February 2017 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

This issue is, once again, dedicated to the memory of Greek Jews who perished in the Holocaust. In New York, on January 25th there were two events remembering the losses, one hosted by the Consul General of Greece in New York, Dr. Konstantinos Koutras, and the American Friends of the Jewish Museum of Greece at Hebrew Union College. The keynote speaker was U.S. Ambassador Eleni Kounalakis. In Lawrence, Long Island, New York at Temple Israel, also on January 25th, the Consul Generals of Cyprus and Israel in New York, along with the American Jewish Committee and the Marion & Aaron Gural JCC, commemorated the International Holocaust Remembrance Day with a photographic exhibition commissioned by the Israeli Foreign Ministry of Jewish Holocaust survivors and refugees interned in Cyprus on route to Israel. See information in this newsletter on both events.

PLEASE REMEMBER OUR NEW WEBSITE: www.kkJsm.org and our new e-mails: info@kkjsm.org and museum@kkjsm.org.

This newsletter, our 95th 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).
As always, you are all invited to attend our Saturday morning Shabbat services. Just give our Shamas, Sol Kofinas, a heads up (info@kkjsm.org) so we are sure that our Kiddush (traditional Greek Jewish Kosher foods) is sufficient. If you wish to sponsor a Kiddush for a special occasion or an Adara, contact Sol.

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**Passings**

It is with great sadness that we report the passing of Nina (Sara) Atoun Matathias (b. 9/24/1920-d. 1/3/2017), mother of Asher (Anna), Rachel and Daniel (Amy). Predeceased by daughter Meriam of Blessed Memory. Survived by loving grandchildren and great grandchildren. Nina was born in Thessaloniki and married Jack Matathias of Blessed Memory, originally of Trikala in 1942. Surviving with her first child, Asher, born in 1943, in hiding in Pilos outside of Volos, during the Occupation, while her husband fought in the Resistance, Nina went on to have two other children in Volos before coming to the United States with her family in the 1950s. Her youngest child, Daniel was born in New York. Most of Nina’s family who had remained in Thessaloniki perished in the Holocaust. Nina had a loving gentle way, always with a smile on her face, and a strength that lasted through her long life. She will be sorely missed. May her memory be Eternal.

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Marvin Marcus, President of KKJ with Anna and Nina at KKJ Greek Jewish Festival

Nina and Anna Matathis, daughter-in-law
On January 10th, Shirley Patera Braun passed away. She was born September 5, 1930, the youngest child of Sion Patera of Ioannina and Colomira Russo of Arta. She was predeceased by five siblings, Hyman, Ricca, Rosalina, Jesse and Leon. She was married to William Braun of Blessed Memory. She is survived by her daughters, Marla Capozzi and Lisa Roy, and two grandchildren, Joseph and Nicole. We thank Deanna Cohen Marcus, her cousin, for letting us know of Shirley’s passing.

On January 13th, in Athens, the Jewish Community of Athens lost Minos Mordochai who, among many other things, had served as the treasurer of the Jewish Museum of Greece for many years. Minos was among the founders of the Museum who was passionate in his love of his faith and the Jewish Community of Greece. Minos was born May 5, 1947, the son of Solomon Mordechai of Ioannina and the grandson of Nissim Mordechai. Minos lost many members of his family in the Holocaust, including his grandparents, Nissim and Touvoula. His father Solomon lost his first wife, Tsalina bat Menachem Matsas, and three young children in Auschwitz. Minos will be missed by both his family in Greece and in the United States.
Simchas

On April 17, 2016 Stephen Kamsler married Rachel Becker. Stephen is the great-grandson of Stella Mazza Negrin and Abraham Negrin, and Esther Mazza Attas and Jack Attas, all of Ioannina. He is the grandson of Blanche Negrin Attas and David Negrin, and the son of Estelle Kamsler.
We share the pride of our Board Member, Elliot Colchamiro, as he watched his grandson, Jacob Benjamin Colchamiro being called to the Torah for his Bar Mitzvah twice, the first time on December 31st 2016 at the Chabad of Short Hills New Jersey, and the second time on January 1st 2017 at the sanctuary of the Kushner Hebrew Academy in Livingston NJ. Benjamin is the great grandson of Morris and Sarah Colchamiro of Blessed Memory, the great-great grandson of Leon and Julia Colchamiro and the great-great-great grandson of Jessula and Rachel Colchamiro. The Yanniote tradition continues.
Δικοί Μασ, Λοσ Μουστρόσ (οι ιδίοι) επιστρέφουν στο σπίτι

One of our great joys is to welcome “Our Own” when they visit Kehila Kedosha Janina. You can spot them at the door as they enter, stop and look with tears in their eyes at the spot their ancestors once sat in the sanctuary. They often linger at memorial plaques, lovingly pointing at the names of their loved ones. Kehila Kedosha Janina is a Jewish place of worship, a place of learning, a museum that educates visitors, a living memorial to the Holocaust of Greek Jewry and, most important, a place for “our own” to return and reconnect.

In January, we welcomed Maggie Goldberger from the Cohen family (who was part of the schools group from Solomon Schechter), Yvonne and Mitch Fishbein, the daughter of Josephine Velleli Becker (from Patras) and Dixey Faciane from the Abraham family, related to John Kalef-Ezra in Ioannina.
As always, visitors continued to flock to Kehila Kedosha Janina

January was a month of synagogue trips, school trips, old friends and new friends.

The Lyons Charter School has become an annual favorite.

It was great to welcome Solomon Schechter School of Long Island.
New friends included Simon and Micki Kipersztok and Micki’s brother, Michael, a fascinating group who were knowledgeable and asked so many intelligent questions. We also welcomed Victor and Geula Attar from the cast of Golgotha (played at LaMama from the 26th-29th of January.

We were especially honored by the visit of Consul General of Greece in New York, Konstantinos Koutras and Consul, Manos Koubarakis. Our President, Marvin Marcus, is on far left.
Past Events of Interest to Greek Jews in New York

For International Holocaust Remembrance Day

Consul General of Greece in New York

At Hebrew Union College, in New York City, organized by the American Friends of the Jewish Museum of Greece, and the Greek Consulate in New York, the Consul General of Greece in New York, Dr. Konstantinos Koutras, along with the Consul, Manos Koubourakis, His Eminence Archbishop Demetrios and US Ambassador, Eleni Kounalakis, paid tribute to the tens of thousands of Greek Jewish victims of the Holocaust and to reconfirm their common commitment to fight racism, anti-Semitism, and the instigation of ethnic or religious violence as a criminal act.

At Temple Israel in Lawrence, the Consul General of Cyprus in New York, Vasilios Phillipou and Deputy Consul General of Israel in New York, Amir Sagie, presented the opening of an exhibit on photos of Jewish internees in British camps in Cyprus from 1946-1949. The presentation was moderated by Rabbi Jay Rosenbaum of Temple Israel of Lawrence. The event was co-sponsored by the American Jewish Committee and the Marion & Aaron Gural JCC.
Upcoming Events at Kehila Kedosha Janina

In conjunction with Centro Primo Levi, Kehila Kedosha Janina will be presenting an evening of Italian Chazanut.

We are honored to be chosen the site of this year’s special program of the Italian Chazanut Roundtable of Italian Jewish music and liturgy established in memory of Erna Finci Viterbi z’l, whose love for tradition and dedication to learning have profoundly contributed to shape the Centro Primo Levi’s principles.

Join us on Wednesday, February 22 at Kehila Kedosha Janina from 5:00 pm-8:00 pm. There is no charge for this program but you must RSVP.
museum@kkjsm.org, 516-456-9336

This program features one of Italy’s leading cantors, Rabbi Elia Richetti, performing a selection of Ashkenazi synagogue songs from an array of Jewish communities in Northern Italy. Throughout
his life, Rabbi Richetti has preserved the music of Gorizia, where part of his family came from, and learned the traditions of Trieste and Verona. The performance, presented in conversation with musicologist Francesco Spagnolo (UC Berkeley), will also include excerpts of other Italian traditions of Ashkenazi origin, such as Venice and Casale Monferrato. Ashkenazi Jews settled in Italy since the early modern period, and preserved original musical traditions documented in written and recorded sources since the 18th century.

Elia Richetti (Milan, 1950) was trained as Rabbi, Cantor, Sofer, and Mohel in Italy and Israel. Rabbi Richetti has been the Chief Rabbi of the Jewish communities of Trieste (1979-1989) and Venice (2001-2010), and Deputy Chief Rabbi of Milan (1989-2001). He served on the Milan Beth Din, as president of the Italian Rabbinical Assembly, and as a member and sofer of Beth Din of Central and Northern Italy. He is a leading expert on many Italian liturgical traditions, with a particular focus on the Ashkenazi minhag.

Francesco Spagnolo (PhD Hebrew University, 2007) works at the University of California, Berkeley, as the Curator of The Magnes Collection of Jewish Art and Life and an Associate Adjunct Professor in the Department of Music. His research focuses on the musical history of the Italian synagogue. He is the author of Italian Jewish Musical Traditions (Rome-Jerusalem, 2001) and, most recently, of The Jewish World (Rizzoli, 2014).

The Italian Chazanut Roundtable was established through the generous support of Sara Wolf Hallac, Toby Wolf, Jeff Keil and Danielle Pinet.

Kehila Kedosha Janina is honored to host the presentation of a newly released historical novel for children set on the island of Rhodes.

Join us on March 5th at Kehila Kedosha Janina
At 2:00 pm
Author will be present for book signing
Refreshments will be served

Special discounts will be offered on all children’s books and books on the Jews of Rhodes.

“We are in Exile/Estamos en Galut takes place between World War I and World War II on the island of Rhodes in the city of Rhodes during a world-wide depression. Here the Christian and Jewish Greeks lived together in relative harmony under Italian rule. However, families were
forced to send their sons and husbands off the island to earn money for their families back home. Ultimately, the community was destroyed by the Holocaust. This story attempts to revive the lost world of the Rhodislis, the Jews of Rhodes, a Jewish community with unique traditions.”

Autographed copies of the book will be on sale for $15. If you cannot attend and wish an autographed copy, contact us before the event for price (including shipping).

Sunday, March 12th—what better way to finish the celebration of Purim than with a concert of Rebetika and Epirote music? Beth Bahia Cohen, Vasilis Kosta and Lefteris Bournias will entertain us.

**Join us on Sunday, March 12th at 7:30 for a special concert of Rebetika and Epirotiki**

Kehila Kedosha Janina  
280 Broome Street (between Allen and Eldridge)  
New York, New York 10002

Over the course of the last few years, Kehila Kedosha Janina has become a popular venue for concerts highlighting the music of our community (Greek, Israeli and Ladino).

We are overjoyed to present our first concert of 2017.

On March 12th from 7:30-9:30 our sanctuary will resound with the music of Epirus (Epirotiki) from where so many of our congregants have their roots, and Rebetika (Greek Blues).  
Tickets ($20 each) must be bought in advance.  
Send your checks (made out to Kehila Kedosha Janina) to Kehila Kedosha Janina, 1 Hanson Place, Huntington, NY 11743.
Beth Bahia Cohen plays traditional Greek music on the violin and various lyras. She has performed with New York many dance groups throughout the U.S. and Canada, in concerts, at Greek dance symposiums and is a founding member of Ziyia, an ensemble performing traditional Greek music from all parts of Greece, as well as Pontic Firebird, performing Greek dance music of the Black Sea. She is an Assistant Professor at Berklee College of Music and is on the World Music faculty at Tufts University. She has performed with Lefteris Bournias in Orkestra Keyif and with Vasilis Kostas in Skaros and they currently play together as a trio.

Vasilis Kostas’ musical training revolved around the guitar, but his full-time engagement with musical genres started with jazz when he was eighteen, although he was fortunate to have received substantial exposure to traditional Greek music by that age. After his graduation with a diploma in jazz guitar at Philippos Nakas Conservatory and a degree in Philosophy and Pedagogy at Aristotle University, Berklee College of Music seemed the only place where he could see his dreams and aspirations fulfilled. He auditioned for it and he got accepted with two scholarships. After one year of studies he decided to switch gears and to solidify his commitment to the study of Greek Lute and this is when he was offered many memorable opportunities. He performed and recorded with some of the greatest artists alive, such as Simon Shaheen, Petroloukas Halkias, Panagiotis Lalezas, Beth Bahia Cohen, Panagiotis Andreou, Petros Klampanis, Antonio Serrano, Lefteris Kordis, John Lockwood and many more. Berklee offered him the chance to travel to Spain and present the Greek music through the prism of the Greek Lute to prominent figures with global standing and recognition, such as Jose Merce and Pepe Habichuela and record at the studio of the Grammy-winner producer Javier Limon. In April 2015, he received the “Berklee Mediterranean Music Institute Achievement Award”. Vasilis has performed as a soloist on laouto with the World Strings Orchestra of Berklee College of Music and participated in a large number of other projects as a soloist. Other significant accomplishments during his studies at Berklee included his tour with the prominent Greek singer-composer Areti Ketime in the United States and his tour with his musical ensemble “Vasilis Kostas Quartet” in Greece.

Lefteris Bournias has been a clarinetist since the age of 11. While a young child, he remembers sitting on his father’s lap (Elias Bournias, a Greek flogera player) and, under the direction of his father, he would bang out rhythms on pillows while listening to Turkish and Greek night club music. Lefteris was fortunate to live near a famous gypsy clarinetist, Mr. Vasilis Soukas, and he soon frequented his house for lessons while attending the Athens Conservatory of Music under the guidance of clarinetist Mr. Farandatos. While returning to New York with his family, Lefteris attended the Aaron Copeland School of Music earning a B.A. in Performance, and a Masters of Science in Music Education and attempted a Ph.D. in Ethnomusicology (still pending!). Throughout his studies, Lefteris has been performing extensively. So extensively, that at times he would perform two and even three performances daily for weeks on end. Lefteris has performed and recorded with many highly acclaimed singers and musicians.
Sunday, March 19th—a special showing of the internationally acclaimed film, “Cloudy Sunday.” Save the date. Further details to follow.

Sunday, April 23rd, Yom HaShoah. Save the date. Further details to follow.

Sunday, April 30th, a special showing of the internationally acclaimed film, Trezoros: The Lost Jews of Kastoria Greece. The film makers, Larry Russo and Larry Confino will be present, along with Danny Elias and Maurice Sedacca, who will play some of the music from the film. Save the date. Further details to follow.

Sunday, May 7th, Isaac Dostis will be joining us for a special presentation of his new book, a Cookbook with Greek-Jewish Recipes. Save the date. Further details to follow.
THE GREEK JEWISH & SEPHARDIC
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AND SHABBAT DINNER

FRIDAY FEBRUARY 17TH TO SATURDAY FEBRUARY 18TH

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Candle Lighting - 5:15pm
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Friday Night Shabbat Dinner - 8:00pm
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Meet other young Sephardic and Greek Jews
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Open to Young Adults in their 20’s & 30’s
This month, February 2017, our e-newsletter is in honor of one of our founding rabbis, Jessoula Levy. The information gathered is from our archives and Daniel Weinberg, one of the many grand-children of Rabbi Levy. According to our archival records, Jessoula was born in Ioannina in 1869 and died in the United States in 1946. He was the son of Mordechai Levy who was born and died in Ioannina. Rabbi Levy was married to Esther Cantos Levy (see e-newsletter of January 2017 for information on Cantos family). Rabbi Jessoula and Esther Levy had eight children, six born in Ioannina and the last two born in New York City on the Lower East Side of Manhattan. Daniel Weinberg is the oldest child of Rachel Levy Weinberg (Rabbi Levy’s youngest child).

Jessoula’s story of coming to the United States in many ways reflects certain aspects of the changing world of Yanniote Jews in Ioannina after the city became part of Modern Greece. While Rabbi Levy always loved his city of birth and personally welcomed the King of Greece when Ioannina became part of Modern Greece in 1913, he left Greece shortly afterwards and arrived in the port of New York on July 27th 1913. He carried with him his love of Greece, especially that of his city of birth, to the United States. During his period as rabbi, serving the Yanniote community in New York City, whenever there was an event involving the Greek community in New York City, Rabbi Levy was invited.
1937 Dinner in honor of Archbishop Athenagoras

1937 Bar Mitzvah of Irwin Josephs
Rabbi Levy was brought over to the United States to serve the Greek Jewish Community on the Lower East Side. He came over with his wife and oldest six children, Mazalto (Mollie), Mordechai (Mac), Menachem (Mannie), Sara, David, and Anne) on the S.S. Kaiser Franz Joseph I, sailing from Patras. The Rabbi and his wife had two more children in Manhattan, Morris and Rachel.

Rabbi Levy was the rabbi when Kehila Kedosha Janina was completed in 1927; he died in 1946 and his wife Esther died in 1957.

The world Rabbi Levy left behind in Ioannina in 1913 was quite different than the world he found on the Lower East Side of Manhattan.

If you want your family honored or memorialized in our monthly newsletter, send in a donation (of your choosing) to Kehila Kedosha Janina Museum, 280 Broome Street, New York City, NY 10002.

Of course, we always welcome family photos!
News from Jewish Greece

This newsletter “went to press” too early to print photos and details of the many Holocaust commemoration events in Greece. In the next newsletter we will publish events in Athens, Thessaloniki, Larissa, Volos and Ioannina. For those of our readers in Greece, please send us photos on Facebook to our Museum Director, Marcia Ikonomopoulos.

News from Jewish Turkey

Members of the Sephardic Brotherhood of America visited Turkey in January to discuss the possibility of young Turkish Jews who wish to leave receiving help here in the United States. The delegation met with the Chief Rabbi of Turkey in Istanbul.

Jeff Beja, Rabbi Nissim Elnecave, Chief Rabbi of Turkey Izak Haleva, Joseph Toledo and Andrew Marcus.

‘Ladino quote of the week from La Boz Sefaradi

The Sephardic Voice
Newsletter - 21
January 20, 2017

The Sephardic Jewish Brotherhood of America

“El rey va asta ande puede, y no asta ande kere.”
“The king goes as far as he can, and not as far as he wishes.”

If you wish to receive La Boz Sefaradi, visit SephardicBrotherhood.com.
"Tu B'Shvat" (the 15th of Shvat), nicknamed by the Mishnah as the "new year for the trees", will fall on Shabbat, February 11th this year. After an argument by the great Talmudic scholars Hillel and Shammai as to whether this "new year" should be celebrated on the 1st of Shvat or the 15th, Hillel won out. The main reason for this is that by the 15th of Shvat, the majority of the winter's rains (in Israel) have already fallen, sap begins to rise and new fruits begin to form. In Halachic terms, this day is important because it distinguishes between "last year's" fruit and those of a "new year" in terms of various mitzvot, like the prohibition to eat "orlah" (the first three years of a tree's production) and more.

However, Tu B'Shvat has also taken on more contemporary meaning for Jews all over the world. In Israel, of course, the tradition of planting trees on Tu B'Shvat in the early days of the new state of Israel turned it into a modern Zionist holiday. I'm sure many readers can remember the ubiquitous blue and white JNF charity boxes in Jewish homes, as well as receiving a certificate for having donated a tree planted somewhere in Israel. Then there is the "Seder Tu B'Shvat", instituted by Kabbalists, and modeled around the Passover Seder, but celebrating the fruits of the Land of Israel and nature in general. Finally, in the age of environmental awareness, many Jewish communities have begun emphasizing sensitivity and appreciation of nature, ecology and environmental preservation.

The fact is that this is no coincidence or "trendy" innovation from a Jewish perspective. In fact, nature in general, and trees in particular, occupy a special place in Jewish thought, which closely relates to man's relationship with the natural environment, our life-support system. For example, the Midrash Kohelet Rabbah [on the Book of Ecclesiastes] teaches: "When God created the first man he took him and showed him all the trees of the Garden of Eden and said to him, 'See my works, how beautiful and praiseworthy they are. And everything that I created, I created it for you. Be careful not to spoil or destroy my world—for if you do, there will be nobody after you to repair it.'"

Yet why should trees, rather than the Garden of Eden itself be chosen to symbolize the natural world? The answer comes from other Midrashic literature, which determines that trees are at the pinnacle of the plant world, which transforms the earth from a barren and lifeless mass into an environment capable of supporting other forms of life such as animals and humans. In fact, the Midrash announces that 'man is a tree of the field' since man's very life comes from the tree." And this comparison has led to a rather common custom practiced by Jews from all backgrounds, though many don't know why: Not cutting a child's hair until age 3, because like the tree, the fruit of a tree is forbidden for the first 3 years (see above)!

Furthermore, the Torah itself demands that even in times of war, everything should be done (except risking human lives, of course) NOT to destroy fruit trees! Likewise, except under certain circumstances, it is basically forbidden to cut down trees. The famous medieval and Sephardic philosopher, Rabbeinu Bahya, explained why this is so: "The commentators explain that the life
of man and his food is [from] a tree of the field...and it is not the way of a wise and understanding nation to needlessly destroy something so worthy, and therefore you should not cut down a tree of the field, rather you should protect it from destruction and damage, and take benefit from it.”

And of course, Jewish law mandates the "Shmittah" [Sabbatical] year for agricultural activity in general, but especially for not planting or even trimming trees beyond what is necessary to keep them alive and healthy. Like man, trees need a "rest" as well. So while Jews have by and large lived very urban lives for most of our history, this was due mainly to circumstances of restrictions on where Jews could live, prohibitions on Jews owning land, and even what professions they could practice. At its core, Judaism is a very agricultural and nature-based faith, and thank G-d, that this tradition is being revived, not only in Israel, but all over the world.

Parashah of the Week (January 27)- Vaera

Introducing G-d
By Rabbi Nissim Elencavé

Moshe, accompanied by an entourage, had requested from Pharaoh to allow the Jews to leave the city for three days to worship G-d at a mountain in the desert. Pharaoh, the king and a deity of Egypt, hearing for the first time the concept of the G-d of Israel, mocked the Hebrews and said, "Who is the LORD, that I should listen to His voice to let Israel go? I do not know the LORD." (Shemot 5:2) The king of Egypt, believing himself to be a god, could not relate to the idea of monotheism that is so self-evident in our day.

Turning to the large crowd brought by Moshe and Aharon, Pharaoh accused the Jews of being idle. He said, “Why should Moshe and Aharon disrupt so many from their duties?” (Ibid 5:4) The Torah relates that immediately following the gathering, he ordered the taskmasters to demand from the Hebrew slaves to collect the straw and to continue to produce the same amount of bricks as before. Moshe felt dismayed at the turn of events and returned and complained to G-d about his own mission. In the eyes of the Jewish people and in the eyes of Moshe, the effort to redeem the Children of Israel appeared to be failing and Pharaoh seem to be getting his way.

To this, Hakham Shalom Ibn Yahuda (1) states that indeed, by alleging that the Jews were idle, Pharaoh had scorned Moshe’s request for the Hebrews to go and worship G-d. Yet, he wonders why was it necessary for Pharaoh to justify his conduct to the Hebrews and accused them of being idle? It is understood that no matter what Moshe and Aharon added in their plea, Pharaoh was not about to allow the Jews to go and worship their G-d.

Hakham Yahuda recounts that during his studies on hieroglyphics, he came across some peculiar Egyptian writings found in the British Museum. Among some of the documents, he found a list that appeared to belong to an Egyptian taskmaster or officer. The list contained names of slaves and the reasons why they had requested for time off their duties. It is interesting to note that the majority of the slaves requested time off for sickness or for family illnesses. Curiously, a slave requested time off for having been bitten by a scorpion. Still, some other slaves requested days off to go and worship their gods. One can assume that those pious Egyptian priests could not
simply deny requests of these kind to those who wished to worship their gods. One can further assume that many lazy slaves took advantage using this excuse in order to get some time off.

Based on his findings, Hakham Ibn Yahuda suggests that as Moshe presented a similar request, Pharaoh denied the request in order to take advantage of the Jews. Pharaoh could abuse the Hebrews and obtain from them the labor that had been put off by his own lax Egyptian servants, at the same time shifting the blame to the Hebrew slaves. (2)

Yet, one does come to the realization of the incredible value of the documentation presented by Hakham Ibn Yahuda. We can easily theorize that since Moshe was making a request that was common amongst the slave community in Egypt, namely, let us go and worship our G-d, the Torah is relating to us that through that request, Moshe was also introducing the Monotheistic concept of worship to Pharaoh and Egypt. Indeed, the people in Egypt were about to go through a real educational period. Pharaoh and his people had no real understanding of the concept of the One and universal G-d and as Pharaoh heard the request, he thought of the Hebrew G-d as any other deity. As he would have done with any other god, he decided to challenge Him. And so the match was on, Pharaoh the king deity versus the G-d of Israel. As the population in Egypt looked on, they wondered who was going to be victorious.

(1) Abraham Shalom Yahuda (1877-1951) (Hebrew: אברם שלום יהודה) was a Jewish polymath, teacher, writer, researcher, linguist, and collector of rare documents. He was born in Jerusalem to a Jewish family originally from Baghdad. During his early life he studied under his brother Isaac Ezekiel Yahuda. In 1895, at the age of fifteen, he wrote his first book entitled Arab Antiquities. Two years later, in 1897 he attended the First Zionist Congress in Basel, Switzerland. Afterwards he began teaching in Berlin from 1905 to 1914. Later, during the First World War, he relocated to Madrid where he continued teaching from 1915 to 1922. Eventually Yahuda would relocate once again to New York and continue his career at the New School for Social Research. During his lifetime Yahuda was a notable linguist and writer, translating and interpreting many ancient Arabic documents including various works of pre-Islamic poetry and medieval Judeo-Arabic texts. In 1934 he published The Accuracy of the Bible, a work which would spark a significant amount of international discussion.

(2) Abraham S. Yahuda, Ever Ve-Arav, Israel's Enslavement in Egypt, 5 You are idle, P.19, 20.

We are still looking for a recipe for Cheese Bougatsas. We have many for the traditional bougatsas but, in Ioannina, they also made them with cheese in addition to the cream varieties. If anyone has a cheese bougatsa recipe please send it to us.
Devin E. Naar, the Isaac Alhadeff Professor of Sephardic Studies at the University of Washington, has won two 2016 National Jewish Book Awards for his first book, Jewish Salonica: Between the Empire and Modern Greece (Stanford University Press). The annual book awards, selected by the Jewish Book Council, span the full range of genres, from poetry and children’s literature to memoir and biography, Holocaust Studies, Jewish Education, and scholarship in several fields. The full list of awards is available here.

Dr. Naar is chair of the Sephardic Studies Program at UW as well as faculty for the History Department and the Henry M. Jackson School of International Studies. He published Jewish Salonica after years of archival research around the globe. It is therefore fitting that he won the JDC-Herbert Katzki Award for Writing Based on Archival Material. Dr. Naar was also named a finalist in the category of Sephardic Culture; the winner in that category, Sarah Abrevaya Stein, is a former faculty member for UW Jewish Studies and History.

The Stroum Center congratulates Dr. Naar on these recognitions of his outstanding work. Below, we have included the footage from the official launch and celebration of Jewish Salonica, which took place on November 3, 2016 in the University of Washington Tower. In his lecture presentation, Dr. Naar shares stories about how he located and accessed the trove of previously undiscovered materials that informed his groundbreaking research.
Kehila Kedosha Janina is honored to sell Professor Naar’s excellent book, “Jewish Salonica: Between the Ottoman Empire and Modern Greece” in honor of his award for $20 including P&H within the continental USA. Send your check to Kehila Kedosha Janina, 1 Hanson Place, Huntington NY 11743

The Sephardic Temple Tifereth Israel archive includes a symbolic key from the 1932 dedication of the temple in L.A.

The UCLA Sephardic Archive has acquired one of the most significant collections ever assembled chronicling Los Angeles Sephardic Jewish history. The materials tell of the migration of Sephardic Jews to California from the Mediterranean, Middle East and North Africa at the turn of the 20th century; the shaping of Sephardic culture in Los Angeles; and Sephardic Jews’ contributions to the Jewish and urban fabric of L.A.

Marking its first major acquisition, the archive partnered with UCLA Library Special Collections to acquire the Sephardic Temple Tifereth Israel (STTI) archive, which includes a rich trove of photographs, papers, audiovisual materials and rare books dating to the mid-19th century. Many are written in the endangered language of Ladino (Judeo-Spanish), the language of Mediterranean Jews descended from the medieval exiles from Iberia.

Launched in 2015, UCLA’s Sephardic Archive is the first of its kind in the U.S. and aims to be one of the world’s largest collections — as yet unseen — of Sephardic Jewish life. An early focus will be on the local Ladino-speaking community, whose immigrant pioneers came to L.A. from
modern-day Turkey and the Balkans in the early 20th century. The archive will then be expanded to include L.A.’s North African, Persian and other Middle Eastern Jewish communities.

“UCLA is the ideal institution to safeguard and steward a collection of such enormous significance,” said Sarah Abrevaya Stein, director of the archive, a professor of history and holder of the Maurice Amado Chair in Sephardic Studies. “We are in L.A., which is home to one of the oldest and largest Sephardic communities in the country, and we have the world-class resources to pioneer a comprehensive and invaluable archive of Sephardic culture.”

Most archives and libraries dedicated to preserving documents and objects of the Jewish past have focused on European Jewish histories. In contrast, UCLA’s archive will span the southern Mediterranean and Middle East. Made possible by a lead gift from the Sady Kahn Foundation with additional support from the UCLA Alan D. Leve Center for Jewish Studies Community Advisory Board and the Maurice Amado Foundation, the archive complements UCLA’s unparalleled academic expertise and course offerings related to the study of Sephardic Jewish history.

Chris Silver, UCLA doctoral student in Jewish history and the archive’s project manager, said that the recent acquisition of the STTI archive would launch UCLA’s efforts in the most meaningful way, given its connection to the local community (the temple is located on Wilshire Boulevard in Westwood). The STTI archive was created in 1981 and stewarded by Maurice I. “Bob” Hattem, a descendant of one of the earliest founders of the Sephardi comunidad in L.A.

The diverse collection includes institutional records, research papers, newsletters, pamphlets, scrapbooks and newspaper clippings. The archive also possesses an impressive audiovisual collection of reel-to-reel, cassette and VHS tapes.
According to Stein, time is of the essence. “Materials held in these collections can be acutely vulnerable and at risk of being lost forever — often languishing in garages and other facilities ill-equipped for preservation,” she said. “It is imperative to collect, preserve and make them available for scholars and members of the community.”

The UCLA Sephardic Archive hopes to reverse the historic neglect of these primary source materials.

Michael Hattem, son of Bob Hattem and member of STTI and the archive’s community advisory board, said, “The partnership between STTI and UCLA will keep the rich heritage of Sephardim alive for generations to come.”

After gathering and cataloguing the materials, Stein and her researchers plan to create a visually rich and historically informative interactive exhibit available online to users all over the world. The digital exhibit will be accompanied by a temporary physical exhibit at the Sephardic Temple featuring items drawn from the archive and marking the community’s centenary anniversary. Finally, the archive will serve as a research resource for UCLA graduate students who are working dissertations on related topics, and for community members interested in learning more about their past.

In memory of the Six Million

![In memory of the Six Million](image)
So many of you have applauded our efforts. We thank those who have sent in contributions.

If you would like to make a contribution to Kehila Kedosha Janina, please send your check (in US dollars) made out to Kehila Kedosha Janina Museum, 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 11am-4pm and, by appointment during the week.