



Kehila Kedosha Janina Synagogue and Museum

September 2022 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This year, the High Holiday of Rosh HaShanah ushers in the New Year of 5783, as Jewish families around the world gather for family dinners and wish each other "May you be inscribed and sealed for a good year." The foods and languages may differ, but the thoughts and prayers are the same. The Shofar is blown; its plaintive cry serves as a call to repentance. This year, 2022, many of us have begun to travel again and after a hiatus of almost 3 years, family dinners are now possible. The pandemic has brought many changes but we must remember that a major reason for our survival as a people, as a Jewish people, has been our ability to adapt, very often to adversity. We will adapt this year and we will survive.

One of the more beautiful traditions in our Greek-Jewish community is the remembering of our dearly departed on Yom Kippur, as we read their names and say prayers during Kol Nidre on Erev Yom Kippur. At Kehila Kedosha Janina, we follow the centuries-old Romaniote custom of our people by reciting Hashkavoth (Memorial Prayers) and the individual names of our dearly departed during the Kol Nidre Yom Kippur Eve service. If you wish to honor your family members or friends in this very special way, please email their names as soon as possible to museum@kkjasm.org. It is customary to include a voluntary donation of your choosing. The names and donations may be submitted via PayPal on our website www.kkjasm.org.

Help us continue our cherished traditions, and join us for High Holiday services in person.
View our full holiday schedule [here](#), and please RSVP to Amarcus@kkjasm.org

תזכו לשנים רבות
Tizku Leshanim Rabot
Χρόνια Πολλά
Anyos Munchos i Buenos
May You Merit Many Happy and Healthy Years



Traditional Shofar from Patras, Greece

This newsletter, our 162nd 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. Proof of vaccination and masks are required. If you wish to sponsor a newsletter, contact us at museum@kkjsm.org.

Simchas

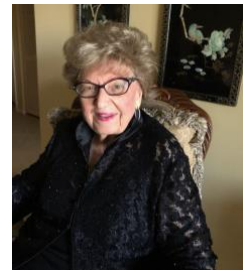
We share in the joy of Elly and Paul Gilman, parents of Alex Gilman, and Jamie Gilman (his beautiful sister), along with the extended Moses and Genee/Jenny families, as we celebrate the engagement of Alex and Michelle. Alex is the grandson of Max Moses and Stella Calef Moses, the great great-grandson of Esther Genee Moses and Abraham Moses, and the great-great-great grandson of Avraam Genee and Estrea Negrin Genee.



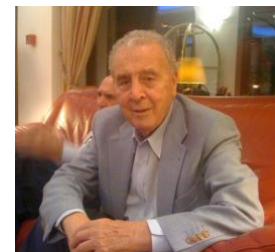
We celebrate the joyous occasion of the Bat Mitzvah of Danielle Aelion in the synagogue in Ioannina this past August.

Passings

We mourn the passing of a great woman, Stella Matza Myones. Stella Matza Myones was born in NYC on September 28, 1922 and passed August 15, 2022 in Delray Beach FL, just shy of her 100th birthday. Stella was the daughter of Solomon "Shorty" Matza and Rose Negrin, and the granddaughter of Moshon Matza & Estamoola Ganis and Yahoosha Negrin & Chanoula Matza. She was preceded in death by her husband Hyman Myones and her son Solly Myones. She is survived by her sister Anita Zaffos, her son William H. Myones, her grandsons Andrew (and wife Kim), Howard (and wife Danielle), and Steven, her great-grandchildren Zachary and Morgan, as well as numerous Matza, Myones, and Zaffos nieces & nephews. The family has designated Kehila Kedosha Janina as the place of giving.



We recently learned of the passing of Telis Nachman, the husband of Eftihia Nachmais Nachman of blessed memory. Telis passed on December 2, 2021.



It was with great sadness that we learned of the passing of Selma Matsil Gilberg, the last surviving child of Bechoraki (Rabbi Matsliach ben Isaak Matsliach) Matsil and Amelia Levy Matsil. Selma passed at the age of 95 on August 25, 2022. Selma's life was devoted to her family, to her parents, Rabbi Matsil and Amelia (both of Blessed Memory), to her husband of Blessed Memory, Oscar Gilberg, to her children, Amelia Sobel and David Gilberg, to her granddaughters, Zoe and Ariana Sobel, and her great-granddaughter, Avery. She will be mourned by her large extended family, the descendents of Rabbi and Amelia Matsil's eight other children and, of course, the extended Romaniote community of Kehila Kedosha Janina. Selma was always a modest, gentle soul. She will be greatly missed.



Family of Rabbi and Amelia Matsil. Selma is the little girl standing in front of her father.

Visitors to Visit Kehila Kedosha Janina

It is a joy to open our doors to visitors, both old friends and new friends. Once you walk through our doors, you are a welcomed friend. As always, there are those from our community, Los Muestros, Δικοί Μας (our own) who seek us out when they are in town. Even in the midst of a NYC heat wave, we still welcome visitors.



Hausman family



Alison & Joel Lasner



Bob London & son



A Rabbi from the Orthodox community of Crown Heights who was moved and fascinated by our history.

High Holidays at Kehila Kedosha Janina

View our full schedule below
Please RSVP to Amarcus@kkjism.org



2022

5783

**KEHILA KEDOSHA JANINA
SYNAGOGUE AND MUSEUM
WISHES YOU A**

**HAPPY, HEALTHY, AND SWEET
NEW YEAR**

**תזכו לִשְׁנַיִם רְבוֹת
Χρόνια Πολλά**

ANYOS MUNCHOS I BUENOS

**YOU ARE WELCOME TO JOIN US FOR SERVICES
KEHILA KEDOSHA JANINA - 280 BROOME ST NYC
OUR SEATS ARE FREE AND OUR HEARTS ARE OPEN**

**ROSH HASHANAH - SEPTEMBER 26, 27
YOM KIPPUR - OCTOBER 4, 5
PLEASE RSVP TO AMARCUS@KKJISM.ORG
VIEW OUR FULL SCHEDULE AT WWW.KKJISM.ORG**

Join us for Rosh Hashanah and Yom Kippur services to celebrate the new year. We need each of you to help us maintain our traditions. Your presence during holiday services helps us ensure we continue our Romaniote heritage for future generations.

Kehila Kedosha Janina

**280 BROOME STREET
NEW YORK, NY 10002**

*The Officers and Congregation of Kehila Kedosha Janina cordially invite you to
Join us for Rosh Hashana and Yom Kippur Services*

*Kehila Kedosha Janina, at the same location on the Lower East Side for the past 95 years,
is the last remaining Romaniote synagogue in the Western Hemisphere conducting services
in the Judeo-Greek Romaniote Minhag (tradition)*

SUNDAY, SEPT. 18	SELICHOT SERVICES	7:45 A.M.
SUNDAY, SEPT. 25	EREV ROSH HASHANA	6:00 P.M.
MONDAY, SEPT. 26	ROSH HASHANA (1ST DAY) ROSH HASHANA (MINCHA) (TASHLICH)	9:15 A.M. 5:30 P.M.
TUESDAY, SEPT. 27	ROSH HASHANA (2ND DAY)	9:15 A.M.
SATURDAY, OCT. 1	SHABBAT TESHUVA	9:30 A.M.
TUESDAY, OCT. 4	EREV YOM KIPPUR (KAL NIDRE)	6:00 P.M.
WEDNESDAY, OCT. 5	YOM KIPPUR MINCHA NE'ILA SERVICE	8:00 A.M. 4:15 P.M. 6:15 P.M.
MONDAY, OCT. 10	SUCCOTH (1ST DAY)	9:15 A.M.
TUESDAY, OCT. 11	SUCCOTH (2ND DAY)	9:15 A.M.
SUNDAY, OCT. 16	HOSHANA RABBA	7:30 A.M.
MONDAY, OCT. 17	SHEMINI ATZERET (YISKOR)	9:15 A.M.
MONDAY, OCT. 17	EREV SIMCHAT TORAH	6:00 P.M.
TUESDAY, OCT. 18	SIMCHAT TORAH	9:15 A.M.
SATURDAY, OCT. 22	SHABBAT BERESHITH	9:30 A.M.

*Prayer Books and shawls are available at the synagogue
For additional information, please contact:
Marvin Marcus, President at info@kkjasm.org*

Please RSVP for services to Amarcus@kkjasm.org

*We Look Forward to Having You Join Us for the High Holy Days
Tizku LeShanim Rabot - Xronia Polla - Anyos Munchos i Buenos
L'Shana Tovah, Marvin Marcus, President*

KEHILA KEDOSHA JANINA
HASHKAVOTH
MEMORIAL PRAYERS

On Yom Kippur it is traditional to recite memorial prayers for the dearly departed. In many synagogues this ritual is observed by conducting a Yizkor service. At Kehila Kedosha Janina we follow the centuries-old Romaniote custom of our people by reciting Hashkavoth (memorial prayers) and the individual names of our dearly departed during the Kal Nidre Yom Kippur Eve service. If you wish to honor the memory of your family members or friends in this very special way, please email their names as soon as possible to Museum@kkjism.org. It is customary to include a voluntary donation of your choosing. The names and donation may also be submitted via PayPal on our website www.kkjism.org.

WISHING YOU GOOD HEALTH AND HAPPINESS
AS WE APPROACH THE HIGH HOLIDAYS

תזכו לישנים רבות

KEHILA KEDOSHA JANINA
280 BROOME STREET NEW YORK, NY 10002
MUSEUM@KKJISM.ORG

Upcoming Events

Kehila Kedosha Janina is proud to partner with Columbia University's Rare Book and Manuscript Library and the Jewish Theological Seminary Library on an Exhibit on the Jews of Corfu

The Jews of Corfu: Between the Adriatic and the Ionian

We are thrilled to announce the opening of a new, joint exhibition about the Jews of Corfu. The Jewish communities in Corfu date back millennia, but due to its devastation by the Nazis during World War II, this vibrant and unique community is not very well known today. The Libraries of Columbia University and the Jewish Theological Seminary (JTS), together holding one of the world's largest collections of materials relating to Jews on this Greek Island, will launch an exhibition the week of August 22 featuring illuminated *ketubbot* (marriage contracts), decorated prayer books, communal documents, and government legislation over the communities of Corfu. A digital exhibition showcasing the items is also available [here](#).



There are two parts to the physical exhibition: one at the Rare Book and Manuscript Library's (RBML) Chang Gallery at Columbia University, and one in the new Library building at the Jewish Theological Seminary (JTS). The exhibitions will be open during each library's regular business hours (RBML; JTS). Note that Columbia materials will be on display at both locations; the JTS materials will be only at their library's exhibition. Some of the events surrounding the exhibit are listed below; more may be added as they are confirmed. Note: All attendees must show proof of full vaccination for Covid-19 in order to enter any Columbia or JTS buildings.

An opening event and celebration for the exhibition will be held on Wednesday September 7. There is limited space, and entry is by registration only at: <https://events.columbia.edu/go/corfu>

On Thursday September 15, Dr. Shalom Sabar, Professor Emeritus at the Hebrew University, will present a lecture on the art and unique language in the Corfu ketubbot. Again, spaces are limited, but you can register for the in-person event here: <https://events.columbia.edu/go/sabar> This event is sponsored in memory of Manfred Max and Nehama Gottschalk. Note that this event will be live-streamed as well on the Norman E. Alexander Library Facebook page.

On Thursday, October 13, in conjunction with the holiday of Sukkot, Columbia Libraries will be hosting a pop-up exhibit showcasing Judaica treasures from the collection alongside the Corfu exhibition. Due to limited space, reservations will be required. Email mc3395@columbia.edu for more information and to register.

In partnership with the JTS/Columbia exhibition uptown, Kehila Kedosha Janina will be mounting an exhibition of items relating to the Jews of Corfu from materials in our collection on Sunday October 23.

Please note that at present, visits to Columbia Library by non-Columbia affiliates are by appointment only. To visit the exhibition during library hours (10am-4pm), please contact Michelle Margolis at mc3395@columbia.edu with the names of the visitors and the date that you would like to come. There is no charge for the exhibition.



From the photo archives of Kehila Kedosha Janina

Architecture of the Synagogues of Greece with Elias Messinas
Online Class Sept 1, 8, and 15 at 12pm ET
Register [Here](#)



The Sephardic Jewish
Brotherhood of America
La Ermandad Sefaradi

SEPHARDIC DIGITAL ACADEMY

JEWISH GREECE: A JOURNEY TO THE PAST AND PRESENT

EXPLORING THE SEPHARDIC AND ROMANIOTE HISTORY AND
ARCHITECTURE OF THE SYNAGOGUES OF GREECE

With Elias Messinas
Sept. 1, 8, & 15
12pm ET / 9am PT

Online Streaming Via Zoom
tinyurl.com/KehilotofGreece



Questions? Email Us at info@sephardicbrotherhood.com

**The American Sephardi Federation, the Seattle Jewish Theatre Company,
and the Sephardic Jewish Brotherhood of America present:**

"ARRIVALS"

***A Jewish Romeo & Juliet love story based on historical events.
A hit in Seattle, coming to New York. Written and Directed by Art Feinglass***

When the first Sephardic Jew arrived in Seattle in 1902, not everything went as planned. Marco Cordova, a young Sephardic Jew from Turkey, came to America to make his fortune. Bayla Keigelman, a fragile Ashkenazi girl from Russia, arrived fleeing a pogrom. Their meeting seemed written in the stars until tradition declared their love forbidden.

Sunday, October 30 at 3:00 PM
Monday, October 31 at 8:00 PM
Tuesday, November 1 at 8:00 PM
Thursday, November 3 at 8:00 PM
Sunday, November 6 at 3:00 PM

Order Tickets [Here](#)

\$36 Early bird discount (if purchased before October 9th)

\$50 Ticket price (if purchased after October 9th)

The Center for Jewish History - 15 W 16th Street, New York City

American Sephardi Federation Seattle Jewish Theater Company The Sephardic Jewish Brotherhood of America
La Ermandad Sefaradi

PRESENT

ARRIVALS
A Sephardi-Ashkenazi Love Story
Written and Directed
by Art Feinglass

Center for Jewish History
15 West 16th Street, NYC
New York Premiere October 30, 31 November 1, 3, 6

The Association of Friends of Greek Jewry will be celebrating the High Holidays in Greece

The Fall Tour of Greece will be in Rhodes for Rosh HaShanah and in Ioannina for Yom Kippur. They will also visit Mykonos, Santorini, and Athens. This tour closed out very fast. Join their mailing list to learn more about future tours of Jewish Greece. Email associationfriendsgreekjewry@gmail.com to learn more.



Rhodes



Ioannina



Athens



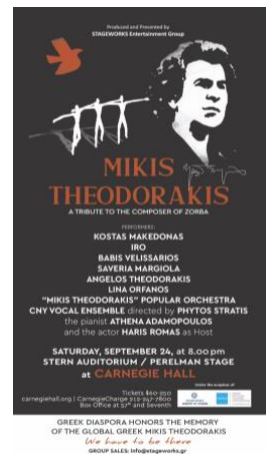
Mykonos



Santorini

Lina Orfanos in concert with the music of Mikis Theodorakis at Carnegie Hall – September 24

For those of you who were with us on the Island of Ereikousa in 2015, when the Association of Friends of Greek Jewry presented their Award of Moral Courage to the islanders for saving Savvas, Nini, Spera, Rosa and Julia Israel from the deportation of the Jews of Corfu, Lina's voice was an absolute treat during the ceremony as she sang in Greek and Hebrew. Learn more [here](#).



Greek Jewish & Sephardic Young Professionals Network

Thanks to everyone who joined us last month for our summer beach day! We had beautiful weather, great company, and lots of fun in the sun. Looking forward to seeing everyone again soon!



News from Jewish Greece

Thessaloniki

Cities Have A Memory: Eleftherias Square Full article by Spyros Litsas in eKathimerini

Strolling around the medieval part of Barcelona, the well-known and at the same time dark Barri Gothic, you will find yourself in front of one of the many charming, small squares of the neighborhood, the Placa de Sant Felip Neri. The walls of the old buildings of the square are scattered by holes from a bombardment of the Nazis in 1938 during the Spanish Civil War, while in 1939 the wall of the church bearing the name of the Saint who has given his name and in the square was used as a place of execution of dissidents when Barcelona fell into the hands of the Frankists. The square bears the marks of one of the darkest periods of the city, but no one would turn it into an open-air parking lot for the thousands of cars that flood the catalan capital.



Roundup of Jewish men in Eleftherias Square in July 1942

Cities have a memory. They breathe their past and offer it as knowledge to their citizens so that they can creatively continue the urban development that must be based mainly on collective well-being. This chain-link process takes place in these cities around the world that wish both to impose themselves on the decay of the times but also to offer their citizens the quality of life that each of us demands and deserves.

In our lives, Thessaloniki has gone through an impressive historical year, with its lines of development beginning in 316 BC with the founder general Cassander, who gave the name of his wife and half-sister of Alexander the Great to the city. It is perhaps the only city in Southeastern Europe where the Greek, Armenian, Ottoman and Jewish elements were so strongly interdependent in their daily lives that its urban culture was transformed into a colorful canvas of different trends and approaches, giving the glamour of cosmopolitanism to its citizens and the nodal city to itself. This cosmopolitanism is still discernible today in the city that seeks to find space among dirty sidewalks, poorly maintained streets and unregulated structured districts.

Thessaloniki is the city of multisensory contrasts. The Mediterranean glamour through the great embrace of Thessaikos, the Balkan uniqueness through the mountain trails that start from its eastern suburbs and unfold towards the Macedonian hinterland, the Byzantine magnificence, the Constantinopolitan, the Asia Minor and the Pontic joyful sorrow, the shadows of the atavistic Ottoman past, but also the Jewish presence adorned with the bright colors of the Sephardics who brought with them from the Iberian Peninsula through language, cuisine, music, traditions and preserved them in spite of the times and political processes, making them as reference points in the city until the barbaric blow of the Nazis that followed the German occupation.

The dynamic and bustling Jewish community of the city was wiped out in the crematoria of Central Europe in the last phase of world war II, leaving the city with a large gap that despite the initiatives of its former mayor, Giannis Boutaris, but also of other institutions of Thessaloniki, such as the Jewish Community, the Aristotle University, the University of Macedonia, writers, visual artists, of the German and American consulates, it does not close. And if you want my opinion, fine. Because cities ought to have a memory and allow their citizens to reflect in the midst of the chaotic everyday life and the heavy responsibility they bear until the present of a city with such an intense historical course.

Moving on to the neighborhoods of the center you can see the diverse cultural presence of the city's inhabitants embracing its historicity. Sometimes you stop positively influenced by how well the weather and people behaved in these historical signs, and sometimes you try to understand if the disaster comes from ignorance or indifference.

Before Ladadika and alongside Nikis Avenue there is one of the most historic spots of the city, Eleftherias Square. There, in 1908, the demonstrations against the Sultan, instigated by the Young Turks' Movement,

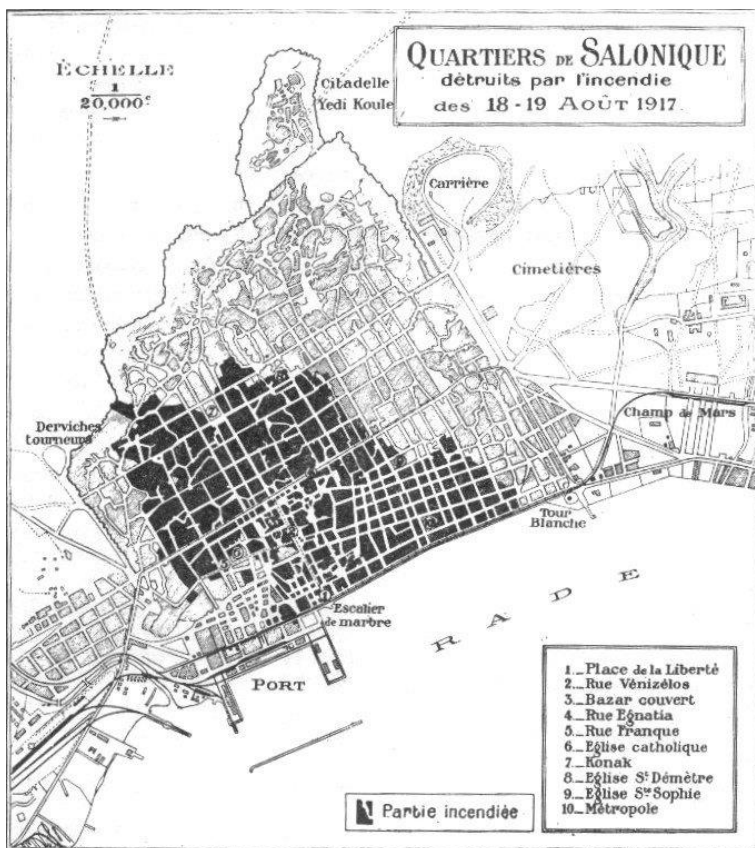
began, it was the center of socio-political developments throughout the interwar period, while in July 1942 Eleftherias Square was transformed into the first stop of the altar of martyrdom and sacrifice of the Greek Jews of the city.

For years, Eleftherias Square has been operating as an open-air parking lot, altering the historically dense but also morally burdened, as a place of martyrdom of the Jews of Thessaloniki, a place. It is imperative that the square be returned to the society of the city as a place of greenery, social interactions and recording the martyrdom of the Jewish community. Car parking cannot crowd out the conscious recollection of memory or the necessity of social interaction, and when this is done it does not do any credit either to the person who continues this situation or to the society that tolerates this.

Mr. Spyros N. Litsas is Professor of Theory of International Relations at the University of Macedonia.

105TH Anniversary of the Great Fire

On August 18, 1917, in the midst of the First World War, the Great Fire of Thessaloniki started, which destroyed two thirds of the city, leaving more than 70,000 homeless, most of them from the Jewish quarter. Half of the Jewish population emigrated as a consequence.



Modiano Market Gets its Sparkle Back Full article by Giota Mirtsioti [here](#)

Historic Thessaloniki food emporium is slated for a relaunch in the fall after a radical makeover

The lights go back on briefly at the Modiano Market, and photographs from the testing of the listed monument's new lighting system quickly start making the rounds on social media. The iconic building in downtown Thessaloniki's commercial district sparkles with newness and elegance. Thanks to long horizontal windows and skylights, the impressive roof seems to float on air, while the neoclassical-style pediments gracing the main entrances on the northern port city's Ermou and Vassileos Irakleiou streets are beautifully showcased. On the ground floor, the poured pebble-mosaic floor and well-designed lighting set off the small, white shops, their austere symmetry and linear layout, and the market's airy yet cozy characteristics.



It will function in the style of Spain's Mercado de San Miguel and La Boqueria, and will aim to become a new culinary destination

Everything is the same, yet everything has changed at Thessaloniki's historic market, which instantly won the hearts and minds of the city's denizens with its aromas, flavors, colors and music when it first opened on March 23, 1925, and helped shaped their collective memories. In recent decades, however, the market had started showing serious signs of neglect and wear. The acquisition of its commercial rights by the Fais Group, according to General Manager Hasdai Capon, will breathe new life into the building, which will continue to sell choice products from all over Greece and other parts of the world, and make it a landmark destination once more.

The gastronomic paradise being promised to city residents is due to open in the fall after a hiatus of five years. The restoration of the listed building is finished and the first batch of businesses renting space here are starting to set up shop. Overall, the market will host 117 stores. It will not function like a supermarket or a deli, but, in the style of Spain's historic Mercado de San Miguel and La Boqueria, will aim to become a new culinary destination. It will also have a restaurant and a cafe-bar overlooking the food court, which will be an open public gathering space.

The ambitious project was designed by Rena Sakellaridou and Morpho Papanikolaou from the architectural firm Sparch, who worked with restoration specialist Cleopatra Theologidou, civil engineer Athanasios Kontizas and lighting designer Eleftheria Deko. They were joined by dozens of specialized builders and craftsmen who contributed know-how, traditional techniques and attention to detail in order to highlight the building's dual character as both a vibrant social center point and a historic landmark, while keeping the original reinforced concrete construction – a bold and pioneering proposition at the time – designed by architect and civil engineer Eli Modiano, son of the prominent banker Saul Modiano, after whom it was named.

Many of the original materials have been kept. Metal frames and railings, curving marble staircases and the steel in the roof that was brought in from Belgium last century, have been showcased, while the things that needed to change were replaced with materials that are compatible with the building's character, original architecture and history.

The Modiano Market, stresses architect Morpho Papanikolaou, has not changed; it has been given its original sparkle back. Again an intrinsic part of the urban fabric, tucked away between the conventional Vlali and Vatikioti markets, it is ready to stride confidently into the next century.

Crete - Hania

The Sweet History of the Oldest Bougatsa Shop in Chania, Crete

A substantial part of Greek culture is made up of culinary traditions from traditions passed down from one generation to the next. One such culinary landmark is the delicious pastry called bougatsa. A historic shop in Chania, Crete has been making bougatsa for one hundred years.



Bougatsa is a dish made with filo pastry and with fillings that can change from region to region. In some areas of Greece, bougatsa can even have savory filling, such as meat. In Chania, Crete, the most famous pastry shop, Iordanis Bougatsa, has been baking fresh bougatsa on a daily basis since 1922. Through the years, his shop has appeared in endless food and travel magazines.

The Story of Iordanis

Iordanis Akasiadis and his wife, Ioanna, are the current owners of Iordanis Bougatsa. They carry with them a tradition that's a hundred years old.

Iordanis' great-grandfather was a baker who arrived in Chania from Ortakoy, a village near the ancient Greek city of Nicomedia in Asia Minor. He was forced to relocate to Chania during the compulsory population exchange between Turkey and Greece in the early 20th century.



Upon arrival, he bought a bakery shop from a Cretan Muslim who also had to move during the population exchange from Greece to Turkey. The original shop was in the heart of the old town in a district called Maxairadika—where it was located on Sisfaka Street—in which knives were traditionally manufactured. Today, the shop is in a more modern venue just a few steps away from the Municipal Market of Chania.



Iordanis' famous bougatsa in Chania

There is no other secret to the success of the historic bougatsa shop other than the fact that a traditional, tried and true recipe made with real, fresh ingredients makes all the difference.

Uniquely, Iordanis Bougatsa is not made with cream, in the traditional way, but with local cheese called myzithra. The olive oil and the flour they use also come from Chania. Additionally, they only use handmade filo pastry produced in house.

This bougatsa only required five ingredients: flour, water, olive oil, myzithra, and salt. Sugar is only added prior to serving it. Iordanis and his wife explain that, in fact, the name bougatsa does not refer to the dish itself but to the technique used to work the filo dough. Fillings, on the other hand, can vary from meat to spinach or onions, while some bakers in Greece serve it plain ('sketo' in Greek). Iordanis now makes only on one flavor but bougatsa with different fillings was served in the past.

Iordanis Bougatsa is on Apokoronou street in downtown Chania, and it's open every day from 6 a.m. in the morning, which is when their oven starts baking this sweet treat every half hour.

Many visitors come directly to the shop from the airport or the port for a delicious breakfast. Others, going to bed at about the same time after a night out, also pay a visit to Iordanis for a later night snack. They are open until 2:30 p.m. on weekdays and close an hour earlier during the weekend.



One more tip: Even though bougatsa is their specialty, their Greek coffee is the best in town. Of course, while in Hania, do not forget to visit the beautiful restored Romaniote synagogue (Etza Hayyim) and wander through the Ovraika (Jewish neighborhood). Etz Hayyim Synagogue – <https://www.etz-hayyim-hania.org>

Ioannina

Lord Byron and Ali Pasha

Everyone knows that Lord Byron came to Mesolongi in January 1824 where he died on April 24 of the same year. But what is not much known is the fact that Lord Byron had come to the "state" of Ali Pasha in 1809! It was then customary in England, for Oxford University graduates to make a long-term trip to a country of their choice and record their impressions. Lord Byron chose the mysterious sunrise for various reasons! to see and study classical antiquities, Ali Pasha etc. This trip is kind of a master's degree the so-called Grand Tour (the big tour) So Lord Byron in April 1809 at the age of 20 started his first big journey, he had with him his personal guard and also had with him John Hobhouse, his classmate. After crossing Europe, Portugal and Spain for many days, they arrived at the port of Marseille and from there to Italy, their next stop was the port of Patras where they stayed only two or three days. His interest, however, is mainly Ali Pasha, who he had heard so much about in England, and wanted to know "the Lion of Epirus." He disembarked on September 29, 1809 in Preveza, a city where its inhabitants lived well. This was a few years before Ali Pashas' "the breakdown of Preveza" and the city has not yet recovered from the disaster.



First stop the Roman ruins of Nicopolis and then Arta, where he stayed for a day or two; it is remarkable that in the notes he kept and in the letters he sent to his mother and friends he does not tell us anything for the Ancients of Arta (Amvrakia). They started early in the morning, arriving in Philippiada. Continuing and climbing the hills to Ioannina, late in the afternoon they arrive at St. Dimitri's Church about 20 kilometers outside Ioannina. Here you will allow me to tell you that I have the personal experience but also the opportunity to accompany the great archaeologist Sotiris Dakaris who was looking for the place where Byron spent the night last night before entering Ioannina. (We found the honey ruins in 1983 with the help of a local farmer whose lesson led us there). The next day on October 9, they left for the city of Ioannina and in a few hours and in the rain they finally see the smoke arising from the city's chimneys! Arriving in the city they learn that Ali Pasha is absent for state affairs in his hometown of Tepeleni, but the Pasha who was watching everything had been informed of the expected arrival of the important travelers, and had an explicit order sent to the heads of the city but also to his officials to take care of their pleasant stay for as many days as they will stay in town, until they leave for Tepeleni where he will meet them. Interesting is an event he recorded where on one of his rides to know the city, on the way to Ali's *serai* he saw some pieces of meat on a tree! at first he thought because it was a butcher shop nearby that the butcher was advertising his prowess but, soon, up close he is horrified to realize that they were human limbs! The executed person was a redneck, he tells us, who had rebelled against Ali. (I believe it was Efthymios Vlahavas that Ali Pashas brought to Ioannina, where he imprisoned him and later dismembered him to send a message) After a few days of their stay in Ioannina (Mr. Anastasios Papastavrou, who is a scholar of Lord Byron, tells us that the great poem of "The pilgrimage of Child Harold " that made Byron famous in Europe was started during his stay in Ioannina. They started for Tepeleni, passed by Zitsa, where he wrote hymns about the beauty of the landscape, arrives in Delvina and then to Limbohovo where Ali's sister Sahnisa (Chanitsa) lives, and they finally enter Tepeleni! They met several times with Ali, who offered them excellent hospitality, in fact, in a letter to his friends, Byron tells them that Ali Pasha caressed his ears and that from his thin and white fingers, he understands that he is from a great generation. To the house he had granted him for his stay, he sends Sorbetia twenty times a day! Sweets and almonds are sent over 20 times a day, to make their stay pleasant. Byron tells us in his letters, "Ali because he is busy during the day with state affairs begs him to visit him late at night to his being" Tepeleni heading back to Johannesburg where they stayed a few more days heading to Athens, Peloponnese, Istanbul. In total, Lord Byron's great journey to the mysterious east will last two years! of course his impressions but also his adventures on this trip were of great interest.

Balkans

Athens Seeks Delicate Balance in Balkans [Full article here](#)

As tensions erupt, Greece is hoping to help bridge the gap between Belgrade and Pristina

Serbian President Aleksandar Vucic gestures during a press conference after talks with European Union envoy in talks on normalizing relations between Serbia and Kosovo

Amid the tensions that have arisen in the past few days between Kosovo authorities and Serbia, Athens has sought in various ways to help the two sides come to an understanding, while at the same time upgrading its cooperation with Pristina.



Miroslav Lajcak in Belgrade

The situation in northern Kosovo, despite the rapid intervention of Western powers, demonstrates, among other things, how the multiple unresolved issues of the Western Balkans can unfold. According to some analysts, the crisis is to a large extent rooted in the attempt by Serbian President Aleksandar Vucic and the Kosovo authorities to remind the world that the differences between Belgrade and the partly internationally recognized entity represented by Pristina are far from resolved. Russian interference in Belgrade is often decried in Western media, but economic reality suggests Beijing is the international actor with the most influence in the Serbian capital.

Athens' relations with Pristina hinge to a great degree on Tirana and the Greek-Albanian differences, with the protection of the ethnic Greek minority in Albania and the delimitation of maritime zones being paramount for Greece.

The start of Albania's EU accession negotiations will provide room for the resolution of bilateral disputes. Moreover, the inauguration of new Albanian President Bajram Begaj a few days ago is also considered positive, as one of the constant arguments put forth by the Albanian government and Prime Minister Edi Rama was that his predecessor, Ilir Meta, refused any EEZ delimitation with Greece. He frequently expressed this stance in interviews with Turkish newspapers, even on the eve of his departure.

The "success stories" of the Western Balkans are limited to North Macedonia, which after the resolution of the name dispute with Greece through the Prespes Agreement is normalizing its relations with Bulgaria as well. This paved the way a few days ago for the start of accession negotiations with the EU.

Interpreting the recent crisis on the administrative border between Serbia and Kosovo as indicative of the risks of the Russia-Ukraine conflict spreading by proxy across the Balkans is rather dubious. On the contrary, the situation in Bosnia-Herzegovina is a reminder that the risk remains real. Indicatively, the 1995 Dayton Accords appear to have been overtaken by developments, as the federal structure has not worked with the entities that make up the state of Bosnia in retaining their autonomy.

One of these component entities, Republika Srpska, maintains a very close relationship with Moscow, as there is a strong belief Russia is the only power that defends the rights of Serbs. In this context, calls to promote Bosnia-Herzegovina's accession to the EU seem more like wishful thinking than a real prospect.

Turkey

On September 6, 1986, (2 Elul 5746 in the Hebrew Calendar) while Turkish Jews were praying during Shabbat morning services at the Neve Shalom Central Synagogue of Istanbul, a gunman opened fire during the service, murdering 22 innocent people. This terrorist attack, one of the worst in Turkish history, was the first attack ever on a synagogue in Turkey. On the anniversary of this horrific attack, we stop and remember the Jewish victims - may their memories forever be a blessing. We are grateful to the Sephardic Brotherhood for this information.



Today, We Stop and Remember the Turkish Jewish Victims of this Horrific Terrorist Attack:

Jozef Alhalel	Isak Gerson
Salamon Anjel	Elyezer Hara
Yuda Levi Atalay	Bensiyon Levi
Mirza Aghajan Babazadeh	Moiz Levi
Danyel Daryo Baruh	Yakov Matalon
Izak Barokas	Leon Levi Musaoglu
Davit Behar	Refael Nesim
Selim Salom Çitone	Robert Israel Ozfins
Binyamin Ereskenazi	Dr. Moiz Saul
Aser Ergün	Sefanya Senkal
Ibrahim Ergün	

Ke Sus Almas Repozen en Gan Eden
May Their Souls Rest in the Garden of Eden



On September 6, 1986, (falling out on August 29 2022 in the Hebrew Calendar) while Turkish Jews were praying during Shabbat morning services at the Neve Salom Central Synagogue of Istanbul, a gunman opened fire during the service, murdering 22 innocent people. This terrorist attack, one of the worst in Turkish history, was the first attack ever on a synagogue in Turkey.

Ephesus

Entire Ancient Greek City of Ephesus is UNESCO Heritage Site Full article [here](#)

Ephesus, an ancient Greek city on the coast of Ionia, is one of the greatest archaeological treasures on Earth, with the entire city listed as a UNESCO World Heritage site. The great city, which went through endless transformations over the years as a result of earthquakes, wars and conquests, was founded in the 10th century BC on the site of the former Arzawan capital by Attic and Ionian Greek colonists.

During the Classical Greek era, it was one of the twelve cities of the Ionian League. The city was famous in its day for the nearby Temple of Artemis (completed around 550 BC), which was considered one of the Seven Wonders of the Ancient World. Its many monumental buildings included the Library of Celsus and a theater capable of holding no less than 24,000 spectators.

Archaeologists estimate that the population of any ancient city was ten times that of the capacity of its largest theater; therefore, they believe the population of Ephesus was approximately 250,000. Ephesus also had one of the "seven churches of Asia" referred to in the Book of Revelation. The Gospel of John may also have been written there, and it was the site of several 5th-century Christian Councils, including the Councils of Ephesus that took place in 431, 449 and 475 AD. The city was destroyed by the Goths in their invasion in the year 263; although it was rebuilt, its great importance as a commercial center declined as its harbor was slowly silted up by the Meander River. In the year 614, it was partially destroyed by an earthquake. Eventually abandoned, this might have been a blessing in disguise for Ephesus, as its ancient ruins lie in plain sight rather than being buried under centuries of buildings. Today, the ancient city of Ephesus is a huge draw for international tourists and scholars because of its ancient provenance and its many historical treasures. In 2015, the entire city was designated a UNESCO World Heritage Site. Continue reading the full article [here](#)



Gibraltar

People of the Rock: The Jewish Community of Gibraltar, Then and Now Full article [Here](#)

The history and food of this unique Jewish community.

Did you know that a thriving Jewish community has existed for centuries in Gibraltar, the British territory at the tip of the Iberian peninsula? Even when Jews were excluded from Spain, tiny Gibraltar was home to a prosperous Sephardic community that lived in harmony with their non-Jewish neighbors. Today, that community melds influences from pre-Inquisition Spain, Morocco and even Britain to create a unique way of life and, yes, a unique cuisine.



When we think of the history of the Jews on the Iberian peninsula, our first thought is likely of the persecution by the Spanish Inquisition that culminated in the 1492 expulsion of Spain's Jews. But there is another, happier story of a Jewish community in Iberia that was allowed to live and worship for centuries in harmony with their Christian and Muslim neighbors - the story of Gibraltar's Jews. Even today, a small but well-established community of Jews call Gibraltar home and claim among their numbers some of the territory's most prominent citizens.

A narrow peninsula at the tip of Iberia, Gibraltar guards the only entrance to the Mediterranean Sea from the Atlantic Ocean; as such, the territory has been important strategically since antiquity. Indeed in Greek mythology this area is the site of the Pillars of Hercules - that is, where the Greek hero smashed through Mount Atlas to create the narrow straits separating Europe from Africa.

Gibraltar is probably best known today for one of these mythological pillars, the Rock of Gibraltar. The Rock is a massive limestone formation over 400 meters tall that towers over the Straits of Gibraltar and shelters the mischievous Barbary Apes, the only wild monkeys that live in Europe. Surrounding the Rock is a community of some 30,000 people - among them approximately 850 Jews - that call this curious little peninsula home.



Today, Gibraltar is one of the few remaining outposts of the once-great British empire. Spain ceded Gibraltar to the British in 1713 in the Treaty of Utrecht, and it has been a bone of contention between the two nations ever since. Today, Gibraltar is officially designated as a British overseas territory with a local parliament and government that run all domestic affairs. Spain may wish that it were otherwise, but the people of Gibraltar have reaffirmed many times their wish to remain British.

As you might imagine, over the centuries, the fate of the Jews in Gibraltar hinged on which nation, Spain or Great Britain, controlled the territory. After the Expulsion in 1492, no Jews were permitted to live anywhere on the Iberian Peninsula. And, as long as Gibraltar was Spanish, that ban remained in effect. The Spanish hostility to the Jews was such that even when they ceded control of Gibraltar to the British, the Spanish Crown specified, as condition of the treaty, that no Jews be permitted to live in Gibraltar.

The British may well have intended to honor that provision of the treaty, but necessity intervened. Forced to rely on local sources for supplies, and unable to trade with their enemy, the Spanish, the British occupying force in Gibraltar turned to Morocco just across the Straits. Jewish merchants and traders in Northern Morocco - descendants of Iberian Jews who fled the Inquisition centuries earlier - were more than happy to supply the British army. Slowly, as this trading relationship developed, Jews began to settle in Gibraltar - which felt to them like a homecoming of sorts - despite the official prohibition.

Angered by several such treaty violations, the Spanish sought to regain control of Gibraltar in 1727, but their siege of the peninsula was unsuccessful. Emboldened, the British entered into an agreement with the Sultan of Morocco in 1729 to allow the Sultan's Jewish subjects to legally reside in Gibraltar but did not count the Jews in the official census. In 1749, the British officially gave the Jews the right to settle on the island permanently and a rabbi arrived in the colony from London to establish a congregation and build the first Jewish house of worship. At that time,

approximately 600 Jews, mostly of Spanish-Moroccan heritage, lived in the colony. In many instances, the descendants of those families reside in Gibraltar to this day.

Thus began an era of almost uninterrupted stability and prosperity for the Jews of Gibraltar. The Spanish Jews who settled in Gibraltar during this era had remained somewhat insular during their centuries of exile in Morocco and maintained their language, customs and, naturally, food. Thus, in many ways the Jewish community of Gibraltar in the 18th and 19th centuries was almost like a recreation of pre-Inquisition Spanish Jewry.

One of the characteristics of this old Sephardic community was a willingness to engage and interact with non-Jews, while being privately observant. "Judaism [in Gibraltar], much like in old Spain - and much like in Morocco pre the 1960's - was a way of carrying oneself as opposed to a set of laws," explains Rachel Benaim-Abudarham, an American journalist of Moroccan-Gibraltarian heritage who has lived and worked in the peninsula. (Benaim-Abudarham is also married to a Gibraltarian from a prominent Jewish family that, like hers, has been in Gibraltar for centuries, so her ties to Gibraltar run deep.)

Throughout the 18th and 19th centuries, the Jewish community in Gibraltar continued to grow and the leaders of the community built three additional synagogues. The Jewish population reached its peak of between 1500 and 2000 people - which was a substantial percentage of the overall population - in the mid-19th century. With Jews, Christians and Muslims living together in relative harmony, the Gibraltar of the 18th and 19th centuries was a tolerant and multi-cultural society and Jews occupied many prominent positions in politics and business. The Jews of Gibraltar brought with them from Morocco "a conviviality, or an interfaith, intercultural harmony where people live together, connect and work together [while maintaining] their own independent identities," explains Benaim-Abudarham.



Despite this long period of calm and prosperity, Gibraltar's Jewish community could not escape the upheavals of the 20th century. Like most civilians, the Jews of Gibraltar were evacuated during WWII, when the territory was an important strategic stronghold for the Allies. Most of the evacuees were relocated to Great Britain. Some Gibraltarians, including many of the Jews, chose to remain in England or emigrated to America after the war ended due to the poor conditions on the peninsula, leading to a decline in the Jewish population from its heyday just a century earlier.

Despite the decline in numbers, the Jewish community of Gibraltar remained prominent in the territory's affairs throughout the 20th century. Sir Joshua Hassan, Gibraltar's best-known politician, the architect of Gibraltar's move to greater self-determination, and its first-ever Chief Today, the Jewish community of Gibraltar remains small - under 1000 people - but it is growing steadily thanks to emigration, mainly from Great Britain, and also a high birth rate. And in such a small place, a community of that size makes up about 2% of the overall population of Gibraltar. Despite its modest size, Gibraltar's Jewish community enjoys an impressive infrastructure with four operating synagogues - all Orthodox - Jewish day schools, a mikveh and kosher stores and restaurants.

The vibrancy and prominence of Gibraltar's Jewish community is readily apparent to visitors. Rabbi Max Weiss of Oak Park Temple in Oak Park, Illinois visited Gibraltar in 2015 as part of a congregational trip to Spain and was struck by the visibility of the Jewish presence there. "When you arrive...and walk to the shops that are lining the plaza, one of the first things you notice is that many of them have mezuzot on the doors," noted Rabbi Weiss. "It's a very vibrant and active Jewish community." What's more: the Jews of Gibraltar make no effort to hide their faith: "The Jewish people there were not hiding who they were. They weren't wearing baseball caps," Rabbi Weiss points out. "They were wearing cultural identifiers." Given the history of tolerance and acceptance in Gibraltar, this level of self-assurance is not surprising but it is a contrast with other parts of mainland Europe where many Jews avoid outward displays of their faith.

Today, the Jews of Gibraltar not only live at a famous crossroads of civilization, but the community itself is at a crossroads. The Jewish community of Gibraltar was, up until the 1990's, relatively homogenous: nearly everyone was Sephardic and Moroccan. That is no longer true today. "In the 90's," explains Benaim-Abudarham, "there was

integration with the British Jewish community, specifically of Manchester and then later with London." Gibraltarian Jews started attending Orthodox, Ashkenazi schools in England and Jewish leaders in Gibraltar started bringing over Ashkenazi teachers from England. According to Benaim-Abudarham, these influences "have made the community not more observant, and not more traditionally observant but more observant of halacha in a way that Ashkenazim are familiar with."

These very recent changes to the Jewish community have led to some tension around how children are educated and how to accommodate the growing numbers of Ashkenazim in Gibraltar. "Gibraltar is probably the only Sephardic majority community left in the world," according to Benaim-Abudarham. "It is the only place where people can be Sephardic without, in some ways, having to conform to Ashkenazim."

Those who have lived in Gibraltar for generations are understandably reluctant to change their cherished way of life, which, again, is in some ways, the last vestige of pre-Inquisition Spanish Jewry. But at the same time, Gibraltarian Jews want to be a part of global Jewry and maintain their connections to the greater British Jewish community, which is Ashkenazi. And an increasing number of families in Gibraltar include both Ashkenazi and Sephardic members. This tension has led to a bit of an "identity crisis," according to Benaim-Abudarham. "Everyone gets along and everyone is friends because this place really is that small. But now there is an ongoing conversation about the future of what Jewish life here will look like."

In terms of cuisine, however, Gibraltarian Jewish food is mainly Sephardic or, to put a finer point on it, Spanish-Moroccan with a hint of British thrown in for good measure. All Gibraltarian cuisine, naturally, is influenced by the territory's history of isolation and hardship. Justin Bautista, a Gibraltarian food blogger, points out that "Gibraltar has been affected by sieges, famine, and evacuations which greatly affected how families shared meals and sourced ingredients. Traditional meals include many stews which were cheap and cheerful." Indeed, Gibraltar's Jewish community has their own version of cholent, known as adafina, which combines chickpeas, beef, rice, eggs, potatoes and spices in a large casserole that cooks low and slow overnight on Friday to be ready for lunch on Shabbat.

Gibraltarian Jewish cuisine is not spicy, but contains many spices that are typical of Spanish-Moroccan food, such as paprika, turmeric, ginger, and cumin. Couscous is another typical Moroccan food that is traditional among Gibraltar's Jews, especially when paired with beef and lamb. Couscous is often eaten on Shavuot, according to Benaim-Abudarham.

Fried fish is also quite traditional, which is perhaps not surprising given that Britain's beloved fish and chips has Jewish origins. But when Gibraltar's Jews make fried fish they add their spices to create a unique Spanish-Moroccan-British fusion. Indeed, Benaim-Abudarham points out that what is perhaps most distinctive about Jewish Gibraltarian cuisine is how they take a typical British dish, like Shepherd's Pie, and add Moroccan spices to it.

The desserts and pastries enjoyed by Gibraltar's Jewish community "are very Moroccan in nature," says Benaim-Abudarham, including many different types of fried doughnuts. Amar's Bakery, one of Gibraltar's kosher eateries, is known for their japosas, which are custard-filled fried doughnuts enjoyed all year round, but especially on Hanukkah. According to Bautista, while Amar's Bakery is Jewish-owned and kosher, it is an institution beloved by all Gibraltarians for its freshly-made breads, demonstrating how much the Jewish community has influenced and continues to influence life "on the Rock."

Gibraltar's national dish is a simple flatbread known as calentita. Made with chickpea flour, oil and water, and not much more, calentita used to be a common street food in Gibraltar, much like a similar chickpea-based dish from the south of France, socca. Bautista believes that calentita has a Jewish connection, but the origin of the dish is actually a source of some debate. Benaim-Abudarham reports that her mother-in-law, Estrella Abudarham, claims that calentita is originally Moroccan while other Gibraltarians say it is native to their land. But certainly it is a dish that Gibraltarian Jews, along with their neighbors, have eaten for generations.

The future of Gibraltarian Jewish cuisine, however, is also at a crossroads or turning point. The younger generation "don't dedicate themselves as much to the food" as previous generations did because of busy careers and family obligations, notes Benaim-Abudarham. For that reason, scholars of Jewish food history, such as H  l  ne Jawhara

Piñer have spent time with revered figures like Estrella Abudarham - an expert on Gibraltarian Jewish cuisine - learning the recipes and stories of this unique community with its roots in pre-Inquisition Spain.

Solomon "Momy" Levy was another prominent Jewish civic leader: not only was Levy the chairman of the Jewish Community Association for many years, he also held the (mostly ceremonial) post of mayor in 2007 and prior to his death in 2008. When visiting you can take a Jewish tour of Gibraltar with JewishGibraltarTours and learn more about their unique Jewish history.

Bring a bit of Jewish Gibraltar into your home with my recipe for Calentita below.

Recipe for Calentita - Gibraltar's national dish

Adapted from the recipe by Justin Bautista

This gluten-free flatbread that is Gibraltar's national dish contains only a handful of ingredients and is incredibly simple to make. Chickpea flour, or garbanzo bean flour, is the basis of calentita and happily, it is relatively easy to find these days. (Bob's Red Mill makes a good version.)



Dishes made with chickpea flour date back to ancient times and are quite common around the Mediterranean, such as Nice's chickpea flour pancake, socca, and Italy's farinata. Joan Nathan even includes a recipe for socca in her book King Solomon's Table, emphasizing the Jewish heritage of this ancient ingredient.

While calentita is very easy to make, it does require some planning as the batter needs to sit for several hours or, better yet, overnight. Place the baking dish in the oven while it is preheating: you want the dish to be hot when you add the batter. Do not skimp on the salt and pepper - without them the calentita is quite bland. Served hot, however, this simple dish is quite tasty and makes a wonderful accompaniment to soups and stews.

Serves 6-8 as a first course or snack

Ingredients:

2 cups chickpea flour
2 teaspoon kosher salt
1 1/2 teaspoon freshly ground black pepper
3 3/4 cups water
1/4 cup extra-virgin olive oil

Preparation:

Whisk together the chickpea flour, salt and pepper in a large bowl
Slowly add the water and whisk to combine. Cover and allow the mixture to rest for at least 2 hours and preferably overnight. (If resting the batter for more than 2 hours, store it in the refrigerator.)

When you are ready to bake the calentita, preheat the oven to 400°F. Pour the olive oil in the bottom of a 9x13-inch glass or metal baking dish and swirl it around to coat the bottom. Place the baking dish in the oven while it is preheating so that the dish can get very hot.

When the oven has reached the desired temperature and the baking dish is quite hot, carefully, remove the baking dish from the oven and pour the calentita batter into the dish. Return the dish to the oven.

Bake the calentita until firm and golden brown on the top, 55 to 60 minutes. Remove from the oven and cut into squares. Serve immediately.

United Kingdom

British Museum Offers Only to Loan Parthenon Marbles to Greece

British Museum Deputy Director Jonathan Williams has proposed a "Parthenon partnership" to loan back to Greece the Parthenon Marbles that were stolen more than 200 years ago – on condition they be returned.

That was similar to earlier proposals that went nowhere, with Greece not wanting to cede ownership under such a deal, and as he said vehemently that the Marbles will not be given to Greece permanently. "We will loan the sculptures, as we do many other objects, to those who wish to display them to other public around the world, provided they will look after them and return them," he said in an interview with the British Sunday Times.

"The sculptures are an absolutely integral part of the British Museum," Williams added. "They have been here over 200 years." But he added that, "We want to change the temperature of the debate," to offer a loan only. "We need to find a way forward around cultural exchange of a level, intensity and dynamism which has not been conceived hitherto. There are many wonderful things we'd be delighted to borrow and lend. It is what we do," Williams added.

Williams said he wants "An active 'Parthenon partnership' with our friends and colleagues in Greece. I firmly believe there is space for a really dynamic and positive conversation within which new ways of working together can be found."

There was no initial indication whether the New Democracy government of Prime Minister Kyriakos Mitsotakis would accept those terms although he earlier had offered to loan the British Museum other Greek treasures for the marbles. The Parthenon Project campaign group said: "We need a forward-looking, mutually beneficial agreement, in the form of a cultural partnership between Greece and Britain. This would see the Parthenon Sculptures permanently return to their rightful home in Athens and other wonderful Greek objects displayed in Britain for the first time, making sure this exchange works for both sides."

The sculptures – 17 figures and part of a frieze that decorated the 2,500-year-old Parthenon temple on the Acropolis – were taken by Scottish diplomat Lord Elgin in the early 19th Century when he was the British ambassador to the Ottoman Empire. Forbes magazine Guy Martin wrote that, "The cultural administrators and ruling politicians of Greece, do not seem to have had the chance to hear from the museum nor to state their own preferences." He added that, "There are many objects in the museum's collection whose provenance is not (yet) under dispute, and there is certainly no suggestion in the Times article or elsewhere that the British Museum is anywhere close to having the crate-builders in or booking the ship," for the marbles return.

The Big Heist

The British Museum has forever said that means it is the rightful owner, not Greece, even though the occupying Turks didn't own the marbles and had no right to let Elgin take them from the Acropolis. For generations they were called The Elgin Marbles, implying British ownership, although the late actress and former Greek Culture Minister Melina Mercouri was instrumental in labeling them the Parthenon Marbles – and the museum refers to them as the Parthenon Sculptures.

Mitsotakis has restated that Greece is open to negotiations but said: "Baby steps are not enough. We want big steps," said the British newspaper The Guardian, but he hasn't been willing to take legal action for their return. Acropolis Museum Director Nikolaos Stampolidis, said there could be a "basis for constructive talks" with the "positive Parthenon partnership" offer. He added: "In the difficult days we are living in, returning them would be an act of history. It would be as if the British were restoring democracy itself," the Guardian reported he said.

The British Museum has insisted it is the rightful owner and Director Hartwig Fischer, a German art historian, said their theft was a "creative act," adding to the furor over the thievery. The marbles are a major draw for the British Museum, attracting more than six million people a year, more than four times than those who come to the Acropolis Museum that was opened in 2009.

Its designed includes a top glass-walled floor with space for the marbles if they are returned with a direct view of the nearby Acropolis and Parthenon the facility built as a retort to the British Museum arguing Athens had no place to keep them. Earlier this year, the Antonino Salinas Regional Archaeological Museum in Palermo, Sicily, agreed to return a Parthenon fragment to Greece as part of an extensive exchange agreement with the Acropolis Museum, but not return it.

An online statement previously posted by the museum reiterated that the trustees have never been asked for a loan of the Parthenon sculptures by Greece, "only for the permanent removal of all of the sculptures in its care to Athens."

In June, British Museum Chairman George Osborne there is a "deal to be done" over sharing the Parthenon Marbles with Greece, raising the idea that there could be some sort of return, if only temporarily. Earlier this year, Eleni Vassilika, the former keeper of antiquities at the Fitzwilliam Museum in Cambridge, said that "the arguments against the return of the Marbles are no longer tenable," said The Art Newspaper. But the classical archaeologist Mario Trabucco della Torretta said that sending the sculptures to Athens would "only feed the beast of ideology and nationalist myth," supporting the British Museum keeping stolen goods.

Greek Adoptees to Meet in Historic First Annual Greek Adoptee Reunion August 4-6 Full article [here](#)

History will be in the making as Greek-born adoptees converge upon Nashville, TN for the First Annual Greek Adoptee Reunion, August 4-6. Greek adoptees/families from across the U.S., as well as Greece, will attend this first-of-its-kind event, hosted by the Eftychia Project, a nonprofit organization that provides assistance and support, free of charge, to Greek adoptees searching for their roots and Greek families searching for their children lost to adoption. The organization was founded in 2019 by Linda Carol Trotter, a Greek-born adoptee and activist for Greek adoptee birth and identity rights.

"We are so excited for this event," says Linda Carol, the President of the Eftychia Project. "It was originally scheduled for 2020, but it was postponed for two years because of COVID. Now we Greek adoptees finally have the opportunity to meet in person, to share our stories and our lived experiences as adoptees, and to connect with and support each other."

Thousands of Greek children were sent from Greece for adoption abroad, mainly to the United States, through often questionable means in Cold War decades of the 1950's and the 1960's. While some adoptees were fortunate to have good parents, the lack of oversight by either the Greek or American governments often resulted in others being placed with unsuitable or abusive parents. Now mature adults, these "Lost Children of Cold War Greece," as the eponymous documentary available on YouTube describes them: <https://bit.ly/3bVR39x>, are finding their voices and demanding their birth and identity rights in ever-growing numbers. The historic Reunion in Nashville will mark the first time this many Greek adoptees have been together in one place since they were children together in their respective orphanages.



The featured speakers for the Reunion are Carol Kostakos Petranek and Sam Williams, the Orthodox Genealogist. Carol, the Assistant Director of the Washington, DC Family History Center and an active member of the Greek genealogy community, will share with adoptees the Greek records that are available in Greece and how to access them, as well as the Greek records available online.

Williams is a professional genealogist with a focus on Central Virginia, African American and Greek American research, and will break down the mysteries of DNA testing, genealogy and familial relationships, and how Greek adoptees and Greek families can use DNA to trace those elusive family connections.

In addition to speakers and adoptee-led panel discussions, adoptees will be treated to activities designed especially for them, including: Greek coffee hours; adoptee story sessions; a cocktail party with an adoptee/author event, fun photo booth, Greek Adoptee Wall of Fame Museum, and live help for those searching for their roots; and, a trip to the world's only full-size replica of the Parthenon in Nashville's Centennial Park. The finale of the Reunion will be a Greek Taverna Night, complete with Greek food, music, dancing, and Greek-themed door prizes.

"This is a unique opportunity for us to build a community of Greek adoptees where everyone is loved and supported unconditionally," says Toula Vrisiotis, Vice President of the Eftychia Project. "It also gives us the chance to impress upon these adoptees that Greek families in Greece are searching for their lost children. They need to know there's another side to their story."

Vrisiotis knows first-hand about Greek families searching for their lost members. She originally came in contact with the Eftychia Project in her search for two family members, who she believes were stolen in an illegal adoption scheme.

"We believe our two boys were stolen and sold for adoption by the doctor who declared they died," Vrisiotis relates. "Variations of this same sad story played out all over Greece."

Greek families like Vrisiotis' have been coming to the Eftychia Project for help almost since its inception, hoping their stories might match that of an adoptee. That inspired the Eftychia Project's DNA Kit Distribution Program, where DNA kits are provided for free to Greek families in Greece and to Greek adoptees. MyHeritage (<https://www.myheritage.com/dna>), which boasts the largest DNA database in Europe, reached out to the Eftychia Project last year and quickly established a partnership, generously providing free DNA kits and other support to further the work of the Eftychia Project.

"The Reunion will definitely make adoptees aware of the power of DNA," says Dimitrios Christo, a Greek-born adoptee and the Secretary of the Eftychia Project. "And it will give them the tools they need to decipher and make use of their DNA results, which can be confusing."

Merrill Jenkins, the Treasurer of the organization and also a Greek-born adoptee, agrees: "The Reunion will give adoptees the tools and resources they need to aid them in their searches. But we are most looking forward to just being together, being able to speak freely about our experiences without judgement, and sharing the bonds of being adopted and being Greek. And, ultimately, that is what it is all about."

Greek adoptees, or Greek families searching for their lost loved ones, who would like to attend the Reunion, can visit the First Annual Greek Adoptee Reunion site for details, including registration and hotel accommodations: <https://bit.ly/3IErm9R>. Tickets are \$75 and \$50.

More information is available on the Eftychia Project's Facebook page: www.facebook.com/TheEftychiaProject and website: www.theeftychiaproject.org.

Message from the New York Landmarks Conservancy

A Sacking of Cities

Governor Hochul's misguided plan for Penn Station has hit a "speedbump." After criticism from the State Comptroller over the lack of financial details, the plan was not presented to the State Public Authorities Control Board for its approval.

Critics say this is a chance to push for a real transit plan and a station design worthy of New York. We agree. But this is also the time to discard the fundamental flaw in the plan—resurrecting urban renewal to eliminate homes, local businesses, and landmark quality buildings on blocks of Midtown Manhattan.

Jane Jacobs described urban renewal best in her book, "The Death and Life of Great American Cities." "This is not the rebuilding of cities. This is the sacking of cities," she wrote. Jacobs argued for "mixed-use" urban design with different building types and uses. She rejected "the dishonest mask of pretend order."

The State Environmental Impact Statement calls the area "blighted" and objects to the "various architectural styles and building sizes." It looks forward to the "order" of giant buildings

It can't be emphasized enough that the Governor's plan is a mega real estate deal. It has little to do with improving transit or improving Penn Station. The State would override the City's zoning and land use process to allow a developer to build 10 giant, mainly commercial, towers larger than Hudson Yards. Because of the lack of financial data, the City's Independent Budget Office and the State Comptroller cannot fully analyze the plan. But it's clear that only a small percentage of whatever revenue the towers would provide would actually go to any Station improvement. As one critic asked, Is this the City we want to live in?

With few exceptions, the Mayor and other City representatives agreed to surrender the City's right to determine how we grow and change. The City has gotten little from Albany in return.

We all want a splendid Penn Station. If the State tackled that first, through the normal bonding process, and with likely federal help, the land around the Station would increase in value. That would automatically incentivize some new development. The City's land use process would give the public a chance to weigh in. During work on the Station, the City's Landmark Preservation Commission should be free to designate appropriate buildings.

August 2 marked the 60th anniversary of citizens protesting to save the original Penn Station from demolition. One of the signs they carried said "Don't Sell Our City." I suggested to an opponent of the Governor's plan that we could use that sign again. "They aren't selling the City, this time," he said. "They are giving it away."

Peg Breen, President
The New York Landmarks Conservancy
info@nylandmarks.org



Members of the Action Group for Better Architecture in New York (AGBANY) protest the demolition of Pennsylvania Station, 1962; Courtesy of David Hirsch

Gershon Harris
Hatzor Haglilit, Israel



This Hebrew year of 5782, which will conclude at the end of the current month of Elul, is a “Shmita” – Sabbatical – year, the seventh year of an ongoing seven-year cycle mandated by the Torah. Like Shabbat, when God commands us to ‘rest’ and refrain from all creative work on the seventh day of the week, the “Shmita” year is the Shabbat for the Land of Israel, when virtually all agricultural work, including seeding, tilling, and fertilizing ceases, and the land ‘rests’. How the “Shmita” year is observed agriculturally in modern Israel is very complex and not always easy, but suffice to say is still considered an important and vital aspect of life in the Holy Land.

However, there is a second aspect of the “Shmita” year called “shmitat kesafim”, which is the automatic cancelation and forgiving of all personal loans and debts at the end of a “Shmita” year. “Shmitat kesafim” is less known in the Diaspora because most Halachic authorities link it directly to the Sabbatical year in general, which is only observed in Israel. However, while the agricultural aspect of the Sabbatical year is indeed exclusive to the Land of Israel, there are Rabbinic opinions that specifically require “shmitat kesafim” to be observed in the Diaspora as well, though it is still not that common.

Yet by Second Temple times in the Land of Israel, potential and actual lenders became very leery about loaning money to the needy, out of a not-unjustified fear of losing their money, and this despite the Torah itself imploring lenders not to withhold loans from the poor in the sixth year before “Shmita”. This development was of great concern to the Sages of the time, since the ramifications and repercussions to Jewish society could be severe, with a real potential of collapse of the entire concept of a merciful and just society, with one segment of the people forever remaining economically disadvantaged and unable to break out of the cycle of poverty, while another segment enjoys relative comfort and wealth while becoming totally insensitive to those in need.

Therefore, it was agreed that some sort of legal measure must be found to prevent the potential detrimental effects as described above, while remaining loyal to Torah law. Ultimately, one of the greatest Sages of the time, Hillel the Elder, came up with an innovative yet halachically sound mechanism, called the “Pruzbul” (taken from Greek, and meaning ‘delivery’). This was a document signed by any debtor at the end of Elul in a Sabbatical year, whereby he/she transfers – “delivers” – his/her private loan or debt to the public Rabbinical Court, which was not subject to private debt cancelation laws of “Shmita”, and could therefore continue collecting the debt on behalf of the lender. Hillel’s brilliant solution had the desired effect, and thanks to the “Pruzbul”, the flow of money and loans between lenders and borrowers remained unaffected by any impending “Shmita” year. Those in need could obtain loans and credit, and lenders could rest easy that they would not risk losing their money.

This was not an easy decision since it involved a Rabbinic override of an explicit Torah law. While there is no question as to the justice and validity of the Sages concern that strict observance of “shmitat kesafim” might wreak havoc on Jewish society, overriding a Torah law demanded concrete and halachically solid justification and license. The Talmud offers two main explanations of what empowered Hillel to institute the “Pruzbul”. One is that by Second Temple times, the majority of Jewry no longer lived in the Land of Israel, which is one of the fundamental requirements for observing the Torah-mandated “Shmita” laws. Thus, the Torah-mandated Sabbatical year had become a Rabbinic ordinance, allowing Hillel to go further and modify “shmitat kesafim” through the use of Rabbinic decree. A second explanation opines that Hillel’s “Pruzbul” was not really

something completely new, since Torah law always allowed the legal “loophole” of transferring private debt to the courts, which had nothing to do with “Shmita” per se. As such, Hillel’s “Pruzbul” was not really a Rabbinic ‘override’ at all, but rather the institutionalization of an existing Torah principle to ensure the free flow of credit even in the year before “Shmita”. According to this explanation, then, the use of the “Pruzbul” will continue even after Torah-mandated observance of the Sabbatical year is renewed, since said loophole would still be relevant.

All that notwithstanding, one could be cynical and see the “Pruzbul” as just another “legal fiction” designed to bypass authentic observance of the Sabbatical year as God intended, and Hillel certainly understood this problem. But in his foresight, Hillel saw the much bigger picture that went way beyond the strict allegiance to a specific Torah law. He understood the potential ramifications of sticking to the letter of the Torah law in the context of the highly polarized Second Temple Jewish society, which included severe Jewish infighting and extremism in every sphere, whether economic, political, social, or religious, which at times bordered on civil war. While Torah observance constitutes the heart and soul of Jewish life, in the case of “shmitat kesafim”, Hillel understood something had to be done to preserve the spirit of the law and preserve a just society while not violating the original Torah requirements. He succeeded in his creating the “Pruzbul”, which constitutes much more than a technical legal document. It is also the ultimate symbol of bold, innovative, and creative Rabbinic intervention and innovation in the interpretation of Jewish law for the very sake of preserving Jewish law and life. May it be God’s will that Hillel’s bold innovation and foresight inspire our own contemporary Torah and Rabbinic leadership, whether in Israel or the Diaspora! Shana Tova to one and all!



Rabbi Marc D. Angel

Thoughts for the Rosh Hashana Season

Institute for Jewish Ideas and Ideals – JewishIdeas.org

Suppose that two people were walking by a synagogue on Rosh Hashana just at the time when the shofar was being sounded. The synagogue windows were open, so that both people outside heard the shofar. The first one thought: I wish to be included among those who are fulfilling the mitzvah of hearing the shofar. The second one simply kept walking, having heard the shofar but without paying any particular attention to the sounds. Did either, or both, or neither of them fulfill the mitzvah of shofar?

In fact, both of them heard the exact same sounds of the shofar. The only difference was in their intention. But the intention is exactly what determines that the first person fulfilled the mitzvah, while the second one did not. Both of them “heard” the shofar; but only one “listened” to the shofar.

This halakhic ruling underscores the role of proper intention in fulfilling the mitzvah. It is not enough just to hear the shofar as random sounds; rather, one must recognize--at least on some minimal level--that he is listening to the sounds of the shofar and thereby fulfilling the mitzvah.

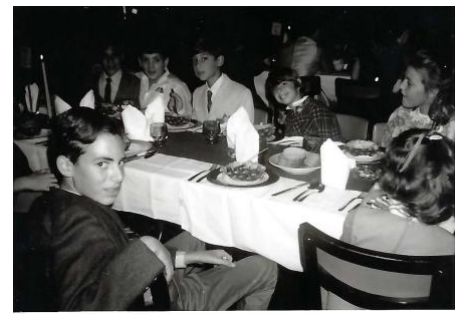
Maimonides points out that the shofar is intended to awaken us from our spiritual slumber, to generate within us thoughts of repentance and personal renewal. For this message to reach us, we must be “listening”. If people hear the shofar but do not tune in to its significance and its message, then they have missed the essential feature of this mitzvah.

There are those who attend synagogue services on Rosh Hashana and "hear" the shofar--but somehow the prayers and shofar and sermons don't stir up much spiritual energy for them. They are pretty much the same people after Rosh Hashana as they were before Rosh Hashana. There are others who are transformed by Rosh Hashana, who "listen" to the prayers, and the shofar and the sermons--and are genuinely moved. All these people may be sitting in the same synagogue, and yet the results are radically different. Some only "hear" the services; others actually "listen".

Whether or not we are spiritually energized by the High Holy Day season depends largely on ourselves. The more receptive we are to its powerful messages and the more we cultivate our own spirituality, the more we will experience religious meaning and spiritual transformation. Let us focus very carefully on our prayers, on the Torah readings, on the sounds of the shofar, on the sermons. Let us "listen" with great attentiveness. If we will "listen" and not simply "hear", we will not only find a key for greater fulfillment of the holidays but for greater fulfillment in our lives. Shana Tova.

Asking for Our Help

As mentioned in the previous newsletter, Sakis Negrin is seeking out help in finding names for individuals in photographs, most of which were taken when his parents, Nina and Albert (Avram) Negrin visited NYC in 1968. We publish additional photos in the hope that some of our readers can help. If you can identify anyone in the photos, please contact us at museum@kkjism.org



Rabbi Isaac Alcalay is in the center and we believe that the man on the right is Judah Isaacs. We would like to identify the man on the left. The photo was taken in Mt. Carmel Cemetery, most likely in the 1950s. We would like to thank Jerry Pardo for this photo, from the estate of his cousin of Blessed Memory, Dorothy Mioni.

Seeking Photos of Kehila Kedosha Janina Synagogue in Mapleton

After the funeral of Selma Matsil Gilberg, the former synagogues in Mapleton were discussed. We know that Rabbi Bechoraki Matsil (Selma's father), of Blessed Memory, was the rabbi of the synagogue on 66th Street in Bensonhurst, located inside an Ashkenazi synagogue and that, after his death in 1962, a synagogue was created around the corner. We are looking for photos of these two synagogues, both known as Kehila Kedosha Janina of Mapleton.

Pictures of the Month



The Levy family in front of the hospital on the site of where the Grand Serai Hotel now stands in Ioannina



We thank Stuart Asser, grandson of Esther Benjamin, for the recent donation of Esther's sewing machine and radio.

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.



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Kehila Kedosha Janina

280 Broome Street, New York NY 10002

Website: www.kkjsm.org

Email: museum@kkjsm.org

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