Report* as part of the *Doom Bunker* segment. He currently serves on the board of advisors of the Code of Support Foundation, a nonprofit military service organization.

Jacobs is married to Sue Jacobs, has a grown daughter and two sons, and lives in Far Hills, New Jersey. He has also been a resident of the Millington section of Long Hill Township, New Jersey.[7]

In 2016, Jacobs was inducted into the New Jersey Hall of Fame.[10] In 2018, Jacobs delivered the Waldo Family Lecture on International Relations at Old Dominion University in Norfolk, Virginia.

In 2014, Col. Jacobs was an honored guest speaker at Kehila Kedosha Janina.

Washington DC

The Order of the Phoenix-Grand Cross was conferred upon former US Ambassador to Greece. Geoffrey Pyatt. The award was presented in a special ceremony by the Ambassador of in the US, Alexandra Papadopoulou.



Vasilis Kostas

We are very proud of our dear friend, Vasilis Kostas, who has performed on numerous occasions at Kehila Kedosha Janina.

“It is a big honor to announce that I will be teaching laouto at the Department of Music Science & Art at the University of Macedonia starting in November! Being part of an environment with great faculty and working with talented and promising music students is a big responsibility and a creative platform at the same time to develop so much material and ideas together!” Vasilis Kostas



Thank You from the Sisterhood of Janina

The Sisterhood was very grateful to all those who renewed their membership and/or gave a generous donation. As mentioned in July’s E-Newsletter, the Sisterhood has always been a strong supporter of both Kehila Kedosha Janina and the Jewish Community of Ioannina. Just recently, the Sisterhood sponsored a new Memorial Board in the Synagogue, which will be officially unveiled in November of 2022. We stress how important it is to continue the good work of the Sisterhood (established in 1932 and celebrating its 90th birthday this year!). You can join Sisterhood (or continue your membership) by sending \$18 to The Sisterhood of Ioannina c/o Laurie Serwetz, 338 Felter Avenue, Hewlett, NY 11557. You can also supplement the Sisterhood by sending cards (birthday wishes, thank yous and in memory of) for \$5.00 each to Laurie Serwetz (Rose’s daughter).

Pictures of the Month



Plaka 1920s



1950 Bar Mitzvah of James Ganis (son of Nathan and Edythe Ganis),
grandson of Julia and Jacob Ganis

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.



Kehila Kedosha Janina E-Newsletter – Number 164

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Kehila Kedosha Janina

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