Dear Friends of Kehila Kedosha Janina,

In the United States, November 11th is commemorated as Veterans’ Day. Originating as Armistice Day it originally remembered the armistice signed in the 11th hour of the 11th day of the 11th month, ending World War I, the war that was called “The Great War,” and “The War to end all Wars.” Many wars have been fought since, and thousands of lives of both young soldiers and innocent civilians have been lost. It is our wish that we, as human beings, can put an end to this and one day, hopefully, learn to live with each other. This issue is dedicated to Greek Jews, Israeli Jews, and Greek American Jews who fought and died for their countries.
This newsletter, our 128th 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 have 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

As always, you are all invited to attend our Saturday morning Shabbat services. Just give our Shamas, Sol Kofinas, a heads up by emailing info@kkjsm.org so we are sure that our Kiddush (traditional Greek Jewish Kosher foods) is sufficient. If you wish to sponsor a Kiddush for a special occasion or an Adara, contact Sol.

An apology: Where we usually like to print entire articles, there were a number in this newsletter that were exceedingly long. Therefore, we were forced to take highlights from the articles and direct our readers to the websites where they can find the articles in their entirety. If you have a problem, contact us at museum@kkjsm.org and we will email you the entire article.

Simchas

We are overjoyed to announce the engagement of Aaron Levy and Laeeqa Hoosen, two lovely young people who joined us on the 2019 Greek Jewish Young Professional Tour to Jewish Greece.

We are overjoyed to celebrate the recent marriage of Isi Matalon (son of Hella Kounio Matalon and Elias Matalon and grandson of Heinz and Shelley Kounio) to Chattini.
Passings

We mourn the passing of the following members of our Greek-Jewish world: Jack Negrin and Esther Confino.

Jack Negrin passed away peacefully at home on September 20th, surrounded by his loving family. He is survived by his children Pam Boxerbaum and Cheryl Negrin; son-in-law, Irv Boxerbaum; his cherished 8 Grandchildren and adored 12 Great-Grandchildren. Though he will be greatly missed, the family takes comfort knowing he is reunited with his beloved wife, Lillian.

Jack was born in Egypt in 1923, the oldest son of Abraham and Esther Negrin, both born in Greece. The family lived on the Lower East Side (at 81 Orchard Street according to the 1930 census). Jack was the older brother of Max Negrin and is mourned by his brother and sister-in-law (Tica) and extended family. May his memory be for a blessing.

We mourn the passing of Esther Confino, mother of Larry Confino, filmmaker of Trezoros. May her memory be for a blessing.

Visitors Flock to Kehila Kedosha Janina

October was filled with visitors from around the world, old friends and new friends.
Sometimes members of our community can’t visit us, so we visit them. Our Museum Director, Marcia Haddad-Ikonomopoulos, made a visit to Hy Eliasof in Bethesda, MD on her way to DC. Hy will be celebrating his 99th birthday in December.

Meeting with Archbishop Elpidophoros

The President of Kehila Kedosha Janina, Marvin Marcus, and Museum Director, Marcia Haddad-Ikonomopoulos, were honored to meet the new Archbishop of the Americas, His Emminence Archbishop Elpidophoros.

Our Greek Synagogue, the only Romaniote Synagogue in the Western Hemisphere, has a long history of close relationship with our Greek brethren of the Christian faith. While the Greek Archdiocese in New York was established in 1922 and will soon be celebrating 100 years of service to the Greek Orthodox community in New York, our small synagogue, which opened its door in 1927, has recently celebrated our 92nd year of service.

Our close relationship with the Archdiocese of New York dates back to Archbishop Alexander and continued with Archbishop Athenagoras, Archbishop Michael, Archbishop Iakovos, Archbishop Spyridon, and Archbishop Demetrios. We now look forward to continuing this close relationship with his Emminence Archbishop Elpidophoros.
Upcoming Events at Kehila Kedosha Janina

We are honored to partner with the Lower East Side Preservation Initiative (LESPI) on a joint event presenting a new book “The Decorated Tenement” by Zachary J. Violette on Wednesday, November 6 from 6:30-8:30pm

Order tickets here

Lower East Side Preservation Initiative and Kehila Kedosha Janina invite you to

The Decorated Tenement
An Illustrated Lecture and Book Signing

Wednesday November 6 at 6:30-8:30pm
280 Broome Street

You’re invited to Zachary J. Violette’s illustrated lecture based on his recently published, wonderful book “The Decorated Tenement: How Immigrant Builders and Architects Transformed the Slum in the Gilded Age.”

Zachary, preservation consultant and lecturer at the New School / Parsons, will take us through Lower East Side tenement architectural and social trends predominant in 19th and early 20th century. The lecture will take place at the beautiful Kehila Kedosha Janina Synagogue and Museum, an Individual Landmark in the heart of the historic Lower East Side that has been serving New York’s Greek Jewish community since the 1920s.

Tickets: $12
$10 for LESPI members and KKJ community members

Light refreshments will be served


Photos by Sean Litchfield
For those in the Washington DC Area, the exhibition of Vincent Giordano’s photos will be displayed at the Greek Embassy from November 7-29.

Save the Dates

**December 8: Annual Pre-Holiday Book Sale**

**Hanukkah is Coming!**
And Kehila Kedosha Janina will be hosting a Pre-Holiday Book Sale

The following books will be on sale at 10% off

**All Cookbooks!**

New Acquisitions of Favorites!

- The Jews of Rhodes
- The Jews of Ioannina
- Traditions and Customs of the Sephardic Jews of Salonica

**Sunday December 8th from 12-3pm**
Kehila Kedosha Janina
280 Broome Street NYC

Contact Museum@kkjsm.org for more info

We also have a limited number of autographed copies of Karen Batshaw’s books that will be available.
KEHILA KEDOSHA JANINA
SYNAGOGUE AND MUSEUM
IS HONORED TO PRESENT

SHADDAYOTH AND SIDDURIM:
A WINDOW INTO ROMANIOTE
RELIGIOUS TRADITIONS

NEW EXHIBIT OPENING RECEPTION

SUNDAY DECEMBER 15 AT 1:00PM
KEHILA KEDOSHA JANINA
280 BROOME STREET NYC

Kehila Kedosha Janina is thrilled to unveil the latest addition to our museum: a new permanent exhibit of Shaddayoth and Siddurim from our private collection. Featuring items gathered from community members since our founding, this opening reception will explain the unique Romaniote tradition of Shaddayoth, which are silver dedicatory plaques traditionally hung on the Torah Ark Curtain (Parohet). Hidden from public view for decades, our recently rediscovered collection includes plaques from Ioannina as well as ones created in New York.

The second component of this new exhibit includes rare prayer books that were cherished by KKJ community members, including Sephardic Jews who joined our synagogue. These religious books date back centuries and range from antique printed Siddurim to hand-written Hebrew and Judeo-Greek liturgical poetry (piyyutim) unique to the Romaniote tradition.

Join us as we unveil these communal treasures and learn more about our rich heritage. The reception includes a presentation by the exhibit curators, including KKJ Museum Director Marcia Haddad Ikonomopoulos, Rabbi Nissim Elencavé, Executive Director of the Sephardic Jewish Brotherhood of America, and Isaac Choua, KKJ Assistant Museum Curator. They will provide an explanation of the materials and highlights from their work.

REFRESHMENTS WILL BE SERVED.
RSVP REQUIRED TO MUSEUM@KKJSM.ORG
Past Events

On October 5th, members of Kehila Kedosha Janina attended the stirring concert “Soul of Epirus” with Vasilis Kostas, Petroloukas Halkias, Beth Bahia Cohen and Panos Georgakopoulos at the Holy Trinity Cathedral at the start of their upcoming tour. Kehila Kedosha Janina is honored to be selling the new CD. Contact us for more info at museum@kkjsm.org.

On October 6th we were treated to a stirring lecture by Professor Steven Bowman, aptly timed for the 75th anniversary of the Revolt of the Sonderkommando. On October 7th, 1944, a group of Sonderkommando in Auschwitz-Birkenau, many of them Greek Jews, attempted to blow up the crematoria. Professor Bowman revealed new information that will appear in an upcoming article.
On October 13th, Karen Batshaw presented her latest book, “Light and Shadows,” accompanied by an enlightening PowerPoint presentation. A limited number of autographed copies of “Light and Shadows” and “Hidden in Plain Sight” (Karen’s first book of historical fiction on the Holocaust of Greek Jewry) are available for sale at $20 (including postage and handling within the Continental USA). You can send your check to Kehila Kedosha Janina, 280 Broome Street, NYC, NY 10002.

On October 16th and 17th, our Museum Director, Marcia Haddad Ikonomopoulos, who is also a member of the American Jewish Committee (AJC) visited Washington, DC for a joint meeting of Hellenic American Leadership Council (HALC).

On October 20th, The Romaniotes, a professionally and artistically beautiful film on Romaniotes in Greece and New York, was shown as part of the NYC International Greek Film Festival. Our Museum Director, Marcia Haddad Ikonomopoulos, was part of the panel on the discussion of the film after the showing. The film was awarded “Best Film” at the Festival.
On October 28th, on the 80th anniversary of OXI Day, Marvin Marcus, President of Kehila Kedosha Janina and Marcia Haddad-Ikonomopoulos, Museum Director, attended the events sponsored by EMBCA and AHEPA in memory of that important moment in Greek History. The Keynote Speaker was Professor Alexander Kitroeff.

Opening of the exhibit “Los Corassones Avlan,” with memories from the Jewish Community of Rhodes. Centro Primo Levi and the Rhodes Jewish Historical Foundation in partnership with NYU Casa Italiana Zerilli Marimò, Kehila Kedosha Janina and the American Sephardi Federation present: Los Corassones Avlan. Conversations on Jewish Life on the Island of Rhodes. Most of the artifacts came from the Rhodes Historical Foundation and the private collection of Stella Levi. The exhibit will run through November 24th. It is located at 148 West 4th Street in Manhattan and is open Sunday-Thursday (12 noon to 1:30 pm and 5 pm to 9 pm) Fridays (1 pm to 4 pm) and Saturdays (5 pm to 10 pm).
AFJMG Event - 40th Anniversary of the Jewish Museum of Greece

On October 29th, the American Friends of the Jewish Museum of Greece hosted an event at Hebrew Union College at 1 West 4th Street, NYC. The event also introduced the new book produced by the museum based on research of Jewish inscriptions in Greece, research by Zanet Battino that lasted over 15 years. For information on ordering the book contact AFJMG at info@afjmg.org

Greek Jewish & Sephardic Young Professionals Network

The Greek Jewish & Sephardic Young Professionals Network recently hosted a Hike in Cold Spring Harbor. They enjoyed a great day in nature, visited a nearby farm stand, and ate a delicious dinner of Persian food.

Learn more about their events by emailing GreekJewishYPN@gmail.com
High Holidays in New York and Greece

Sukkoth at Kehila Kedosha Janina

Yom Kippur in Ioannina

Yom Kippur in Athens

Ethan Marcus and Rabbi Negrin
The Association of Friends of Greek Jewry
Announces their 2020 Tours to Jewish Greece

Click [here](#) to view the full itineraries and pricing. For additional information contact museum@kkjsm.org. The first tour offers a rare opportunity to visit Monastir (Bitola) and Kastoria plus attend a Bat Mitzvah in Ioannina. This tour is filling up fast.

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**Summer 2020 Itinerary**

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The Association of Friends of Greek Jewry

**Tour of Jewish Greece & FYROM (North Macedonia)**

**June 8 - 21, 2020**

Includes Thessaloniki, Kastoria, Metsovo, Ioannina, Bitola/Monastir, Skopje, and Ohrid

More information available at [www.kkjsm.org](http://www.kkjsm.org)
The second tour is for mature singles in their 40s, 50s, and 60s and includes a three day cruise in the Aegean. This tour seems to be very popular and should be filled up soon.

The Association of Friends of Greek Jewry is proud to introduce the first

Tour of Jewish Greece for Mature Singles
(Ages 40s, 50s, and 60s)

June 24 – July 6, 2020

Includes Athens, Thessaloniki, Ioannina, Rhodes, and 3-day Cruise to Mykonos, Ephesus, Patmos, Crete, and Santorini

More information available at www.kkjsm.org
The third tour has the same itinerary with different dates and is open to everyone for those who loved the itinerary but did not fit into the mature single category. There is still limited availability on this tour.

Summer 2020 Itinerary

The Association of Friends of Greek Jewry

Tour of Jewish Greece

July 8 - 20, 2020

Includes Athens, Thessaloniki, Ioannina, Rhodes, and 3-day Cruise to Mykonos, Ephesus, Patmos, Crete, and Santorini

More information available at www.kkjism.org
Upcoming Events in the Romaniote and Sephardic World

Seattle

THE 7TH ANNUAL INTERNATIONAL
LADINO DAY
DE LA FASHA ASTA LA MORTAJA FROM THE CRADLE TO THE GRAVE
EXPLORING SEPHARDIC LIFE CYCLE CUSTOMS

Presented by THE SEPHARDIC STUDIES PROGRAM
and THE STROUM CENTER FOR JEWISH STUDIES
in the HENRY M. JACKSON SCHOOL OF INTERNATIONAL STUDIES

FEATURING A MULTIMEDIA TALK
by DR. DEVIN E. NAAR
and a new DIGITAL EXHIBITION

Performances by
SEATTLE’S &
LADINEROS

Introductions by
JOEL BENOLIEL
Chair, UW Board of Regents

THURSDAY, DECEMBER 5, 2019
7:00-9:00 PM  UW HUB LYCEUM

FREE AND OPEN TO THE PUBLIC. KOSHER RECEPTION FOLLOWING
RSVP AT HTTP://JEWISHSTUDIES.WASHINGTON.EDU/EVENT
OR CALL (206) 543-0138

Support made possible by the
Ludie Benveniste Kavesh Endowed Fund for Sephardic Studies

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Full details here
THE 14TH ANNUAL
SEPHARDIC WINTER FILM SERIES

TUESDAY EVENING, MONTHLY
7 PM
6686 SW CAPITOL HWY, PORTLAND, OR 97219
ADMISSION & SEPHARDIC DESSERTS ARE FREE!

November 12, 2019
December 10, 2019
January 14, 2020
February 11, 2020
March 2, 2020

SPONSORS: JEWISH FEDERATION OF PORTLAND, NCSY ORGANIZATION,
DICE, ALBERT J. & ESTHER MENASHE, RICHARD & JUDI MATZA, OREGON
KOSHER, RON & PAM SIDIS, REEVE FERRERA, JOSE ODHAR,
EVE STERN & LES GUTFREUND, MICHAEL MENASHE, RUBEN &
ELIZABETH MENASHE, BARRY MENASHE, GEVURTZ MENASHE
ATTORNEYS AND ALBERT A. MENASHE & SHAWN MENASHE

Portland
News from Jewish Greece

Ioannina

Urgent appeal by Moses Elisaf regarding financial needs of the Jewish Community of Ioannina

Dear Marcia

We have to pay 14,953.25 Euros for the regular taxes and 8,877.63 Euros for the ENFIA (property tax) until the end of the year.

Thank you in advance.

Moses Elisaf

Whatever you can give will be highly appreciated. 5000 euros is urgently needed before the end of the year. If you wish to make the donation to us (and have us pass it on to Ioannina) we will be glad to do this. If you wish to make the donation directly to Ioannina, email us at museum@kkjsm.org and we will give you the info for a bank transfer to the Jewish Community of Ioannina.

Prime Minister meets up with Greece’s first Jewish Mayor full article here

Greece’s Prime Minister Kyriakos Mitsotakis met with newly-elected mayor Moses Elisaf, the country’s first Greek Jewish mayor.

Greece’s Prime Minister Kyriakos Mitsotakis on Tuesday met with newly-elected mayor Moses Elisaf, the country’s first Greek Jewish mayor.

Mitsotakis was welcome by Elisaf following the conclusion of his tour in the northwestern region of Epirus.

Following their meeting, Mitsotakis told reporters he had an excellent briefing by Elisaf, and that along with the accompanying ministers, who are aware of regional issues, he “looks forward to a regular and effective co-operation.”

Mitsotakis wished Elisaf good luck in his mayoral duties, and said the mayor had acknowledged the government’s assistance in resolving obstacles and issues in the operations of local governance.

The Prime Minister recalled that he had begun his pre-electoral tour from Epirus and said he was honoring his campaign commitment to keep active contact with the region, while stressing that he intends to tour Greece at least once a month.
Veria

The last reunion? In Jerusalem, Greek WWII rescuer, 92, meets the Jews she saved full article here

One by one, the 40 descendants of a group of Israeli siblings leaned down and hugged the elderly Greek woman to whom they owe their very existence, as she sat in her wheelchair and wiped away tears streaking down her wrinkled face.

Clutching the hands of those she hid, fed and protected as a teenager more than 75 years ago, 92-year-old Melpomeni Dina said she could now “die quietly.”

Sunday’s emotional encounter in Jerusalem was the first time Dina had met the offspring of the Mordechai family she helped save during the Holocaust. Once a regular ritual at Israel’s Yad Vashem Holocaust memorial, such gatherings are rapidly dwindling due to the advanced ages of both survivors and rescuers and may not happen again. The soon-to-be-extinct reunion is the latest reminder for Holocaust commemorators preparing for a post-survivor world.

“The risk they took upon themselves to take in an entire family, knowing that it put them and everyone around them in danger,” said Sarah Yanai, today 86, who was the oldest of the five siblings Dina and others sheltered. “Look at all these around us. We are now a very large and happy family and it is all thanks to them saving us.”

About six million European Jews were killed by German Nazis and their collaborators during World War II. More than 27,000 people, including some 355 from Greece, have been recognized as “Righteous Among the Nations,” Israel’s highest honor to those non-Jews who risked their lives to save Jews during the Holocaust.

The most famous cases are Oskar Schindler, whose efforts to save more than 1,000 Jews were documented in Steven Spielberg’s 1993 film “Schindler’s List,” and Raoul Wallenberg, a Swedish diplomat who is credited for having saved at least 20,000 Jews before mysteriously disappearing.

The names of those honored for refusing to be indifferent to the genocide are engraved along an avenue of trees at the Jerusalem memorial. Only a few hundred are believed to still be alive.

“This is probably going to be our last reunion, because of age and frailty,” said Stanlee Stahl, the executive vice president of the Jewish Foundation for the Righteous, which sponsored the event and which provides $1 million a year in monthly stipends to those recognized.

She said her organization has been doing such reunions every year since 1992, but this one was likely the last of its kind and therefore particularly emotional. Similar reunions sponsored by Yad Vashem of long-lost siblings or other relatives also are coming to an end.

“Either the survivor has passed on, the righteous has passed on or in some instances either the survivor or the righteous gentile is unable to travel,” she said, choking up. “You see the survivors, their children, their grandchildren, you see the future. To me it is very, very, very special. In a way, a door closes, one opens. The door is closing ever so slowly on the reunions.”

The Mordechai family lived in Veria, Greece, near Thessaloniki, where nearly the entire Jewish community was annihilated within a few months, in one of the most brutal executions by the Nazis.
When the Nazis began rounding up the Jews for deportation in early 1943, the family’s non-Jewish friends provided them with fake identity cards and hid them in the attic of the old abandoned Turkish mosque. They were there for almost a year, hearing the screams outside of other Jews being rounded up. But, eventually, they had to leave because their health was declining in the cramped, unventilated attic.

That is when Dina and her two older sisters took the family of seven into their own single-room home on the outskirts of the city, sharing with them their meager food rations. One of the children, a 6-year-old boy named Shmuel, became gravely ill and had to be taken to a hospital, despite the risk of exposing his identity. He died there.

Shortly after that, the family was informed upon, and Dina’s sisters and their relatives helped them flee in various directions.

Yanai, the oldest, headed for the woods; another went to the mountains; and the mother headed out on foot with her youngest two surviving children, in search of another hiding spot. Dina and her orphaned and impoverished sisters provided them with clothing before their departure. The family reunited after liberation and made its way to Israel, where the children built families of their own.

Yossi Mor, today 77, was just an infant when his family was taken in, but he said he could still remember a few things, such as when his older brother died and the kindness they encountered from their rescuers — who gave them various forms of refuge for nearly two years.

“They fed us, they gave us medicine, they gave us the protection, everything, they washed our clothes,” he said, before gesturing toward Dina. “She loved me very much.”

Mor and Yanai had gotten together with Dina in Greece years ago. But the younger generation of their extended family, which included grade-school children in pigtails and soldiers in uniform, had never met her before Sunday’s ceremony. The two soldiers proudly pushed Dina and Yanai throughout the complex in their wheelchairs.

A special committee, chaired by a retired Supreme Court Justice, is responsible for vetting every case of “Righteous Among the Nations,” before awarding the title. Following a lengthy process, between 400 and 500 are typically recognized a year and the process will continue and new stories come to light, even for those awarded posthumously, said Joel Zisenwise, the director of the department at Yad Vashem.

“What we see here is moving in the sense that we have evidence of an ongoing relationship of the rescuers with the survivors and the descendants. It is an ongoing form of paying tribute,” he said. “It definitely is moving to see these families coming together knowing that they may indeed be one of the last meetings.”
Greek President opens new wing Jewish Museum in Thessaloniki full article here

The President of the Hellenic Republic, Prokopis Pavlopoulos attended the special ceremony on Sunday for the inauguration of the new wing of the Jewish Museum in Thessaloniki.

Pavlopoulos was welcomed to the Museum by the President of the Central Board of Jewish Communities in Greece and President of the Jewish Community of Thessaloniki, David Saltiel.

“We consider your presence here another contribution of the Greek state and of you personally against anti-Semitism in an international environment that tends to forget the atrocities of the past” said Saltiel and referred to the Museum as a standing reminder of the long Jewish presence in Thessaloniki.

During his speech, the Greek President said that his presence at the Museum is the minimum homage to the memory of the Jews of Thessaloniki and to all the tragic victims of the Holocaust “independent of nationality” and went on to stress the need to remember that the Holocaust was the most atrocious crime against humanity and not to be complacent because the danger of the nostalgic for nazism and fascism emerges again in on the European continent.

“As members of the international community we must remember, for the sake of humanity that the Holocaust was the most atrocious crime against it, because it insulted the human existence in its core and totally discredited the value of man, of his life and freedom and of his dignity. So, it can never happen again at any cost.”

“We should not believe that the nightmares of WWII are finally over as long as the condition that may lead to its reappearance have not been eliminated, underlined the president and explained that he mostly refers to the uncontrollable widening of inequalities and the retreat of the social state of law, which they take advantage of for the development of the own dynamic, the nazi and fascist formations that have re-appeared in Europe.”

“The reasons that grist to the mill of the supporters of totalitarian ideologies should be tackled at its root” he underlined and wished that “The Jewish Museum of Thessaloniki to be the beacon for the fulfilment of the self-evident and permanent duty against humanity” the President concluded.

The Moving story of Nelly Camhi Sefiha full article in Greek here

Nelly Camhi Sefiha was born in 1938. She, along with her family were saved by a Christian family in Mani in the Peloponnese. On October 26th, Nelly and her son, Larry Sefiha, Vice President of the Jewish Community of Thessaloniki, along with Paul Isaac Hagouel, a Greek representative of International Holocaust Remembrance Alliance (IHRA), who was invited to speak. When orders were issued by the Germans that the Jews of Athens must register, Nelly’s father, Victor Camhi, spoke to his Christian friend, Petros Katsoulakou, to help the family escape to Mani. The Camhi family were issued false IDs with Christian names. They arrived in the village of Kotroma in Mani in October of 1943. They stayed in a number of safe houses with a number of the villagers, once having to flee to the mountains when word arrived that the Germans were coming. The family stayed in hiding until the Liberation of Greece in October 1944 and then returned to Athens. Nelly met her late husband, Andreas Sefiha (former President of the Jewish Community of Thessaloniki) in Athens and then settled in Thessaloniki, the home of the Sefiha family.
A moving video on the Jews of Thessaloniki is available on Youtube here

Commemorations

October is a month of commemorations in the Greek world

October 26th is the anniversary of the Liberation of Thessaloniki
Commemorating Thessaloniki’s Liberation from the Turks Full article here

It was October 26, 1912 when freedom bells rang in Thessaloniki, as the Greek army liberated the city from Ottoman rule. The city was freed only 20 days after the declaration of the First Balkan War.

At the start of the 20th century, the Balkan region was a powder keg ready to explode. The nationalist “Young Turks” movement had taken control of the Ottoman Empire. The issue of the union of Crete with Greece had soured relations between Greece and Turkey, while the temporary liberation of the Dodecanese islands during the Italian-Turkish War triggered still more friction between the two.

The then-prime minister of Greece, Eleftherios Venizelos, was closely following diplomatic developments in the international field. Venizelos noted that the Greek state was in a phase of reconstruction.

His efforts to prevent an armed conflict ended with the declaration of war against Turkey by Montenegro on September 25, 1912. A few days later, and in light of the above developments, Greece officially aligned with Serbia and Bulgaria.

On October 13, the three Balkan countries sent a joint ultimatum to the Ottoman Porte requesting to resolve a series of issues, including the ratification of the national autonomy of the Christian communities. The ultimatum was rejected, and military operations replaced diplomacy.

The armies of Serbia and Montenegro gathered in northern Macedonia and Albania, while Greek forces took over the fronts of southern Macedonia and Epirus. The Bulgarians, in turn, were placed in the Thrace region, but their plan was actually to move into Macedonia, with the ultimate goal to take over Thessaloniki.

Two days later, the Greek army scored its first victory by taking over Sarantaporo, opening the path to Macedonia. With the Turks retreating, Greek forces began to advance from Kozani, Grevena, and Katerini. At the same time, the Bulgarians were increasingly eager to move into Thessaloniki. Venizelos realized that Greece was in danger of losing the most important city in Macedonia.
He ordered the Hellenic Army Commander-in-Chief, Crown Prince Constantine, who was moving north to Monastiri, to change course to prevent a Bulgarian invasion. In response, Constantine led the Greek army to the east.

On their way, however, Constantine’s forces had to go through Giannitsa, which was a holy city for the Muslims.

It was there that five Greek army divisions and one cavalry brigade collided with the Turkish forces, consisting of six artillery units and five divisions. A tough two-day battle followed on October 19-20, with many losses on both sides. In the end, the Greek army triumphed in Giannitsa, forcing the Turks to retreat to Thessaloniki.

In order to delay the Greek army, the Turks destroyed the bridges at Loudias, Axios, and Gallikos. At the same time, messengers informed Greek forces that a Bulgarian division had entered the plain of Langada, near Thessaloniki.

The construction of a new bridge by the Greeks required time and precious resources. The danger of losing Thessaloniki was becoming more and more apparent.

With the help of local residents from the surrounding areas (Malgara, Kymina, Chalastra, and Sindos) on October 25, the Greek army crossed the Axios river and prepared to attack Thessaloniki*.

Once the Greek army was outside Thessaloniki and asked for the city’s surrender, Tahsin Pasha proposed the conditional transition of the city to Greek control. Instead, Constantine granted the Turks time, until the dawn of October 26, for the transfer of Turkish officers to Asia Minor.

The Turks responded positively, but asked to take 5,000 arms with them, something that Constantine rejected. The deadline for the final agreement was extended. When the new deadline passed, the Greek army was ready for an attack. At the last minute, however, Tahson Pasha accepted the terms set forth by the Greek side.

Therefore, on the evening of October 26, 1912, the day of the feast of the patron saint of Thessaloniki, St. Dimitrios, the city was liberated by the Greek army, just a few hours before Bulgarian forces were to arrive.

* The humble peasant who solved the problem of the Greek forces crossing Axios River

A simple peasant cart maker by profession, named Giorgos Dalligaros, was the only one who came up with a solution to this problem. Dalligaros approached the commander of the Greek military forces that had reached Axios, explained his plan and asked if he could become “king for a day”. The Greek commander agreed, and Dalligaros went to work. In fact, Dalligaros put all the villagers of Kouliakia to work as well.

Under his guidance, the villagers began building a bridge with materials from small boats, carts, barrels and planks. They worked hard and managed to build a makeshift bridge overnight.

This allowed Constantine’s Greek soldiers to use the improvised bridge to cross the Axios so they could get to Thessaloniki first, beating the Bulgarian forces to the punch, enabling Greek forces to liberate Thessaloniki.
October 28th is the commemoration of OXI Day

OXI: How Greece Delayed the German Attack on Russia Contributing to the Allies Victory link here

Greece’s contribution to World War II was far greater than simply defeating the Italian army and shaming fascist leader Benito Mussolini. The Greek army fought bravely against the invading Germans too, in the spring of 1941. And by doing so, they significantly delayed the massive German attack against Russia, thus playing a role in the victory of the allied forces.

It was October 1940, when Adolf Hitler’s old friend and chief ally, Mussolini, had foolishly tried to imitate the Führer and achieve battlefield glory for himself by launching a surprise invasion of Greece.

However, the Greek army fought with bravery and resolve and managed not only to defend their homeland, but also pushed the Italians back regaining Greek regions in northern Epirus and Albania as well.

Knowing that British troops were in the Balkans and in Greece, and especially on Crete, Hitler decided to make a detour before launching the attack on Russia. The invasion plan for Russia was named Operation “Barbarossa” (Red Beard) by Hitler in honor of German ruler Frederick I, nicknamed Red Beard, who had orchestrated a ruthless attack on the Slavic peoples of today’s Balkans about eight centuries earlier.

“Barbarossa” would be Blitzkrieg but on a continental scale, as Hitler boasted to his generals, “When Barbarossa commences the world will hold its breath and make no comment!” Set to begin on May 15, 1941, three million soldiers totaling 160 divisions would plunge deep into Russia in three massive army groups, reaching the Volga River, east of Moscow, by the end of summer, thus achieving victory.

Beginning on Sunday, April 6, 1941, the Wehrmacht poured 29 divisions into the region, taking Yugoslavia by storm. However, it took five weeks and caused a lot of wear and tear on tanks and other armored equipment needed for the Russian campaign.

The Nazi forces employed armored divisions and the 8th Air Corps to take over Greece and get rid of the British troops in the country. The occupation of Greece, and especially Crete, where the British Royal Air Force was operating heavily, was a prerequisite for the safe implementation of “Barbarossa.”

At that time the German army had 19 armored divisions, of which six were used against Greece. Also, 1,200 tank chariots were used against Greece, when a total of 3,200 tanks would be used against Russia.

But, in the war in Greece, and much more so in the battle of Crete, the 8th Air Corps of the Luftwaffe was engaged, a force crucial for the implementation of the “Barbarossa” plan. The 8th Air Corps represented 35% of all air forces of “Barbarossa” and of course it was essential for the attack against Russia. Eventually, the involvement of the Luftwaffe on Crete, fatally delayed the “Barbarossa” attack.

The new launch date for “Barbarossa” was Sunday, June 22, 1941. Historians argue that the delay forced the German army to fight through the bitter winter on a snowy terrain that helped the Russians fight better. It was also the vastness of the land that created logistical problems including worn out foot soldiers and dangerously overstretched supply lines.

The rest is history, as they say. But Greece’s contribution in Nazi Germany’s defeat is much more than a mere footnote in World War II history.
Few often mention the Greek Jewish involvement in the war on the Albanian Front, and their response to Oxi Day. Visit our website under "Articles and Historical Archives" (link here) to find an article written by our Museum Director, Marcia Haddad Ikonomopoulos for the Greek National Herald in for Oxi Day 2009, “Remembering and Naming the Greek Jewish War Heroes of Word War II.”

News of Interest about Italian Jews

We applaud Samuel Gruber's work on the history of Italian Jews and his blog on remnants of Italian Jewish communities and still existing monuments. For additional info, access this link.

Remnants of the Jewish Quarter of Castrovillari, Calabria, and Some Other Points of Interest
by Samuel D. Gruber

Calabria, the region of Italy that extends from the instep of the peninsula to the toe, and from the mountains to the sea, has a long and rich Jewish history-- from the period of ancient Rome through the early 16th century when Jews were expelled after the territory came under Spanish rule. Despite an absence of nearly half a millennium, echoes of the Jews can still be found in place names throughout Calabria documented by Sonia Vivaqua; such as Monte Giudei, Casale Giudeo, Acqua Judia, Judia Sottano, Judio Suprano, and other designations remembered long after the passing of the Jews.

This summer I was in Calabria for a week with family members, not especially seeking out Jewish remnants. Still, we took a short trip from where we were staying to the town of Castrovillari to see the remnants of the Jewish quarter of the old town, an area still remembered in the street names indicated by numerous street signs.
The Jewish community was expelled in 1511 and deeded their synagogue to the city. It was located in the Portello quarter, and as far we could learn there is no trace of it today. It wasn't clear that the Jews were leaving for good. There was a clause in the transaction (which is quoted in full in Latin in Cesare Colafemmina, The Jews in Calabria (Leiden: Brill, 2012, p. 493) that stated that the synagogue would be returned if the Jews came back. The expulsion order came from above, and in the transaction, the Jews maintain (truly or not) that they had been well-treated by the city.

Gershon Harris
Hatzor Haglilit, Israel

One of Theodore Herzl’s primary arguments for “Zionism” was that an independent and sovereign Jewish state in the Jewish people’s ancient homeland would lead to the end of antisemitism, since once Jews had their own autonomous and world-recognized entity like every other nation, there would be no reason or excuse for hating and persecuting Jews in foreign lands. Yet, as we all know, this particular aspect of Herzlian Zionism led to the direct opposite: Not only was antisemitism not eliminated, hatred and delegitimization of Israel and Zionism rapidly became the “new” antisemitism, and no cynical attempts to distinguish between hatred of Jews and hatred of Israel can hide the unequivocal truth that they are one and the same.

Why is this so? Why can’t the world accept Israel in the world of nations just like any other country? Herzl’s idea may seem naïve and even totally off-the-mark today, but in the context of his times, in a world without even the distant possible of any kind of Jewish sovereignty anywhere, and the horrible persecution, suppression, and even murder Jews suffered even before the Holocaust in most of Europe, it probably seemed very logical and even promising.

Though many may be surprised, at least one answer is provided in the very first verse of the Book of Genesis, that we recently began reading in the new annual cycle of weekly Torah readings in this new Jewish year of 5780.

The classic commentator “Rashi” (Rabbi Shlomo Ben Yitzhak) opens his commentary on the first verse in the first book of the Bible with the comments of a certain Rabbi Yitzhak, who definitively announces that there really was no necessity to include the Book of Genesis in the Torah at all! All the other four books (Exodus, Leviticus, Numbers and Deuteronomy) have an objective to teach commandments, i.e., ‘mitzvoth’. As such, the “formal” Torah should have really begun with Chapter 12, Verse 2 in the Book of Exodus, which describes the first formal mitzvah given to Israel, which was the mitzvah of blessing the new moon (Rosh Hodesh). So why does the Torah indeed begin with Genesis according to Rabbi Yitzhak? He explains that the reason lies in Psalm 111, Verse 6: “The power of His works He has declared to His people, in giving them the heritage of the nations”. That is to say, should the nations of the world say to Israel: “You are thieves because you seized the lands of the seven nations [in Canaan] by force”, Israel can answer them that: “The entire world belongs to the Holy One, Blessed be He – He created it and gave it to whomever was right in His eyes; Of His own will He took it from them and gave it to us.”

In other words, the inclusion of Genesis as part and parcel of the Torah is crucial, since it is the basis of God’s very ownership of the world. It was therefore totally legitimate to give the Land of Israel to the Jewish people just as other nations were “given” their sovereign territory. Therefore, the Book of Genesis at the outset establishes this fact so that the nations of the world cannot claim that we usurped or conquered the land on our own volition or whim. Quite the contrary: the entire world is God’s sovereign property, and He can do with it what He will, as He demonstrated by giving the Land of Canaan (Israel) to His people, and making sure that this basic principle was recorded and announced to the entire world. The Book of Genesis, then, is our
“contract” with God that gave us the exclusive rights to this land, though we may need it to defend ourselves against accusations of having taken this land by force, which would have been illegitimate and wrong. Isn’t this exactly what is happening today? Are we not faced with constant accusations of “occupation” of the entire Land of Israel? No attempts have been spared to distance the Jewish people from the Land of Israel, including United Nations’ perfidious resolutions denying the very connection of the Jewish People with Judaism’s most sacred sites within the Land of Israel, including the Temple Mount itself. This is exactly what Rabbi Yitzhak foresaw hundreds of years ago, and we must realize the relevance of his words especially today. In fact, I would offer that though Rabbi Yitzhak’s words seem to be meant for what we are to say to the nations of the world, I would offer that they are really directed to us. After all, given the extent of so many nations denial of Israeli and Jewish sovereignty, which is often based on their own religious beliefs, why would they accept this esoteric argument from an ancient Rabbi? No, it is us as Jews who must internalize Rabbi Yitzhak’s words and strengthen our own faith and confidence of our God-given right to the Land of Israel, and not quiver or let our faith be weakened or eroded by the incessant and ever-increasing Jew and Israel-hatred we continue to face. No matter how difficult or frustrating it often may seem when facing forceful arguments by even the most enlightened that we have no inalienable right to the Land of Israel, and no matter where one may stand politically or religiously, we must remember, reiterate and internalize Rabbi Yitzhak’s words that our right to the Land of Israel is irrevocable and eternal.

Rabbi Nissim Elnecav
Sephardic Jewish Brotherhood of America

What? From? Who? Purpose?

In his monumental work, Akedat Yishak, (1) Rabbi Yishak Arama (2) begins his first sermon on Bereshit by asking, is it not the purpose of the Torah to teach us true ethos and basic truths? And if that is so, why does the Torah begin with the story of Creation instead of teaching us about fundamental beliefs? To further his point, Rabbi Arama explains that the Greek philosophers just as the Spanish rabbis in his time had developed a simple but sophisticated system to analyze and investigate all sorts of philosophical concepts. The system was known as the “Four questions” composed of what, from what, who and for what purpose. Each one of these four questions were used to analyze and develop a complete understanding of a concept.

How does it work? First, the “What” refers to the shape or form of an object or creature. Allowing to better understand the size, weight and what the object or entity looks like. Second, the “From”, in order to know what the entity is made out of and to know where it comes from. Third the “Who”, in order to know who is the maker of the entity, since it is understood that every creation has a creator. The fourth and the last is the “Purpose”, and that is in order to understand what is the use or the purpose of the object.

Rabbi Arama explains that in philosophy, this line of questions will lead to a greater understanding of all creation. Discovery after discovery will bring an individual to a greater understanding of everything that is. One step after another, every discovery connects to another. This system eventually will bring us to understand how G-d stands above all and is the maker of this marvelous creation.

Rabbi Arama uses a ladder as an example to explain the system better. He says that one must climb up step by step to eventually reach the top, the goal required. Yet he says, when the ladder is missing a step or if it’s broken it does not allow the individual to climb up and reach the goal. Indeed, Rabbi Arama writes, man’s goal
is to reach the top. We have been equipped with the ability to search and learn to better understand our surroundings and our Creator. In our world nothing came to be by coincidence, everything that is has a source, a creator and a purpose.

Why is it that G-d chose to begin the Torah with the story of creation instead of teaching us philosophical principles, he asks? It is worthwhile to note that philosophy was never as successful as the Jewish prophets. Even after their deep thinking and much promotion, the philosophers were not able to inspire masses of people to change and become better. Instead, Rabbi Yishak Arama states that the teachings of the Torah, through stories and chronicles has been able to transmit deep teachings, ethics and morals. Through the words of the prophets, we better came to understand the Creator and His will. Indeed, it is through its teachings that we are constantly inspired to become better people.

Shabbat Shalom

(1) Akedat Yishak, Bereshit, Shaar Rishon.

(2) Rabbi Yishak Arama, Isaac ben Moses Arama (c. 1420 – 1494) was a Spanish rabbi and author. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at Tarragona, and later from that of Fraga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died in 1494. Arama is the author of Aḳedat Yiẓḥak (Binding of Isaac),[1] a lengthy philosophical commentary on the Pentateuch, homiletic in style. From this work he is frequently spoken of as the "Ba'āl 'Aḳedah" (author of the Aḳedah). He also wrote a commentary upon the Five Scrolls, and a work called Ḥazut Ḳasḥah (A Difficult Vision), upon the relation of philosophy to theology; also Yad Abshalom (The Hand of Absalom), a commentary on Proverbs, written in memory of his son-in-law, Absalom, who died shortly after his marriage.

Rabbi Marc D. Angel
Rabbi Emeritus of Shearith Isreal, the Spanish and Portuguese Synagogue in NYC

Angel for Shabbat, Parashat Bereishith

The story of Cain and Abel is deeply troubling. For some unstated reason, God accepts the offering of Abel and rejects the offering of Cain. In his bitterness and jealousy, Cain murders Abel, the first homicide. In his discussion of this story in his book, Messengers of God, Elie Wiesel considers the feelings of Cain upon God’s rejection of his offering. Cain was humiliated, dejected, and angry. But Elie Wiesel raises important questions. When their son Cain was so obviously distraught, where were Adam and Eve? Nowhere in the biblical account do we see the parents offering consolation or encouragement to their troubled son. Nor do we read of any words uttered by Abel to Cain—no attempt to soothe or comfort a suffering brother. Wiesel writes: “Abel remained aloof. He did nothing to console his brother, to cheer him up or appease him. He regretted nothing, said nothing. He simply was not there, he was present without being present….Therein lay his guilt. In the face of suffering, one has no right to turn away, not to see. In the face of injustice, one may not look the other way….Though too weak to oppose God, man is strong enough to defend his fellow-man or at least to dress his wounds. Abel did nothing—such was the nature of his fault” (pp. 56-57).

The tragedy of Cain and Abel was not simply about the sin of Cain. It was about an absence of proper relationship between parents and son, between brother and brother. Had the four of them sat down together
to ponder the situation, things could have turned out differently. Instead of murder and exile, we might have read about a troubled family that learned to heal its wounds...together, lovingly, thoughtfully. The absence of meaningful communication is the source of much grief and much suffering. The story of Cain and Abel provides an important ongoing message. Life is not always fair; bad feelings rise among people. When people do not communicate honestly and compassionately, tragedy almost always ensues. Instead of ignoring the pain of others, everyone is better served when that pain is addressed, soothed, dealt with directly.

When I was in college, a friend of mine had a cousin who was killed in a gang war in the Bronx. At the Shiva home, family members reminisced about the dead young man: yes, he was tough, but he had a good heart. He got mixed up with the wrong people, but he had so much good in him. He was respectful to his parents and kind to friends and neighbors. Everyone seemed to find something good to say about him. My friend stood up and said with great emotion: if he had heard these things from you while he was still alive, maybe he would still be alive! All I ever heard you say about him was that he was a no-good hoodlum, a bad person, a violent person. There was a great hush in the room. Indeed, that young man’s self-image and self-esteem might have been very different if he had heard loving words of praise during his lifetime, if someone had taken the trouble to share his pains and frustrations. Sometimes people go through life without ever knowing how much others love them, admire them, and see virtue in them. No one seems to understand them, or share their deepest concerns, or be tuned in to their inner turmoil.

Words of sincere appreciation and understanding can change a human life. A loving hug, a pat on the back, a smile, a genuine compliment--these things can give joy and meaning to others, beyond what we might imagine. Being sensitive to the sufferings and feelings of others is a virtue all of us can cultivate. The story of Cain and Abel can be read as an eternal condemnation of humanity to a reality of jealousy, violence, and murder. Or it can be read as a challenge to humanity to rise above jealousies, antagonisms and hatred. It can be read as a challenge to foster understanding, dialogue, sympathy and compassion. The world would be a much better place if we would follow the second reading.

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**News for Sephardic Jews in the United States**

**Center for Jewish History Releases Archival Information on the Sephardic Jewish Brotherhood of America.** For additional information, use this [link](#).

**Historical Note**

The Sephardic Jewish Brotherhood of America began as the Salonican Brotherhood of America, Inc. which was founded in Manhattan in 1915 as a society to help Sephardic immigrants from Salonica become accustomed to life in the United States, as well as to have a place of Sephardic worship and community. It was incorporated on April 3, 1916. Over the years, the Salonican Brotherhood merged with various other Sephardic groups, including the American Sephardic Alliance, Affika Yehuda, Chain of Life Association of Constantinople, Brotherhood of Rhodes, Centro Judío Sephardí, Inc., Brotherhood of Adrianople, and the United Sephardim of New York. A New Jersey branch was established in New Brunswick in 1917, partially in response to members' employment in New Jersey's war industries during World War I. A mass immigration from Salonica in the years 1919-1921 helped to swell the organization's membership. By 1921, the Salonican Brotherhood’s leadership recognized that its focus and membership had moved beyond its roots as a society concerned with the interests of immigrants solely from Salonica. Subsequently, the society changed its name to the Sephardic Jewish Brotherhood of America, Inc. on December 10, 1921.

The Brotherhood’s original stated purpose was “to promote the industrial, social, educational and religious welfare of its members and to engage in philanthropic endeavors for the welfare of Sephardic immigrants.” Two branches, one in Harlem and one on the Lower East Side, were established in 1922, as was a Secret Relief Fund to assist needy families, and funds were raised to help the Jewish community of Salonica. By 1933, there were four
branches, Downtown and Brooklyn, Long Island and Manhattan, New Brunswick, New Jersey, and the Bronx and Washington Heights. A scholarship committee was set up in 1934 which continues to give out monetary awards.

By 1933, members were steadily leaving Harlem and so, in 1935, the Brotherhood moved its offices to the Bronx in order to remain closer to its members. Between 1938 and 1940, the Bronx Social Club and the Bronx Ladies Auxiliary were established. In 1939, the Secret Relief Fund was renamed the Henry J. Perahia Funds for the Needy in honor of the man who had provided so much of the money to help out needy members during the Depression. In 1941, the Brotherhood needed more space and so it moved into new headquarters at 1380 Jerome Avenue, Bronx. This move allowed the Synagogue, the Junior League, which was established in 1935, the Bronx Social Club, and the Brotherhood to have separate accommodations under the same roof. The same year, the Sephardic Jewish Brotherhood was a founding member, along with several other Sephardic organizations, of the Central Jewish Community of America, Inc., and an institution intended to serve as a link with the world Jewish community and to promote Sephardic unity.

After World War II, the Brotherhood organized a Jewish War Veterans Post, the Brotherhood Memorial Post Number 454. On August 26, 1946, the American Sephardic Alliance, Inc., itself the result of several mergers between Sephardic organizations, merged with the Brotherhood, further unifying the American Sephardic community. The following year, on April 3, 1947, the Brotherhood merged with the Centro Judio Sephardi, Inc (the Sephardic Jewish Center, Inc.) to form the Sephardic Jewish Brotherhood of America, Inc.

More members began retiring to the greater Miami area in the years after World War II and some of these members helped to establish a benevolent society known as the Sephardic Jewish Brotherhood of Greater Miami. The leaders of the Sephardic Jewish Brotherhood of Greater Miami requested to become part of the Brotherhood and, on April 20, 1950, the Florida branch was established, with its own cemetery plot. In 1949-1950, fundraising efforts began for a nursing home for Sephardim, the Sephardic Nursing and Rehabilitation Center, also known as the Sephardic Home for the Aged, which opened in 1957. Although the Brotherhood is affiliated with the Nursing and Rehabilitation Center, the Center has always been an autonomous organization.

After a fire destroyed the headquarters at Jerome Avenue in late 1952, the Brotherhood temporarily moved into the Sephardic Jewish Center of the Bronx, Inc. Later the Brotherhood moved into property bought from the Sephardic Jewish Center at East 169th Street, Bronx, where ground was broken for a new community center in 1955. In 1956, the Brotherhood's official publication, The Sephardic Brother, was launched to help keep members informed of the Brotherhood’s activities. The Brotherhood moved to Rego Park, Queens in 1977-1978 and later moved to Forest Hills, Queens. Today there are branches in New York, New Jersey, Pennsylvania, and Florida offering death and monument benefits, scholarships and funds for the needy.

News for Everyone

NYU Adds Rebetiko Course to Class Schedule. Full details here

The course, titled “Songs of the Underdog: American Blues meets Greek Rebetiko,” will open for the spring 2020 semester under the auspices of the Consulate General of Greece in New York City.

Composer and performer Pericles Kanaris will provide instruction for the course, which will be cross-listed by NYU’s Alexander S.Onassis Program in Hellenic Studies and the Steinhardt School of Music.

“This course is] a trip to the roots of my two countries’ folk songs. [It is] a great honor and equally great responsibility,” Kanaris said in a Facebook announcement. “I look forward [to it].”

The class will be accessible to NYU students in the fields of humanities and social sciences.
Course description: Songs are such an integral part of our daily lives that we rarely take a step back to view them for anything other than their music and lyrics. Yet, they can encapsulate a great wealth of information about the era in which they were written. At the beginning of the 20th century, two song anthologies were born in parallel and evolved into musical legends for their respective cultures.

American Blues, born by African slaves and their descendants in the southern plantations of the United States, and Greek Rebetiko, born when large numbers of refugees settled in harbor cities of Greece in the wake of the Asia Minor Catastrophe of 1922.

Despite their distinct differences in ethnic and musical origin, Rebetiko later became known to its fans worldwide as “The Greek Blues,” because both genres reflected the harsher realities of the underdogs who created them. A comparative analysis of the two genres through the lens of multiple disciplines will reveal striking similarities and differences in the ways these songs were conceived and received. Selected texts, recordings, films and guest presentations will guide students through the different layers of the comparison.

For more information, contact NYU’s A.S. Onassis Program in Hellenic Studies.

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**Exciting News from the Ongoing DNA Research on Romaniote Jews**

by Adam Brown and Barry Myones

Adam believes that he might have found a common ancestor of the Negrin family that goes back 300 years. This would possibly link a number of our Negrin Family trees. He has also found definitive DNA proof that the Matathia and Colchamiro families are strongly linked, proof of the oral history and archival records that Matathias was originally the surname of the Colchamiro family. If you have not taken part in these recent DNA studies and wish to, contact us at museum@kkjsm.org and we will put you in touch with the researchers. If you have formerly taken DNA test, you might be able to connect them to the most recent research. Again, contact us.
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.

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