August 2012 e-newsletter

Dear Friends of Kehila Kedosha Janina,

In the 5 years that we have published our e-newsletter, we have often asked for funds to help other organizations and, especially, Jewish communities in Greece. Now, Kehila Kedosha Janina Museum needs your help. We have, also, become a victim of the poor economic situation in Greece, losing major donations that have helped sustain us over the years. Therefore, we are appealing for donations to the Museum. Our museum is more than just a repository of the history of Greek Jewry, both in Greece and here in New York, as Greek Jews migrated to the new world. It has also become an educational institution in every sense of the word, holding lectures, film showings and book presentations. We rarely charge for our programs, feeling it more important to share our heritage with an ever-growing audience. We do not charge entrance to our museum on Sundays for the same reason. We really do not want to change our policy. Therefore we need your help. All donations are tax-deductible and can be sent to Kehila Kedosha Janina, 280 Broome Street, New York, NY 10002. We thank you in advance.

This newsletter, our 55th 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.

Δικοί Μας, Λος Μυστρός καμία οικία

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 hosted a surprise 80th birthday party for Malcolm Varon whose mother was a Moses from Ioannina, and a visit by a group of Saltiels as they celebrated their annual reunion in New York.

Saltiels at Kehila Kedosha Janina

Descendants of Malka and Modechai Moses

Malcolm Varon celebrates his 80th birthday at KKJ
In addition we had the pleasure of hosting the Honan/Cantos families. We are enclosing the comments of Sara Honan-Crocker (granddaughter of Sarah Cantos Honan of Blessed Memory) telling us what this visit meant to her.

On Sunday, July 15, 2012, the Honan family (Rabbi Bernard Honan; his wife, Roslyn Vitoulis Honan; their children, Sara Honan-Crocker and her husband, Charles, Michael Honan, and Lydia Honan) came to the Kehila Kedosha Janina for a visit and tour. Marcia was very hospitable and knowledgeable about our wonderful history and the people that kept our community alive. We have a treasure in this synagogue and museum and we all need to keep it alive and pass it on to future generations.

I learned about the museum a number of years ago when I was heavily into my family genealogy. Since that time I have read every newsletter from cover to cover. I have contributed pictures of my grandparents and previous generations to the newsletter. I shared each newsletter with my parents, brother, sister, and other family members.

This synagogue played a big part in both my mother’s family (her father was a Vitoulis and her mother was a Saporta) and my father’s family (his father was a Honan and his mother was a Cantos). In fact, my father celebrated his Bar Mitzvah here.

My father’s mother was Sarah Cantos Honan, who was very active and a past president in the Sisterhood of Janina. Her father was Morris Cantos, whose name is engraved in a plaque in the vestibule as one of the founders of this synagogue. Morris’ sister, Esther, was married to Rabbi Jessula M. Levy and there is a Torah in the ark that bears his name. I am including a picture of my father standing next to that torah.
One of the highlights of the day was getting to meet with some cousins from both sides of the families, Sammy and Sandy Cantos (a cousin on my father’s side) and Henry Watkin (part of the Ganis family and my mother’s cousin).

Sammy Cantos was so excited to find a torah in the ark that his parents, Mr. and Mrs. Sam I Cantos, donated in memory of their daughter, Renee.

During the tour, we saw some items that were donated to the museum by Henry Watkin and his family. There was a beautiful silver megliah and a dress with all the beautiful gold embroidery. There were many names that I saw as we toured the museum that I remember my grandparents being friends with. Another highlight was the wonderful lunch that Marcia prepared for us. We had the Greek food that I remembered as a child at my grandparents homes. What a treat.

We have a very rich heritage and one that needs to be preserved. Please share this museum with your friends, family and children and keep the memories alive.

*Sara Honan Crocker*

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Note: Seeing Sammy Cantos standing in front of the Torah dedicated by his father and mother in memory of his younger sister Renee was exceedingly emotional.

*Jeff Malka often brings tour groups to Kehila Kedosha Janina and we were deeply touched by his recent e-mail to us:

"I brought a group of 70 eighth grade yeshiva students from Baltimore to the synagogue a few weeks ago. These boys go to synagogue every day and I wasn’t sure how they would react to visiting Kehila Kedosha Janinna. The air conditioning was under repair and it was very warm day. I told them the story of the community and the synagogue and together with Sol we showed them the Torah Scrolls in the ark. They all stood up and listened to the history of the Torah scrolls and there was a pause in the explanation. All of a sudden they started singing the song that we (Ashkenazim) sing when the scrolls are returned to the ark on the Sabbath- "Eits Chaim he.." describing the Tree of Life that the Torah is. First I thought that this was done in jest- but then I realized that they were serious. For five minutes these boys sang this beautiful song as if we were in the middle of the Sabbath service. The question is why did they react this way? They see synagogues and Torahs literally every day. I thought about it and I think that this is the answer:"
They came to the Lower East Side and walked through the streets that were once bustling with Jewish life and now you can hardly tell. Now they walk in to this narrow synagogue in the middle of an Asian area and they see old Torah scrolls. Some of the scrolls look worn and old but they are all standing proud. And it hits them—this is the secret to the eternity of the Jewish people. Jews can be thrown out of a country, Jews can be forced to flee a dangerous neighborhood but the Jewish people will survive. The Tree of Life goes with them wherever they go and gives them the ability to survive. Much thanks to you and the other dedicated people from the synagogue for your wonderful work in keeping this sacred place alive and for allowing people the opportunity to experience what you are all about. Thanks, Jeff

In addition, this July, we were blessed with visits by Carol Freeman, an author from Australia who is writing a play on Greek Jewry and the Holocaust, and members of the Eliasof and Battino families.

Carol Freeman

Members of the Eliasof family sitting under their grandfather’s Alef

Robin and Arielle Breite holding a photo of the Battino Family. Robin is the daughter of Manny and Minnie (of Blessed Memory) Battino
Simchas

Births

Congratulations to Liza Aelion and Avi Lavie on the birth of their son Liam on June 7, 2012. Liza is the daughter of Anthoula Aelion. Anthoula has the distinction of being the last baby born in Ioannina to survive the Holocaust. Born in 1943, her family fled to Athens where she survived. Now, the miracle continues with the birth of a grandson.

Liam Lavie

We celebrate following marriages:

Anna Cohen (daughter of Moses and Carmen Cohen of Rhodes) to Victor Solomon of Larissa.

How special to have a wedding in Kahal Shalom Synagogue in Rhodes
The marriage of Devin Naar to Andrea Soroko on July 1st.
Devin’s family came from Salonika.

The marriage of Linda Schwabber (Colchamiro Family) to Roie Cohen on July 6th in Israel

Linda is the daughter of Sue Tregerman

Passings

We sadly report the passings of the following:

Molly Meezan at the age of 89. She was the last of the five daughters of Joshua Meezan, one of the founders of the synagogue. As a child she lived with the family on Ludlow Street and then on 289 Broome Street.

Julia (Sabba) Mordecai at the age 94. Her late husband was Max (Kelly) Mordechai.

Our condolences to their families.

While at the Museum of Jewish Presence in Salonika, we were honored with a personal presentation by Heinz Kounio. This is always our highlight of our visit to the Museum. During the editing of our last e-newsletter, this photo was accidently removed. Our apologies.
News From Jewish Greece

In our e-newsletter of July 2012 we passed on an appeal from Restion (The Senior Home in Athens). The home is in need of immediate help. We are proud to announce that The Board of Directors of Kehila Kedosha Janina voted to send a bank transfer to Restion. We are announcing this, not to pat ourselves on the back but, rather, in the hope that it will encourage others to do the same. You can find out info on sending donations by contacting

Solomon A. Halegoua
Gen. Manager of "Restion"
info@restion.gr
Do visit their website: www.restion.gr
On July 2nd, our dear friend Paul Hagouel gave a very important speech at the Hungarian Embassy in Athens at an event honoring Raoul Wallenberg. Paul did not question the importance of Wallenberg and what he represents. What he questioned was why, in Greece, was a Swede who saved Hungarian Jews being honored in Greece? Why were not Greeks (Christians) who saved their fellow Greeks (Jews) not being honored. What better way to give young Greek Christians role models in these troubled times? If you would like the full presentation of Dr. Hagouel, do e-mail us at kehila_kedosha_janina@netzero.net.

Raoul Wallenberg

Wallenberg's legacy to the younger generations - in Greek Context
Paul Isaac Hagouel
Embassy of Hungary
Athens, Monday, July 2nd 2012

As promised, Leah Matsil’s article in the Jewish Standard. Leah notes that since the readers of this NJ newspaper are predominantly Ashkenazi, she had to explain things that we Greeks would have taken for granted.

In typical Ioannoite Jewish home cooking, the ubiquitous Greek staples of baklava and feta are notably absent. Essentials my grandmother Anna, affectionately called Nany, brought from Florida (in large emptied plastic yogurt containers, thriftiness being a habit she revered) were instead cookies such as kourbiethies, quarter-sized drops with ground almonds and crowned with powdered sugar, and klouria, horseshoe-shaped with small notches at the base of the “U”. Both are simple, dry and barely sweet. They are intended to be enjoyed with a sweet drink; either strong coffee, or better yet, a glass of steaming tea.

I always baked and cooked with Nany when she visited, and as I teenager I wrote down simply the ingredients – precise recipes were not employed. One prepared a dish using sight and texture, perhaps taking a little taste. Having attended the famous Alliance Francaise Israelite Universelle, the Jewish school of Ioannina, Nany spoke beautiful French and Greek, and was completely at ease reading Hebrew prayers. At Passover, she sang the soulfully emotional chant the Romaniotes use to read the haggadah. As we baked she loved to brag about the many English words with Greek roots, citing the words for various medical specialties as her example. Pride in the uniqueness of being Greek and Jewish was immense, and whether she was first a Jew or a Greek is indeterminable. She explained that her father, a trader in Italian silk and velvet fabrics, was a big macher in the synagogue; when she visited decades after her emigration his pillow was still on his chair up on the bimah. Born on Rosh Hashanah (exact day and year unknown), she said her father was summoned from the synagogue upon her birth, an immense joy after several previous siblings perished in infancy. Such grand time of the year was a fitting
entrance for this petite lady who loved to lead in Greek dancing with vigor and pride, holding up a white napkin in one hand, beaming.

The Matsil Brothers (Bob, Eli and Alvin)

Nany taught my mother, a non-Greek, and I how to make unpretentious day-to-day meals. The simple combination of farmer cheese and egg is used with or without chopped spanakia (spinach) to fill bourekia, phyllo dough-stuffed triangles baked to golden perfection, or caltzonia, half-moon baked delights using homemade dough similar to an Italian calzone. Yogurt is favored as a common topping to any baked dairy dish such as kouloukthak trimenu, a thin quiche-like dish of shredded zucchini, eggs, fresh dill and the frequently employed farmer cheese (with perhaps a bit of cottage cheese if you need it, or if you have a drop leftover in the fridge) to attain the perfect light and crispy result. Patrigian wastes nothing of the eggplant – the chopped inside mixed with egg and farmer cheese is placed on top of the black eggplant skin, lining your baking dish shiny side down, and after baking the result is flipped to show off the hidden black treat. Both are enjoyed fresh and hot, noshed for the following day’s breakfast, and perhaps stuffed into a sandwich cold for a tasty lunch. (My father, once forcibly accosted in the lunchroom as a teen for his lunch, had it handed back to him after the villain found “that black stuff” inside a sandwich, much to my father’s amusement.) Onion is a very common seasoning finely minced and cooked, often in large quantities, with chopped meats and plenty of fresh dill and parsley for meat bourekia or a pesachdik meat pastel using wet, softened matza at the top and bottom of a casserole dish, lasagna-style. Traditionally in Ioannina, pastel was a Shabbat meal, but we ate it anytime. We used to make my grandmother bake mass quantities of heavenly bourekia and calzonia before she returned to Florida, which we froze and rationed
carefully, but we always ran out well before Nany returned for the next visit. Once while cooking she described to me how her father brought home a lamb before Pesach each year which was tied up in the yard, and the children cried when their new friend had to be slaughtered for the holiday meal. She also described her house as having dirt floors, yet being fairly well off with a servant to help her mother, and how hanging baskets attached to the kitchen ceiling stored food so the children wouldn’t eat everything in the house!

In typical Mediterranean style, many dishes use copious amounts of fresh vegetables and a small amount of meat, such as fasolakia, a tomato sauce-based stew cooked with tons of fresh green beans and a smaller amount cubed flanken. Great Northern beans slowly simmered in water with minced onion, celery, carrot, red bell pepper, oregano and tomato paste make a fantastic soup or sidedish of fasoulia that even my children love, although as a child my grandmother could not convince me to even taste it. Lemon is beloved as well; Nany demonstrated a fantastic way to enjoy my mother’s leftover chicken soup was to reheat it to a low simmer and carefully add a beaten egg combined with lemon juice for a creamy rich avgolemono, which one would swear has milk in it. Kashruth was strictly observed in the traditional sense, although my grandmother said the custom in Greece the use of only one set of dishes!

An excellent student, Nany had the opportunity to study in France to become a French teacher as economic times in Greece were poor and opportunities for the young were limited. Her parent’s decision to instead send her to New York where 2 older siblings lived saved her life. As a teenager, she traveled by ship with a family friend; she told me that her mother had sewed money for her into the bodice of her petticoat. Nany never saw the family she left behind in Greece again, her father dying on her wedding day, and the rest of her family being sent to their deaths in Auschwitz. She never spoke of her devastating loss, other than once mentioning disdainfully that her brother Nissim’s beautiful villa was taken over by the Nazis for their local headquarters. My grandmother met my papou, Issac, a Romaniote Jew from Preveza, at the Matsil Brothers factory where he wooed her with Chicklets. She claimed he was as handsome as a movie star. She scrimped to survive with their 3 sons in a tenement on Pitkin Avenue, and her life was not the idyllic, cocooned life of Ioannina by the lake. But a strong sense of humor and pluck carried her, and she brought this unique gem of Jewish history, and cuisine, into the future.

Shalom to one and all!

Gershon Harris
Hatzor Haglilit, Israel

Many readers may be surprised to discover that on the heels of the wrenching sorrow and mourning of the Fast of the 9th of Av, comes a rather mysterious, and almost totally forgotten, Jewish holiday. It is called "Tu B'Av" – the 15th of the month of Av (this year on August 5th)– and at one point in Jewish history was so important that our Sages said that "There were no holidays as joyous for the Jewish People as the fifteenth of Av and Yom Kippur...."! Yom Kippur we can understand, because it is the Day of Atonement for all of Israel, but what is this "15th of Av"? Why is it so important as to be compared with Judaism's holiest day of the year? The Mishnah gives the answer: "....for on those days, daughters of Jerusalem would go out dressed in borrowed white clothing (so that they would all look the same and no one would be embarrassed). And the daughters of Jerusalem would go out and dance in the vineyards located on the outskirts of the city. And everyone who didn’t have a wife would go there. And what would they [the women] say? "Young man, lift up your eyes and choose wisely. Don’t look only at
physical beauty - look rather at the family - 'For charm is false, and beauty is vanity. A G-d-fearing woman is the one to be praised...' ("Mishlei"/Proverbs 31:30)"
In other words, the 15th of Av was a kind of Jewish Sadie Hawkin's Day, only in our version the boys chase the girls, so to speak. Thus, this was obviously a very happy and somewhat carefree day for the Jewish people. But there is more: Just like the 9th of Av is associated with many historical tragedies that befell the Jewish people, several positive and even happy events are associated with the 15th of Av:
- It was on this date during the 40th year of Israel's wandering in the desert that the people not destined to enter the Land stopped dying, thus indicating that the long sojourn in the wilderness had come to an end.
- In Biblical times, "intermarriage" among the 12 Tribes was usually discouraged in order to keep the tribal inheritance intact; On the 15th of Av this "ban" was lifted and the tribes were allowed to intermingle and marry with one another.
- After the disastrous and final Jewish uprising at Beitar, the Romans would not allow the Jews to collect the casualties for proper burial. On the 15th of Av more than a year after the event, the Romans finally allowed them to be buried.
- Nights, traditionally the ideal time for Torah study, begin to lengthen again after the summer solstice, allowing more time for study.

Finally, in Jewish mystical tradition, given the idea that in the Messianic era the sad day of the 9th of Av will ultimately become a joyous holiday in itself, and given the already joyous nature of the 15th of Av, the two will become the first and last days of a special holiday of redemption, similar to Passover and Sukkoth, with a type of "Hol Hamo'ed" (Intermediate festival days) between them!

In modern Israel, Tu B'Av has become the Israeli equivalent to Valentine's Day, and is even referred to as the "Holiday of Love", though some people feel this is a much too superficial association. Still, there are several "Tu B'Av" festivals and celebrations revolving around themes of love. Otherwise, this ancient day of joy has been virtually forgotten, though in its honor and memory, no penitential prayers are said on this day.

Requests

I live in Melbourne, Australia and I was born in Alexandria, Egypt in 1949. When my wife and I were visiting New York City in 2009, we did a walking tour of the Lower East and we came across the Kehila Kedosha Janina Synagogue. Until that time I believed that I was a Sephardic Jew but on talking to people at the Synagogue it appeared that I am actually a Romaniote. There also appeared to be some details of the Rousso family in Iannina. I was of the belief that my father (who was also born in Egypt) was of Greek background from Corfu. On our return to Melbourne, I questioned my mother (who has since passed on) as to my father’s background and she told me that his family was in fact from Ioannina.

The background I have been able to determine so far is that my father’s parents were Jacques Rousso (born 1894) and Suzanne Azar (born 1899). Suzanne parents were Daniel Azar (possibly from Turkey) and family Zaphira (also possibly Turkey). Jacques parents were Sabatino Rousso and (unsure). Brenda and I are organising a trip to Greece next June/July and we plan to visit Iannina and would be interested in finding out more of my family.

Regards,
Jack Ross
Racing to save the Ladino legacy of Sephardi Jews

U.S. academic launches initiative to preserve the rich heritage of Sephardi Jews by digitizing Judeo-Spanish artifacts.

By JTA | Jul.17, 2012 | 11:04 AM

A chapter from 'A Guide For Sephardic Immigrants in America,' which was published in New York in 1916, written in Ladino

Dr. Devin Naar, left, and community member Rick LaMarche, examining Ladino documents at the Purim Bazaar at Congregation Ezra Bessaroth in Seattle, Washington, March 2012. Photo by JTA Photo Service
Isaac Azose knew he had a treasure in his hands - a nearly century-old booklet for Ladino-speaking Jews immigrating to the United States that featured English, Ladino and Yiddish expressions to help them acculturate into their new communities.

“I thought to myself, I’ve got a real find here,” said Azose, the cantor at Congregation Ezra Bessaroth in Seattle, Wash., whose family came from Turkey.

So he became one of many people in Seattle to share a Ladino artifact with Devin Naar, an assistant professor in Jewish studies at the University of Washington who is trying to uncover, collect, preserve and digitize the rich heritage of Sephardi Jews.

While small collections of Ladino books and documents can be found at the Library of Congress, the American Sephardi Federation and Yeshiva University, Naar says his project, the Seattle Sephardic Treasures, is the first community-based initiative to gather Ladino source materials in one place.

“More than 10,000 Yiddish books are readily accessible and digitized through the Yiddish Book Center in Amherst, Mass., but no equivalent exists for Ladino and virtually no original Ladino books can be accessed online,” said Naar, whose effort is part of the larger Sephardic Studies Initiative of the University of Washington’s Stroum Jewish Studies program.

Ladino, also known as Judeo-Spanish, was the language of Sephardi Jews whose ancestors were expelled from Spain in 1492 and then settled throughout the Mediterranean basin of the Ottoman Empire.

Its Ashkenazi counterpart, Yiddish, continues to survive through Yiddish-speaking haredi Orthodox communities and some secular advocates of the language. Ladino, however, has faced a steep decline in the past century. While Yiddish has more than 3 million speakers worldwide, UNESCO estimates that fewer than 150,000 people still speak Ladino.

Gloria Ascher, co-director of Judaic Studies at Tufts University, offers several reasons for the language’s precipitous drop-off: 90 percent of Ladino speakers, particularly in places such as Bulgaria and Greece, were murdered during the Holocaust; with the rise of Zionism, Hebrew is emphasized as the central Jewish language; and Ladino-speaking immigrant parents encourage their children to speak the native language of their new countries, such as English.

After New York and Los Angeles, Seattle has the third largest Sephardi community in the United States. According to a 2000 study by the Jewish Federation of Seattle, there are 2,700 Sephardi households in the community’s total 22,490 Jewish households.
Naar started collecting materials at Ezra Bessaroth, a Sephardi synagogue, at the annual Purim bazaar in March. He has already gathered dozens of documents, including a rare Ladino textbook published in Salonika, Greece, in 1929. He even found a set of letters from the 1930s written by a nine-year old girl from the Island of Rhodes to her family members in Seattle.

“She was able to correspond her way and her family’s way off the island of Rhodes to evade Nazi persecution and to find safety in the U.S,” Naar said. “The entire story is preserved in the set of letters. It’s really an amazing story.”

The value of the objects should not be underestimated, says Noam Pianko, chair of the Stroum Jewish Studies Program.

“It’s the stories and the past of the Sephardic Jewish community of Seattle, so it has tremendous communal value,” he said. “These documents are important on a scholarly level as well. They tell an untold and yet incredibly important story of the Sephardic Jewish experience in America.”

Many of the documents, he says, have been buried in basements or closets and breathe an authenticity that can never be captured in academic works.

“I want to make the materials available in their original form so you can see the handwriting, the coffee stains and the lived lives of the owners,” Naar said.

Lynne Winters, director of the American Sephardi Federation, says it is remarkable that Naar has gained so many original documents.

“When you can touch something that someone’s hands touched however many years ago, whether it is 20, 25 or 100 years ago, there’s something unique about that than just seeing it in a book," she said. "You are touching history and making a physical connection with someone who’s passed.”

Naar hopes to use his effort as a pilot program to be replicated with Sephardi communities elsewhere in the United States.

“Ladino source materials, although in smaller amounts to begin with, are not easily accessible and there’s been no project until now to make Ladino materials widely accessible over the Internet,” he said.

Unlike Yiddish documents, which have been catalogued through the YIVO Institute for Jewish Research in New York and other archives, Ladino documents have no such home.

“I have a few Ladino books and they are in pretty rough condition, and there are not going to be anymore coming out,” said Randall Belinfante, librarian and archivist at the National Sephardic Library. “People are writing about Ladino culture, but they are not writing Ladino materials.”

Lyudmila Sholokhova, the head librarian at the YIVO Institute, says there is no clear estimate of how many Ladino books still exist. However, there are an estimated 600 Ladino works at Yeshiva University, 200 more at YIVO, 200 at the Library of Congress and about 170 at the National Sephardic Library.

“Digitization will bring huge possibilities for people to get access to their heritage and also huge possibilities for libraries around the world to collaborate because at the moment, we don’t have a clear idea of what other libraries have,” Sholokhova said.
There is a level of interest in preserving the language. Ladino Komunita, an online Ladino forum started by Rachel Bortnick in 1999, tries to unite the Ladino-speaking community. The forum now has 1,400 people from more than 42 countries.

“The language was the rope that tied our culture together,” Sholokhova said. “Without the language and without the communities that spoke the language, all we can do is to pick up the pieces and rescue them from oblivion -- the food, the sayings, the customs related to our Jewishness in the Sephardic form.”

Azose is hoping that Naar’s effort will have an impact not just on scholars but on today’s descendants of Ladino speakers.

“I think the younger generation will take more of an interest than the current generation,” he said. “They will want to know more about their history and where they came from, and their parents may not be able to answer those questions for them - but this will.”

New Book in Ladino
Estimados amigos,
En estos dias salyo a luz un libro nuevo:
"Sovre LA PERASHA DE LA SEMANA."
El livro, eskrito por Yehuda Hatsvi, komplektamente en Ladino, es una koleksion de komentarios sovre los kapitolos de la Tora, ke se publikavan, semana por semana, en el foro de Ladinokomunita, i ayinda -asta oy en dia- durante mas de 5 anyos, estan publikados en los foyetones de las kehilot de sefaradis en Sud America.
El prefasio al livro fue echo por el Sr. Moshe Shaul, el vise-prezidente de la Autoridad Nasionala del Ladino.
El presio de este nuevo livro es:
65 Shekel en Israel
15 EUR en Evropa
22 USD en todas otras partes del mundo.
El livro se vende en el Bet Avot Recanati en Petah Tikva, i tambien es posivle de resivirlo por la posta en adresandovos al autor:
Yehuda Hatsvi
Rehov Sokolov 6,
Herzelia 46497, Israel

hatsvi@netvision.net.il
Ioannina photo from 1946. See how many you can identify. We will be printing all the IDs in our next newsletter, thanks to Isaac Dostis.

Looking for IDs: We are looking to identify the friends with Isaac Meezan in this photo.
Some New Acquisitions to our photo archives

Mordechai and Malka Moses

Yessoula Menachem Family

We are printing this picture because we love it. Amalia is the daughter of Eleni Gage and Emilio Baldodano and the granddaughter of Nicholas Gage.
Websites of interest:

Exhibition in Israel on Romaniote costumes.

http://www.imj.org.il/exhibitions/presentation/exhibit.asp?id=847

Slideshow 2 by Old photos of Thessaloniki on Facebook.wmv ...
Second slideshow from the facebook group 'old photos of Thessaloniki' showing the great fire of 1917
www.youtube.com/watch?v=ck0YzL8Y0Do

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.