



Kehila Kedosha Janina

Synagogue and Museum

280 Broome Street, New York, NY 10002

April 2012 e-mail newsletter

Dear Friends of Kehila Kedosha Janina,

Hag Sameah Pesach, Kalo Pasca. In Greece, both Jews and Christians use the term Kalo Pasca, Jews to wish a Good Pesach (Passover) and Christians to wish a Good Easter. We wish all our friends around the world a joyous holiday season.

**Barcelona Hagaddah
from 14th century**



The original Barcelona Hagaddah manuscript dates from 14th century in Spain, and is named for one of the illustrations showing the coats of arms of Barcelona. Photo: Shirley Neryman - Courtesy of The Jewish Museum of Art

COME CELEBRATE PESSACH WITH US AT KEHILA KEDOSHA JANINA. HOURS OF SERVICES ARE BELOW:

Friday April 6, Erev of Pesach, Mincha/Arvith 6:20pm

Saturday April 7, Pesach 1st Day, Shacharit 9:00am

Mincha/Arvith 6:45pm

Sunday April 8, Pesach 2nd Day, Shacharit 9:00am

Friday April 13, Pesach 7th Day, Shacharit 9:00am

Saturday April 14 Pesach 8th Day, Shacharit 9:00am (Last Day) Yizkor

Prayer Books and shawls are available at the synagogue.

For additional Information, Please Contact: Marvin Marcus, President (212) 431-1619

This newsletter, our 51th 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.kkjasm.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.

Passings

We send our condolences to the family of Isaac Albala. Isaac left us on March 26th. He was a longtime member of Kehila Kedosha Janina.

Simchas

We are proud to announce the engagement of Tiffany Kovarsy to Ron Wasserman. Tiffany is the great granddaughter of Sophie (from Preveza) and Morris Hazan (from Kastoria), and Julia (nee Behar from Rhodes) and Joseph Varon (from Gillipoli, Turkey). She is the granddaughter of Esta and Morris Varon and daughter of Cherryl (Nee Varon) of Brooklyn and Shlomo Kovarsy of Tel Aviv, Israel, and niece of Joseph Varon. Wedding is scheduled for August.

Also of note, the engagement of Laurie & Michael Saks' daughter Mallory to Mitchell Zipkin. A December 2012 wedding is being planned. Mallory is the granddaughter of Millie Sansolo, *obm*, (of the Genee family) and Sam Sansolo.

Aikoi Mas, Los Muestros come home



**Mark Silber
&
Michael Corey
descendants of
Sam Cohen, "the
Butcher"**

**Barry Goldberg
from the Mayo
family of
Kastoria**



The Andrew Menachem Family, descendants of Sabetai & Astro Menachem

As always, visitors continue to flock to Kehila Kedosha Janina



Temple Emanu-El of Great Neck



Temple Beth Miriam of NJ



Upcoming Events at Kehila Kedosha Janina

This year we will be joining with the Sephardic Jewish Center in Forest Hills to commemorate Yom HaShoah. We usually have our respective events on the same day, preventing those of us who wish to attend the events in Forest Hills from going and making it impossible for those from Forest Hills to come to our event.

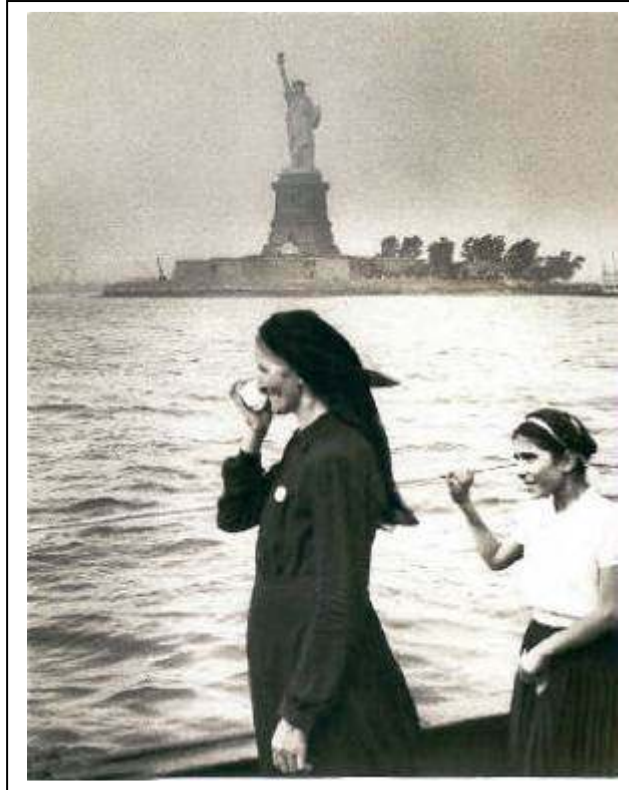
This year, The Sephardic Jewish Center in Forest Hills will hold their Yom HaShoah on April 15th and we will hold our memorial service on April 22nd at 2:00. A special film on The Jewish Community of Salonika will be shown at Kehila Kedosha Janina.



Our next "Tell Us Your Story" will be on Sunday, April 29th at 2:00 as the founders of the Greek-American Museum in New York tell us their story.

Anastasia Nicholas and Katherine R. Boulukos have a dream to create a Museum in New York City that tells the story of Greek-Americans. Come hear their story.

Open to the public. Free admission. Refreshments served.



REMEMBER-Our New exhibit opens on May 6th. Due to our limited space, attendance at the opening reception is by invitation only but the exhibit will be up through the Spring of 2013.

Port of Kavala in 1908



"Memories" is the story of the world they left behind, the world they found here and the journey.

Past Events at Kehila Kedosha Janina

Kol Dodi's concert of March 24th was a huge success.



See part of the concert on youtube:

Yaron Hanoka Kehila Kedosha Janina Synagogue
<http://www.youtube.com/watch?v=QJoXd-q9vbA>

We are looking forward to the next performance of Kol Dodi.

If you enjoyed Kol Dodi at Kehila Kedosha Janina, do go and see them on Saturday night, April 28th at the Little Neck Jewish Center.

Celebrate Yom Ha'Atzmaut

Israel Independence Day

at Little Neck Jewish Center

49-10 Little Neck Pkwy, Little Neck, NY

on

April 28th

Saturday Evening 9 PM

LIVE MUSIC BY

"KOL DODI"

Featuring Greek and Hebrew music

And dancing in the aisles!!!!



- Snacks
- Coffee
- Cake

Tickets \$20 in advance

\$25 at door

Reserve by calling LNJC office

718-224-0404 or email

office@lnjc.org

Reservation for Yom Ha'Atzmaut evening

Name _____ Phone _____

Number of guests _____ x \$20 = _____

March 25th Celebration of Greek Independence



Athens



New York: Our own Elyse Mordos does us proud

NEWS FROM JEWISH GREECE

Campaign for Greek Jews - Please Contribute Now

Soaring numbers of Greek Jews are unemployed and are struggling to exist below the poverty line, The country's economic collapse has left Jewish communal organizations unable to pay their bills. Your contribution today will make a significant difference to our Jewish Community in Greece - in need of our global support.

The Jewish Agency for Israel has launched this campaign to help Greece's Jewish communal institutions continue operating, strengthen the community's ties with Israel and to develop aliyah programs for those who wish to immigrate to Israel. This campaign will also provide funding to send Hebrew teachers to local schools and summer camps in Greece to preserve Hebrew instruction in the community.

Thank you for taking part in our vital work of supporting Jews in Crisis and building a strong global Jewish community. Together we will make a difference.

<https://donate.jewishagency.org/page/contribute/greece>

Thessaloniki

Schedule tours of the architectural treasures of Eastern Thessaloniki.

On Sunday, April 8, the first tour will start from Villa Allatini (meeting point) and will include the preserved mansions Morpourgko Villa, Village Ouziel, Casa Bianca, Mordoch Villa, House Siaga, Chateau mon Bonheur House and Mehmet Kapantzi (MIET).



A second program of tours includes the Kapantzi Ahmed Mansion (NATO), Villa Modiano (Folklore Museum), Melissa Orphanage, School for the Blind, Salem House, Yeni Mosque, House Modiano, A Gymnasium, Bust of George I and 12th Primary School.

The fifth president of the Municipal Community Kourakis Argiro said tour guides will inform participants about when each building was constructed, who used it as a residence, how it was used over the years and details not known to the general public. The tours will be on foot, however, participants will use a few bus stops OASTH and therefore must carry their ticket. If there is interest tours will be scheduled in May and October.

<http://ejpress.org/article/56520>

Israel and Greece to hold Diaspora Conference in June in Salonika

JERUSALEM (EJP)-----Israel and Greece agreed to hold a joint Greek-Jewish Diaspora Conference in Thessaloniki (Salonika) in mid- June.

The agreement came after a meeting of Israeli Deputy Foreign Minister Danny Ayalon with his Greek counterpart Demetri Dollis in Jerusalem.

This first of its kind conference will bring together leaders of the Jewish and Greek Diaspora communities from around the world.



Israeli Deputy Foreign Minister Danny Ayalon with his Greek counterpart Demetri Dollis in Jerusalem

The purpose of the conference is to mutually explore how to strengthen the ties of each country with its Diaspora, including the promotion of investments, tourism and trade relations between the countries.

The conference will also work towards encouraging Diaspora youth to learn about their heritage and to strengthen ties between the two Diaspora communities.

The two Deputy Foreign Ministers will head the Israeli and Greek delegations to the conference. "This conference comes at a time of unprecedented and enhanced relations between our countries and peoples," Ayalon said. "2011 was a year of unparalleled cooperation between Greece and Israel in the fields of trade, defense, tourism, energy and investments. As befitting these relations, our people, representing two ancient civilizations, will deepen their ties through this unique conference."

Dollis said that "Thessaloniki (Salonika), the 'Second Jerusalem' as it was known, "is once more becoming the city where civilizations flourish."

The project "The Golden City" was written by Danae Tanidou specifically for this show and will be part of a series of events specifically created for the 100th anniversary of the liberation of the city.

This is a show inspired by the history of the Jews of Thessaloniki, created by the Experimental Stage co-production of "Art" and the theater group "Papalangki" and premiered Thursday, March 15, at 21.00 in the Theatre "Amalia."



The Story

A young woman, Rachel, in the 15th century, loses her husband and is forced to marry his brother, as required by Jewish law. Another woman, Miriam, in the 17th century, meets and follows a pseudo-messiah, while a third, Sarah, lives through the Fire of 1917. Twenty five years later, a fourth, Hannah, is driven along with many others to the train station ... All live in Thessaloniki and all are looking for the Golden City."

Using these personal stories of women, a group of narrators run through the centuries and bring to life the history of Jewish community of Thessaloniki; the arrival by boat in 1492, a fateful departure by train in 1943....

**Directed by Tassos Angelopoulos, sets and costumes by Margaret Deliangelou, music by Kostas Vomvolos and Toumanidis Chrissa, lighting by Mary Lazarides,
Assistant Director: Themis Theocharoglou.**

Cast: Effie Stamoulis, Mavropoulos Stathis, George Giokotos, Anna Efthimiou, Marietta Spiliopoulou, Liana Taousianis. Accordion: George Lolos.

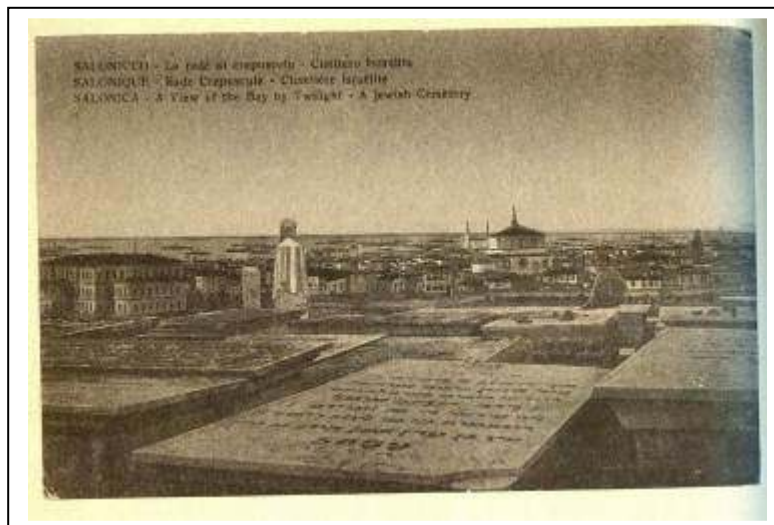
The project will be run until April 6, every Wednesday, Thursday and Friday at 9 pm.
Reservations: tel 2310.821483. Fund Hours: 10-2 & 6-10. Tickets: 15 & 10 euros. Amalia Theater-Thessaloniki.

Plaque to Be Placed on Grounds of Aristotle University where the former Jewish Cemetery Once Stood

March 17, 2012

As a step towards "fulfilling the historical debt of the Aristotle University toward the Jewish community" in Thessaloniki, John Mylopoulos, the Dean of Aristotle University describes the cooperation of the institution with the University of Tel Aviv.

During the visit of professors of the Faculty of Fine Arts and Arnon Zoukerman Zvika Bar in Thessaloniki, there was a meeting with professors from the School of Fine Arts of Aristotle to discuss a project by the School of Fine Arts, which (let us not forget) is built on the Jewish cemetery in the city. The destruction of the cemetery took place during the German occupation. As the Assistant Provost Yannis Pautis said, "a city without historical memory is not correct city."



The erection of a monument within the premises of Aristotle University referring to the former Jewish cemetery and the 500 year history buried under the feet of visitors will shortly take place.

It is expected that the exact site will be proposed in April after discussion between city's Jewish Community and Aristotle University. The project will be executed at the Aristotle University of Tel Aviv. On March 16th a meeting was held to discuss the creation of a film about the history of the Jewish community of Thessaloniki, in collaboration with the Schools of Film of the two universities.

Remembering The Holocaust of Greek Jews

Survivor: Albert Rosa

Albert Rosa spied his older sister Luna across the chain-link fence. He remembered her as beautiful, with big, blue eyes and long, dark hair. Now she was skinny and filthy, her head shaved. "It broke my heart," he said. Albert had been at Auschwitz only three weeks and had

given up two days' rations to persuade a bunkmate to trade uniforms and work details so he could see his sister. She was digging, supervised by female guards with guns, whips and German shepherds. He stood by the fence and got her attention. "Do you know anything about my children?" she asked him. "My husband? Mommy and Daddy?" A guard quickly appeared and clubbed Luna on the head. She fell, as blood gushed. The guard continued beating her. Albert tried to rip the chain link apart, yelling the only words he knew in German, "Work faster, God-damned Jew." The guard unleashed the German shepherd, commanding the dog to kill. As the dog charged his throat, Albert, a boxer in his native Greece, hit the dog with all his strength. They fought. Albert was mauled and, in his words, "left for three-quarters dead." Still, he was ordered back to work. He later saw two women pulling a wooden cart. They picked up Luna's body and threw it on top, "like trash," Albert said.

Albert was born Jan. 25, 1925, in Salonika, Greece, to Ephraim, a hardware store owner, and Regina. The youngest of eight children in an observant and comfortable family, he excelled at swimming, soccer and boxing.

The situation for Salonika's 56,000 Jews changed in April 1941, after Germany invaded Greece. Albert could no longer attend school, and his father's business was confiscated. The persecution increased in February 1943, when the Jews were forced to wear yellow stars and relocate to ghettos. A month later, in the early morning, Albert's family and others were loaded into military trucks and then crammed into cattle cars, which over 10 days and nights transported them to Auschwitz. Albert spent the journey resting on a neighbor's dead body. "We weren't human anymore," he said.

Arriving at Auschwitz, wearing only underwear and no shoes, Albert felt he had been put "in a deep freeze." He was given number 110362 and a blanket and sent to a barracks with his older brothers Daniel and David. The next day, Albert was issued a uniform and sent to work in the coal mines, where he dug with a pick and shovel from sunup to sundown.

Later, after his sister's murder, Albert was assigned to dig a pipe hole. At one point, seeing an open kitchen door, he grabbed a few potatoes. A guard saw him and started to shoot, but the gun jammed, so the guard began beating him with its butt, almost killing him. Albert's brother Daniel, 6 feet tall and also a boxer, saw what was happening and, in Albert's words, "came like a wild animal." He knocked the guard out and choked him to death. Several guards intervened, cracking Daniel's head and taking him away. That evening at the nightly hanging, which other prisoners were forced to watch, Albert saw his brother Daniel on the gallows. "Daniel, I will survive, and I will avenge you," he said.

In autumn 1943, months after the Warsaw Ghetto uprising, Albert and a large group of Greek Jews who spoke neither Polish nor Yiddish were transported to Warsaw to bury the dead, whose decomposing bodies were piled up in bunkers. At the end of the almost yearlong assignment, they were commanded to blow up the ghetto.

Afterward, Albert was part of a forced march from Warsaw to Dachau. He remembers that the group panicked when they reached a wide river, too deep to wade across. Soldiers stood on a small bridge, firing at them with machine guns as they tried to swim to safety.

Albert reached Dachau and was quickly transferred to Kaufering, a subcamp. One day, in January 1945, hearing they would be killed, he and seven prisoners escaped. Two were killed immediately, and Albert, running through the forest as fast as he could, said he "left part of my face and arms on the branches." Eventually they reached a farmhouse, where, ravenous, they ate from the pigs' trough. And when the elderly farmer, a one-legged German civilian, began

shooting at them, they dove into a pile of fertilizer. American soldiers soon liberated them. They gave Albert a uniform, and he joined the Americans, doing medic runs as bullets rained down around him. For his service, he was awarded a Purple Heart.

After the war ended, in May 1945, Albert spent six months at the Feldafing displaced persons camp in Bavaria and another six months hunting down Nazis. In spring 1946, he joined the Irgun, the underground Jewish resistance group, recruiting refugees to help build Palestine. He also met his future wife, Betty Rosensweig, at the Riedenburg DP camp in Salzburg, Austria. Soon after, he was imprisoned by the British in Cyprus for smuggling arms into Palestine, but managed to escape.

Albert and Betty married on Aug. 26, 1948, making their way to Denver in late 1949. Albert found a job as a janitor in an upholstery factory and worked his way up to factory manager. The family moved to Los Angeles in 1959. Here, Albert worked as an upholsterer and then, with a partner, ran a market and deli on Venice Beach for 20 years.

Albert's daughter Regina was born in 1949, son Andrew in 1953, and second daughter Yvette in 1964. Betty died in 1997. He has one granddaughter. For 55 years, Albert didn't talk about the Holocaust. But after seeing "Schindler's List," his daughters and son encouraged him to speak out, which he now does frequently.

"I want the schoolchildren to know that life wasn't always so easy. When I was their age, I was starving," he said.



Arta: Journey of Remembrance for the Jewish community of Arta



On Thursday, March 15, 2012 and on Saturday, March 17, 2012 the Jews of Arta who perished in the Holocaust were remembered in the city of Arta.

We thank to Angela Maria Arbeláez Arbeláez for this information.

Check out: Desde Grecia,akí Salonika " Greek-Jewish Legacy and Cultural Heritage"



News About Greece

Greece Will Suffer Less If It Leaves Euro Now: Megan Greene

By Megan Greene Mar 11, 2012 7:00 PM ET Sun Mar 11 23:00:23 GMT 2012

The mood on the ground in Athens has shifted palpably over the past few months. Everyone has firsthand stories of sorrow and bitterness to tell, as austerity measures bite. They speak of retired parents on rapidly shrinking pensions struggling to meet higher taxes and prices, or of young siblings with multiple masters degrees forced to work in call centers or cafes.

Despite this clear sense of despair and anger, the vast majority of Greek citizens and politicians continue to think that the alternative to austerity -- default and a euro-area exit -- would be far worse. But this will -- and should -- change because leaving the euro is the lesser evil for Greece. Returning to the drachma would be ignominious, an admission of political failure. But, contrary to popular belief, it need not destroy the country and may be the only realistic way of spurring the kinds of structural reforms that are essential if Greece is to make a lasting recovery.

Greece faces a stark choice about how to return to growth. It can continue along its current path of endless austerity aimed at engineering an internal devaluation. For a country that cannot control its exchange rates, this is the only way to regain competitiveness relative to other countries.

Decade of Depression

This option would probably involve a decade of depression and is therefore likely to be politically untenable. Greece has a relatively recent history of profound civil unrest, which could return. The protests currently being staged in Syntagma Square are not nearly the caliber of those Greece knew during its period of military dictatorship. Reforms would be fought at every turn and things could get much worse. The alternative to internal devaluation is for Greece to default on its debts and abandon the common currency. A new drachma would depreciate massively, boosting Greece's competitiveness almost overnight.

Exiting the euro area is not an easy option. It would spark a sovereign default, a run on banks, bank defaults and capital controls. But increasingly, these things look like they may happen in Greece whether the country sticks with the euro or not. If all the worst effects of abandoning the euro are likely to happen regardless, then Greece may as well benefit from a nominal devaluation.

Many Greeks argue that their country does not have any export industries that could gain from such a nominal currency devaluation. The biggest industry -- shipping -- books almost all of its profits offshore, so making shipping cheaper would hardly benefit the Greek economy. Still, Greece has a vibrant tourism industry that contributes about 18 percent of gross domestic product and has lost business to cheaper holiday destinations in Turkey and North Africa. Agriculture, manufacturing and pharmaceuticals are also sizeable Greek export industries. All of these sectors -- and therefore GDP growth generally-- would benefit if relative prices on Greece's products and services were to plummet.

In addition, there's no reason to believe Greece would be left without a financial lifeline if it exited the euro area. Its departure would be handled like a divorce, in which Greece and the so-called troika -- the European Central Bank, the European Commission and the International Monetary Fund -- acknowledge that their relationship no longer works. The troika would provide some bridge financing to ease the turmoil that an exit would inevitably entail for Greece.

Post Default Lifeline

This financing would continue to be conditional on the same structural reforms that the three institutions are currently demanding. After a default and euro-area exit, however, the Greek government would have much greater incentives to deliver.

Currently, the cost of failure to reform is criticism from the troika and demands for more austerity. After a default and euro exit, failure to reform would probably mean a loss of bridge financing at a time when it was urgently needed to cushion a financial shock. That could trigger dire consequences. Greece could succumb to severe social unrest. The country is not self-sufficient in food - - if hyperinflation were allowed to set in, food shortages and malnutrition could ensue.

The threat of such a prospect might finally provide the impetus for a Greek government to get down to doing the hard work of structural reform, not because outsiders are telling them to, but because Greeks themselves see the options and commit to reforms.

This process is crucial if Greece aspires to healthy and sustained rates of economic growth. Too much of the economy is tied up in red tape. Doing business has to be made easier. One example of the bureaucracy involved in running an enterprise in Greece is a new bookstore-cafe I visited recently in Athens. The owner had spent almost a year jumping through the hoops required to open her business, now a month old. I ordered a coffee at the cafe and the waitress walked immediately over to the bar across the street to pick one up. Despite months of trying, the owner

had been unable to get a license to make coffee on the premises. Shortly after, I watched a customer get turned away when she tried to purchase a book. It was 6:05 p.m., and it is illegal to sell books after 6 p.m. in Athens. I was in a bookstore-cafe that could neither make coffee nor sell books.

Doing business in Greece involves layers of bureaucracy, which provides guaranteed incomes for cushioned professions such as notaries, lawyers, tax collectors, architects and inspectors, but produces little value. At least half of the members in the Greek parliament hail from these professions and consequently are incentivized to perpetuate a status quo that impedes launching, running or finding investment for businesses.

On my recent visit to Athens, a number of bright, young, foreign-educated Greeks spoke to me about their hopes of forming new political movements, untainted by the main Pasok and New Democracy parties. When I asked why this has yet to happen, they responded that Greece must sink further before it will be ready to revive itself.

"We are all on the sidelines, waiting for Greece to hit bottom," one young man said to me. "We do not want to mobilize and get involved now because the house of cards could come crashing down on top of us. We will wait until the collapse has happened and then we can finally start rebuilding anew."

It is hard to imagine Greece's current political class facing up to the country's huge problems without the threat of economic collapse as the alternative. Nor are there obvious signs of new blood coming through the established ranks. But a Greek default and exit may trigger the emergence of a desperately needed new breed of politicians.

(Megan Greene is head of European economics at Roubini Global Economics. Read more from Greene at www.economistmeg.com. The opinions expressed are her own.)

NOTE: WE WOULD LOVE TO HEAR YOUR OPINION

Requests

"A chance meeting of Greek Cousins on a Cruise in South America?"

My name is Sy Ellis, a 69 year old former Bronxite now living in southern California. Like most Jews, one of the questions one asks is "what did your name use to be". My birth name was Seymour Eliezer, of Sephardic and Ashkenozi decent. Our entire family changed the last name in 1954 to Ellis (an English translation of the real name of Greece) due to continued anti-Semitism in the workplace.

The reason for this memo is to talk about my father's mother and father who both came from Janina. My grandmother, Rebecca Sultana and grandfather Louis Abram Eliezer emigrated from Janina, Greece to the Bronx in about 1914. My father, Abram Louis Eliezer, and his older sister, Myra Eliezer were both born in the Bronx, 1918 and 1916 respectively.

Upon arriving in New York in about 1914, my grandparents moved to Harlem and in conjunction with 4 other Greek partners opened a produce market on Lenox Ave near either 103th Street or 110th Street. After a number of years, they moved their residence to an apartment in the Bronx. In about 1950, they sold the market and retired to Los Angeles. Obviously, nothing unusual about that story.

This brings me now to a Celebrity Cruise Ship sailing around Cape Horn 140 miles from Ant-Artica in January, 2012 upon which my wife and I vacationed. By a chance meeting, my wife Marilyn met Terry and Janice Soloman on the ship with a passenger list of +/-2,000 people. As they talked a bit, Terry told my wife that his grandmother and great uncle came to New York from Greece. Specifically, Janina in the early 1900's. After I learned of this coincidence, the four of us soon got together to compare family trees and branches.

Cutting quickly to the chase we discovered, Terry's great uncle and my grandfather both emigrated from Janina at about the same year and moved to Harlem, New York.

***Both of their names were Louis Eliezer.
Both opened produce markets in Harlem.
Both eventually moved to the Bronx.***

In trying to piece this together, my initial thought is that these men were first cousins; sons of two Eliezer brothers, who both named their sons Louis after the same family member. Perhaps it was their father.

Terry and I have not been able to put anything further together through our living relatives but we do think that is very possible that we are cousins.

***Perhaps, some of you Synagogue members may have some knowledge of our Eliezer mishpocha. We would appreciate your help.
Sy Ellis"***

Answer to our Request as to separate dishes

Hi Marcia - Hope all is well. It was so great seeing you at the Pasha's. In reply to your question about separate dishes for Pesach, my aunt Betty Brody kept separate dishes. I remember that she had 4 sets of dishes and she always lined her cabinets during the holiday. She was Romaniote but her husband was Askenazi. Have a Happy and Healthy Pesach. Love -- Fina

New of Interest to All

Marcia Haddad Ikononopoulos, Museum Director of Kehila Kedosha Janina is honored to be introducing Ed Gaffney's film, *Empty Boxcars*, in Arlington Virginia on April 10th. Open to the public. No admission.

Event: Adult Ed Lecture: The Bulgarian Connection During WW2 will occur on Apr 10, 2012 at 7:30pm to 9:30pm

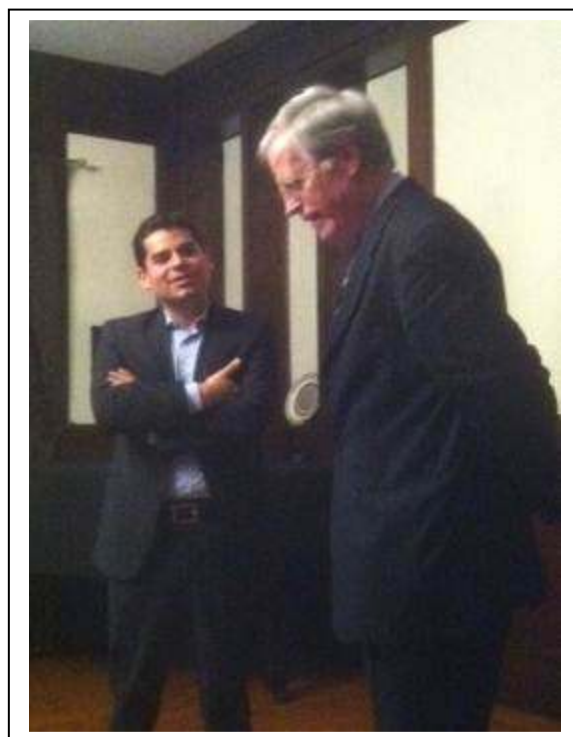
Location: Temple Rodeth Shalom, North Wing, 2100 Westmoreland Street, Falls Church, VA 22043 US

Description: "Empty Boxcars," a documentary film by Ed Gaffney, tells the story of Bulgarian treatment of Jews during the Holocaust. It is a balanced portrayal of both sides of the story: the one most often told by the Bulgarians of their rescue of "all" their Jews and the too frequently untold story of Jews who were rounded up and sent to their deaths in Treblinka, Jews who had the misfortune of living in the Bulgarian Zones of Occupation of Greece and Southern Yugoslavia.

Marcia Haddad Ikonomopoulos will introduce the film. She is Director of Kehila Kedosha Janina Museum, a Museum created to tell the story of Greek Jews. The Museum is located inside the only Romaniote synagogue in the Western Hemisphere.



**Radoslav Totchev, Bulgarian Consul General
Marcia Haddad Ikonomopoulos
Zvonko Mucunski, Consul General of F.Y.R.O.M.
Center For Jewish History-March 18, 2013**



**Consul General Radoslav Totchev and Ed
Gaffney at the Bulgarian Consulate showing of
Empty Boxcars**

Holocaust survivor revives Jewish dialect by translating Greek epic

Moshe Ha'elyon, an Auschwitz survivor, IDF veteran and author, publishes his translation of Homer's works translated from Greek to Ladino.

The private odyssey of Moshe Ha'elyon could give the original tale of King Odyseus a run for its money. Odyseus fought mythological monsters, treacherous gods and visited the netherworld. Ha'elyon survived 21 months in Auschwitz, two death marches and a number of Nazi concentration camps. Odyseus was the only survivor of a shipwreck. Ha'elyon tried to reach this country on an illegal immigrants' ship and was caught by the British. He was also wounded in the War of Independence when the jeep he was riding turned over. In recent years, having retired, he wrote his own odyssey in the form of an autobiography and epic poems.



When he finished, Ha'elyon, now 87, went on to translate Homer's Odyssey from ancient Greek into his mother-tongue - Ladino. Last week his magnum opus was published.

Sing in me, Muse, and through me tell the story/of that man skilled in all ways of contending/the wanderer, harried for years on end/after he plundered the stronghold/on the proud height of Troy," the Ladino translation, like the original, begins.

Ha'elyon's beginnings were in Thessaloniki, Greece, where he was born in 1925. Ancient Greek was part of his studies in school and he learned the Odyssey and the Iliad in junior high school. His community spoke Ladino.

When the persecution of the Jews in Thessaloniki began, in July 1942, Ha'elyon was sent with his family to Auschwitz. Most of his family was killed on the day they arrived.

Ha'elyon was the sole survivor in the family. One reason he stayed alive, he says was by giving Greek lessons to a Christian prisoner who had special privileges, and who paid for the lessons in food.

Ha'elyon was released by the Americans in Austria after going twice on a death march and working in Nazi labor camps.

In 1946 he made aliyah on the illegal immigrants' ship the Wedgewood. It was captured by the British, who sent its passengers to the Atlit detention camp.

After his injury in the jeep accident, Ha'elyon went to officer's training. He was released with a rank of lieutenant colonel in the reserves and continued to work for the defense establishment until his retirement in 1990.

Since then he divides his time among Holocaust survivors' commemoration groups and writing in Ladino.

The idea to translate "The Odyssey" was given to him by Ladino scholar Avner Peretz. "He said he hadn't finished high school because the war started, but he admitted that he studied ancient Greek, and the seed was planted," Peretz said.

Ha'elyon actually began with "The Iliad," but stopped because the text was longer and "a little more difficult."

The translation took Ha'elyon almost four years, dealing with numerous difficulties along the way. "Ladino is a spoken language. Suddenly I had to find words from realms that don't have words, like agriculture, seafaring, names of trees, etc."

He found the words in Peretz's Hebrew-Ladino dictionary and in the Bible in Ladino, among other books.

"I didn't make up any words. I have documentation for everything," he says.

He also had the challenge of maintaining the rhyming and rhythm of Homer's original. During translation, and even when reading it now, Ha'elyon said he drums his fingers, which helped him maintain the cadence - Dactylic hexameter, lines of six ("hexa") feet, each of which is a "dactyl" - i.e., finger-shaped, with one long part, or syllable, and two short ones.

Ha'elyon placed Peretz's translation of "The Odyssey" into Hebrew alongside his Ladino one, which make his work not only the first-ever translation of "The Odyssey" into Ladino, but also the first into Sephardic Hebrew.

Now Ha'elyon plans to return to his Ladino translation of "The Iliad." "I learned how to work; from now on, every line I write, I won't need to touch," he says.

This week is the launch of the first of the book's two volumes, at the Castel Museum in Ma'aleh Adumim. The book is dedicated to Israel's fifth president, Yitzhak Navon, on his 90th birthday. Peretz sees Ha'elyon's book as a major cultural achievement. As opposed to many scholars of Ladino, Peretz wants to redeem Ladino from the realm of nostalgia, and so a few years ago he also translated "The Little Prince" into Ladino.

"What fascinates me is not longing for the language but its potential. To show what Ladino can do," Peretz says.

In contrast to Ladino's big sister, Yiddish, which has a long tradition of writing and translation (although not yet of Homer), Ladino has remained a spoken language. In recent years it has seen a renaissance, despite the decline in the number of people who speak it as their mother-tongue.

Of Ha'elyon's work, Peretz says: "I see it as the culmination of 500 years of works in Ladino. It is at the same level of the 19th-century translation of the Bible into Ladino. It means the language has potential."

Shalom to one and all!

**Gershon Harris
Hatzor Haglilit, Israel**



Happy Anniversary! This month marks exactly one year since I started writing this column, and I hope that KKJ readers find it interesting. Feedback is always appreciated, as well as any question, idea or issue readers might like to see discussed in future articles.

It is probably safe to assume that most KKJ readers will receive this bulletin as they make final preparations for Pesah, 5772 (2012). And no matter what one's level of religious observation of all the Pesah rules and rituals, no one would disagree that the most famous symbol of our Festival of Freedom is Matzah, the unleavened bread consumed by our forefathers as they hurriedly left Egypt, since there was no time to wait for normal bread to bake.

But many might be very surprised to learn that even this most recognizable and ubiquitous square, perforated, crisp, crumbly and completely flat product is most likely not the "original" or "classic" matzah of ancient times!

In fact, it seems almost certain that the matzah referred to in the Talmud was a soft, moist and pita-like product, just like modern "laffa" (taboon), also referred to as "Iraqi pita". Such matzah was considered completely and strictly kosher-for-Passover, and was probably the dominant type consumed by almost all Jews for quite a long period. In fact, many Yemenite Jews still eat this type of matzah, with North African Jews consuming a somewhat stiffer, perforated version, though still moist and soft and not dry and hard like what most of us are used to today.

Over time, however, due to various factors and concerns that such rapidly cooked and thick matzot might contain small segments of slightly uncooked dough which would become hametz, many communities began flattening and even perforating the dough to produce dry matzah. For most Ashkenazim, this became the only form of mitzvah they knew and used, while Yemenites and many Sephardim continued to use the soft, pita-like product in their local communities. Still, all matzah was prepared and baked by hand, which made it baking a very labor intensive and rather expensive process.

The invention of the matzah dough-rolling machine by Frenchman Isaac Singer in 1838 revolutionized the matzah baking industry, both by introducing much less expensive mass-production and by producing a uniform and quality-controlled product virtually free of any problem of hametz, which was still sometimes an issue with totally manually prepared and baked matzah-dough. The machine was not free of controversy, however, since matzah for Pesah must be intentionally and specifically baked for that purpose, and all those involved in the process must actually state this out-loud. While this is obviously easily accomplished with human beings all along the production line, the use of a machine presented a problem, since if everything was done automatically, can there even be a concept of human "intent"? Though Rabbinical opinions are still divided on this issue, the vast majority long-ago approved machine-prepared matzah for Pesah, which has become the dominant form the world over.

Still, whether for sentimental or halachic reasons, many Ashkenazim and Sephardim still insist on using their respective traditional hand-baked versions of matzah, and in Israel all types are readily available, though sometimes at rather premium prices. Growing up in the U.S., I was never exposed to anything but the machine-made version, but since moving to Israel, often purchase hand-made softer "Tunisian" matzah for the Seder, while using the "regular" version the rest of the holiday week. It would be interesting to hear what kind of matzah many KKJ'ers remember from their or their parents/grandparents homes. In any case, and whichever matzah you do choose for your family Seder may you all enjoy a happy, healthy and kosher Pesah!

Marcia Haddad Ikonopoulou is honored to be working with Mathilde Tagger of Jerusalem on completing a dictionary of Greek Jewish names.

The following surname is stumping both of us: *Litchi* or *Litsy*. Anyone who has any light to shed on the origin of the name and any other information please contact us a kehila_kedosha_janina@netzero.net.

Items of Interest on the internet

Joshua Matsas video on youtube:

<http://www.youtube.com/watch?v=TGS7z-foNVI>

www.hadassahmagazine.org

February edition has excellent article on Corfu and Zakynthos by Esther Hecht.

We thank Joseph Toledo for information on the Izmir projects

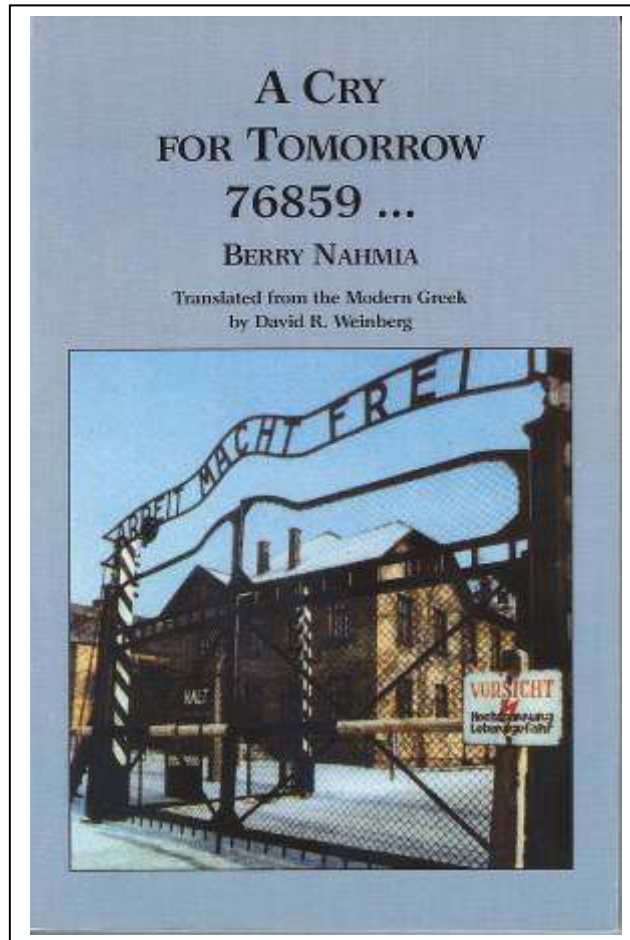
<http://www.itbdesign.com/clientfiles/izmir/newsletter1.html>

New Book For Sale

The fourth book in the Holocaust Memoirs and Studies Series of Sephardic House/ASF is now available through Kehila Kedosha Janina.

Berry Cassuto Nahmia was one of only 35 survivors of the Jewish Community of Kastoria. Her story, one of the few written by Greek Jewish women, and the only one of a survivor from Kastoria, is an important contribution to Greek Holocaust studies.

The book is now available for \$20 (including P&H within the continental USA). Contact us at Kehila Kedosha Janina (kehila_kedosha_janina@netzero.net) if you would like us to reserve a copy for you.



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.

Note: If you are interested in future Friday night services at Kehila Kedosha Janina, let us know!

Kehila Kedosha Janina e-newsletter: number 51:

April 2012

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