



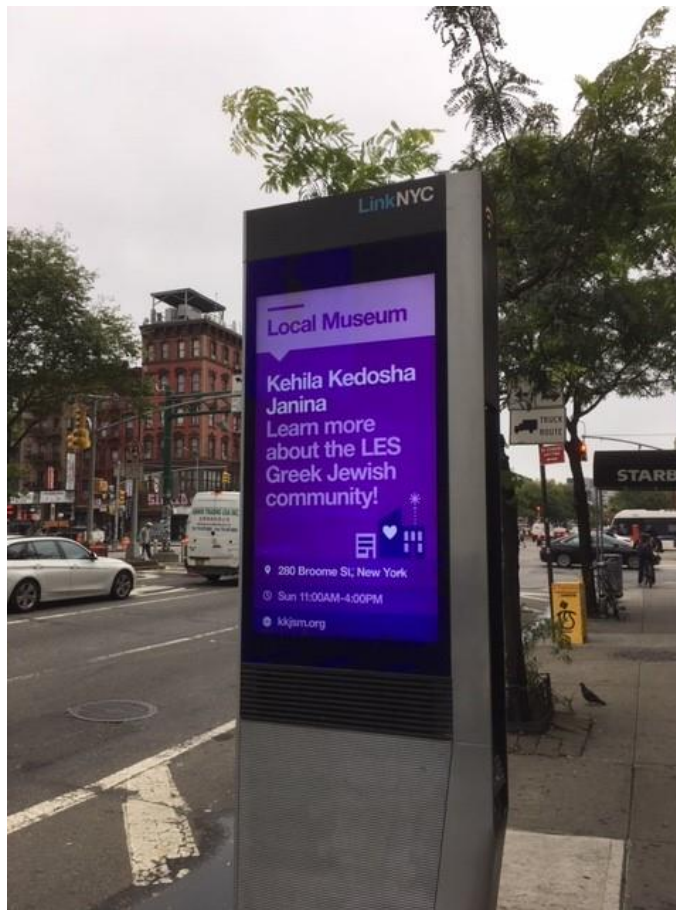
Kehila Kedosha Janina

Synagogue and Museum

November 2018 E-Newsletter

Dear Friends of Kehila Kedosha Janina,

In the United States, the secular Holiday of Thanksgiving is very popular. It is a great time to eat and incorporate traditional family recipes into the Holiday celebration. The most important aspect of Thanksgiving is often forgotten. It is a day to be thankful. We at Kehila Kedosha Janina are thankful every day for so much. We are thankful for our community, our growth, our vibrancy and for the lovely people we constantly meet. Do come visit us in our museum and do come worship with us. We are such a special place to celebrate your simchas.



Thanks to our Board Member, Andrew Marcus, we are now celebrated by NYC on the Lower East Side, something else for which we are thankful.

This newsletter, our 116th 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 have now reached our 10,000 mark of households worldwide. What an accomplishment for a little synagogue on the Lower East Side of New York City. Our community of 'friends' continually grow with each newsletter. If you know others who wish to be part of this ever-growing network, please have them contact us at museum@kkjsm.org

As always, you are all invited to attend our Saturday morning Shabbat services. Just give our Shamas, Sol Kofinas, a heads up by emailing 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.

This newsletter is sponsored by Andrea Drucker Weisman, Robin Drucker Hyman and David Drucker in loving memory of their grandparents, David and Anna Solomon of Ioannina, their parents, Mollie Solomon Drucker and Herbert Drucker, their beautiful aunt, Esther (Litsy) Eliasof and her husband, Harry Eliasof and their sweet uncle Solomon and his wife Janet.

Family photos will appear in this newsletter. We thank Andrea for her initiative and the family for their generous contribution. If you wish to sponsor a newsletter, contributions can be made to Kehila Kedosha Janina, 280 Broome Street, NYC, NY 10002 or through PayPal on our website (www.kkjsm.org).

Passings

We have no recent passings to report this month, and for this we are thankful.

Our sister organization, the United Brotherhood Good Hope Society of Janina, Inc. is now accepting applications for membership in their burial society. For Brotherhood applications, a list of society benefits and any other questions, please contact Stuart Weisselberg, Brotherhood Financial Secretary - Dues, at (732) 536-4179, or via email at: UnitedBrotherhoodGoodHope@gmail.com. The Brotherhood wishes to highlight the importance of getting our children and loved ones enrolled with the organization when they reach the age of 18 years. Upon enrolling at that age, and no later, no initiation fee will be imposed, and the new member will be charged only half the membership dues for that first year. Enroll yourself or your loved ones now, for both your and their peace of mind.

Simchas

Welcome to the world Ezra Salomon Soroko Naar! Born July 28, 2018 7lb 2oz.
Parents: Andrea Soroko and Devin Naar



Simon Ettinger, son of Mark Ettinger, grandson of Evelyn Ackos Ettinger and Jay Ettinger, both of Blessed Memory, and great-grandson of Menachem and Rosa Ackos, both of Blessed Memory, celebrated his Bar Mitzva in Boston on October 27th. This December, in the synagogue Beth Shalom in Athens, Simon, along with his father, Mark, his cousin, Jackson Winthrop, and his uncle Marc Winthrop, will make aliyahs. It will be very emotional because Beth Shalom Synagogue was the location from where Menachem Ackos was taken on March 25, 1944, for deportation to Auschwitz-Birkenau. Menachem did not return but his descendants will come from the United States to celebrate Menachem's life and to remember him. Rosa and her children survived thanks to the moral courage of Haraklia Sayanou. For this we are thankful.



Simon Ettinger practices for his Bar Mitzva



Haraklia Sayanou



Wedding in Corfu

In October we celebrate the upcoming 40th anniversary of Terry and Janice Solomon (November 12th).



Janice and Terry Solomon in Greece with our tour in 2017

Happy 92nd birthday to Norman Levy (pictured below with Ike Cantos)



We celebrate the wedding of Rozanne and Michael Calderon, which took place on October 28th. We were so grateful to be part of the celebration.



Marcia Haddad-Ikonomopoulos, Mark Calderon,
Renee Matsil Motola, Renan Koen, Marvin Marcus

ΔΙΚΟΙ ΜΑΣ – Dikoi Mas – Los Muestros

Our synagogue is more than just a place of worship, and a place of study and learning, with our museum and extensive library. It is also a place to preserve traditions and customs and a living memorial to those Greek-Jews who perished in the Holocaust. In addition, it as a place to welcome "Our Own." Each month, Greek Jews, both Romaniote and Sephardic, come to visit the center of Greek Jewry in the United States, often the place their own ancestors worshipped.

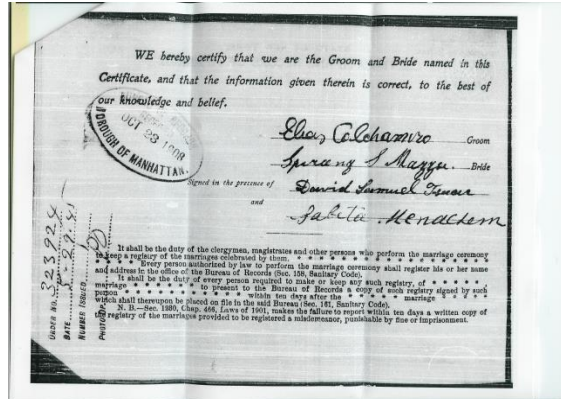
In October, we were honored with a special gathering of members of the Elias and Speranza branch of the Colchamiro family for an unveiling of memorial plaques in our sanctuary.



Presentations by Paul Warhit and Rhoda Hirsch, both grandchildren of Elias and Speranza



Isaac Cohen and Elias Colchamiro



Marriage certificate for Elias and Speranza



Family
Wedding

We welcomed the visit of Gary Isaac and Toni Gilpin. Gary is from the Isaac (Ishaki) family of Ioannina.



Jesoula Ishaki and wife, Rifka Negrin, with sons, Hanen and Elias and daughter, Eftiha

We had a lovely visit from Nil Mutluer and her husband, Murat, both of Turkey, but now living in Germany. Nil visited hoping to trace more of her family connection to the Gani family.



Visitors Flock to Kehila Kedosha Janina

This past October we had visitors from the Lyons School in East Williamsburg (an annual occurrence that we love), Stuyvesant High School (now for the second year), a group from Orange County California, a visitor from Washington DC (a lovely man, originally from Argentina, now working with the FDA), students from Germany, specifically in the USA to meet and learn about American Jews, a family group whose son (Jewish) is studying in Scotland, and our dear friend, Professor Steven Bowman.



Lyons School. It is so rewarding to see these children learn about who we are. Thank you Jody!



Students from Stuyvesant High School



Students from Germany





Visitors from Orange County California



Dino Firestone (originally from Argentina) and Rena Fish with our docent, Stella Bacolas



Adam and David Volman
(Adam is studying in Scotland)



Professor Bowman

Past Events at Kehila Kedosha Janina

On October 4th, in conjunction with ASF (the American Sephardi Federation), a special concert starring Renan Koen from Turkey (who became a dear friend of ours during our 2018 Balkan Tour, when we met her in Thessaloniki) was held at Kehila Kedosha Janina.



The band practicing before the concert



Yves and Anna from ASF



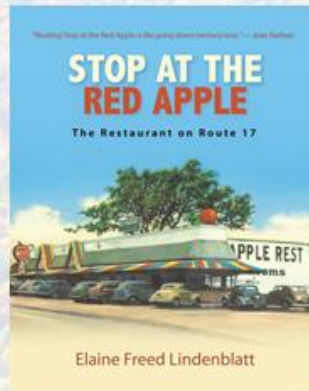
On October 27th, our beloved Sol Kofinas became the first recipient of the Hy Genee Legacy Award. At the culmination of a beautiful Shabbat service and a packed house for our delicious Kiddush, Sol was presented with the award during an emotional service. Of course, it being Shabbat, photos could not be taken. Therefore, let us celebrate Sol in this montage of photos from our collection.



Upcoming Events at Kehila Kedosha Janina

**KEHILA KEDOSHA JANINA IS HONORED TO HOST THE
PRESENTATION OF A NEWLY RELEASED BOOK**

**"STOP AT THE RED APPLE"
BY ELAINE FREED LINDENBLATT**



**JOIN US ON NOVEMBER 18TH AT 2:00PM
KEHILA KEDOSHA JANINA
280 BROOME STREET NEW YORK, NY 10002**

**THE AUTHOR WILL BE PRESENT FOR A SLIDE PRESENTATION AND
BOOK SIGNING. SPECIAL DISCOUNTS WILL BE OFFERED ON ALL
BOOKS ON JEWISH NEW YORK AND JEWISH LOWER EAST SIDE.**

**ALL OF US (OF A CERTAIN GENERATION) REMEMBER THE
FAMOUS RED APPLE REST STOP ON THE WAY TO THE CATSKILLS
MOUNTAINS. ELAINE IS THE DAUGHTER OF THE OWNERS AND
WROTE A LOVING ACCOUNT OF THE HISTORY AND CHERISHED
MEMORIES OF THIS NOSTALGIC LANDMARK.**

**REFRESHMENTS WILL BE SERVED
PLEASE RSVP TO MUSEUM@KKJSM.ORG OR 516-456-9336**

News from Jewish Greece

The Jewish Community of Thessaloniki supports the efforts of the Greek Government for compensation from Germany for losses during the German occupation of Thessaloniki. The estimated amount is more than 300 billion euros.

In 1960, the then Federal Republic of Germany paid Greece 115 million Deutschmarks on account of compensation for Nazi crimes. Greek governments stated that this was only a fraction of what is due on account of loss of life, damaged infrastructure, and the repayment of a forced loan the Nazis extracted on Greece in 1942. Recent statements by leading German politicians seem to indicate that reparations are now a possibility. Both the law and fairness suggest payment is the right thing to do.

On February 8, 2015, Greece's Prime Minister Alexis Tsipras appeared in front of the Greek parliament, officially demanding Germany's payment. Tsipras spoke about Athens's "historical obligation" to claim reparation from Germany for the death and destruction resulting from Germany's occupation of Greece. "Greece has a moral obligation to our people, to history, to all European peoples who fought and gave their blood against Nazism," he added.



Greece's claims, allegedly amounting to some \$303 billion, have been recognized by the Greek and Italian highest courts, as well as by the International Court of Justice at The Hague. Yet, collecting such debt is obstructed by Germany's immunity of jurisdiction, a principle of international law impeding under most circumstances for a country to sit in judgment for the misdeeds of another. But it is the historical and political legitimacy of the claim what counts, beyond the plausible legal arguments that support the claim for reparations.

Greece's demands stand on two different factual grounds. In 1942, the occupying Nazi regime forced the Greek Central Bank to loan Nazi Germany 476 million Reichsmarks at 0% interest. On October 3, 1943 Nazi soldiers murdered 92 people, including 34 children, in the city of Liguiaades. In June 1944, Nazi troops slaughtered 281 men, women and the elderly at Diostomo, a small town near Delphi.

The rule that a State's violation of international humanitarian law is a compensable wrong constitutes a long-standing principle of customary international law, crystallized in the 1907 Hague Convention (IV) and its Additional Protocol I. This long-standing principle has been put into practice in numerous post-conflict settlements, subsequently codified in the Draft Articles on State Responsibility as an international obligation "to compensate for the damage caused...insofar as such damage is not made good by restitution." Numerous official statements and a good a number of resolutions by the UN Security Council and the UN General Assembly have confirmed its binding force.

Germany argues that the 1990 Two-Plus-Four Agreement, a treaty concluded between both Germanies immediately prior to German reunification and the former Allied countries (United States, Great Britain, France and Russia) had put a formal end to all WWII claims for reparations against united Germany. Greece disagrees, asking for discussions between Greece and unified Germany. Even if Greece's total claims are not accepted, Germany should not refuse to engage in further discussions, seeking an acceptable settlement. This is also Germany's historical obligation, which is also morally owed to the millions of Germans still seeking to close this still inconclusive chapter of their past. As German President Joachim Gauck stated recently, "We are descendants of those who, during WWII, left a path of destruction, in Greece, among other places. Something that, to our shame, we ignored for a long time."

On October 12th, we celebrated the 74th anniversary of the liberation of Greece.



The Greek Reporter: October 12, 2018

It was a sunny autumn day when the bells in the churches of Athens started ringing joyously and the citizens rushed out on the streets, many of them waving the Greek flag in celebration. Everyone knew why. The bells were ringing the sound of liberation as the Germans who had occupied Athens for three and a half horrendous years were leaving. It was October 12, 1944, a day for Athens to rejoice.

Soon the rest of the suffering country would be free too. By November 3, the last German, Italian and Bulgarian soldier had left the mainland. Only Crete had to suffer under the German boot for a few more months.

The countdown to the withdrawal of the Germans and their allies from Greece had taken place a few months earlier, on June 6, when the American army landed in Normandy and began to move towards Germany, with the Soviet army advancing from the east side. It was obvious then that the days of Nazi Germany were numbered.

In the weeks before liberation, political consultations on the post-occupation situation in Greece were intensified. For their part, the Germans were looking for ways to leave the country safely. From April 26, 1944, Georgios Papandreou was leading the Greek government in exile. But it was the English the ones who were pulling the strings. With the Lebanon Conference (May 17-20, 1944) and Caserta Agreement (September 26, 1944), the ELAS and EDES resistance groups were placed under the orders of the Papandreou government, which was enriched with EAM executives.

The Germans began gradually to leave Athens on the evening of October 11, moving north. At 8 in the morning on October 12, the few remaining Germans in Athens gathered at the Monument of the Unknown Soldier. There, in a makeshift and hasty ceremony, the chief of the occupying forces, General Hellmuth Felmy, accompanied by the mayor of Athens, Angelos Georgatos, laid a wreath.

All that remained was to take down the Nazi flag from Acropolis. A German soldier took down the swastika without any formalities at 9:15 in the morning, took it under his arm and left with his head down, thus signaling the end of the German occupation that lasted 1,265 days and the beginning of a wild celebration on the streets of Athens.



Thousands of people with the blue-and-white in hand were shouting in joy, some exclaiming "Christ has Risen," children were climbing on the roofs of the tram, while the National Anthem echoed across the city. After 42 long months of literal slavery, the Athenians were breathing the intoxicating air of freedom.

On October 18, Georgios Papandreou and his government arrived in Athens. On the same day, the Prime Minister in a moving ceremony raised the Greek flag on the Acropolis, and then spoke to the crowd that had filled Syntagma Square from the balcony of the Ministry of Finance.

In a masterfully structured speech, Papandreou announced his government's intentions, highlighting, inter alia, the need to meet national demands, restore the people's sovereignty, resolve state issues after a free referendum, and punish those who collaborated with the occupying forces.

The crowd, that often interrupted him with slogans in favor of EAM and the Greek Communist Party (KKE), welcomed his announcements with cries in favor of a people's republic. Papandreou, who had been forced to

steer constantly between the Left and the Right, replied with the characteristic phrase that remained in history: "We also believe in a people's republic." However, the joy and festivities for the liberation lasted only 53 days. On December 3, the sound of gunfire echoed again in the streets of the capital, starting at Syntagma Square. The December events (Dekemvriana) were the precursor of the bloody Civil War (1946-1949).



Picture of the events in Athens on October 12, 2018.

On October 28th, OXI Day, Greece commemorated the 78th anniversary of the beginning of Greece's involvement in World War II. On Oct. 28th, 1940, the then Prime Minister of Greece, Metaxas, responded with a resounding NO (OXI) to the Italian message that they were invading Greece through the Albanian border. The conflict on the Albanian Front lasted until April of 1941.



Parades and wreath-laying took place throughout Greece on October 28th, 2018. October 28th is a national holiday in Greece and remembered by Greek communities throughout the Diaspora, including Kehila Kedosha Janina.



This year, the conflict on the Albanian Front was back in the news.

October 11, 2018

The remains of 573 Greek soldiers who fell in the mountains of Albania during the 1940-1941 Greek-Italian War, at the start of WWII, will finally be laid to rest on Friday and receive a proper burial after 70 years, during a funeral ceremony to be held at a new Greek military cemetery in Kelyra, Albania at noon.

Their burial meets a long-standing Greek demand for the exhumation, identification and burial of fallen Greek soldiers who fell in the fighting on Albania's mountains.



The Greek demands for the exhumation, identification and burial of fallen Greek soldiers was the result of two long rounds of grueling negotiations initiated by Greece's Foreign Minister Nikos Kotzias with the Albanian government, as part of an effort to resolved outstanding issues between the two countries. The negotiations were held in November 2017 on Crete, Greece and the second in January 2018 in Korce, Albania.

The work of recovering and exhuming the soldiers' remains, which had started in Dragot, Albania in January, was completed and also puts to rest an issue that had long plagued Greek-Albanian relations. The 573 Greek fallen soldiers join another 100 Greek soldiers that have already received burial rites in July 13.

The search for the remains of more Greek soldiers that fell in the battlefields of Albania will continue, the foreign ministry said, in accordance with a decision reached by a joint expert committee responsible for implementing the agreement between Greece and Albania.

Under the agreement, Albania has agreed to build military cemeteries for the Greek soldiers that died on its soil and to seek, exhume, identify and bury their remains.

The Greek-Italian War resulted in Greece's unexpected and surprising victory over the well-equipped military of Mussolini's Italy thus making this the first Allied military victory of World War Two in continental Europe.

For those who are searching for names of relatives and who wish to help in the identification of remains, we received the following information from the Greek Embassy in Washington, DC:

Actually there is no complete list but rather a work in progress. The identification of the exhumed remains of the soldiers is taking place through DNA testing. To this purpose, family relatives of the fallen soldiers may send a blood count to the General Military hospital in Athens and in case of identification, they will be notified by the Hellenic National Defense General Staff (HNDGS). A certain application should be filled in and signed as well.

Here is all the necessary info in Greek: <http://www.geetha.mil.gr/el/briefing-el/press-el/6475-diadikasia-dhmioyrgias-bashs-dedomenwn-taytopoihshe-dna-pesontwn-ellhno-italikoy-polemoy.html>

For any additional info you may reach the B1 Directorate/HNDGS at +30 210 657 3274, +30 210 657 5020 , or get in touch with the Military Attache at the Greek Consulate General in New York.

Thessaloniki

On October 4, 2018 the President of the Jewish Community of Thessaloniki, President of the Central Board of Jewish Communities in Greece and Vice-President of the World Jewish Congress, Mr. David Saltiel, was awarded with the title of Commander of the Order of Isabella the Catholic in a ceremony hosted by His Excellency the Ambassador of Spain in Athens, Mr. Enrique Viguera Rubio at the Byzantine Museum of Thessaloniki.

In the beginning of the ceremony, the Honorary Consul of Spain in Thessaloniki, Mr. Samuel Nahmias, welcomed the guests and the Counselor of the Embassy of Spain, Mr. Juan Saenz de Heredia, read out the Royal Decree.



The Ambassador of Spain in his address following the decoration of Mr. Saltiel, referred to the strong bonds between Spain and the Jewish Community of Thessaloniki. He stressed particularly Mr. Saltiel's contribution towards the preservation of the Sephardic culture and the Judeo-Spanish language.

In turn, Mr. Saltiel highlighted the special link that the Sephardic Jews of Thessaloniki have with Spain and pointed out the efforts of Sebastian Romero Radigales, the Spanish Consul in Athens during the period of the Holocaust, to prevent the transportation of 367 Sephardic Jews from Thessaloniki to the death camps of Auschwitz – Birkenau, and their transportation to Bergen Belsen instead and later to Spain. He also referred to the efforts of the Jewish Community of Thessaloniki to preserve the vast cultural legacy that connects the Jews of Thessaloniki to Spain.

In his short address, the Mayor of Thessaloniki, Mr. Yannis Boutaris, mentioned his cooperation with Mr. Saltiel on the project of the creation of the Holocaust Museum of Greece in Thessaloniki.

The ceremony ended with a performance of the musical interlude "Flores de la Iberica", a tour from Medieval Spain to the Jerusalem of the Balkans through Sephardic and Greek songs, by the soprano, Mrs. Mariangela Chatzistamatiou and Codex Ensemble, conducted by Mr. Kostis Papazoglou.

The guests had the chance to view the exhibition "Beyond the Call of Duty: the humanistic response of the Spanish Ministry of Foreign Affairs during the Holocaust"

The ceremony was attended among others, by the Ambassador of Israel in Athens, Mrs. Irit Ben Abba, the Deputy Minister of Interior (Macedonia – Thrace), Mrs. Katerina Notopoulou and members of the consular corps in Thessaloniki.

The next day, the Spanish Embassy in collaboration with the Jewish Community of Thessaloniki and the Aristotle University of Thessaloniki organized a lecture titled "Sebastian Romero Radigales, savior of the Sephardic Jews of Thessaloniki" with Mrs. Elena Colitto (grand- daughter of Sebaastian Romero Radigales), Mr. Isaac Revah (survivor of the Holocaust) and Mrs. Yessica San Roman (Holocaust and Anti- Semitism Department, Centro Sefarad – Israel in Madrid).

Trikala

The Central Board of Jewish Communities of Greece (KIS) expressed the condemnation and distain of Greek Jews and condemned the most recent vandalism of the Jewish cemetery of Trikala.



KIS called the attack and vandalism of eight graves, among them those of the parents of the President of the Jewish Community of Trikala, an act of racism and anti-Semitism.

KIS called on the authorities to use all their means to find and arrest those who vandalized the Jewish Cemetery of Trikala. The cemetery, in addition to being a holy site of the town, is a symbol of the historical presence of a Jewish Community in the City of Trikala.

Hania

On October 25th, in Hania, Crete, the woman who saved Iosif Ventoura was honored as a Righteous Among Nations. Athina Varvataki saved Iosif when the family fled to Athens from Crete, pretending that he was her own son in Athens, risking her own life by doing so.



Iosif Ventoura

Delegation of the Interorthodox Centre of the Church of Greece Visited Yad Vashem

Tuesday, 23 October 2018 11:55

For the first time a delegation of Greek-Orthodox Clergymen coming from the Orthodox Church of Greece has visited Yad Vashem for a special study day program. The Interorthodox Centre of the Church of Greece organized this visit after an official invitation by the Embassy of Israel in Greece.

Metropolitan Ioannis of Thermopylae, the Director of the Interorthodox Centre of the Church of Greece, as Head of the delegation accompanied by a special group of priests of the Interorthodox Centre had the opportunity to meet and speak with Mr. Moshe Ha'elyon, a Greek-Jewish survivor from the Holocaust. The delegation also had a special meeting at the Ministry of Foreign Affairs with both Mr. Akiva Tor, Head of the Bureau for World Jewish Affairs and World Religions of the Israel Ministry of Foreign Affairs and Mrs. Sharon Regev Director, Department for World Religions.

The delegation had an evening event organized by Mr. Alan Schneider the director of B'nai B'rith World Center in Jerusalem

Moreover a very important meeting took place at the Patriarchate of Jerusalem, where His Beatitude Theophilos III, Patriarch of the Holy City of Jerusalem and All Palestine welcomed the delegation and blessed the efforts of the Interorthodox Centre of the Church of Greece on issues of peaceful coexistence between Christians and Jewish.

The visit was carried out with the support of the Stavros Niarchos Foundation, Mr. Vasileios Paisios, CEO, Alfa Agricultural Supplies S.A. and the Embassy of Israel in Greece.



Articles of Interest for Everyone

Western Sephardim

In August, members of eight S&P communities from across the globe gathered at Congregation Shearith in New York for a panel discussion on the history, current life, and traditions in these communities. Panelists included Jacob Oslick (Mikveh Israel, Philadelphia), Zachary Edinger and daughter Navah (Shearith Israel, New York), Rene Samson (Esnoga, Amsterdam), Adam Jackson (Lauderdale Road Synagogue, London), Anna Ruth Henriques (United Cong. of Israelites, Jamaica), Vania Carvalho (Kahal Zur Israel, Recife), Raffaele Bedarida (Jewish Community of Livorno), David Shahmoon (Shearith Israel, Montreal), and Joshua de Sola Mendes (moderator). The evening ended with a group rendition of Bendigamos, which you can listen to here:

<https://youtu.be/Udxv0k5leOE>

Bevis Marks

In September, England's oldest synagogue marked 317 years of existence with a special Shabbat dinner, featuring Prof. Marc Michael Epstein, Professor of Religion & Visual Culture and Director of Jewish Studies at Vassar College. Prof. Epstein spoke on perpetual renewal and reinvention of a congregation, even as it upholds— in beauty and splendor—its centuries-old traditions.



Roman Ghetto

Seventy-Five Years Later, the Terror of the Roman Ghetto Remains

October 17, 2018 By Giancarlo Buonomo in Forward

For 87 years, Signora Speranza Sonnino has awoken to the sounds of the ghetto. Located on the banks of the Tiber near the city center, this area takes its name from the 300-plus years in which the Jews of Rome were penned in here by Papal decree. When the walls of the ghetto had been smashed down but its homes were still full of poor Ebrei Romani, Speranza heard the creaking wheels and hollers of street hawkers. These days, she hears tour groups and the clack of restaurant chairs being set down on the ancient cobblestones. But at 5:30 in the morning on October 16th, 1943, she was awoken by a pounding at the door, and a voice shouting for her mother: "Elisabetta, Elisabetta, get Umberto out of here! The Germans are coming for the men!"

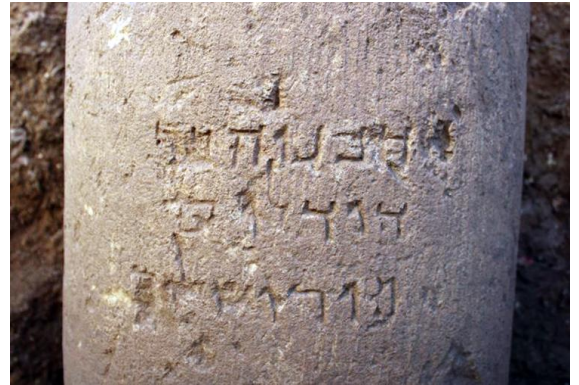
For the complete article, click [here](#)

Greek Jewish Names in BCE Palestine

As reported in the newspapers, the Israel Museum has put on display part of the shaft of a stone column, recently discovered in a Jerusalem excavation, on which is chiseled the Hebrew/Aramaic inscription "Hananiah bar Dodalos mi-Yerushalayim," that is, Hananiah the son of Dodalos from Jerusalem. (Unless Dodalos is Didalos or Dudalos—it's difficult to be sure of the exact vowel represented by the second letter, which may be either a vav or a yod.)

Dated to the 1st century BCE, this inscription represents one of the few times that the spelling of Yerushalayim (with a yod) rather than Yerushalaim, the version that generally appears in the Bible, has been found from the Second Temple period. This confirms, say the linguists and paleographers in stressing the find's importance, that already in late-Second Temple times, the name of the city was written and pronounced with the two-syllable ending "-ayim," as it is today, rather than with the monosyllabic diphthong "-aim," as it apparently was in earlier periods.

And yet it is the "the son of Dodalos" part of the inscription that strikes me as more interesting. The Haifa University archaeologist Ronny Reich and the scholar Yuval Baruch of the Jerusalem Antiquities Authority, to whom the initial analysis of the discovery was entrusted, have suggested that Dodalos is an ancient Hebrew or Aramaic form of the Greek name Daedalus. Given the fact that no similar-sounding name occurs in either Jewish or Greek sources, this would appear to be a reasonable assumption—and, if correct, an intriguing one.



For the complete article in Mosaic Magazine, click [here](#)

Gershon Harris Hatzor Haglilit, Israel



Since November this year has no special Jewish holidays or fast days, we have a good opportunity to look at the four weekly Torah portions read in synagogue over the next four weeks, which all essentially deal with the birth of the Jewish nation. And as important are the roles of our Patriarchs Avraham, Yitzhak, Yakov, without our Matriarchs: Sarah, Rivka, Leah and Rachel, none of them would have achieved as much as they did, not to mention their very destiny as the founders of the Jewish nation.

The first portion on the November's Shabbat calendar is "Hayei Sarah" – literally "the life of Sarah", though it really deals with her death and legacy. The opening verses inform us that Sarah was "one hundred and twenty seven years old..." when she died. But most do not see this simple state as merely describing chronological age, but also Sarah's character and personality. The late Rabbi Joseph Soloveitchik, for example, offers that, unlike most human beings that pass from one stage of life to another, Sarah combined the innocence of childhood (age 7), the vigor of young adulthood (20) and the maturity of a developed adult (100) all into one, and every stage of her life. She was therefore much more than a wife and companion to Avraham: she was his partner in everything, including bringing more and more people to monotheism. Rabbi Soloveitchik also points out that Sarah's death is the only time the Torah records that Avraham cried! And most significant of all, after

Avraham buries Sarah and sends his loyal servant to find a suitable wife for his son Yitzhak, without Sarah, Avraham basically leaves the scene, and we hear nothing about him until the end of the portion, when we are told that he remarries a woman named Ketura. In short, without a Sarah, there would not, nor could there have been, an Avraham and the Jewish people.

The next portion "Toldot" – "Genealogy" – opens with the story of the twin sons born to Yitzhak and Rivka, Yakov and Esav, whose personalities and destinies are totally different. Their "struggle" begins in the womb, and Rivka's pregnancy is so difficult that she seeks G-d's guidance in trying to understand why. She receives a prophecy that there are two struggling nations growing in her womb, and though they are fraternal twins, will eventually go their own and separate ways as adults. And indeed, two extremely different personalities are born: one the antithesis of spirituality- Esav, and the other its epitome- Yakov. Rivka understands that this is fulfillment of the prophecy, and that, unfortunately, no reconciliation can be achieved between them, with Yakov being the obvious heir to the spiritual Avrahamic promise and covenant with God. Our Sages are quick to point out that Yitzhak did not merit receiving the prophecy, clearly indicating Rivka's superior spiritual level. In fact, Yakov is often both literally and figuratively blind to Esav's evil ways, and seems intent on blessing him in a way that will still give him a major role in the future. This causes Rivka to go as far as deceive Yitzhak to ensure that Yakov receives the proper blessing, because she is determined that events develop as God planned, which only she was privy to understand. She also takes full responsibility for her actions, and clearly plays the leading role in ensuring the spiritual future of the Jewish people.

The next portion "Vayetze" – "And he departed" describes Yakov's fleeing from his brother's wrath at not having received his father's "proper" blessing and having it being "stolen" by Yakov. This begins the story of Yakov's life in exile, and his marrying two sisters – Leah and Rachel. Yakov only wanted to marry Rachel, who he loved, but is deceived by the sisters' father Laban to marry Leah as well, who Yakov did not love. Yet this "unloved" wife, Leah is considered the matriarch of prayer, since she harnesses all the power of her feelings of sadness, despair and loneliness, and channels them directly into her relationship with the Almighty. Leah does not wait for good things to happen, and despite her situation, is always willing to work hard to reach the destiny for which she so desperately longs. Rachel, on the other hand, who is very righteous, as well as the beautiful and beloved wife, is barren, and Yakov understands that this comes from God, perhaps because she is not as persevering and determined as Leah is in overcoming her troubles. Rachel responds immediately with what she considers repentance for her jealousy of Leah, as well as Yakov's perceived "lack of effort". She gives Yakov her maidservant Bilha as a sort of surrogate mother, showing Yakov how determined she truly is to bear him children, while also curing her envy for Leah, since she will also be this child's true mother. Ultimately, Rachel is rewarded with two sons of her own, though she tragically dies in childbirth of the second. But thanks to her righteousness, devotion, and lovingkindness, she became Judaism's symbol of Jewish motherhood and love of all of Israel, with her grave being on the way to and from Jerusalem near Bethlehem. She is described in Biblical literature as crying when Jews passed her grave when forced into exile, and rejoicing when they come back home. Finally, both Leah and Rachel chose to return to the Land of Canaan with Yakov and all their children, and this despite their father's strenuous objections. They realize their destiny as the founding mothers of the Jewish nation, following in both Sarah and Rivka's footsteps, and without their will and determination, nothing would have gone any further.

Finally, we have the portion "Vayishlah" – "And he sent", which describes the moving and tense reunion and reconciliation of Yakov and Esav upon Yakov's return to Israel, followed by the continued saga of the lives of Yakov and all his offspring. And as our commentators profoundly point out, despite their worthiness and status as the first 2 patriarchs, Avraham and Yitzhak had two sons each, but only one son in each case was considered worthy of inheriting the covenant with God, while the other left the fold forever. It was only the 3rd Patriarch, Yakov, who, despite a life of turbulence, troubles and sorrow, and notwithstanding his siring 13 children (12 boys and 1 girl) from 4 different mothers, is privileged to see each and every one of his offspring become a member and leader of the Jewish people, and none leave the fold. This is certainly a great achievement for Yakov, but there is no doubt that without the presence and impact of our Matriarchs Leah and Rachel, this could not, nor would have happened.

Request for Research Help

We are looking to identify the young boys in this photo taken during the Occupation of Salonika.



The Etz Hayyim Synagogue of Hania, Crete, is working on a historical project aiming at the reconstruction of the Cretan Jewish population of the island in the early 20th century. The project will deliver an online digital map of Hania, on which every single person known to the researchers as a member of the formerly thriving community will be included. The announcement of the map will follow from the Etz Hayyim website within the next few months.

This population, as well as its cultural imprint and heritage, were totally destroyed during and shortly after the Second World War. However, while still active and vigorous, this community had strong connections with Zakynthos, Corfu and Janina, as well as with what today is Egypt, Turkey, France and Italy. Quite a number of descendants of the Cretan Jewish population have been found in the US today and, those traced, are in contact with the Synagogue. If any of your family members are connected to the island of Crete, please contact the researchers, Daphne Lappa and Katerina Anagnostaki, in one of the following e-mails:

daphne.lappa@gmail.com

anagnostakikaterina@gmail.com

info@etz-hayyim-hania.org

Looking for any photos of Solomon Ben David Hametz married to Sophie.

- Richard Solomon

I am researching family that we think lived in Ioannina in the 1800s and early 1900s.

The family was named Cohen and the members we know of are Yehuda Cohen who was married to Miriam Cohen. Yehuda and Miriam had 9 children Jacob, Samuel, Moussa, Abramino, Eliah, Regina, Fortunee, Esther, Helene. Samuel married Rosa (aka Behkora) and had 7 or 8 children. Mathilda, Marie, Regine, Estreya, Esther, Victoria, Alegra, Lea.

At the very least we know that Yehuda and Miriam's son Samuel was born in Ioannina - probably in the 1870s. At some point Samuel moved to Izmir in Turkey and eventually to Cairo where he died. We would love to know more about the family history and be very interested if any records still exist.

Regards
Robert Tedge

Aharon Varady, the director of the Open Siddur project, is looking for volunteers who could help transcribe a historic Siddur from Corfu that is written in Greek and Hebrew. They are looking for people who can read/write Greek to digitize the Greek translation of the Hebrew text. Contact Aharon at aharon@opensiddur.org

Full project details and a digital scan of the entire Greek Siddur from 1885 are available [here](#).



A black and white photograph of a group of eleven people, including men, women, and children, standing in a snowy landscape. In the background, a large, historic building with a central dome and minaret, likely a mosque or palace, is visible, surrounded by snow-covered mountains. Bare trees are in the foreground and to the right.

We applaud the effort of our Board of Trustees member, Elliot Colchamiro, who, while living in Florida, continues to spread the word of our community in New York. Thank you Elliot!

[illegible]

In this issue of the E-Newsletter, we celebrate the Solomon family, early members of our community, thanks to a generous donation by Andrea Drucker Weisman, Robin Drucker Hyman and David Drucker in loving memory of their grandparents, David and Anna Solomon of Ioannina, their parents, Mollie Solomon Drucker and Herbert Drucker, their beautiful aunt, Esther (Litsy) Eliasof and her husband, Harry Eliasof and their sweet uncle Solomon and his wife Janet.



Mollie Solomon, Betty Eliasof and Litsy Solomon



Mollie Solomon and Jerry Solomon



David Solomon, Mollie Solomon Drucker, Herbert Drucker, Anna Solomon, Litsy Solmon Eliasof



Litsy and Anne Solomon with little Andrea



Litsy, David and Mollie Solomon



Litsy Solomon and Harry Eliasof

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*, 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 morning at 9:30am and all major Jewish holidays and our Museum is open every Sunday from 11am-4pm and by appointment during the week.



Kehila Kedosha Janina E-Newsletter – Number 116

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Kehila Kedosha Janina

280 Broome Street, New York NY 10002

Website: www.kkjsm.org

Email: museum@kkjsm.org

Your donations enable us to continue our work. You can send donations via mail directly to 280 Broome Street, New York, NY 10002 or you can donate via our website www.kkjsm.org