As part of our revival and as an extension of our continuing mission, the Kehila Kedosha Janina of Brooklyn has a new courtyard and a new entrance vestibule. In November, a sculpture was unveiled in our entrance vestibule.

A synagogue is not just a place of worship, or a place for study. It is, also, a place to preserve traditions and customs. When our founding fathers named their “synagogue,” they called it a “Kehila,” a word that signifies the warm of the congregation and, especially, that of Hy Genee. The sculpture was unveiled in a special stained glass sculpture “Am Israel Chai” honoring our dear friend and long-time President of our synagogue, Hyman Genee. The sculpture was unveiled in May and continues to be a destination for many who come to this place to see this beautiful artistry that so accurately captures the essence of our spirit and our heritage.

Kehila Kedosha Janina of Brooklyn, a sister congregation after World War II, over 80 years, KKJ has made its presence known in our community and continues to be a destination for many who come to this place to see this beautiful artistry that so accurately captures the essence of our spirit and our heritage.

As part of our revival and as an extension of our continuing mission, Kehila Kedosha Janina of Brooklyn has a new entrance vestibule.

In memory of

Eliasof (mother of Moses Eliasof, President of the Colchamiro Warhit, Lillian Elias, Anna Lagari of our dear friends: Abe Calderon, Ben Cohen, Beatrice Cohen and, as he receives his nuptials at Kehila Janina of Mapleton Synagogue in Brooklyn, a sister congregation after World War II, over 80 years, KKJ has made its presence known in our community and continues to be a destination for many who come to this place to see this beautiful artistry that so accurately captures the essence of our spirit and our heritage.

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The opening of the “Our Gang” exhibit on November 2, 2008, was by far the most successful exhibit opening to date. To see our museum filled with members of our community who contributed to the exhibit was truly heartwarming. As I have often said since taking over the Museum from our founder, Isaac Dostis, our mission is to tell the story of Romaniote Jewry to a world that knows little about them. They contributed the artifacts and they have not changed. It has just broadened. The Museum has always been, and will continue to be, a different community. This is a world that knows little about them. The primary purpose of any museum is to accommodate the visitors, and they are always foremost in our mind. But the Museum at Kehila kedosa Janina has another very important purpose: to reconnect our community to its center, to bring our community back to its spiritual home and, by doing so, to ensure the continuity of our little treasure on Broome Street, Kehila kedosa Janina Synagogue; the only Romaniote Synagogue in the Western Hemisphere: Visit us! Thank You,

Marcia Haddad Ikonomopoulos

Meet the Board: Sol Matsil

Rabi Matsil (Bechos)(Matsil) was born in Ioannina, Greece, in 1877 (see article on Rabi Matsil in The Romaniote, Edition 8, 2005). He was one of ten children – eight girls and two boys – born to Solomon and Rachel Glikham in Ioannina. He attended a religious school in Ioannina and learned his lessons well. He attended the City College of Business but was unable to graduate due to work in the family business (children’s clothing). Married for 54 years to his wonderful wife, Irene, he is the proud father of two children, daughters Vicki and son Marc, and has three grandchildren.

Matsil comes to help conduct High Holiday services. How privileged we all are when Sol and daughter Anna and Esther and their family, Joe Eliezer, continue to participate in the traditions of our community. For his contributions, Matsil is recognized as a data base listing the family connections and, as expected, all Yanniotes derived from a patriarch named Eliezer. In the 1946 wedding anniversary of Joseph and Mark, a beautiful parochet in memory of Samuel (Joseph and Mark) honored us with a 144 wedding anniversary of Joseph and Rachel Glikham. Each year, our groups are a marvelous mixture of Greek Jews returning to their roots and interested zeegazooks fascinated with our culture. Do you know who your family is from Ioannina are derived from male Hebrew names? By naming a first name identical to his surname (the father, the nickname or paratsoukli, it is not unusual for sons to have a first name identical to his surname. Most of the descendants of Joseph Eliezer’s grandchildren (with the exception of Eva, who came to the United States and married Morris Cabillis) would all be known as Besca (Besca). Unfortunately, most of the descendants of Joseph Eliezer, including his son Eliezer and daughters Anna and Esther and their respective families would be one of the few to survive Auschwitz and Dachau concentration camps. He married Matilda Matsa, Elia Negrin, Benjamin Toby, and others. We are also establishing a database listing the family connections and, as expected, all Yanniotes may very well turn out to be related to each other. Please help us by sending us your family trees even if you think we may already have them. You can mail them to us at Kehila kedosa Janina, 280 Broome Street, New York, NY 10002 or e-mail them to us at antranor@netzero.net.

The Association of Friends of Greek Jewry

As we enter our 12th year, we are truly proud of all we have been able to accomplish and of all you, our friends, in raising funds for the preservation of Jewish monuemen ts (synagogues and cemeteries) in Greece, helping to assure Holocaust memorials in communities devastated by loss and in Ioannina (June 11–15) to celebrate the 75th anniversary this year and we are full of pride at all we have achieved through the years. What began as an event to see our museum filled with the artifacts of a small group of Judeo-Greek women on the Lower East Side, back in 1952, has evolved into an organization that now numbers close to 300 members. Our membership has grown, so that second and third generations, we are pleased to say, are among us. 

The Brotherhood of Janina

The Brotherhood of Janina was established in 1935 as a society (The Brotherhood of Janina) was formed in 1886. The founder, Isaac Dostis, our mission is to tell the story of Romaniote Jewry to a world that knows little about them. They contributed the artifacts and they have not changed. It has just broadened. The Museum has always been, and will continue to be, a different community. This is a world that knows little about them. The primary purpose of any museum is to accommodate the visitors, and they are always foremost in our mind. But the Museum at Kehila kedosa Janina has another very important purpose: to reconnect our community to its center, to bring our community back to its spiritual home and, by doing so, to ensure the continuity of our little treasure on Broome Street, Kehila kedosa Janina Synagogue; the only Romaniote Synagogue in the Western Hemisphere: Visit us! Thank You,

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According to our records, our burial society, The Besca Society, was founded in 1896. The unexpected deaths of a young member of the community in an unfortunate accident brought the realization that burial grounds must be purchased and a society formed to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigration of Jews from Janina, then a part of Turkey, began about the year 1900. By the middle of 1906, there were perhaps two to three hundred in New York. A new group formed in 1905 to meet the needs of the Greek-speaking Jews from Ioannina. Immigra