



May 2013 e-newsletter

Dear Friends of Kehila Kedosha Janina,

Best wishes for a joyful Shavouth and, to our Greek Orthodox readers, Kalo Pascha. For us, being Jewish and Greek may confuse others but we always find it interesting, merging the two civilizations that most influenced Western Civilization (the Hellenistic and the Hebraic).



This newsletter, our 64th, will, as always, cover news regarding Kehila Kedosha Janina and news concerning Greek Jewry. We hope you find our newsletter interesting. Your feedback is of utmost importance to us. If you missed previous issues, they can be accessed on our website (www.kkjsm.org).

We now reach close to 6000 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 thank the Athens community and Ta Nea Mas (Our News) for the following information on passings in Greece:

Iakov Haim Atoun, father of Roula Franes, passed in Athens at the age of 92. Iakov of Blessed Memory was the unfortunate victim of a mugging and never came out of the coma.

Lili Avraam Mordoch, age 92 passed in Athens.

Judith Mendes Tiano passed at age 95 in Athens.

Alberto Victor Yiakoel passed at the age of 87 in Athens

Klara Avraam Kapeta passed at the age of 97 in Thessaloniki

Samuel Solomon Florendin passed at the age of 90 in Thessaloniki

Benjamin Menachem Misdrachi passed in Larissa at the age of 54

Sultana Moisis Zakar passed in Larissa at the age of 91

We extend our heartfelt condolences to their families.

Our personal condolences to Victor Batis on the untimely death of his sister, Hanna Batis Matathias, wife of John.

We mourn the passing of Abe Matza, husband of Marilyn, brother of Nina Matza-Eliasoff of Blessed Memory, son of Sophie Yohanan and Sam Matza from Arta and Ioannina. This family was deeply connected to the Kehila Kedosha Janina community and we extend our sincere condolences.

Aikoi Mas, Los Muestros (Our Own) Come Home



Estelle Elias



Michael Mintz and friend Stephanie stand on Bema where his great grandfather Israel Hametz Of Blessed Memory once conducted services

Visitors continue to flock to Kehila Kedosha Janina



Reform Synagogue of Westbury



Former students of Seward Park



Visitors from Mexico City are moved to prayer after learning of the losses of Greek Jews during the Holocaust



Kate Mathews takes a picture in our Museum

We were particularly honored by the visit of Jacques Fredj, directeur du Mémorial de la Shoah in France



Past Museum Events

Yom HaShoah and the "Lost Synagogue of Ioannina"

On April 14th, we held our Annual Yom HaShoah services in our sanctuary, followed by a moving presentation by Isaac Dostis and the showing of his latest documentary film, "The Lost Synagogue of Ioannina."



Sol Matsil leads us in prayer



Isaac Dostis



Martin Sabba



Sol Matsil



The lighting of Memorial Candles

Limited copies of the documentary film are available for \$20 plus \$4 postage and handling for domestic mailings.

E-Mail us to reserve your copy (kehila_kedoshah_janina@netzero.net).

Comments from those who attended of April 14th event:

"What a wonderful and meaningful service and relevant film and talk! I was honored to represent the Colchamiro family and to remember my Nona's sister (Chrysie Matza) and family still living in Ionannina who perished in the Holocaust."

"Thank you so much for a memorable afternoon, Rhoda Elison Hirsch"

"When you allowed me the honor of lighting the candle on behalf of the Mazza family my heart beat so hard I thought I'd pass out and my eyes welled with tears! Marlene Rosenberg"

"It was a lovely turnout and a beautiful service. Isaac's film was very moving. Great Day! Rose Eskononts"

News From the Lower East Side



Kossar's, 367 Grand Street. Photo used with the permission of James & Karla Murray, "Store Front: The Disappearing Face of New York."

The Lower East Side is, obviously, constantly changing, and it seems as though the changes are coming faster than ever. But sometimes those of us who walk the streets of the LES every day don't notice the stark transformation taking place in the old neighborhood. So [this blog post](#) from James and Karla Murray, authors of the indispensable book, "[Store Front: The Disappearing Face of New York](#)," caught our eye.

The book came out four years ago, but they began documenting the city's changing store fronts back in 2001. Recently, James and Karla took a stroll down Grand and Essex streets, checking out what businesses had closed or moved in the past decade, and they compared the new and old photos. [Have a look at what they found](#).

We thank all those who attended the opening of the exhibit at the Nassau County Holocaust and Tolerance Museum in Glen Cove on April 7th for Yom HaShoah.

There was a record turnout as over 700 gathered for the events, reception and to see the exhibit put together by Marcia Haddad Ikonomopoulos, Museum Director of Kehila Kedosha Janina, and Bob Bedford of the Foundation For the Advancement of Sephardic Studies and Culture (FASSAC). We thank all involved especially Joe Halio and Martin Elias. A special thanks to the Museum in Glen Cove and Beth Lilach.



Larry Isaacs views photos in the exhibit



Koula and Sol Kofinas light candles in memory of family members who perished



Marcia Haddad Ikonomopoulos addresses the audience



Israel Ambassador to Greece Aryeh Mekel



Joe Halio recites the prayers in Ladino



Jane Elias speaks of her father, Benny, of Blessed Memory and family **losses** in Kastoria

For additional articles on the events in Glen Cove:

<http://glencove.patch.com/articles/crowd-packs-holocaust-remembrance-day-ceremony>

<http://www.newsday.com/long-island/nassau/holocaust-remembrance-highlights-greek-jews-1.5025820>

http://www.youtube.com/watch?v=mOJ6_fgR4E&feature=youtu.be

Unfortunately, due to the length of the program on April 7th in Glen Cove, an important contribution was eliminated from the program. We feel that it is a very important contribution and, therefore, we print in its entirety what Meryl Menashe was not given the opportunity to present.

"Welcome, friends, family, and honored guests. Today we remember the Greek Jewish community at the Holocaust Memorial and Tolerance Center's Yom Hashoah event. We present to Nassau County, a beautiful exhibit, Portraits of Our Past, Greece and the Holocaust.

Before the war Salonica was the Jewish center of Greece, and the Sephardic center of European Jewry-by war's end the community was devastated, although there was resistance in mountains, camps, and from hiding places, most did not survive. But what was their journey? Within 2 years of Nazi occupation life as Greek Jews had known it was over. The first registration of forced labor began on July 11, 1942. Salonica Jews were then relocated to the Baron Hirsch ghetto in March 1943, shortly after deportations left to death camps in Poland; Salonica Jews were sent to Auschwitz and within 5 months and 19 transports the city was emptied of Jews; In March 1943, 5,000 more from other Greek communities were sent to Treblinka and in 1944 a handful scattered in former Italian zones were deported to Auschwitz- Birkenau; only those that escaped to mountains, hid among Christians or got false papers giving them Spanish or Italian citizenship were not; approximately 96% of Salonica Jews were murdered in the inferno. When the remnants returned home after the war-most found their possessions and property gone.

After the war, the majority emigrated. Greek Jewish communities sprang up in Brooklyn, the Bronx and the Lower East side. Businesses were established, families rebuilt and life was to be lived with enthusiasm in this land of freedom and opportunity. Love for family was the centerpiece. Holiday traditions were reborn even though the "family" tables might not be blood relations but Holocaust families. Sunday gatherings for dinner followed by enthusiastic card games were the norm. On Orchard St, often during slow times, men would gather around and play "dollar poker". People from villages reunited and passed their traditions to their children leaving us with a legacy of strength, survival, and love. No challenge we faced would ever be insurmountable when thinking of what our forbears had survived. But where to find comfort now when the ties that have bound us, our parents, have aged or passed on and what is our responsibility?

The center has become a special place and home for many of us from the next generation. Here we find people that understand us, as our upbringing was quite different from our American peers. From the first moment I drove onto these beautiful surroundings, I felt at home. My years here have taken me on quite an amazing journey.

In 2008, I was honored with the Vladka Meed Resistance Fellowship and became one of Vladka's teachers, in her words, "We are here-we Jews who survived. We are here to teach, to learn, to remember, to rebuild-to join hands among ourselves and with all other people in the world in celebration of the continuity of life." Vladka, who passed last November entrusted her teachers with a mission, to be the witnesses and to tell the story when she and the other survivors could not. Today I find myself before you, with too many stories to tell and today it is the story of my family. This is the spirit of the Greek community, one that was devastated by war, resisted whenever possible and rebuilt lives in the United States.

So on July 11, 2008, the same day the first forced labor began in Salonica, I find myself at Auschwitz 1 where, I was transported back to 1943. Walking into Auschwitz 1 the first image presented is a photograph of the men's orchestra reminding me of family members who played for their lives. Michel, Lily and Yvette Assael survived because they had a musical gift and Yvette and Lily, sisters, because they had each other and gave each other strength. Their children are here with us today. As I continued deeper into the camp, I found myself in front of Block 10 where countless souls were tortured with unspeakable acts. Aunt Silvia and Aunt Oro, 2 of those women, sisters from Salonika, too survived, the power of sisters. Their ability to knit caught the attention of the Nazi's guarding them and they began to trade knitted goods for extra food. They were able to use their friendships to get Uncle Jack moved from certain death in

Auschwitz 1 to Monowitz –Auschwitz 3 where chances were slightly better and in addition they smuggled some of their food to him, at great peril to themselves and with him having no knowledge of his benefactors..

Most of the Menashe family ended up in Auschwitz-Birkenau, although prior to deportation, arrangements had been made for various members of the family to escape to freedom, most chose to stay together and together they went on excruciating cattle cars into the gas chambers and crematoria awaiting them. On July 12, 2008, in Auschwitz Birkenau, I locate the unmarked grave of the victims, 56 of which were the Menashes of Salonika Greece, the family we never met, but live within us. My granddaughter had just been born and I find myself speaking to this unmarked grave and making a promise that they are not forgotten, their stories and photographs preserved and passed onto the next generations. At that moment, a butterfly lands on my knee of what can only be a sign that they understood.

Elie Wiesel once wrote: "Only those who were there will ever know, and those who were there can never tell."

But thanks to the survivors in our family, Nissim Menashe, Aunt Silvia and Uncle Jack Amar, Michel and Lily Assael for saving and passing your family legacy to us to share with the world "The survivors leave the rest of us who are not survivors or descendants of survivors with an important legacy and significant responsibilities."

Many of our survivor families suffered through every aspect of the Holocaust, from the horrors of hiding, to ghettos, death camps, death marches and finally the joy and uncertainty of liberation. Many members of the next generation (us) grew up immersed in our families past or sheltered from it and only as adults were surprised to learn that our parents suffered through this horrific event in history. Now as time marches on people have started to look to us; members of the 2nd generation for the answers. It is our obligation to keep that legacy alive and pay tribute to those that have dedicated their lives to telling their stories. Although we are not the witnesses, we are the closest to them. As their children and grandchildren we must be the volunteers, guides and teachers to future generations. We will never be able to take their place. But, it is now our responsibility and legacy to carry this torch and pass it on to our children. We must learn their stories, inhale their stories, and become their stories.

And to close my most important thanks to my family here in spirit for supporting me in pursuing this most important mission

Meryl Menashe and Marcia Haddad Ikonomopoulos join in lighting a memorial candle.



New York Andalus Ensemble

Directed by Samuel R. Thomas

WHAT:
Workshop, concert and reception
with the New York Andalus Ensemble

WHEN:
Sunday, May 5th, 2013, 3 - 6 pm

WHERE:
Congregation Beth Elohim
274 Garfield Place
Park Slope, Brooklyn

**\$15 tickets for
Members and
Friends of ASF**

The New York Andalus Ensemble makes its Brooklyn debut performing music from the Iberian Peninsula and North Africa, in Arabic, Hebrew, Spanish, and Ladino.

3:00pm Pre-concert workshop exploring the Ensemble's instruments
4:00-5:00p Concert
5:00-6:00p Happy hour featuring traditional mint tea,
Moroccan pastries, and a mahia tasting

Tickets:
\$25 online
\$15 sponsoring organizations
FREE for 18 and under
\$30 at the door

cbebk.org
NewYorkAndalusEnsemble.com



CONGREGATION BETH TIKVAH
3710 Woodbine Ave
Wantagh, NY 11793
1:00 pm-4:00 pm



**Annual Film Festival
Featuring
"Empty Boxcars" by Ed Gafney**

**With discussion after the film by
Marcia Haddad Ikonomopoulos**

**Free to the public
Refreshments served**

Events of Importance in the United States

Chicago

**Exhibit open
April 3—June 2, 2013**

Lecture:

"Remembering the Holocaust in Greece"

April 18, 2013 | Thursday 6:00pm

Dr. Mimis Cohen, original founding member of the American Friends of the Jewish Museum of Greece

**will present on the Holocaust in Greece, followed by a special introduction to the new exhibition
The Holocaust in Greece.**

**"Hence we will not say that Greeks fight like heroes,
but that heroes fight like Greeks."**

-Winston Churchill

**THE
HOLOCAUST IN GREECE
333 S. Halsted St.
Chicago, IL 60661**

Greek Independence Day Celebrated throughout the United States



New York



Chicago



Boston

Past Events of Interest in New York

We were honored to be invited to present at Hunter College for a joint meeting of the Artemis Hellenic Club and Hillel. The topic, of course, was the Jews of Greece.



Zoe Sobel, great-granddaughter of Rabbi Bechoraki Matsil and Marvin Marcus, President of Kehila Kedosha Janina



Hunter Hillel, April 10, 2013

News From Greece

Debated Monday in the Greek Parliament a query on the debts of Germany to Greece. Present was Manolis Glezos, who we had the honor of meeting in 2000 as The Association of Friends of Greek Jewry presented their awards of Moral Courage to Greek Christians who risked their lives to save Greek Jews. Mr. Glezos was present as we presented an historical award to both EAM/ELAS and EDES (the two main resistance movements). Mr. Glezos, as a young man in occupied Athens climbed to the top of the Acropolis to remove the Nazi flag and hoist the Greek flag.



Manolis Glezos is in the front row, far left.

An update on moneys owed BY Germany TO Greece

Nazi Debt To Greece \$212 Billion
By Christina Flora on April 14, 2013

"The German debt from the "forced" loan Greece had to give to the occupation forces was 13.5 million gold liras, an amount that was then described as "free credit," with the express commitment to be returned after the end of the war. It never was.

"Today, 79 years later, together with interest, it stands at between 60-70 billion euros (\$78.6-\$91.7 billion) according to a secret report prepared by the Greek Finance Ministry, the newspaper To Vima has reported. The case was transferred from the Deputy Minister of Finance, Christos Staikouras, to the Foreign Minister, Dimitris Avramopoulos, who moved it to the Legal Council of State.

"The story has been picked up by international media, including the German Der Spiegel and The Daily Telegraph in London. Der Spiegel said the overall amount Germany owes in reparations is 162 billion euros, (\$212.445 billion) including 108 billion euros (\$141.63 billion) for the reconstruction of the damaged infrastructure and 54 billion euros (\$70.81 billion) for the occupation loan Greece was forced to give in the period from 1942 to 1944.

A German law professor, Norman Paech stressed that the Greek claims have not been written off and that the Greek government should go after the money, something Prime Minister Antonis Samaras is reluctant to do because Germany is the biggest contributor to \$325 billion in two bailouts from international lenders which is propping up the battered Greek economy."

News From Jewish Greece

Athens

Shedding light on the role of Greece's Jews in the WWII Resistance

By Margarita Pournara

Greece lost 86 percent of its Jewish population in World War II, paying a very heavy price in the Holocaust. It took years and a great systematic effort to make the tragic stories of Greece's Jews known even among Jewish communities in other parts of the world. But these stories are starting to be heard mainly thanks to the efforts of the Jewish Museum of Greece in Athens, which has conducted extensive research, educational activities and exhibitions. In the past few years, the museum has started to shed light on another chapter of the Greek Jews' history that is little known: the long symbiosis of Greek Orthodox Christians and Jews and how they joined forces at times of national crisis. Most Greeks, for example, know that thousands of the country's Jews fought on the Pindos mountains in World War I, but very few know how important their contribution was to the National Resistance in WWII, how hundreds of Greek Jews refused to pin the yellow star on their outer garments and instead took up arms against the Nazis.

The Jewish Museum is currently hosting an exhibition on this chapter of history. Titled "Synagonistis: Greek Jews in the National Resistance" and running through next April, the exhibition pays homage to the 650 men

and women who decided to become outlaws not just in order to save their own lives but also in the service of freedom.



The research behind the exhibition was conducted by historian Iasonas Handrinos, who uncovered fascinating new evidence and testimonials.

The majority of the Greek Jews who joined the resistance fought with the National Liberation Front (EAM), the first organization of its kind that tried to draw the world's attention to the ethnic discrimination being practiced by the occupiers. When the first deportations began in 1943 in Thessaloniki, EAM issued a declaration about the "death trains." EAM was also instrumental in helping organize a protection network for Jews fleeing Nazi persecution, among them the rabbi of Athens, who was being pressured by the Nazis to hand over a list of the names of the members of his community.

Most of the Jews who joined the resistance were well educated and spoke foreign languages. Today we know that at least 63 were killed while fighting with the rebels and that another 76 were summarily executed.

The exhibition is accompanied by a small but comprehensive catalog as well as a documentary featuring real testimonies. It runs to April 25, 2014.

Jewish Museum of Greece, 39 Nikis, Syntagma, tel 210.322.5582. Open Monday-Friday 9 a.m. - 2.30 p.m.

News from Greece

Thessaloniki

Boutaris Defends Mosque Youth Prayers

By Andy Dabilis on April 7, 2013 In News, Religion



Thessaloniki Mayor Yiannis Boutaris isn't apologetic.

Thessaloniki Mayor Yiannis Boutaris isn't backing down from giving permission to a group of students from the Muslim School of Komotini, in northern Greece, to visit and pray in Thessaloniki's New (Yeni) Mosque – for the first time in 88 years – which drew fire from Greek Orthodox priests and nationalists.

Writing for the newspaper Kathimerini's April 7 Sunday edition, Boutaris, a Leftist who has said that Greeks and Turks are brothers and should be closer, said the move will "promote the city by highlighting the full range of its historical and cultural legacy."

Thessaloniki, Greece's second largest city, retains several Ottoman and Jewish structures. "The students' visit... is a clear sign of respect and religious tolerance not just toward our Muslim citizens but also toward societies with majority Muslim populations," he added.

Boutaris has also said he wants the birthplace of Mustafa Kemal Atatürk in Thessaloniki to be recognized and be an attraction to visitors, although the founder of the modern Turkish Republic was in power during the slaughter of Greeks and the burning of Smyrna in Asia Minor in 1922.

His move to open the mosque comes as Athens is preparing to build one for the city's Muslim population and Bishop Seraphim of Piraeus asked a court to block it, heating up religious rhetoric and opposition from groups such as the ultra-religious neo-Nazi Golden Dawn party.

Athens' Mayor George Kaminis said he expects there could be dozens of mosques in the nation's capital, angering critics who point out that Turkey still hasn't allowed the reopening of the Halki Seminary, and that the government shouldn't pay for building a mosque.

There is no separation of church and state in Greece as the government pays for the salaries of priests, and religion is intertwined with politics. Before its economic crisis took hold, Greece had been seeing an increase in immigrants across the board, including from Africa and Middle East countries with large Muslim populations, who are demanding an official mosque.

International News of Interest to Greek Jews

Albania

On the occasion of Holocaust Remembrance Day on April 8, 2013, and the series of events commemorating it around the world for the past week, interviews with Zev Brenner, a prominent Jewish television broadcaster in the United States. Zev did the interviews after the historic event that the Albanian American Civic League and Foundation held last November on Capitol Hill on the occasion of the 100th anniversary of Albania's independence.

The event on November 28, 2012, was the unique role that Albanians played in saving every Jew who either lived in Albania or sought refuge there during the Holocaust. In addition, the Albanian American Civic League and Foundation brought to international attention for the first time the role that Kosovar Albanians played in transporting Jews out of Nazi- and Serbian-occupied Kosova to safety in Albania.

Spain

**Temporary exhibition "Traces of Jewish Culture in Lorca" Sephardic Museum in Toledo
On Thursday, April 11, at 12:00 pm, the Great Hall of Prayer Synagogue Transit
headquarters [Sephardic Museum in Toledo](#) , cultural protagonist will the opening of
the exhibition traveling time " Traces of Jewish Culture in Lorca " , organized by the [City Council](#) of this town of Murcia, in collaboration with the Sephardic Museum.
BY ENCLM. THURSDAY, APRIL 11, 2013**



The exhibition can be viewed in Toledo until 31 May.

This exhibition, which is the Sephardic Museum of roving headquarters, aims to show the historical legacy, heritage and culture of the Jewish presence in the city of Lorca in medieval times. The aim is to show not only the history of this community, but also disclose details of their daily lives, professional, religious or material culture, ie get into the intimacy of family life, the everyday, the Jews who lived during the late Middle Ages in the Castle of Lorca.

The exhibition is divided into five areas ranging from the Jewish Diaspora to the specific case of Lorca castellated Jewry, exposed in several panels, and they give us a glimpse of what daily life of these societies in the Middle Ages (with the synagogue as the central space of religious life) and in the case of outdoor Jewry Lorca Castle, a horizontal display case exposes reproductions of pieces found in archaeological excavations, a model of the same two recreations of lamps and a screen with an audiovisual media on the history of the Jewish quarter and Synagogue Lorquina latest addition to the city's cultural visits.

Complementing the exhibition is a conference entitled "The Jewish Quarter Lorca Castle in the light of archaeological excavations" given by Jorge A. Eiroa Rodriguez , Professor of Medieval History at the [University of Murcia](#) and scientific director of the archaeological excavations in the Lorca Castle.

The Sephardic Museum hosts this exhibition from 11 April to 31 May at the museum opening hours (see website:http://museosefardi.mcu.es/Informacion/horarios_y_tarifas.html). Subsequently, "Traces of Jewish Culture in Lorca", which is sponsored by the [Ministry of Education, Culture and Sport](#) , held its tour to other venues of other Spanish regions to finally expose the synagogue of Lorca.

Portugal

[Portuguese lawmakers to grant citizenship for descendants of expelled Jews](#)

10 April 2013

By JTA

The parliament of Portugal is scheduled to vote on whether to naturalize descendants of 16th century Jews who fled the country because of religious persecution. The motion will be brought to a first reading on Thursday by Portugal's Socialist Party and is expected to pass since it also is supported by the ruling Social Democratic Party, according to José Oulman Carp, president of Portugal's Jewish community. Together, the parties hold 80 percent of the Portuguese parliament's 230 seats.



Carp called the motion "a huge development" and told JTA it proposes to give Portuguese citizenship to descendants of the Portuguese Inquisition, which began in 1536 and resulted in the expulsion of tens of thousands of people and the forced conversion into Christianity of countless others. Portugal had a Jewish population of about 400,000, many of them refugees from neighboring Spain, where the Inquisition started in 1492.

Spanish lawmakers are said to be drafting a similar motion on their country's Jewish refugees.

"There is no way of knowing for certain how many people would become eligible for Portuguese citizenship if the law passes and there is no bureaucratic system yet for vetting applications – all of that will have to come later," said Carp, who has lobbied for the bill for several years. He hopes it will help attract new members to the country's Jewish community of 1,000-1,500 people. The community would be involved in reviewing applications, he said. Many Portuguese refugees of the Inquisition settled in Turkey.

Popular support for the motion stems from a desire to "make amends" for a dark historical chapter in Portugal – a country which Carp describes as being "virtually free of anti-Semitism." Some also hope the law would also attract investments by Jews seeking to settle in Portugal, one of the European Union's most vulnerable economies.

Shalom to one and all!

**Gershon Harris
Hatzor Haglilit, Israel**



Jerusalem Day – the 28th of Iyar

Last year at this time, I wrote about the restoration of the four Sephardic synagogues in Jerusalem's Old City after the liberation of Jerusalem in the Six-Day War. The actual Hebrew date of the miraculous event is the 28th of the month of Iyar, which this year falls on May 8th.

On a par in many ways with Israel Independence Day on the 5th of Iyar, 5708 (May 15th, 1948), Jerusalem day in certain ways celebrates even a more tangible miracle. While many argue the significance of the 5th of Iyar, since the actual war for Israel's independence and survival would not end for at least a year, and even then only by virtue of a UN mandated cease-fire, on "Jerusalem Day", the Jewish people were able to physically access Judaism's most holy sites for the first time in two decades. The Jordanian built barriers and barbed wire fences to divide the city in two were torn down; Jews could pray at the Western Wall, enter the Jewish quarter, and of course, rebuilt and restore the glorious Jewish past and life in all their glory.

Yet "Jerusalem Day" and the 28th of Iyar have even greater significance than the specific event that occurred that day, because it is also the anniversary of the death of the Prophet Samuel, whose gravesite is located on one of Jerusalem's highest and most strategic points overlooking the city in every direction. It was therefore historically the most important strategic asset of all of Jerusalem's conquerors, since whoever controlled "Nabi Samuel" (the Arabic and still popular name for the site), controlled the entire city, making it virtually impossible for any conquest from below, including during 1948, when Hashemite Jordan controlled the site.

Even the Jewish religious significance of the gravesite bears witness to its strategic importance, since Nabi Samuel is one of Judaism's most ancient pilgrimage sites. Rabbinical Responsa (questions and answers) from as early as the 15th century reflect the history of the site, whether by relating to how Jews should conduct themselves at this holy site, or by warning Jews not to approach the grave because of the physical danger of being robbed or worse by marauders. In fact, it is quite possible that another ancient Jewish site: the gravesite of the famous "Rashbi"-

Shimon bar Yohai (the author of the Zohar) at Meron in northern Israel, only became as popular as it did because Nabi Samuel was no longer accessible to Jews.

Thus, in 1948 as well as in ancient times, the full liberation of Jerusalem could only be declared when the Jordanians were pushed back from Nabi Samuel and the IDF took control of the site. This strategic conquest was the final step in being able to declare that Jerusalem in all its glory was truly back in Jewish hands after close to 2,000 years of foreign rule.

And all this occurred on the 28th of Iyar, the anniversary of the death of Samuel, buried on that very same strategic highpoint. It is almost as if Samuel's soul was waiting in eager anticipation when his lifelong home and Judaism's center – the city of Jerusalem – would be freed of foreign conquest and returned to Jewish sovereignty. And on the very day the great prophet returned his soul to his maker, and after hundreds of years of being "under siege" by foreign conquerors, not only could his gravesite once again welcome Jewish pilgrims, but the entire city of Jerusalem would be freed, God willing, for eternity. Happy Jerusalem Day!

News of Interest to All

87 Transports Added to Online Database; Future Research to Focus on Greece

Dr. Joel Zisenwine

As research continues on the deportations of Jews from cities within the boundaries of the German Reich to the Theresienstadt (Terezin) ghetto in 1942-1945, detailed descriptions of 87 transports have recently been uploaded to the "Transports to Extinction: Shoah (Holocaust) Deportation Database."

The transports left the cities of Oppeln (Opole), Gdansk (Danzig), Hamburg, Leipzig, Ústí nad Labem (Aussig), Opava (Troppau) and Karlovi Vary (Karlsbad) – the latter three towns were located within Sudetenland and annexed to the Third Reich under the September 1938 Munich Agreement. By the end of 2013, the project aims to complete research on all the deportations from wartime Germany to Terezin.

Alongside the research on deportations from European cities under Nazi rule to Terezin and other murder sites in Eastern Europe, researchers at the International Research Institute are now focusing on transports from Greece to the death camps. When the Germans occupied Greece in April 1941, its Jewish population – dating back to Hellenistic times – numbered some 70,000 people, most of whom lived in the port city of Salonika. In March 1943, the Germans began deporting Salonikan Jews to Auschwitz-Birkenau. A similar fate befell the Jews of Macedonia and Thrace, which had been annexed by Bulgaria: they were deported and murdered at Treblinka. The policy of murder also did not spare the Jews of Athens and the Mediterranean islands, including Rhodes, Corfu, Crete and Kos, bringing an abrupt end to a magnificent and unique Jewish community.

The new research will be based on archival documentation in Greece and Israel, survivor testimonies and various other studies published over the years. The findings will be presented on the "Transports to Extinction" online database.

The "Deportations of Jews" Project is generously supported by the Claims Conference. The project of the Deportations of Jews from Greece is made possible by the estate of Isaac Jacques Cohen from Salonika.

Australia

Australia: World Congress in Sydney for the return of the Parthenon Marbles
11 Απριλίου 2013 (19:55 UTC +2)

Our correspondent S. Hatzimanoli

The Second World Congress for the return of the Parthenon Marbles entitled Parthenon, an Icon of Global Citizenship, will be held between 16-17 November at the University of Sydney and will attract scholars, speakers and activists from around the world.

The topics of the conference will consist of four main sections: Education, Activism, Economy and Law/Legal.

The coordinator of the conference, Dennis Tritaris said the "New World": "In the first topic, the training, we will examine what the role of the education community to understand the importance of the Parthenon. It will also examine the role of the museum as an educational tool. On the issue of activism will examine how could the global campaign to improve. That is, what tools and methods could be used to maximize results. It will also highlight successful examples from the field.

In the Economy section will look at the Parthenon and other antiquities-under-commerce oriented society of today. What might be the benefits of the return of the sculptures for all parties involved.

Finally, the fourth section will examine the role of justice in the campaign of reunification. That is, what arguments could contribute to a successful process through legal channels. An important aspect of this conference will lead coordinator, that will give the opportunity to the participants to express a simple opinion and participate actively through the four cycles discussions on these four themes.

Note, also, that he has set up a special website to inform the public about all aspects of the conference.

The site is located at www.parthenonmarblesaustralia.org.au/coloquy2013 .



Cameron: Britain Will Keep Parthenon Marbles



British Prime Minister David Cameron has reiterated that England will keep the stolen Parthenon Marbles plundered from the Acropolis nearly 200 years ago by a British diplomat because he doesn't believe in "returnism."

Cameron cited the marbles, stolen goods sold to the British Museum by Lord Elgin, during a visit to India where he told officials there that England will also keep a valuable diamond given to Queen Victoria in 1850 when India was a British colony.

Despite polls that show even the British believe England should give back the marbles, the British museum and government don't want to return the stolen property because it is a major tourist draw and brings in money.

Cameron told Indian officials he would reject their request for the return of the Koh-i-noor diamond. The Koh-i-noor diamond is set in the crown of the late Queen Mother and is on display with the Crown Jewels in the Tower of London. It was presented to Queen Victoria in 1850 under the Empire's rule. India has made repeated requests for its return.

"It is the same question with the Elgin marbles," Cameron said, referring to the classical Greek marble sculptures currently on display at the British Museum in London, and using the name the British give them. The late Greek actress and former Culture Minister Melina Mercouri referred to them as the Parthenon Marbles because she said the English had no right to them.

Greece has long campaigned for the marbles, which are part of the Parthenon temple on the Acropolis and which were removed by Lord Elgin during Ottoman rule, to be returned to their rightful place.

"The right answer is for the British Museum and other cultural institutions to do exactly what they do, which is to link up with other institutions around the world to make sure that the things which we have and look after so well are properly shared with people around the world," Cameron said, even though they are not the museum's property.

For many years the British Museum said Greece did not have a proper place to display the marbles but Greek officials asked for their return when the New Acropolis Museum opened several years ago, prompting the English to find other excuses why they wouldn't give back the valuables.

New Books

A new book, in Greek, "Documents," by Natan Greenberg was presented in Kavala on the occasion of the 100th anniversary of the city's incorporation into Modern Greece.

The book contains government documents and personal testimonies on the extermination of the Jewish population of Eastern Macedonia and Thrace (Serres, Drama, Kavala, Xanthi, Komotini and Alexandroupolis). Present were representatives of the Greek Orthodox Church, Greek and local governments, past and present representwtatives of the Central Board of Jewish Communities.

Viktor Venouziou, President of the Jewish Community of Kavala, in his welcome remarks, referred to the "Documents" and noted the unique value of the book "since it deals with the Holocaust of the Jews of Eastern Macedonia and Thrace and FYROM, with evidence for the crimes committed by the Bulgarians. The book has a unique value because it is a collection of documents and testimony relating to the arrest, deportation and extermination of the Jews of Kavala and cities under Bulgarian occupation of Eastern Macedonia and Thrace during the Second World War (1941 to 1944).

Much of the work in recording the deportation and murder of the Jews of Kvala is due to the persistent work of Sabby Tchimino of Blessed Memory.



Requests for our help

"I'm trying to get in touch with a woman named Elsie Menasce who wrote a cookbook, "The Sephardi Culinary Tradition" printed in Cape Town in 1984 (according to the tradition of the Jews of Rhodes).

Jennifer Abadi"

Has anyone heard of her or her cookbook, and if so, how can Jennifer get in touch with her or even locate one of these cookbooks?

As always, we are continually looking for family photos. We recently received photos from Mark Mazza of his partents' (Leon and Connie Mazza) wedding.



**Thank you Mark and Marlene Rosenberg for
Making these pictures available to us.**



We are continually looking for photos from the Lower East Side from the Greek Jewish world (both Romaniote and Sephardic). We would love family photos, street scenes, store fronts of shops owned by Greek Jews. Send them to us at kehila_kedosha_janina@netzero.net.

Success in fulfilling the request for help from Joan Ganis Kranitz in locating a picture of the Calef wedding. Thanks to Larry Isaacs, we were able to get pictures of Rhoda and Louis Calef's wedding.



Great article on Kehila Kedosha Janina

<http://narrative.ly/hanging-in-there/praying-for-keeps/>

Just in case reading this e-newsletter made you hungry, we have included a great recipe from Epirus (where else?)



A unique recipe from Epirus

For the pastry:

- A little under 2 pounds flour
- 1 cup olive oil
- 2 tsp. tablespoon vinegar
- 1 tablespoon salt
- water (about 1.5 glass)

Materials:

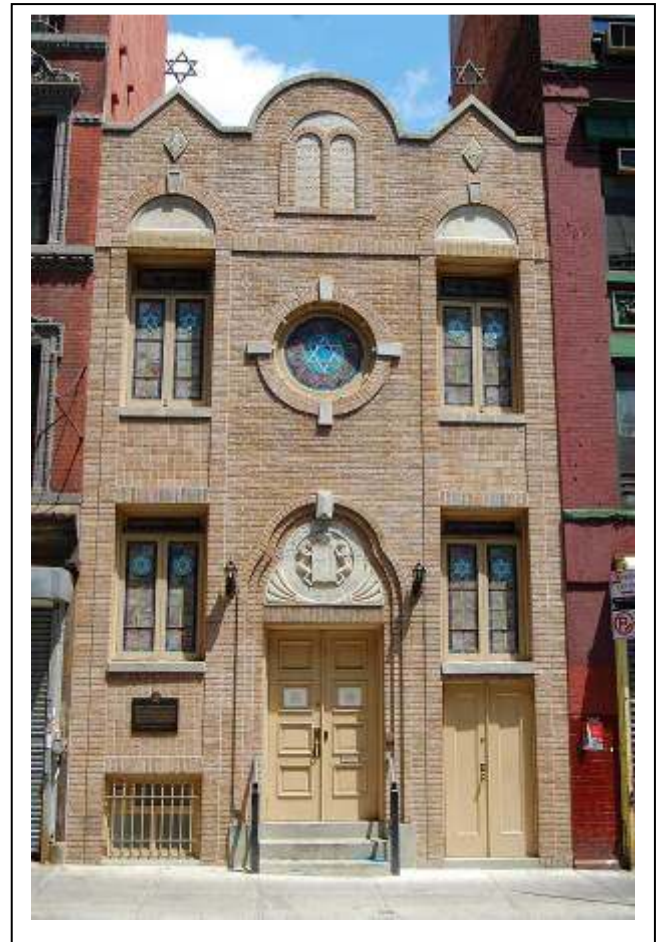
- 1 pound leeks
- 2 cups of rice
- 5 eggs
- 400 grams (14.11 ounces) of feta cheese

Finely chop the leeks and strain. Boil 2 cups of rice and let it cool and mix with the leeks. Beat 5 eggs and add the leeks and rice. Pour the cheese, salt, pepper and olive oil and mix the filling. Make the dough balls and roll. Lay one sheet and add stuffing. Repeat the process until you finish the filling and fylla. Bake at low heat (190 degrees) for one hour. Enjoy!

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.



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