Dear Friends of Kehila Kedosha Janina,

We would like to thank our friends throughout the world who responded to our appeal for our Museum and generously contributed to ensure that we will continue to function as we have in the past. We are deeply grateful and fully cognizant as we enter 5773 how very fortunate we are.

We wish our friends a Happy and Healthy New Year surrounded by family and friends. May 5773 bring peace throughout the world. May we continue to grow and flourish. May our wealth be counted, not in material possessions but, rather, in the love of family, friends and community. L’Shanah Tovah, Xronia Polla, Anos Muchos y Buenos. Attached to this e-newsletter you will find our Holiday schedule. Do join us for services. Our seats are free and our hearts are open.
This newsletter, our 56th 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 5000 households worldwide, with our community of ‘friends’ continually growing with each newsletter. If you know others who wish to be part of this ever-growing network, please have them contact us at kehila_kedosha_janina@netzero.net.

As always, you are all invited to attend our Saturday morning Shabbat services. Just give our Shamas, Sol Kofinas, a heads up (papusoup@mindspring.com) 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.

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Δικοι Μας, Λοσ Μιστροσ come home

Our Museum has also become a place for Greek Jews to visit. Sometimes their ancestors worshiped here. Other times, it is the only place in the United States that they can see their heritage on display. Just this month we were honored to have visitors from the Matsil, Kones and Mathios families. We are a special place, a place that matters. Not only are we one of the few still-functioning synagogues on the Lower East Side. Not only do we house a Museum that tells the story of Greek Jews both in Greece and the United States, but we are a place that matters for a whole community of Greek Jewry who can reattach to their roots. Never am I more aware of this than when we have “one of our own” who comes home for the first time, tears forming in his or her eyes as they find the place where their now-deceased relative once sat.

Mitchell Diamond from both the Cohen and Matsil families

Danielle Baker from the Kones family
Our synagogue/museum hosts groups from around the world. This August we hosted a special group made up of visiting Israelis and young people from the Plainview Y, their hosts.
An important appeal

We are looking for individuals who can translate from Greek/Ladino to English and Hebrew/Ladino to English as part of a project to complete a film on the Jews of Kastoria. Some of the interviews for the film were taken in Greece (thus the combination of Greek and Ladino) and others were taken in Israel (those interviewed speaking in a combination of Hebrew and Ladino). The filmmakers prefer that those helping are in the New York City area and would be able to come into Manhattan for the translations but initial translations can be done over the computer. If you fit any or all of these requirements and want to be part of an important project that will bring to fruition an important film on the Jewish Community of Kastoria, please get back to us at kehila_kedosha_janina@netzero.net and we will pass your contact info on to the filmmakers.

Cohen family in Kastoria in 1928

In addition, there is so little photo documentation of the Jewish Community of Kastoria and the filmmakers are seeking help in this area: “Currently, one of our big challenges is a lack of photographs/visuals since most of the personal photographs of the community and the survivors were lost to the war. On our trips we have gotten photographs from non-Jewish people who live in Kastoria, but we have very little of the Jewish community. We have gathered many scenic postcard shots of the town, but we don’t have many images of the Jewish community living their daily lives OR portraits of families, etc. High resolution scans of old photographs, maps, etc. will have a tremendous positive impact on the film.”

Thank you in advance, Marcia Haddad Ikonomopoulos, Museum Director, Kehila Kedosha Janina Museum.

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**Simchas**

Mazal Tov to Tiffany Arlet Kovarsy and Ron Abraham Wasserman on their wedding. Tiffany is the granddaughter of Morris (Mac) Varon z’l’ and Esta Varon (Nee Hazan), and is the daughter of Cherryl and Shlomo Kovarsy.

**Passings**

We sadly report the passing of Leona Shalomith Brown from DeMaois family of Kastoria.

This month Jack Frizis, nephew of Colonel Mordechai Frizis passed. Our sincere sympathies to his family, here in the United States, in Greece and in Israel.

Judith "Levis" Adwokat grew up in Preveza Greece passed away at the age of 95 on August 8th. She and her family were sent to Auschwitz-Birkenau in the Spring of 1944. Her father, mother, one sister, and two brothers perished. She survived the camps and the death march along with two of her sisters (another sister was hidden in Athens). Louisa, Esther, Rachel and Judith were four out of a handful of survivors from Preveza. Judith came to America and met her husband Walter who was a survivor of the work camps and was from Vienna Austria. Judith was the last sister to pass away and possibly the last or next to last survivor from Preveza as of 2012. She is survived by her daughter Deborah and grandchildren David and Jacqueline. She and her sisters lived long lives and they will always be remembered for their strength through such horrendous adversity. Judith will be missed but her memory lives on in all of her family.

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**Plaque from the former synagogue in Preveza**
The JDC Archives invites you to a public program:

**Jewish Rescue and Relief in North Africa during World War II**

Wednesday, Sept. 12, 2012
2 p.m.
Midtown Manhattan, NY


Light refreshments will be served.

Admission is complimentary, but an RSVP is required to receive location details.

**Sign up for the program today!**

A recipient of the Fred and Ellen Lewis JDC Archives Fellowship for 2012, Miller's research focuses on the rescue operations across Morocco and Western Algeria during the 1940s.

This event is cosponsored with The Institute for Sephardic Studies at the Graduate Center of the City University of New York and the American Sephardi Federation.
September 10, 2012 at 6:30pm

AMERICAN SEPHARDI FEDERATION
&
CONGREGATION SHEARITH ISRAEL
PRESENT

Contemporary Sephardic Identity in the Americas

Join editors Margalit Bejarano and Edna Aizenberg who will present a pioneering collection of essays in Contemporary Sephardic Identity in the Americas, which provides a vital contribution to the long-neglected study of the Sephardic experience in the Americas. Spanning from the 1908 revolution of the Young Turks that motivated migration from the Ottoman Empire, to the establishment of new Sephardic centers in South Florida, the editors draw from the fields of history, literature, musicology, and linguistics.

Margalit Bejarano received her Ph.D. on the history of the Jewish Community of Cuba from the Institute of Contemporary Jewry at the Hebrew University of Jerusalem (1993). She teaches in the Department of Spanish and Latin American Studies at Hebrew University and is the Academic Director of the Oral History Division at the university’s Avraham Harman Institute of Contemporary Jewry.

Edna Aizenberg specializes in contemporary Latin American and postcolonial literature, Judeo-Hispanic cultural relations, and contemporary memory discourses. Her publications include numerous articles and four books. She is on the four-member editorial board of a new series by Brill Publishers called Jewish Latin America.

“Sephardic history has not received the scholarly attention that its place in Jewish history warrants. This volume is a giant step toward righting that imbalance.”
– Judith Laikin Elkin, University of Michigan.

This evening takes place at Congregation Shearith Israel
8 West 70th Street, NYC. [MAP]

Admission is Free
Reservations requested: Call 212.294.8350 x0 or e-mail: info@americansephardifederation.org
Books will be on sale and a book signing will follow the presentation.
"Frankfurt on the Hudson": Jewish Washington Heights Walking Tour

Sunday, Sept. 9, 2012       11:30 AM

NEW TOUR FOR 2012

This in depth tour will focus on the distinctive history and contemporary Jewish community of Washington Heights. We will begin on the main campus of Yeshiva University. The 1928 inauguration of Zysman Hall, an imposing Moorish Revival building finalized the YU's relocation from the overcrowded, impoverished neighborhood of of the Lower East Side to the (then) bucolic Washington Heights. We will tour this site, as well as the nearby Shottenstein Center.

Making our way west to Bennett Avenue, we will view the facilities of K'hal Adath Jeshurun (1939), the unique German tradition kehilla, or centralized religious community. We will discuss the history of Rabbi Sampson Raphael Hirsch, founder of the original Torah im Derech Eretz community in Frankfurt in 1851, and his grandson, Rabbi Joseph Breuer, PhD., who revived it on these shores.

After a visit to Chabad of Washington Heights, we will continue west to Bennett Park, the highest natural point in Manhattan. Bennett Park was built on the site of Fort Washington (from which the Continental Army in 1776, delayed the advance of British troops). Tour concludes with viewing of Cong. Hebrew Tabernacle, a German congregation founded in 1906.

Fee includes a local 'nosh' from Gideon's, a kosher German bakery.
Where:
Tour starts on NW corner of W 185 & Amsterdam Avenue (Gottesman Library building)

Fees/Info:
Adult: $20; Seniors: $18; Students: $12
($2 additional day of tour)

Click here to register today!

Sculpture by Eric Pesso

We are pleased to announce the participation of our friend Eric Pesso in GO, a project sponsored by the Brooklyn Museum, taking place in neighborhoods throughout Brooklyn on the weekend of September 8-9, 2012, noon-7pm.

Over 1800 Brooklyn-based artists are opening their studios to the public. Visitors registered as voters get to vote for their 3 favorite artists. The top 10 vote getters will be visited by Museum curators for possible inclusion in a group show opening at the Museum on First Saturday, December 1, 2012.

Visit the GO website https://www.gobrooklynart.org to register to vote and to explore Artist Profiles. Artists can be searched by neighborhood and/or media. Look for Eric under “Ditmas Park” and “Sculpture”. Or go directly to his Artist Profile: https://www.gobrooklynart.org/studio/epesso

Museum at Eldridge Street
Twelve Eldridge Street Between Canal and Division Streets

SUNDAY, SEPTEMBER 9 • 7 PM
Frank London and Jeremiah Lockwood — Songs of Zebulon
Jewish music innovators Frank London (The Klezmatics) and Jeremiah Lockwood (Sway Machinery), joined by stellar musicians Brian Drye, Ron Caswell and Shoko Nagai, use the music of legendary Cantor Zebulon Kwartin to explore sacred Jewish musical ground and revive the sound and spirit of the golden age of religious singing.

$20 adults; $15 students and seniors;
$50 for 3 Lost & Found Concerts

Part of the Museum’s Lost & Found Music Series

THURSDAY, SEPTEMBER 20 • 6:30-8:30PM

Eldridge Street After Hours

Unwind after work with a drink and new friends at the Museum’s new monthly happy hour for people in their 20s and 30s. The Museum at Eldridge Street, located in the historic 1887 Eldridge Street Synagogue, provides a magnificent venue to share with your friends, family and significant others. Eldridge Street After Hours take place on the third Thursday of each month.

$10; $5 for the Museum’s Facebook fans

Part of the Museum’s Eldridge Street After Hours

Opening reception: September 6, 2012. 5 - 6:45 pm
The public is invited to attend. The artist will be present.
THE ANNUNCIATION GREEK ORTHODOX CHURCH OF NYC
INVITES YOU TO A PRESENTATION ON “THE GREEK-JEWISH IMMIGRANT EXPERIENCE”
OFFERED BY: MARCIA HADDAD IKONOMOPOULOS
DIRECTOR OF THE KEHILA KEDOSHA JANINA MUSEUM
SUNDAY, SEPTEMBER 16, 2012
FOLLOWING THE DIVINE LITURGY (11:30)
302 WEST 91ST (CORNER OF WEA & W91)
212-724-2070; INFO@ANNUNCIATION-NYC.ORG
PARKING LOT ON WEA & W95TH (PARKING VALIDATED AT CHURCH)

Kehila Kedosha Janina is proud to be part of a growing force of activists committed to preserving the Lower East Side. Our Museum Director, Marcia Haddad Ikonomopoulos has testified at Community Board hearings, most recently those attempting to assure that the Bialystoker Home will not be torn down and will become an historical landmark. We were recently rewarded with the endorsement of Councilwoman Margaret Chin who came out in support of the Bialystoker.
There’s no need to ask directions to the Bialystoker Center & Home for the Aged at 228 East Broadway. The Art Deco building’s distinctive geometries, executed in warm orange brick, are visible from blocks away. But with the Lower East Side becoming gentrified and real estate increasingly expensive, the Bialystoker nursing home may not be there much longer unless the Landmarks Preservation Commission intervenes.

Built during the Depression by poor, immigrant Jews from Bialystok, Poland, the 10-story structure sheltered the aged and infirm of the Lower East Side for 80 years. On opening day — June 21, 1931 — thousands of people gathered on East Broadway to celebrate, and there were congratulatory telegrams from New York Governor Franklin D. Roosevelt and other elected officials.

The building closed on Nov. 1, 2011.
Now the entrance is shrouded in scaffolding and the glass on the locked door reflects the empty lot across East Broadway where the Young Israel buildings used to be before they were sold to a developer who knocked them down and then ran out of money. In the nursing home’s once-pretty garden, rotting fruit from a peach tree lie on the ground. A sign on a piece of paper by the front door says, “The Bialystoker Center is officially closed. There are no longer any synagogue services being held here.” The note ends with the words, “Goodbye to one and all.”

Since October 2011, a battle has raged between the nursing home’s board of directors — who would like to sell the property to a developer for demolition and conversion of the site to luxury apartments — and a group of individuals and community organizations that would like to save the building.

The building’s advocates, organized as the Friends of the Bialystoker Home, have flooded the Landmarks Preservation Commission with letters, postcards and petition signatures. As the first step to landmarking, they have asked that the building be placed on the L.P.C. calendar for a public hearing on its merits. In April, Community Board 3 endorsed landmarking the building. Organizations such as the Tenement Museum, the Art Deco Society of New York and the Two Bridges Neighborhood Council are also on board.
On July 6, City Councilmember Margaret Chin entered the fray by writing a letter to Landmarks on the building’s behalf. She said that the building has architectural and historical significance for the Lower East Side community.

“The Bialystoker Home is part of the fabric of this neighborhood and I could not allow it to be sacrificed for monolithic luxury residential development,” she wrote.

As of Aug. 14, Chin’s office had not received a reply from the L.P.C., but Kelly Magee, a spokesperson for the councilmember, did not find this worrisome.

“We have discussed this project with them extensively and do not anticipate any problems,” Magee said.

Finally, on Aug. 16, there was some news. In response to an inquiry from The Villager, an L.P.C. spokesperson e-mailed to say, “The Commission staff have determined the building is eligible for landmark consideration, and is working with the owners and elected officials to discuss next steps.”

Mitchell Grubler, one of the founders of the Friends of the Bialystoker Home, said he found this response encouraging.

“This means that the building qualifies under L.P.C. standards to be a landmark,” he said. “That’s something that I have not heard from them before.”

However, as of Aug. 21, the building had still not been placed on the commission’s calendar, which is the first step in the landmarking process and would buy the Bialystoker home a 40-day reprieve during which it could not be sold or altered in any way.

“I’m glad they’re working on it, but it doesn’t really get us to action,” said Linda Jones, a founder of the Friends of the Bialystoker Home and a member of C.B. 3’s Landmarks Committee. “I hope their statement means that they’re getting close to calendaring.”

She believes that the Landmarks Preservation Commission intends to do it, but, she said, “It is really a matter of doing it before something happens to the building. We’ve had a lot of experience on the Lower East Side of owners doing damage to buildings to make them less eligible for landmarking. We don’t want to see that happen.”

Note: If you wish to see the remainder of the article, please e-mail us at kehila_kedosha_janina@netzero.net.
News From Jewish Greece

Jews of Rhodos and Kos deported by the Nazis remembered at Yad Vashem event
Friday, August 10, 2012

The European Jewish Press

The event took place with the participation of Holocaust survivors and their families.
In September 1943, the Nazis conquered Rhodes immediately following their invasion of Italy.
As a result of the allied bombardment of Rhodes, bombs also exploded in the Jewish quarter of the island.
Many Jews died.

In July 1944, some 1,600 Jews that remained on the island were ordered to gather at assembly centers.
They were then sent to Athens on barges, without any food or water. The barges initially made their way to
the nearby island of Kos where over 100 Jews were piled onto the barges to be deported along with the
Jews of Rhodes.

The boats then stopped at the island of Leros to deport the single Jewish man who lived on the island.
Upon arriving in Athens the Jews were detained at the infamous Haidari and from there deported to
Auschwitz. Only about 180 of them survived.

Irena Steinfeldt, Director of Yad Vashem’s Righteous Among the Nations Department, urged those present
to fill out Pages of Testimony in memory of the Rhodesian and Kos Jews that were murdered, to help Yad
Vashem create a living memorial for these communities.

“To me, the story of Rhodes and Kos symbolizes the whole story and uniqueness of the Holocaust. Despite
the fact that it was clear to all that the Germans were losing the war, they still took all measures to murder
the Jews - even one, on a distant Greek island,” she said.

Colette Avital, Chairwoman of the Center of Organizations of Holocaust Survivors in Israel, recalled the
flourishing Jewish community of pre-war Rhodes, a place of synagogues, a yeshiva, culture, and trade.
She also stressed the heroic actions of Turkish Righteous Among the Nations Selahattin Ulkumen who
rescued approximately 50 Jews in Rhodes.

One of the few survivors from Rhodes was Sammy Modiano.
Sammy has just celebrated his 82nd birthday.
Our sincere wishes to Sammy. Xronia Polla!
Greece and Israel continue to cement their good relations. In August Shimon Peres visited from Israel.
Shalom to one and all!  

Gershon Harris  
Hatzor Haglilit, Israel

Rosh Hashanah, as even the youngest child knows, is the "Jewish New Year", celebrated by Jews of all backgrounds, communities and levels of ritual observance. It also ushers in the "10 days of repentance", when God sits in judgment and determines the fate of each and every one of us on the holiest and awe-inspiring day of the year: Yom Kippur – the Day of Atonement.

Yet, no matter how surprising it might be to some, describing Rosh Hashanah as only the "Jewish New Year" is not quite accurate. In fact, in Jewish tradition, Rosh Hashanah is really the New Year for the entire world and human race! It is a holy day of universal importance, with the Jewish people playing a very special and crucial role in praying for the welfare of the entire world and that all peoples repent and return to God.

In classic Jewish literature and tradition, the first human being, Adam was created on Rosh Hashanah (Midrash Rabbah, Leviticus 29:1). Based on this tradition, the Talmud says (Mishnah Tractate Rosh Hashanah, 1:2): "On Rosh Hashanah all human beings pass before Him like young sheep, as it is said (Psalm 33:15): "He fashions all their hearts together, Who understands their deeds."

So it is clear that not only Jews are judged on this very Holy day, but the entire world, as each individual marches like a young sheep through a narrow opening in the corral, as God looks down and considers the "case" of every human being: Not only the human race as a collective, but each and every person!

So what is our role? Basically, as God's chosen people, we are saddled with an awesome responsibility: we are the "defense team", so to speak, for this Heavenly court of justice. We are mandated to pray not only for our own welfare and peace, but for the entire world, as well as being God's messengers to calling on all peoples to repent and recognize God as king of the world. This message is not only an intellectual tradition, but forms a major part of the day's prayers and the unique commandment of blowing the Shofar: – to awaken ourselves and the world, and announce God's coming and His impending judgment of one and all: "This day the world was brought into being. This day brings in judgment all Thy creatures of earth, whether like children or servants; if as children, have mercy on us, like that of a father to his children, and if as servants, our eyes hang on Thee till Thou show us Thy favor and make clear our judgment, most holy One!"(From "Musaf" – additional- service on Rosh Hashanah);

"Join hands, all you peoples - sound the Shofar to the Just One with a cry of joy! For the Compassionate One is supreme, awesome, a great Sovereign over all the earth” (Psalm 47,verses 2,3, recited just before the Shofar blowing).

And though this is an awesome responsibility and day, it is also a day of great joy, because by returning to God and proclaiming his divine sovereignty, we become new people, and the world can continue to exist. The great Sephardic sage and commentator on prayer, David Abudraham (Seville, Spain circa 1340), cites an ancient teaching about the holiday: "If a human being does teshuvah on Rosh Hashana, the Holy One, blessed be He, considers him as if he was just now
created in the world, as every human being who returns through teshuvah is like a new creature” (Abudraham – Laws and Commenary on Rosh Hashana).

And in fact, we are forbidden to fast or even cry on Rosh Hashanah, since despite the awesome holiness and responsibility of calling on ourselves and the entire world to return to their Creator, we are full of joy and confidence that God will indeed hear our prayers and the Shofar, and not only forgive our transgressions, but continue to sustain us for another year! The world may not be a very friendly place at most times, but it is the only one we have, and as part of our covenant with God, we must do all we can that it continues to exist and be improved. Not for naught are Jews always at the forefront of social action for the benefit of Jews and non-Jews alike: It's not just moral – it's part of our DNA as God’s main tool for "tikun olam".

So Shanah Tovah to one and all, and may everyone be inscribed and sealed in the Book of Life and enjoy good health and happiness, and may our prayers be heard and true brotherhood and peace be realized speedily in our days!

News of Interest To All

We thank our friend Phil McGhee for the following article.

Found this on the Deutche welle website.

27.08.2012

At 90, Holocaust survivor lives to remember

Journalist and author Inge Deutschkron survived the Holocaust in Berlin. She shares her experiences in her books and in schools. This courageous woman is now celebrating her 90th birthday.

Wearing red house shoes, Inge Deutschkron flits quickly through her huge apartment in Berlin-Charlottenburg. Book shelves and old black-and-white photos adorn the walls and the scent of fresh flowers fills the rooms.

"I wish the days were twice as long," she says, running her fingers through her short hair. From book projects to talks in schools and lectures all over the world, her schedule is chalked full and she's not even thinking about cutting back.

"Ninety isn't old," she says with a laugh.

Slow death of freedom

Inge Deutschkron is among the most significant survivors of the Holocaust and making sure the tragedy is not forgotten has become her life goal.

She grew up in Berlin as the daughter of social democrats. Her father was a teacher. "We weren't religious at all," she recalls. "It wasn't until 1933 that I even realized I was Jewish." When the Nazis came to power, her schoolmates began avoiding her and calling her a "dirty Jew."

"Our freedom was taken from us piece by piece," she says. "First, we weren't allowed to use public transportation. Then we were forbidden from going out after 8 p.m. Little by little, we had to give up everything we had."

Her father was suspended from his teaching position. Nevertheless, like many older Jews at the time, he found it difficult to accept the severity of the situation. "He felt German; he had fought for his country in World War I and believed for a long time that Hitler was just a harmless idiot," recounts Deutschkron.
The Night of Broken Glass, the fateful pogrom in 1938, opened his eyes. "Synagogues were burning everywhere, and the Jews were finally declared fair game," Deutschkron describes the night of November 9.

Shortly thereafter, her father managed to immigrate to England. His wife and daughter were supposed to follow him, but didn't manage to get out of Germany in time. They saw their friends deported and murdered.

The quiet heroes
Inge Deutschkron and her mother managed to survive because of the courage of others. "They were gentiles, simple craftspeople, retirees," she says. "They couldn't stand the barbarism and risked their lives to save ours."

Some 1,700 Berlin Jews survived the Holocaust thanks to these "quiet heroes," as Deutschkron calls them. It was this goodness that later helped her reconcile with Germany, the country of the perpetrators.

After the war ended, she went to England, and then Israel. In 1955, as a political correspondent for the Israeli newspaper Ma'ariv, she came to Bonn on assignment.

"It was the Adenauer period," she recalls, referring to Germany’s first post-war chancellor, Konrad Adenauer. "Former Nazis were working in all the ministry and government offices. One even told me, grinning, that times had changed and I should forget what happened."

The courage to remember
But that is exactly what Inge Deutschkron cannot and does not want to do. She wrote about her experiences under the Nazi regime in her autobiography, "I Wore the Yellow Star;" in her book, "My Life after Survival," she described Germany's struggle with taking responsibility. In addition, she founded the organization Blindes Vertrauen (Blind Trust) to counter discrimination. Deutschkron has received numerous awards for her work, including the prestigious Moses Mendelssohn Prize.

She places particular emphasis on dialogue with young people and shares her story in schools. The pupils are always very curious and ask dozens of questions, she says.

This curiosity is a shimmer of hope for Deutschkron. "Such a catastrophe can happen any time," she warns, pointing to the newspaper on her desk. "Three young right-wing extremists from Zwickau murdered foreigners in Germany for years - and the police didn't know about it," she points out, referring to a case that was uncovered last year.

But she's not about to give up - not even at 90. To fight inhumanity, she says, you must have the courage to remember.

Responses to articles in previous e-newsletters.

This response was received in response to Leah Matsil’s article in the e-newsletter of August 2012:

The story on page 9 about Greek Jewish pastries puzzles me. It says "In typical Ioannoite Jewish home cooking, the ubiquitous Greek staples of baklava and feta are notably absent."
My recollections of the many wonderful meals that we all had at my grandmother’s house are that they always concluded with Nona’s homemade baklava, among many other goodies. And, that I’ve never tasted better ones, even in Greece (of course, memories fade and can be colored by emotions). And, that the pieces were served in smaller portions and not dripping with honey as is usually found in most restaurants. Also, Nona passed on that tradition to her daughters - again, as best as I can recall. David Colchamiro

In last month’s e-newsletter we published the photo below and are happy to include the names of most of those in the photo. We thank Isaac Dostis for his help. We believe the photo is from 1946 but we might be wrong in the exact year. Others have identified the photo as being taken in 1950.

From left to right: Standing by tree in back row: Estir Koen, Anna Rafael, Margarita Matsil; Standing row below: Mordechai Battinos, Eftixia Mioni Svolis, parachukla “Springles,” Anna Lagari, unidentified, Chrysoval Politi, Anna Matsa (Allegra’s mother), parachukla “Platanos,” Toula Lagari, unidentified, Ilias Lagaris, unidentified, son of Davijon Kouklas who was a haham in Ioannina, front row: Josef Koen, Rosa Besso who married “Springles,” Stella Mioni Koen, children unidentified, Rena (Bella Mandolino’s aunt, unidentified, Bella Mandolino (born in Ioannina and father came from Corfu-she went to USA after marrying Pinuel Koen), Naoum (lying down in front), Josef Rafael (lying down-married Margarita Matsil and Ilias Mordechai (kneeling in front).

Websites of interest:


Albanians saving Jews.

We thank Erica Hessman for this fascinating article on Andalusia

There are two sides to the story of Bulgaria and Holocaust. There are the words constantly repeated in printed matter and on the internet: “Bulgaria saved ALL its Jews.” Then there is the truth. Bulgaria was directly complicit in the murder of Jews in territories they were awarded by their Nazi allies: Thrace and Macedonia; territories in northwestern Greece and southern Yugoslavia; territories totaling almost 13,000 Jews.

Kehila Kedosha Janina is committed to telling the whole truth. Many Greek Jews have been continually pained by the omission on the part of Bulgaria, the omission that forgets to mention our relatives who lost their lives in Kavala, Drama, Komotini, Xanthi, Alexandroupoli, Serres and Monastir (Bitol).

Kehila Kedosha Janina is proud to sell the just-published book:

Shameful Behavior: Bulgaria and the Holocaust by Shelomo Alfassa

“Bulgaria was complicit in the dispossession, torture and murder of thousands of Jews--yet, the Bulgarian government continues to whitewash this fact. While it is known that the Bulgarian government elected not to deport some 50,000 Jews from 'Old' Bulgaria to German death camps in Poland--what is not known is that Bulgaria was directly complicit in the murder of some 13,000 Jews from 'New' Bulgaria (Thrake and Macedonia).
Tediously researched and assembled by Shelomo Alfassa from a multitude of sources, *Shameful Behavior: Bulgaria and the Holocaust* demonstrates what Bulgaria doesn't like to discuss--how they were responsible for the deaths of Jews during World War II.”

*Shameful Behavior: Bulgaria and the Holocaust* is available for sale for $25 (including P&H within the continental USA).

Also available for sale: *Empty Boxcars by Ed Gafney*, a DVD that tells BOTH sides of the story, not just the one that Bulgaria would like you to hear.

Order both for $36 (including P&H within the continental USA).

Make check payable to Kehila Kedosha Janina and mail to Kehila Kedosha Janina (Att: Marcia) at One Hanson Place, Huntington, NY 11743.

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