



Kehila Kedosha Janina

Synagogue and Museum

280 Broome Street, New York, NY 10002

August 2009 e-mail newsletter

Dear Friends of Kehila Kedosha Janina,

In our last e-newsletter of July 2009 we highlighted the recent desecrations of the Jewish cemetery of Ioannina and, not long after the appearance of our e-newsletter, another desecration occurred on July 9th. In response to this, we sent out a call to action, informing people how they could make a difference. Many of you sent letters to the Greek Consulate, the Greek Embassy here in the USA and Greek Embassies around the world. Friends of ours in Greece sent letters to members of the Greek Parliament and local officials in Ioannina. Our appeal was translated into Italian, French and Hebrew. Some of your responses appear below. Most important, it may very well be that our intention of drawing world-wide attention to the shame of these desecrations and the apparent incapability of the city of Ioannina to protect the Jewish cemetery might very well have made a difference. Included in this newsletter will be a translation from one of the major newspapers in Ioannina (similar articles of support appeared in ALL the newspapers of the city) calling for a declaration of support for the protection of the Jewish cemetery of Ioannina. To date, 80 individuals have signed the declaration. Most hold prominent positions in the city and their names are well known to all the citizens of Ioannina. What is of special relevance is that each of the signers signed as an individual, not as a member of their particular political party even though many of the signers hold, or have held, prominent political positions in the city.

Responses to Ioannina Cemetery Appeal

Examples of Letters sent:

*H.E. Vassilis Kaskarelis
Ambassador of Greece to the U.S.A.
2217 Massachusetts Ave, NW
Washington, DC 20008*

Dear Mr. Ambassador:

I have just learned that, for the third time this year, Jewish graves have been desecrated in ancient Jewish cemetery in the city of Ioanina, Greece. I am the direct descendent of Greek-speaking Jews who lived in Ioanina for nearly 2,000 years -- my grandparents immigrated to the United States from Greece at the turn of the 20th century -- and many of my ancestors are buried in that cemetery. I am outraged by these anti-Semitic atrocities, which are almost certainly the work of neo-Fascists who have publicly demonstrated in the city, appealing to the fears of a certain segment of the population of immigrants, foreigners, and those of other faiths.

I understand that the local police department has now increased security at the cemetery, which gives me and my fellow Ioanniote-Americans little comfort, since the Director of Police of Epirus has consistently ignored the plight of the Jewish cemetery. This temporary increase in security will not solve the problem. Either the police must commit themselves to 24-hour security, much as now is provided at the local synagogues in Athens and Thessaloniki, or the height of the protective exterior wall must be increased so that no-one can enter the cemetery at will.

As you know, the great majority of the Jewish communities of Greece were deported and murdered by the Nazis, and I believe the Government of Greece has a moral and legal obligation to do everything possible to protect those Jewish communities that remain in Greece from these sorts of atrocious acts.

I respectfully ask that you convey to your government my deep concern about this unacceptable situation and my request that immediate steps be taken to prevent any repetition of these desecrations.

Sincerely,

**Anita Altman
July 23, 2009**



**Holocaust Memorial
In Jewish Cemetery in
Ioannina-Desecrated on
June 2, 2009**

July 24, 2009

*His Excellency
Ambassador of The Hellenic Republic
To The United States
Vassilis Kaskarelis
2217 Massachusetts Ave, NW
Washington, DC 20008*

Re: Desecrations Of The Jewish Cemetery In Janina

Your Excellency:

My father, of blessed memory, and his family were born in Janina. My widowed grandmother, her mother, and my father and his siblings came to the United States after my grandfather died in Greece in 1920. Dad and all of his large family were Romaniote, that is Greek-speaking Greeks of the Jewish faith. Romaniotes were in Greece before there were Christians in Greece; they have lived in Greece for thousands of years.

In December 2008 and January 2009 I was part of a local college group that traveled extensively throughout Greece, including that amazing city usually missed by American tourists, Thessaloniki. My vacation in Greece was a trip of a lifetime, one which I will always remember fondly. It was an extra treat for me to visit Janina for the first time and walk the streets that my father and his family did. Through the kind assistance of friends and relatives in Janina I was able to enter the locked synagogue where my father and his family worshiped one hundred and more years ago.

In addition, I was privileged to enter the locked gates of the Jewish cemetery in Janina where my grandfather and many other relatives are laid to rest. The cemetery is very large and almost totally forested. When I visited, it was a place of serene beauty and tranquility, as any cemetery should be. Walking among the moss-covered stones, looking for the resting place of relatives, was a moving spiritual experience. Sometimes I just stood there, lost in thought. Soon after I returned to the States, however, I learned that the high walls of the cemetery had been breeched and parts of the grounds desecrated. Desecration happened again just before family and friends from the States visited Janina in June. From what I was told, the local authorities expressed little or no interest when inquiries and complaints were made. Again, in the last week or so, the outrages were repeated.

Worse, your excellency, than the desecrations themselves, as disturbing as they are, is the seeming indifference on the part of the authorities in Janina either to protect the cemetery or to find and prosecute those responsible. The cemetery is the final resting place of Greek people of Jewish descent. It also is a landmark and historic treasure of all Greek people. As such, it is sad to know that the local authorities in Janina think less of it because their fellow Greeks who are therein laid to rest happen to be Jewish. Why is the outrage of the Janina authorities less than mine, or absent entirely? Why, in fact, is there no apparent concern and sadness among the non-Jewish community of that marvelous and historic Greek city?

My request, sir, is for you to investigate the situation and seek not only to reassure the tiny Greek Jewish community of Janina of their government's concern for their safety but also to see that justice is done.

With respectful thanks and appreciation, David L Colchamiro



From June 2nd
desecration

E-Mail sent by John Kalef-Ezra, member of the Jewish Community of Ioannina and Professor of Nuclear Physics at the University of Ioannina. This e-mail was sent to a reporter from the Wall Street Journal who is in the process of writing an article on the desecrations of the Jewish Cemetery of Ioannina.

Thank you very much for your interest on what is going on at the Ioannina (Giannina) Jewish cemetery. Almost two weeks ago, our cemetery was desecrated for the fourth time during this year. The most important incidents were in early June and July. In the first case part of the Holocaust Memorial (it contains ashes from the Nazi crematoria) as well four tombs were vandalized. The local police reaction was of the lowest possible level. The physical damage was fully restored by the Jewish community within two to three weeks. The incident was repeated a month later. This time two to three tombs were partially destroyed. I believe the targets (the monument and the specific tombs) were deliberately chosen to induce the maximum pain to the members of our small community.

With regards to the local authorities, some of them issued a comment condemning the desecrations; (however, the mayor, Mr Contas, and the rector of the local University avoided to take a stand on this issue – this was not the case for the Union of the University Academic staff). The level of anti-Semitism in our town is more or less of the same level as in the entire county. Possible reasons for turning our cemetery to a “high priority target” of the racist- Nazi organizations is that it is located in a very central region of the town, where the price of the land is quite high. This factor, I think, is the main factor that initiated 2 to 3 decades ago a “war” on this piece of land in attempt to turn it to other hands. A second factor is the drastic reduction of the population of the Jewish population of the town (~30% early in the 20th century, ~10% during 1940, and ~0.05% nowadays). A third factor, but not the main one, is the positions held in the town by some members of the community – almost 10% of the members of our community are University professors, that express openly their opinions- they were used to “silent” and “afraid” Jews).

To my understanding the intensification of actions against the cemetery took place following the Israel-Gaza war last January and is mainly related with the enormous growth in Greece, as in the entire Europe and not only, of the extreme right political groups, due to the financial crisis. For example, it was the first time that such groups got 8% of the votes in the country (elections for representatives to the European Parliament last week) with the extreme right party LAOS sending representative to the Parliament (the son of the racist – Nazi Plevris that was not convicted by the Greek courts few months ago despite his book that promote the Jewish cleansing, despite the existence of an anti-racist law in the country).

However, I think the most alarming point is the “soft” reaction by most of the population of the country and the political world of the country on such actions (possibly the Greek Communist Party was the only exception that got a strong position and “put” a written question to the Parliament signed by three of its parliament members, asking the government to take a stand on this specific issue and press the local authorities to allow the local Jewish Community to take measures that could secure – if feasible- the cemetery – as expected there was no reaction on this Question by the government, so far). It is my understanding that the ruling party is “afraid” by the rapid increase of the power of the extreme parties in the country that promote open racism (please do remember the enormous number of “illegal” financial and political immigrants in Greece, the main door to EU) and does not take real measures to deal with this issue (just some talking) and tries to suppress the importance of such incidents. Therefore, that’s where the pressure has to be put.

Thank you very much for your interest on this issue.

Sincerely yours, John KALEF-EZRA

Of Jewish organizations contacted (WJC, AJC, ADL and Simon Wiensenthal), only the WJC and AJC got back to us with intentions to file protests through ‘proper channels.’

We would like to make note that Samuel Gruber (Director of International Survey of Jewish Monuments) and Alekos Raptis (local reporter and activist in Ioannina) both put our appeal on their blogs and our dear friend Orestes Oarvitsiotis wrote letters in Greek to major Greek newspapers in Athens and New York. We thank all of those who took the time to make a difference

This is possibly the results of our efforts! We received the following e-mail from Alekos Raptis of Ioannina (accompanied by copies of all the newspaper articles with the declaration):

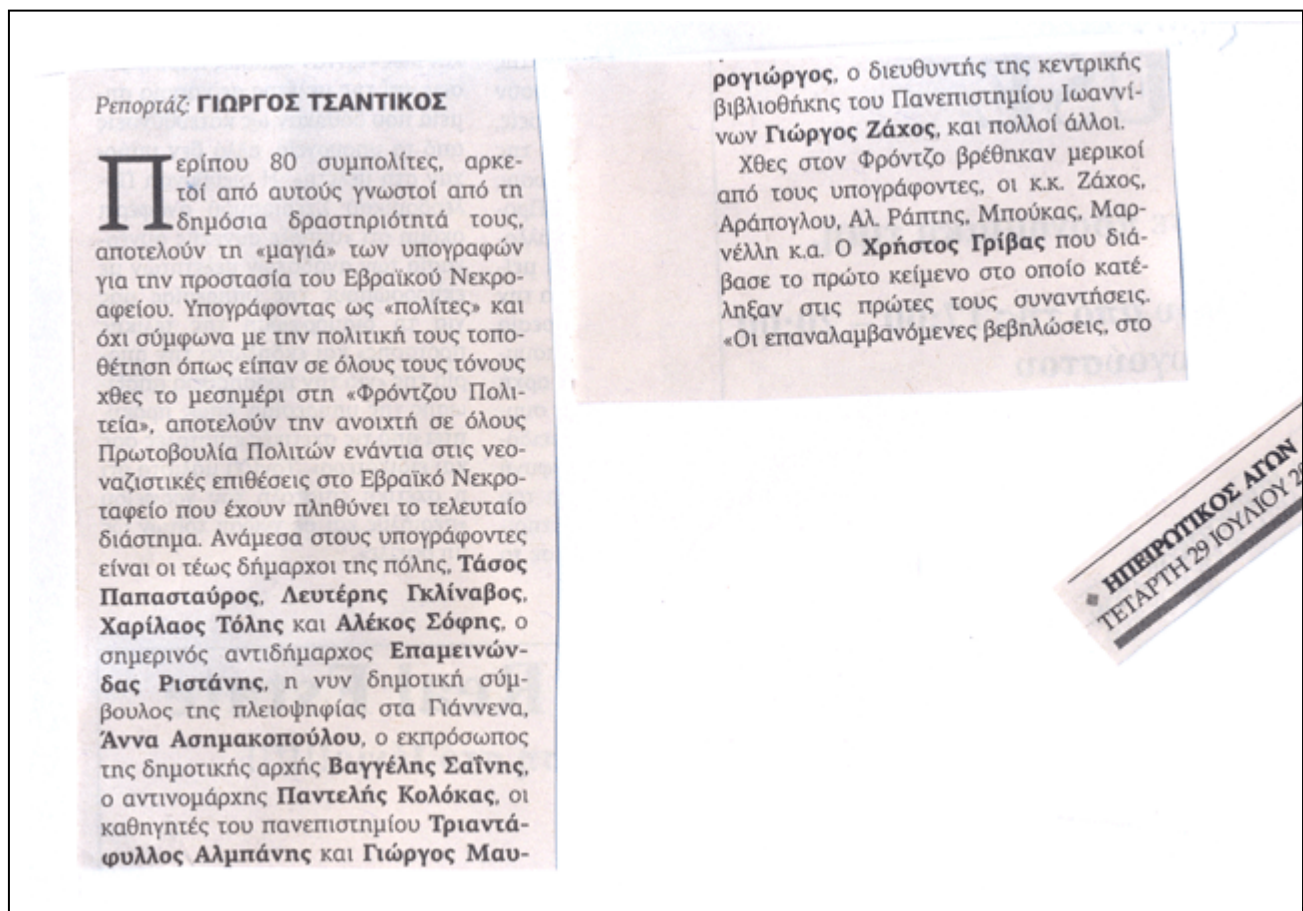
"Dear Marcia hello!

I sent all the local newspapers of Ioannina with the declaration, because the civilians of Ioannina we decided to protect the Jewish Cemetery of Ioannina from the neo-Nazis. This movement against the neo- Nazis calls all the people of Ioannina to demonstrate during of the first days of September outside of the Jewish Cemetery of Ioannina. Also we call the citizens of Ioannina to give us their names for the declaration.

***With the best regards
Alekos Raptis”***



Translation: Citizens Against Neo-Nazi Desecrations (from Epirote Struggle: July 29, 2009)



Translation: "About 80 of our fellow citizens, many of them well-known because of their public activities signed their names and "placed a spell" of protection on the Jewish Cemetery of Ioannina. They signed as private citizens and not in accordance with their particular political affiliations, as was stressed yesterday afternoon at the "Frodzo State" (location of the gathering) comprising the opening of all Political Initiatives against Neo-Nazi attacks in the Jewish Cemetery which have recently been

on the increase. Among those who signed were former mayors of the city (Tasos Papastsvros, Lefteris Glinavos, Charilaos Tolis and Alekos Sofis), the present Assistant Mayor (Epiminondras Ristanis, the head of the majority (party) of the City Council of Ioannina (Anna Asimakopoulou), the representative of the public authorities (Vangelis Sainis), the Assistant Prefect (of the Prefecture of Epirus) (Pantelis Kolokas), professors from the University of Ioannina (Triandafillos Albanis and Giorgos Mavrogiorgos), the Director of the Central Library of the University of Ioannina (Giorgos Zaxos) and many others. Yesterday, at the Frondzo, many of the signers were present. . . .”

ΗΠΕΙΡΩΤΙΚΟΣ ΛΟΓΩΝ
ΤΕΤΑΡΤΗ 29 ΙΟΥΛΙΟΥ 2009

Ποιοι υπογράφουν μέχρι στιγμής:

Ευάγγελος Αθανασίου, Μίλτος Μπούκας, Κώστας Αθανασόπουλος, Βασίλης Νάκης, Τριαντάφυλλος Αλμπάνης, Δημήτρης Γ. Νάστος, Μιχάλης Αράπογλου, Εβελίνα Νούσια, Άννα Ασημακοπούλου, Καλλιόπη Νταφοπούλου, Βασιλική Βάββα, Αποστόλης Οικονόμου, Φώτης Βάββας, Χρήστος Παντούλας, Δημήτριος Βαντόλας, Δημήτρης Παπαγεωργίου, Ιωάννης Βραζιτούλης, Γιώργος Παπαδιώτης, Ελευθέριος Γκλίνας, Αλέκος Παπαδόπουλος, Περικλής Γραβάνης, Δημήτρης Παπαδόπουλος, Χρήστος Γρίβας, Κώστας Παπαπέτρου, Άννα Δερέκα, Τάσος Παπασταύρος, Άννα Δημητριάδη, Κώστας Ι. Παππάς, Γιώργος Ζάχος, Νίκος Πετρόπουλος, Χαράλαμπος Ζδράβος, Βασίλης Πλαστήρας, Στέφανος Ζέρβας, Γιώργος Πολύμερος, Πολύμερος Ηλίας, Κώστας Ζήκος, Κώστας Ζωνίδης, Νίκος Πρόκος, Μανόλης Καπελλίδης, Αλέκος Ράπτης, Θεόδωρος Καρακίτσος, Μιχάλης Ράπτης, Φιλήμων Καραμήτσος, Κώστας Ρήγας, Γιάννης Καραπάνος, Παμεινώνδας Ριστάνης, Νικόλαος Καττής, Κέλλυ Σαΐνη, Βαγγέλης Σαΐνης, Παντελής Κολόκας, Κώστας Κολοκούρης, Δημήτρης Σιώτος, Βασίλης Κούτρας, Γιάννης Σκοπούλης, Λέλα Κωστούλα, Αλέκος Σόφης, Πέτρος Λαρδός, Μιχάλης Σπέγγος, Πέτρος Λυκίδης, Γιώργος Σπύρου, Κώστας Λώλης, Λαμπρινή Σταμούλη, Παύλος Μαζανίτης, Γιάννης Σωμάκος, Γιώργος Μάκης, Αποστόλης Τζελέτας, Χρήστος Μαντάς, Χαρίλαος Τόλης, Γιάννης Μαντέλος, Οδυσσεάς Τσαμπαλάς, Πανελόπη Μαρνέλλη, Θανάσης Τσιγκούλης, Κώστας Μασαλάς, Τάσος Τσιόγκας, Γιώργος Μαυρογιώργος, Ηλιάνα Τσολιού, Γιώργος Μέρτζιος, Δημήτρης Τσόλκας, Άννα Φώλια, Ηρακλής Χασιώτης, Άλκης Χήτος.

εβραϊκό νεκροταφείο της πόλης μας, δεν ανακαλούν μόνο μνήμες του 1944 στην ισραηλιτική κοινότητα, αλλά προσβάλλουν βάνουσα την ιστορία της πόλης και την αξιοπρέπείά μας» αναφέρουν οι πολίτες και υπογραμμίζουν ότι κοινωνία της πόλης ήταν πάντα πολυπολιτισμική και οι Γιαννιωτοεβραίοι, αποτελούν κομμάτι αυτής της κοινωνίας και μέρος του πολιτισμού της. «Γ' αυτό οι ιερόσυλοι βανδαλισμοί στους τάφους της ρωμανιώτικης εβραϊκής κοινότητας, πέρα από το βαθύ πόνο των οικείων, προκαλεί θλίψη και οργή στον ελεύθερο άνθρωπο» υπογραμμίζουν.

Εκδήλωση τον Σεπτέμβριο

Στις άμεσες πρωτοβουλίες τους συγκαταλέγεται η διοργάνωση μιας εκδήλωσης τον προσεχή Σεπτέμβριο, στον περιβάλλοντα χώρο του νεκροταφείου. Μέχρι τότε, όσοι θέλουν να προσυπογράψουν το κείμενο και να συμμετάσχουν στην πρωτοβουλία, μπορούν να το κάνουν με αποστολή email στη διεύθυνση mnimio@gmail.com. Από σήμερα, λειτουργεί και το ιστολόγιο της κίνησης, Polites1.blogspot.com.

«Πρέπει να στείλουμε μήνυμα πως τα Γιάννενα σέβονται τη δημοκρατία την πολυπολιτισμικότητα και το δικαίωμα των πάντων να ζουν και να δημιουργούν ελεύθεροι και ότι το νεκροταφείο, δεν αποτελεί μόνο ιερό θρησκευτικό χώρο της ισραηλιτικής κοινότητας, αλλά και πολιτισμικό μνημείο της πόλης» τόνισε ο κ. Γρίβας.



Chrystos Grivas read the first paragraph of the declaration which declared the intentions of the declaration: 'The repeated violations in our city's Jewish cemetery not

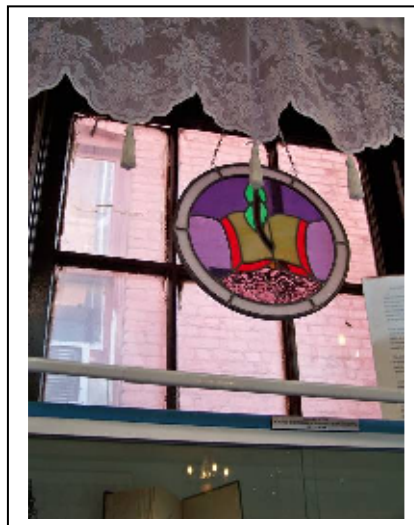
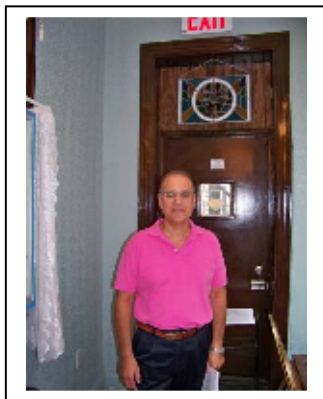
only recalls memories of 1944 for the Jewish Community but crudely offends the history of our city and our own self-worth....The sacrilegious vandalism of the graves of the Romaniote Jewish community, in addition to inflicting pain on the families, causes deep grief and rage for all free men.'

The newspaper articles then went on to announce a public demonstration of support for the Jewish Community of Ioannina to take place outside the cemetery during the first week of September and a call for others to sign the declaration (a number of local blogspots were listed). The speech by Chrystos Glivas concluded with the following thoughts: 'We must send the message that Ioannina respects the democracy of minorities and the rights of all to live and freely create, and that the cemetery not only is the sacred religious space of the Jewish Community but, also a cultural monument of the city.'

We at Kehila Kedosha Janina thank the good citizens of Ioannina for their sincere attempts to remedy the situation and hope that this leads, in the future, to plans for the continued protection of the cemetery within which are interred the bones of many of our ancestors.

Recent Events

Kehila Kedosha Janina was honored to host a reception to thank Joe Halio and FASSAC (Foundation For the Advancement of Sephardic Studies and Culture) for salvaging and restoring a number of the stained glass remnants from the Kehila Kedosha Janina of Mapleton. We are now looking for information on who originally donated the windows. Below you will see segments. If you have any information, contact us.



We thank Joe for this moving event. The windows have come home.

Articles of interest (note: due to the generosity of Professor Fleming, all proceeds from the sale of her book through Kehila Kedosha Janina goes directly to our Museum. You can order through our e-mail: kehila_kedosha_janina@netzero.net)

The book is \$30 plus \$4 P&H.

**A sweeping survey of Jews in Greece
By SHELDON KIRSHNER, Staff Reporter
04 June 2009**

Jews have lived in Greece since time immemorial, yet strangely enough, there was "no such thing as a Greek Jew" until the 20th century, according to K.E. Fleming, the author of Greece – A Jewish History (Princeton University Press).

PIC:

The anomaly is easily explained, writes Fleming, a professor of Mediterranean and modern Greek history at New York University and the director of its Hellenic Studies program.

Greece, in terms of its borders, was a geographical work in progress until after World War II, since much of its territory was occupied by the Ottoman Empire and various European powers.

Salonika, which had the largest Jewish community in Greece prior to the Holocaust, was ceded to Greece in 1912. Thessaly, Epirus, Macedonia and Thrace passed into Greek hands between 1881 and 1920. Crete became Greek in 1913, while the Ionian islands were incorporated in 1864. Rhodes and the Dodecanese islands joined Greece in 1947.

Jews as a national group with a distinct Greek identity were officially recognized by Greece only after World War I, says Fleming, whose scholarly, deeply researched book is billed as the first comprehensive English-language account of Greek Jews.

Under a law adopted in 1920, Jews were recognized as a protected minority and, for the first time, were regarded as Greek Jews, per se. The Greek government, in a campaign of Hellenization, began funding Greek language classes at Jewish schools in Salonika. By the 1930s, young Jews invariably spoke Greek rather than Ladino.

"With the cultural assimilation of thousands of Jews, a true Greek Jewish culture took root," writes Fleming.

At its heart, Fleming's book is a story of integration, exclusion, tragedy, dispersal and rebuilding.

Long before Greece's War of Independence in 1821, Jews fell roughly into two broad categories: Romaniotes and Sephardim.

The older but smaller Romaniotes were the descendants of Jews who left Palestine

after the destruction of the second temple in Jerusalem. Some Romaniotes, most notably in Jannina, claimed that their ancestors arrived in Greece in the wake of the Babylonia conquest of Jerusalem in 586 B.C.E.

The Sephardim settled in Greece after the expulsions of Jews from Spain, Portugal, France and Italy.

Apart from the Romaniotes and the Sephardim, Fleming notes, there were smaller numbers of Ashkenazim. Like the Romaniotes, they were gradually assimilated into the Sephardic fold.

Before this process took hold in the last century, the Jewish community was riven by tensions pitting Romaniotes against Sephardim.

On Corfu, for example, Romaniotes identified with Greece, while Sephardim looked to Italy. "Well into the 19th century, Corfu's community was so divided that Christian authorities were regularly asked to adjudicate intercommunal disputes," writes Fleming.

As Greece expanded its borders, Jews either sided with Greek forces or remained loyal to the Ottomans.

In Epirus, Jews fought alongside Greek troops, but in other places, most notably Salonika, Jews raised funds to help the Ottomans. "In regions with a pronounced history of anti-Semitism," Fleming says, "the advent of Greek rule was met with trepidation on the part of the Jews, who feared a loss of privileges, security and legal status conferred on them by imperial regimes."

With a strong identity as Ottoman subjects, the Jews of Salonika were the least Hellenized of all Jews in Greece. They suffered the consequences. In 1922, Jewish stevedores in Salonika lost their jobs and were replaced by ethnic Greeks from Asia Minor.

As a result, Jewish port workers immigrated to Palestine. In 1923, when 40 per cent of Salonika's population was Jewish, the local municipality banned Ladino and Hebrew from all public signs.

During the period from the end of World War I to the outbreak of World War II, overt anti-Semitism was not an uncommon phenomenon in Greece, Fleming suggests.

The Protocols of the Elders of Zion, printed in a Greek edition, enjoyed wide circulation. The prime minister of Greece, Eleftherios Venizelos, assured the Jewish community that such views did not reflect the government's position.

For Greek Jewry, the Holocaust was an unmitigated disaster.

Nazi transports from Salonika in 1943, were the first to leave German-occupied Greece. Crete's entire Jewish community was rounded up in 1944.

When Greek Jews were sent to Auschwitz-Birkenau, the vast majority were immediately gassed. Greek Jews in particular were recruited for the Sonderkommando, the squads that disposed of corpses.

In certain localities, including the island of Zakynthos, Greek Orthodox Christians assisted Jews, hiding them in the mountains with Christian families. Canadian novelist Anne Michaels took note of that incident in her first novel, Fugitive Pieces.

But in Corfu, a senior Greek official collaborated with the Germans, facilitating the deportation and murder of more than three-quarters of the island's 2,000 Jews.

Throughout the rest of Greece, the situation was the same.

Jews in Patras, Volos, Larissa and Trikala were saved by the resistance movement and by municipal authorities. On the other hand, the quisling Greek government, headed by Ioannis Rallis, organized a special police force to hunt down Jews and leftists.

Greece was inhabited by about 70,000 Jews when the German army invaded the country in 1940. When Greece was liberated, 10,000 Jews had survived the onslaught.

"In percentages, this reflects one of the highest destruction rates in all of Europe," observes Fleming.

By her estimate, 50 per cent of Greek Jewish concentration camp survivors emigrated, moving on to Palestine/Israel and, when possible, the United States.

They had reason to leave.

Greece, impoverished by the Nazi occupation, was plunged into civil war in 1946. As well, Jews who tried to reclaim their properties were rebuffed.

Yet Greece, as Fleming states, was the first European country to promulgate laws to help such Jews. These laws, however, were not strictly enforced.

In recent years, the Greek government has commemorated the devastating losses that the Jewish community endured during the Holocaust and acknowledged the contributions of Jews to Greek society. But with only about 5,000 Jews living in Greece today, the past seems more salient than the present.

Fleming, in her sweeping survey, distills the essence of both eras.

**www.cjnews.com/index.php?option=com_content&task=view&id=17018&Itemid=86
We thank Leon Saltiel for this article.**

Inquiries

Inquiry from Milan

**If you have information regarding this inquiry, contact us
(kehila_kedosha_janina@netzero.net)**

"My name is Haim Eliezer Samari. I'm Italian, I'm 26, I live in Milan and I'm a member of the local Jewish Orthodox community. I supposedly have some roots in Thessaloniki (have you ever heard the surname Samari?) and I would like very much to discover them (in primis know something about

the story of the Samari family in Thessaloniki before and maybe after the war, even coming there, visit the Jewish Thessaloniki and know something about the Jewish history in Thessaloniki).

I'm writing to you because I think that this is the really best way to know something (and it's very important for me).

I will be very happy if you can help me somehow.

Todà Rabbà, Sincerely, Haim Samari"

Inquiry from Israel

"Shalom,

I learned that my grand-grandfather Mateo Levy (I am not sure if this is the correct spelling) was born in Janina in 1868. I wonder if there is any record of him or of the family in an archive of the Jewish community- is there such an archive? I realize that it is a very common name and that the during the Holocaust a lot was lost. My ancestor left to Egypt at the beginning of the century and the family was spared. After 1957 his children left Egypt to many locations in Europe Australia South America and Israel. I am the grandchild of Alexander Levy, his son that was born in 1903 in Cairo. Most of the information I have is on the Israeli branch of the family and it is really interesting to learn more about the Greek connection.

***Thank you so much for your help,
Dr. Tamar Sapir"***



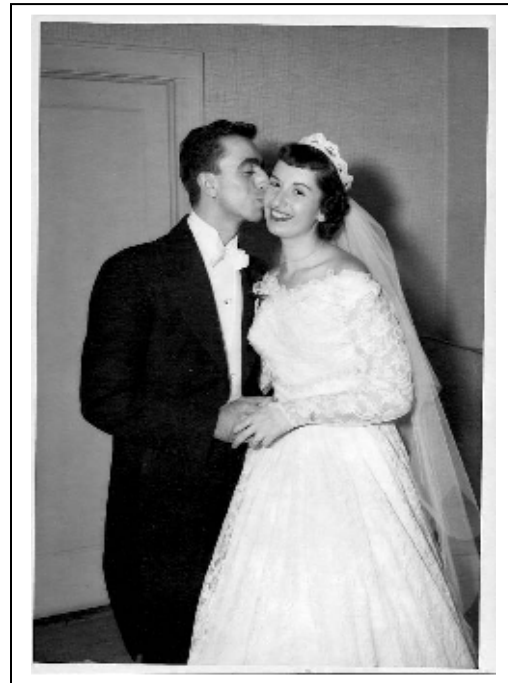
Double wedding of the daughters of Elias Colchamiro

Last Call for Wedding photos for November exhibit. Don't be left out.

We are looking for photos of marriages (not only from Ioannina but of Greek Jews from elsewhere in Greece or in the large Greek-Jewish Diaspora). The pictures should be from the 1910s, 1920s, 1930s, 1940s and 1950s. We have accepted a few from the early 1960s. The pictures can be professionally taken, traditional bride and groom pictures, those taken by guests, table groupings, family groupings, etc. They can have been taken in Greece, here in the USA, or elsewhere. While we prefer the pictures scanned and sent digitally, if you wish to mail originals to us, contact us first on correct mailing address.



Murray Eskononts as a pageboy



**Murray Eskononts & Rose Capon Eskononts
On their wedding day**



**Amarillo/Ouziel Wedding
Salonika 1938**

We are looking fo IDS

See if you recognize anyone from this 1940 wedding reception (the groom was Sam Samuels)



Events of Interest



Sephardic Educational Center
"dedicated to SECuring our Jewish Future"

SEC invites you to Argentina for the Annual SEC Latin America Convention

**Spend a fantastic weekend with
young adults from different countries!
Great Food & Accommodations. Exciting Seminars.**

**Cost per person is \$500 US (not including airfare) and includes bus, hotel and
all meals.**

**For more information and reservations, please contact Erica Sarfatti at
erisarfa@hotmail.com**

The SEC Mission

**The SEC is dedicated to ensuring Jewish identity and continuity by transmitting
our rich Sephardic legacy to all Diaspora Jews, especially our youth.**

**Focusing on the timeless values of unity, compassion, sensitivity, tolerance and
moderation embodied by Sephardic Judaism, we promote strength of family &
community, pride of heritage & customs, increased knowledge of Torah &
practice of Mitzvot, growth in spirituality, a traditional approach to Halacha,
engagement with the modern world & society, and a meaningful connection to
Israel, our People & Homeland.**

for more information about the SEC, please visit our website

www.secjerusalem.org

or contact the SEC office, 310.441.9361

***Forward this to a friend and ask them to join the growing ranks of SEC
members!***

Note:

Our Museum Director, Marcia Haddad Ikonomopoulos, will be teaching a course on the Jews of Greece at the Mid Island JCC in Plainview this fall (6 classes: 2-4 on Mondays starting September 6 through October 26-no class on Monday, September 28th), for info contact Sharon at the JCC: 516-822-3279.



Tombstones from Salonika. Courtesy Museum of Jewish Presence in Thessaloniki.

Stay well and stay in touch. Continue to send us your news, photos, family info and comments.

**Kehila Kedosha Janina e-newsletter: number 19: August 2009
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