

Tudo se ilumina para
aquêlê que busca la luz
—Ben Rosh

HaLAPID

All is revealed to
one who seeks the light
—Arturo Carlos
Barros Bastos

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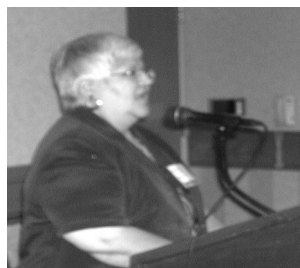
Summer 2004

Issue 3

End of a Journey: **My Return To Judaism**

by Lupe Mandujano Garcia

On the 10th day of Adar II, 5763 or
March 14, 2003, I embraced the
Torah, sang the Sh'ma, and chanted



the Veahavtah; all in
the presence
of a congrega-
tion that
welcomed
and em-
braced me.
It was the

culmination of a journey that be-
gan decades ago.

My journey was a spiritual
quest. I grew up Roman Catholic
and was educated in Catholic
schools. At a very early age I began
to wonder if there were other spir-
itual choices for me to explore. I
adhered to the dogma of Catholi-
cism, eagerly practicing all the ritu-
als set by the faith and demanded
by the nuns at school. I said the
rosary and worked my way through
every bead, but I wondered why I
was doing it, what did it all mean?

After graduating from high
school I went away to college. I
met people whose belief systems
were different from mine; even
though they were like me, Catholic
and Christian. On a typical Sunday,
I went to early mass at the New-
man Center, to mid-

-morning services

Continued on p. 6

WHERE WILL YOU BE AUGUST 8-10?

Conference Features
Array Of Scholars

by Stan Hordes

The program of SCJS's Fourteenth Annu-
al Conference will include an extensive
session focusing on connections among
genetics, history, genealogy, culture and
medicine within the anusim community. In
addition, scholars and lay people from
Scotland, Thailand, Israel, Colombia, Bra-
zil, and the U.S. will examine crypto Juda-
ism from various perspectives.

Keynote Speaker on Sunday evening,
August 8, will be author Trudi Alexy,
whose 1991 book, *The Mezuzah in the Ma-
donna's Foot*, served to raise public con-
sciousness about *converso* culture in the
U.S. Alexy will elaborate on her latest pub-
lication, *The Marrano Legacy*, an edited
transcription of her correspondence with a
priest exploring his Jewish past.

Monday morning features two histor-
ical papers, one by Israeli scholar Ora
Schwartzwald, and the other by Portland
State University Professor Matthew War-
showsky on crypto-Jewish

Continued on p. 2

Welcome to Portland,
SCJS's Host City for 2004!

by Gloria Trujillo

And welcome to this year's conference
that will be held in Clackamas, a suburb of
Portland. We are looking forward to host-
ing this important annual Society event in
the beautiful northwest state of Oregon.
This year marks only the second time that
a conference has not been held in the
southwest. The first was in 1994, in Bel-
monte, Portugal.

Portland is known by several titles,
City of Roses and the River City due to its
location on the Columbia River. One thing
in that is sure to get your attention is the
sight of the snow covered Mt Hood, which
rises to an impressive 11,239 feet. Bring
your skis and snowboards if you can, be-
cause Mt. Hood is a year-round play-
ground of alpine scenery, cool streams,
hiking trails, rafting, fishing, camping and
skiing.

The site of the conference will be the
Monarch Hotel and Conference Center in
Clackamas, which is

Continued on p. 2

THE END OF JEWRY IN SEPHARAD, LAND OF THE HEBREW GOLDEN AGE

by Matthew Warshawsky, PhD

In 1492, Jews in the Spanish kingdoms of Castile and Aragon were given
a stark choice: baptism or departure from a land where they had dwelt
since the days when their ancestors had called it Sepharad. While Fernan-
do of Aragon and Isabel of Castile are rightfully held accountable for de-
creeing the expulsion, events of the previous century created the condi-
tions for this imprudent decision. By then, Jews had outlived their utility
in a new state trying to consolidate its political authority through Catholi-
cism. What factors overrode the important roles of Jews in Spain over the
course of a millennium and a half, and what were the consequences of anti-
Judaic sentiment for Jews who remained as New Christian converts, or
conversos?



The fact that a people acculturated to Muslim

Continued on p. 4

TRUDI ALEXY AND JUDY FRANKEL TO APPEAR



Trudi Alexy

SCJS is proud to announce that Trudi Alexy and Judy Frankel will have major roles at our conference in Portland this year, Trudi as keynote speaker and Judy as performer. Both are longtime members of the Society and well known to our members as former conference presenters.

Trudi's two books, *The Mezuzah In The Madonna's Foot* and *The Marrano Legacy*, are popular works in the field of crypto-Judaic studies. Judy is one of the best known singers of Ladino romanzas. Much of her music dates back to pre-expulsion Spain.



Judy Frankel

AVDEY TORAH HAYAH TO HOST CONFEREES

Conferees who arrive in Portland early are invited to Shabbat services at the crypto Judaic congregation headed by Rabbi Yosef Garcia, SCJS member. Services are held at 8 pm Friday, August 6 and 9 am–noon Saturday, August 7 at Richmond Community Church, 3941 S.E. Division Street Portland. Rabbi Garcia will speak Friday evening on "Crypto Jews of Central America." Visitors are invited to stay for lunch and fellowship Saturday, but must RSVP by Wednesday August 4 by phone to **310 821 5141** or email to **avdey1@yahoo.com**. Further information and driving instructions can be found on SCJS's website; **www.cryptojews.com**.



Rabbi Yosef Garcia

CONFERENCE FEATURES from p. 1



contributions to the history of Italy and Brazil, respectively. Next, Adam Savran (Ubon Tarchathani University, Thailand) will offer a comparative analysis of anusim in Latin America and the Hmong people of Laos. Rounding out the morning session, Seth Kunin (University of Aberdeen, Scotland), and Ruth Anne Tarletz, of Pasadena, CA, share results of anthropological research.

Monday afternoon will be devoted to personal accounts by descendants of *conversos* from Columbia, Puerto Rico, and Brazil: Enrique Valle, César Ayala Casás, and Dione Pereira.

Following dinner, the participants will board a bus for Portland State University and a concert of Ladino music, generously hosted by the Oregon School of Judaic Studies.

Genetics, medicine and history will dominate Tuesday's sessions, beginning with a joint presentation by geneticist Ruth Oratz, of the Eleanor Roosevelt Institute in Denver, and historian Seth Ward, of the University of Wyoming, who will discuss their work with breast cancer mutations among Sephardic Jewish populations. Next, Stanley Hordes (University of New Mexico) offers some ideas for further interdisciplinary cooperation, and Abe Lavender (Florida International University) and Jon Entine (Miami University of Ohio) discuss recent developments in DNA research.

Following two panel discussions, on the crypto-Jewish community of Portland, with Rabbi Yosef Garcia and four congregants, and on anusim in Miami, Florida; Belmonte, Portugal and Cuba, the Conference will close with the Societies annual business meeting.

WELCOME TO PORTLAND from p. 1

about a 20-minute drive from Portland International Airport and downtown Portland. Note that the Monarch provides complimentary shuttle service to and from the airport for its guests.

Please see the registration form on page 11 for registration and hotel information. Included in registration is a Monday evening concert at Portland State University by well-known performer Judy Frankel (see article this page).

You can get discount passes at the Monarch for a health club, or you can stretch your legs on the nearby 20 mile paved jogging/biking path. If you don't want to go too far, you can lounge at the hotels' outdoor spa and swimming pool or hop on the hotel shuttle and explore the nearby Town Center Mall.

There is plenty of free parking at the hotel and you can save on your auto rental by renting a car at the hotel instead of the airport. How are your trivia skills? Which state does not permit drivers to pump their own gasoline, and also does not have sales tax? You are correct if you answered Oregon.

If you plan to spend time in Portland, you'll be able to get around on the Tri-Met and Max light rail systems free of charge. Portland was recently rated among the top ten American walking cities by *Walking Magazine*.

The Monarch Hotel is a ten-minute drive from the historic community of Oregon City, a former British trading post, and the Oregon Trail Interpretive Center, which marks the end of the famed covered wagon route. For those interested in exploring historic Lewis and Clark country, we recommend a drive along the majestic Columbia River to the Columbia Gorge Interpretive Center.



PRESIDENT'S MESSAGE:

AMAZING INCREASE OF INTEREST IN CRYPTO-JUDAISM

by Abe Lavender



Our annual conference, to be held on Sunday through Tuesday, August 8-10, is fast approaching. This issue includes detailed information on the conference. A big note of appreciation goes to **Gloria Trujillo**, Conference Chair, and **Stan Hordes**, Vice President for Program, with the conference Program Committee, who are making arrangements for the conference and the programs. Unfortunately, our long-serving and committed Vice-President for Membership, **Randy Baca**, has resigned for health reasons. In 2001-2, the first year of her service in this position, the number of members more than doubled, and we seem headed for another great year as she steps down. We thank Randy for her years of committed hard work, and wish her the best. I am pleased to welcome **Lupe Mandujano Garcia** of Austin, TX as our new Vice-President for Membership. Special thanks goes to Lupe for accepting this position on short notice. Special thanks also goes to **Yaacov Gladstone**, a native Canadian and an at-large Board Member who splits his time between Florida, New York City, and Israel, for his outstanding work in bringing in new members. I also want to comment on the major increase of attention on the general subject of crypto Judaism that is occurring. The first major scholarly focus on the crypto-Jews of Iberia occurred in 1932, when Historian Cecil Roth wrote *A History of the Marranos*. Much has happened since then. Very importantly, the term *marrano*, meaning "pig" in Spanish, and applied to secret Jews by enemies, thankfully has been replaced by the terms crypto Jews (secret or hidden Jews) or anusim (Hebrew for "forced ones"). There have been a number of outstanding scholarly works on the subject in recent years, and our own co-founder, Dr. Stanley Hordes, has one soon to be published.

There also has been a major increase of interest in the subject among the descendants of Spanish and Portuguese Jews, and in recent years there has been what sociologists refer to as an amazing phenomenon of descendants returning to recognition of their Jewish roots. At my own Conservative synagogue in Miami, Temple Beth Tov, under the leadership of **Rabbi Manuel Armon**, approximately 30 Latinos have completed or almost completed their conversion and/or return to Judaism. At a recent election of synagogue officers, the co-president, second vice-president, secretary, treasurer, and newsletter editor all came from recently converted and/or returned new members, expressing the great degree to which the new members are welcomed and integrated into the synagogue. At the annual conference, **Rabbi Yosef Garcia** will tell us about his congregation, Avdey Torah Hayah, in Portland, where most of the 50 members are crypto-Jews. Yaacov Gladstone will describe his recent emotional experience visiting Belmonte, Portugal, where more than 150 crypto-Jews are now actively expressing their Jewishness after 500 years of hidden practice. Several of our board members and active members have visited Belmonte in the past, and all are strongly affected by the progress being made and the work remaining. There are an increasing number of stories of people returning to their Jewish origins, in diverse locations.

Finally, recognizing that I am an incorrigible professor, I want to call your attention to an article by Lisa Alcalay Klug in the June 2004 issue of *Moment* magazine, pages 38-43 and 63-65. Entitled "Jewish Again," the article is one of the most

FROM THE EDITOR:

SERENDIPITY ABOUNDS

by Dolly Sloan



This issue has remarkable examples of serendipity, coincidences that seem specially "right" at this time. **President Abe Lavender** writes in his message about our new Vice-President for Membership, **Lupe Mandujano Garcia**, and here she is as the author of the personal story for the issue, beginning on page 1. Lupe tells us about the remarkable discovery she had in Portland some years back, attending **Rabbi Yosef Garcia's** crypto-Jewish synagogue with her husband, who then found out he and the rabbi were cousins. Rabbi Garcia related the same story in the last issue in his personal story, and now he will be hosting early arrivals in Portland before the conference (see page 2).

In his message on this page, **President Abe** describes this contemporary phenomenon of crypto-Judaic discovery. He also writes about the considerable number of new members who have joined us, thanks to Board of Directors Member at Large **Yaacov Gladstone**. To provide historical background for them and enrichment for the rest of us, we have asked **Matthew Warshawsky** for his informative article, "The End of Jewry in Sepharad," beginning on page 1.

This issue focuses also on our upcoming August conference, with stories on pages 1,2,3,10 and 11. We call your attention especially to the tentative agenda on page 10 and the registration form on page 11. We are thrilled that **Trudi Alexy** will return as our keynoter and **Judy Frankel** with a concert (see page 2).

Check out Art's interview with **Walter Cohen** on page 9, as the first celebrity in our new regular feature, Member in the Spotlight.

I close *con muchísimas gracias!* to my *hermanika* **Randy Baca**, who is retiring as Membership Vice President, for her remarkable service to SCJS *y su corazón grandísimo*.

positive, objective, and fair discussions of descendants of crypto-Jews returning to Judaism to appear in recent publications. By the way, it gives significant coverage to Rabbi Garcia and Congregation Avdey Torah Hayah. The tide seems to have turned. There will continue to be an occasional unfair and unprofessional article, and there will continue to be some "born Jews" who are not understanding of, or empathetic to, the *converso* experience. *C'est la vie*. But, there is an increasing amount of academic interest that is based on an objective and fair understanding of what is happening, and an increasingly positive acceptance on personal levels. As academicians and others interested in objective knowledge, fairness, and understanding, we are pleased to recognize the recent changes which certainly can be referred to as *mitzvot* or blessed acts. The Society for Crypto-Judaic Studies is a secular organization, and welcome, invite and encourage, everyone interested.

JEWRY IN SEPHARAD: from P. 1 and Christian societies gradually became expendable shows that for the Jewish people, seeds of trouble can exist in times of integration. Medieval Spain was divided into Christian kingdoms that since 711 had been controlled by Muslims from North Africa and the Arabian Peninsula. Generally speaking, in Spain there was a *convivencia* (coexistence) between Muslims, Christians, and Jews that seems unfathomable today. Such were its conditions that Jews achieved a cultural renaissance unequaled until nineteenth-century Germany and twentieth-century America.

By the 1200s, fundamentalist Berber Muslims from North Africa overran the unstable states of their brethren on the Iberian Peninsula (Spain and Portugal), and soon thereafter, Christian forces finished reconquering all but the Kingdom of Granada, in the far south. The presence and relative prosperity of Jews in these lands was wrongly regarded as a threat to the integrity of Christianity. Through a series of unfortunate coincidences, Ferrant Martínez, a fiery Jew-baiting cleric, preached his message of hate in Seville to crowds frustrated with their own lives. The pogrom that broke out there in 1391, partly due to his rabble rousing, consumed many *juderías* (Jewish quarters) of Andalusía, in southern Spain, and spread up the Mediterranean coast. Thousands died and tens of thousands converted due to this violence, the worst of which occurred where Jews had achieved their golden age of the 900s and 1000s.

After 1391, Jews suffered confinement to ghettos, restricted opportunities for travel and work, and the wearing of identification badges. Another consequence of the violence was the emergence of New Christian converts, some of whom preached against their former coreligionaries. For example, Solomon Halevi, rabbi of Burgos, eventually became an anti-Jewish bishop of that city, while the physician Joshua Halorki turned his intellect against Judaism after baptism as Jerónimo de Santa Fe. He attacked Judaism during the Disputation of Tortosa of 1413-1415, a debate meant to compel Jews remaining in Iberia to convert.

While the lower classes of Old Christians resented the relative prosperity of New Christians, Old Christians of nobility, but without wealth to match their status, sought marriage alliances with prosperous converts. By these marriages of convenience, “the *converso* family was able to achieve the social respectability and the noble family the wealth that seemed otherwise to elude the grasp of each.” Many converts advanced more rapidly than Old Christians in the justice system, the universities, the Church, local politics, and royal financial administration.

A New Christian family that prospered in this era of popular suspicion of *conversos* was the Santángels from Aragon, later called “the Rothschilds of their time.” Its members included lawyers, treasurers, judges, royal tax collectors, financiers, and even a bishop. In 1492, Luís de Santángel convinced Isabel and Ferdinand to endorse Columbus by scraping together loans necessary for the voyage. The Santángel family confirms that conversion did not prevent Jews from filling influential positions. However, while Luís was controller general of the Aragonese treasury, the Inquisition punished more than fifteen relatives for their real or suspected involvement in the murder of Aragonese inquisitor-general

Pedro Arbués. Conversion could not erase differences between New and Old Christians, as long as the latter regarded converts as an “other.”

The hastily arranged marriage between Fernando of Aragon and Isabel of Castile in 1469 was of great importance to Spain and its Jewish inhabitants. The need of both spouses to consolidate their separate domains involved them in contradictory relationships with Spain’s remaining Jews. Catholicism shaped the politics of Isabel, who from her teens had been influenced by powerful religious authorities such as Tomás de Torquemada and Hernando de Talavera. Isabel emphasized order and justice, and while she ruled fairly, she did so with a heavy hand. She also recognized the importance of Jews and New Christians in her administration, which may partly explain her declaration, fifteen years before the expulsion, “All the Jews in my realm are mine and under my care and my protection, and it belongs to me to defend and aid them and keep justice.” She needed to defend Jews because they helped finance the ten-year war against Muslim Granada that was only completed on January 2, 1492. For example, the Jewish community paid a special tax, while community leaders such as trusted courtier Isaac Abravanel loaned large sums for the war, and later may have tried to bribe the monarchs to rescind the expulsion order.

“The principal reason for expulsion given in the edict was that Jews influenced New Christians to live as crypto-Jews”

Isabel supported the Holy Office of the Inquisition as a way of lessening the ability of New Christians to practice Jewish rites secretly. The queen also recognized that an organization established for religion would strengthen royal political power. However, responsibility for the Inquisition cannot not be placed entirely on the shoulders of the monarchs and Old Christians, as faithful

conversos in church and trade circles might have pushed for it to avoid association with crypto-Jews. Considering that Machiavelli used Fernando as a model for the absolutist ruler in *The Prince*, it is no surprise that politics rather than religion motivated the king’s interest in the tribunal. Fernando probably was not intrinsically anti-*converso*, because when he requested Pope Sixtus IV to establish the Inquisition, he employed *converso* administrators, financiers, secretaries, confessors, chroniclers, diplomats, and even his personal physician.

Fernando and Isabel’s power depended on their ability to maintain the masses as a check against the ambitions of the nobility for greater independence. Many urban-dwelling Old Christians wanted an inquisition more than the nobles, whose ranks included *conversos*. By supporting a papal inquisition, Fernando hoped to pacify anti-*converso* Old Christians and remove the threat of a noble uprising, which would not occur without popular support.

Fernando understood that papal recognition was necessary to the credibility of the Inquisition. Nevertheless, he and Isabel brought the tribunal under secular control by appointing inquisitors and supervising confiscations of wealth. The Inquisition was not uniquely Spanish, nor were suspected Judaizers its original victims; it had been used in medieval Christendom to reconcile non-Judaic heretics to the Church. At no time did the Holy Office (the Spanish Inquisition) have authority over Jews, but was charged with protecting Christianity from heresy within. The fame of the first inquisitor-general, the ascetic Dominican monk Tomás de Torquemada, owes partly to specious claims that he was of Jewish ancestry. It should rather derive from the determination with which he

made the Inquisition so powerful in Spain at that time. During the course of its long history, the Inquisition also prosecuted bigamists, homosexuals, Lutherans, pseudo-holy women, and Christianized Muslims.

Upon arrival in a town, inquisitors posted an edict of grace giving residents 30 days to confess un-Christian practices listed on the edict without fear of retribution. Most of these practices were based on such Jewish customs as lighting candles on Friday evenings, aversion to pork products, changing linens and clothes on Sabbath days, fasting at roughly the time of Yom Kippur, and eating unleavened bread in the spring. Confessions obtained during the grace period were valid only if accompanied by the names of other unfaithful converts. Edicts of grace, henceforth edicts of faith, ensured the survival of crypto-Judaism, since they described Jewish practices for a population that knew little about the religion.

The Inquisition relied on informers, including New Christians who bore grudges or wished to demonstrate their own religiosity. Although torture was used to coerce confessions, often the sight of its instruments compelled victims to admit to charges of which they were innocent. A confession obtained during torture had to be repeated afterwards to be valid. Local constables, not inquisitors, carried out torture; the Holy Office kept its hands clean from the suffering of victims.

After a protracted and ruinous trial, sentencing was announced at an *auto de fe* (act of faith), a great public spectacle that showed the prestige of the Holy Office and humiliated its victims. The convicted, usually wearing a burlap sack (*sambenito*) painted with grotesque symbols of their heresies, were paraded before the crowd to hear their sentences. Punishments included public wearing of the *sambenito*, compulsory attendance at church, exclusion from certain professions, whipping, monastic imprisonment, or servitude on royal galleys. Often the *sambenito*, inscribed with the heretic's name, was hung in the local church as a means to perpetuate the humiliation of the victim and his or her family. Unrepentant and backsliding heretics were "relaxed" to the secular authorities for burning at the stake.

The most troubling paradox about the Inquisition was the gap between its stated and actual purposes. Using the groundless or irrelevant testimony of anonymous witnesses, the tribunal came to exist for economic and racial rather than religious reasons: it wished "to totally eradicate the *converso* class from an 'old Christian' society, many of whose members considered competition from them too powerful to endure," and also to enrich itself at the expense of these *conversos*. This pattern was most evident during the 1600s, when the Holy Office, having finished with the majority of Spanish crypto-Jews, persecuted Portuguese New Christian families that had returned to Spain.

The principal reason for expulsion given in the edict was that Jews influenced New Christians to live as crypto-Jews despite the Inquisition's best efforts to guard purity of the faith. A small number of Jews immigrated initially to Italy, and the kingdom of Navarre in northern Spain, but the majority fled to Portugal, whose king João II agreed to accept some of them for a fee and a period not supposed to exceed eight months. After living conditions in Portugal became insufferable, large numbers immigrated to North Africa and the Ottoman Empire.

While João banished children to Christian families, monasteries, and remote Atlantic islands, his successor Manoel I decreed in 1496 that Portuguese Jews convert or leave within 10 months. This decision fulfilled a condition of Fernando, 5



Ferdinand and Isabella, detail from unknown artist

Isabel, and their daughter, Princess Isabel, for her marriage to Manoel. Then, having decided against losing such a useful group of people, Manoel baptized tens of thousands of Jews. Crypto-Judaism survived in Portugal more than Spain, as Manoel agreed to leave converts alone for 20 years and the Portuguese Inquisition was not established until 1547. The discovery of communities of secret Jews centuries after these events confirms the observation of Ferro Tavares that "neither the king nor his edicts were able to compel Portuguese and Castilian Jews to repudiate both their religion and history as the people of God."

Eyewitness and current historians have not agreed on the exact number of Jews who left Spain in 1492, but the figure was likely between 40,000 and 100,000 out of a population of 200,000 to 300,000. The majority of Jews converted, but many of the exiles went to lands whose religions threatened Spanish Catholicism more than their Judaism had. To the south and east, Muslim Ottomans challenged Spain's Mediterranean possessions and the security of the peninsula itself. In the Netherlands, the triumph of Protestantism contributed to a protracted war of religion that Spain eventually lost. During the 1600s and 1700s, the achievements of Sephardim in these places would remind Spain that religious intolerance produced consequences beyond religion.

Conversion did not lessen the extent to which Old Christians regarded *conversos* as a racial "other," despite the Church's policy that there should be no distinction between the two. Although crypto-Jews existed, over time the majority of converts became sincere Christians. As well, by the middle of the 1500s, most former Jews had passed away; those among their descendants who practiced Jewish rites "were often unrecognizable as Jews." Racism against New Christians resulted in purity of *limpieza de sangre*, or pure blood statutes of the mid-1500s that denied to converts access to religious and military orders, university colleges, guilds, and ecclesiastical positions. Many *conversos* avoided the exclusions by concocting false family trees. Officially sanctioned racism was intolerable to New Christians who knew little or nothing of Jewish customs and considered themselves as Catholic as their Old Christian neighbors.

The history discussed here suggests that Jews integrated into mainstream society become expendable when their presence conflicts with an ideology that hitherto has protected them. Spanish monarchs watched over Jews until the final expulsion not because of affection, but due to Jewish contributions to successful government. Even Continued on p. 10

End of Journey from p. 1 at the Baptist Church, and later in the evening to student-fellowship at the First Christian Church with my roommate. The services were not especially great or specifically bothersome. I enjoyed the sense of community I had with the other students.

On a day when I was going home from school, I met a woman at the bus station. I was sitting at the snack bar eating a burger when a very eccentric-looking woman sat next to me. I still remember her vividly. She was dressed all in black, a very wide headband pulled her hair back, and on the tip of her nose was a pair of very thick round glasses. She introduced herself as Freda. Her speech was different than mine and her accent was definitely not Texan. Later, I learned it was pure New York. She spoke about G-d and spirituality, the progression of the soul, the unity of man, progressive revelation, and many other exciting and tantalizing ideas. I was mesmerized—I wanted to know more, but that was not to be that day. She took another bus and I went home alone. I did not hear about what she was talking about for more than two years.

I continued looking for something meaningful. I knew there was something out there that belonged to me, but I did not know what it was. By this time, I had left all organized religion, except when I was at my parents' home. My parents were devout Catholics and they expected me to abide by the household rules and go to mass on Sunday. On occasion, I would engage either Mother or Father in conversation about religion. Actually, it was not much of a conversation, I talked and they listened. When we discussed religion they spoke about G-d; and our responsibility to make this a better world since that was the reason for our existence. They also stressed that I treat everyone well, especially those persons who were strangers. They said we too had been strangers and it was our responsibility to welcome them into our home. I asked about Jesus, Mary and all the saints; what role did they played? Mother said that sometimes people forgot that there was only one true G-d and that everything else was idolatry.

My Quest for Meaning

After I graduated from college I got my first job. One of my colleagues was a woman who had gone to the same high school as I had. After nursing school she had joined the Air Force and lived in Hawaii. There she had found what she felt was the most meaningful faith in the world. I was immediately interested, I wanted to know more. She invited me to a "fireside" at the home of yet another high school friend whom I had known since childhood. Both had grown up Catholic. The whole idea of a fireside was mysterious and exciting. When I arrived, Freda was there. In the course of the evening I found out she was a Jew. I now consider that as an omen.

I was so excited after that fireside I could hardly stand it. I went home and told Mother about it. She listened quietly and attentively as she always did. She was neither opposed nor in favor of what I was doing. It was almost like there was no reaction. I was really puzzled and pushed her to have some sort of reaction to my newly discovered gem. I felt she really did not approve of what I was doing or of my excitement and interest. I expected her to scream, holler, and carry-on some-

thing fierce and make a pronouncement that those people were heretics. That I should be a good Catholic girl, go to confession and ask for forgiveness for having gone to a non-Catholic religious function. Instead the only comment she made was for me to be careful because those people, "*No eran de nuestra gente—they were not one of us.*" This was the famous phrase that father and she used on many occasions when they did not want my sister or I to engage in activities with people that they deemed not worthy. I always thought that to be very snobbish and elitist. Now, I understand.

After that fireside I began studying the Baha'i faith. It matched most core values I had learned from my parents. It fit my social consciousness, with the equality of men and women, compulsory education of the children, and the other values of the faith. For years I danced with it, without committing.

My husband and I met and after a two-and-a-half year courtship across two continents; we decided to get married. Frank arrived from the other side of the world, we drove to my parents' house and told them we were getting married. They had met Frank when we first met and although there had not been any great overtures of approval, there was no opposition either. Father had made his usual cryptic comment, "*Se ve Aleman y parece ser de nuestra gente. --He looks German and seems to be one of us.*"

After gaining approval from the family we went to the church to meet with the priest. The first thing that the priest asked was about our belief in Christ. Frank plainly stated he did not believe in the divinity of Christ. "Furthermore," he told the priest, "Jesus was a Jew. He was born a Jew, lived as a Jew and died a Jew." The priest was visibly angry and began arguing the point. To every argument Frank had a logical and defeating response. Nine months later we got married in

San Antonio, where I lived. We had learned our lesson well and this time we chose a young, friendly, Irish priest. Frank did not argue; he told him only what he wanted to hear. We had a lovely, beautiful wedding.

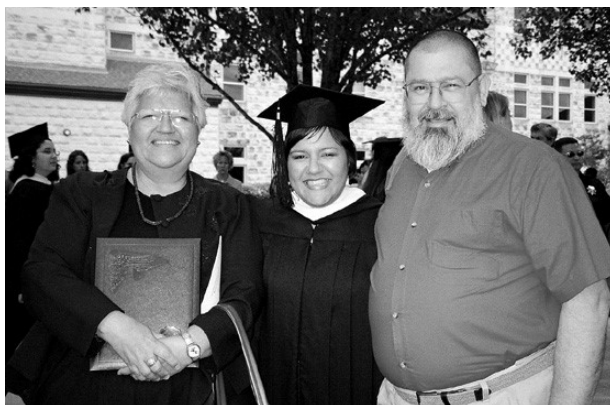
After a couple of years we had children. Both were baptized Catholic, but they were not raised Catholic. They were raised with the ethic and core values my parents had given me, not the ones I was thought in Catholic school. Frank shared the same principles and values. We agreed we would not raise them in an organized religion. We would give them the gift

of choice, that way they could choose when they grew up.

I continued to search for spiritual fulfillment. I tried every belief system I encountered. I tried the occult, new age spirituality, everything I could get my hands on. It was like I was starving and there was no food that could satisfy my unending hunger. I devoured books, I asked questions, I prayed, and kept searching. I kept reading about Baha'i and in 1983 I became a card-carrying member of the Baha'i Faith. It was good. It helped, but it did not really satisfy my yearning. I felt like there was a secret somewhere that everyone knew, but were not telling me. I was determined to find it.

A Curious Tale

A curious thing happened when I was pregnant with our second child. We were at my parents' over the Memorial Day weekend. After the hot dogs and the hamburgers and all the



Lupe and Frank at their daughters graduation

celebration Mother and I were watching television when we began a conversation about ancestors. I asked some probing questions about her family. I wanted to know about the family's patriarch who had come from Spain. She had only spoken about him fleetingly and without a great deal of detail. She sat back, took a deep breath. She said he had come in a boat in a barrel, together with his wife, two children and his brother. Their mother had bought them passage in the boat. There was only money to pay for the wife and the two children. The two men would have to travel in a barrel as counter-balance to the boat. Their mother had insisted they leave because their lives were in danger. I asked Mother why, she said because of who they were, but did not explain. When the boat arrived in Mexico, my ancestor and his children were left in Vera Cruz. His wife had died on the way over. The brother was still needed to serve his purpose on the boat so he was taken to Argentina.

A couple of years later, we were again talking about family, relatives, and ancestors. In the course of the conversation it came out that the current family matriarch was doing genealogical research. She had "discovered" that the family had Jewish roots. I asked mother if we were Jewish. Her response was a very casual, *"es lo que dicen.—that's what they say."* Father was sitting nearby and he looked at mother and laughed. It was it was the laugh of a child who discovers something wonderful and is glad to find it. He got up and walked towards mother. Still smiling, he lovingly patted her on the head and said, *"Mi vieja judia.—My Jewish woman."* To which mother responded in kind, *"Y tu tambien. —and you too."* He walked away muttering, *"Y yo tambien. —And me too."* The conversation broke up; mother got up and followed him into the kitchen, eagerly asking, *"Quieres chocolate? —Do you want some chocolate?"* This new found knowledge was another piece of information in the puzzle.

I Discover Judaism

When our daughter Mimi was eight years old she announced she wanted to go to Hebrew School. Frank and I looked at each other somewhat surprised and asked her why. Very matter-of-factly she answered, *"So, I can become Bat'missvahd."* I explained to her that in order to be Bat'missvahd she had to be a Jew; to which she answered, *"yes."* To become a Jew was a great responsibility, perhaps she would like to wait until she was eighteen to make such a life binding decision. She looked at me and said, *"Okay."*

When she was nineteen, I found out about a three-week informal class on Judaism, *A Taste of Judaism*, at Congregation Beth Israel here in Austin. I told the family about it and to my surprise not only was Mimi interested, but so was Frank and our older daughter. When the classes ended Mimi met with one of the rabbis at the Temple and made arrangements to begin formal classes in preparation for conversion. Mimi, Frank, and I enrolled in the Basic Judaism class. It required three hours a week for nine months, plus a great deal of reading. It was quite a commitment. Our older daughter wanted to go too, but her schedule did not permit it.

On the first class, we met two of the class's teachers, one of the Rabbis and the Cantor. Everyone introduced himself or herself, stating their name and giving a brief synopsis of why they were there. When it was my turn, I found myself saying that I was there because the maternal side of my family was Jewish. I had taken it to be something exotic, interesting to talk about, but not really significant. At that moment I felt my throat tightening and tears welled up in my eyes. I looked at the Rabbi, a diminutive beautiful young woman with black curly hair, alabaster skin, and a huge dimpled

smile; at that moment I could have sworn it was my mother. I had to blink a couple of times to focus on the person that was really there. It was the Rabbi, but she had looked just like my mother.

We went to class for about four months, but had to drop out because of travel and business

commitments. Our daughter continued and she converted late that Summer. The following fall Frank and I returned to class. There were many things that were puzzling me. There was urgency and a burning within me that I could not explain. I was very excited because I felt that perhaps now I was going to find that secret that I knew everyone was keeping from me. I was hopeful that my hunger would be satiated and I would yearn no longer.

During every class I discovered something new. The events that I had always taken for granted as being part of my family took on a different light. Every session brought me closer to something no longer exotic and merely interesting; everything was familiar and very personal. I began to realize that I had grown up in a household with parents that lived by the core values I was learning in that Basic Judaism class. While my parents were practicing Catholics and active members of their very Catholic parish and community, they lived by another ethic. Their lives were ruled by action and not by faith. Both always took responsibility for the well being of others. Many times I asked why we had to help that family or that other one. Their response was always the same, *tikkum lam*, to heal the world. Although they did not use those words, I now know that is what they meant.

The Fog Begins to Clear

As the class progressed I made more discoveries. Mother had always insisted we clean the house on Friday. Her reason was, *"Para tener un Sabado Glorioso libre y disfrutarlo. —To have a free Glorious Saturday and enjoy it."* On that day we also changed the linens on the beds and cooked a special meal. The meal was always meatless, because as Catholics we could not eat meat on Friday. We observed the Sabbath. We did not light candles on Friday, although mother did light two candles in her bedroom from time to time.

During the class about the laws of kashrut, I came to the realization that mother had kept a kosher kitchen. The family did not really keep kosher. We cooked pork on special occasions when people were over for dinner or for a celebration at someone's house. Mother would make *"carnitas"* a popular pork delicacy. Mother would tell my sister and I not to eat much of it because, *"Es una carne muy caliente y hace dano. —It is a very pungent meat and it will make you sick."* Father would eat some, usually a very small piece. He would declare

7 that he really did not like meat because it was Continued on p.9



Parent's wedding

Days of Awe, by Achy Obejas

New York: Ballantine Books, 2001. 371 pages.

Reviewed by Abe Lavender

Days of Awe, a novel, is the story of a crypto-Jewish family in Cuba and the United States. The protagonist is Alexandra "Ale" San José, who was born in Havana on January 1, 1959, the same day that Fidel Castro began his dictatorship. To escape Cuba, her parents, Enrique and Nena, leave with Ale for Miami on April 15, 1961 (the same day as the infamous failed Bay of Pigs invasion of Cuba from the United States). The San José family "sailed into the waterfront at 14th Street and Ocean Drive in Miami Beach (eleven blocks from where I am writing this review), much to the amazement of the Jewish retirees who were wading in the but-warm waters". Unlike most Cuban refugees, and despite large Jewish and Cuban communities in Miami and Miami Beach, the San Josés leave a few days later for Chicago because Nena has a cousin there, settling into a mostly-Jewish Chicago neighborhood.

Ale has a very strong sense of Cuban identity, but notices little similarities with their Jewish neighbors. Only as an adult will she learn that her father, Enrique Elias San José, and her mother, Nena Abravanel, both came from crypto-Jewish families. Nena was descended from Anton Abravanel, a Sephardi who arrived in Cuba in 1620, but soon left Judaism. His descendants were lax Catholics, toyed with the Church of England, became Freemasons, and did not return to Judaism, but the family's ancestry was "irrefutable as forensic bands of DNA." Enrique's grandfather, who strongly influences him, still practiced Judaism, but Enrique stops openly practicing because of Nazi anti-Semitic influence in Cuba. After 1959, Castro suppresses religious expression in Cuba.

Nena is Catholic and also uses some Santería, but Enrique openly denies that he is Jewish, even as he secretly says Jewish prayers and lays *tefillin* in his basement. He is enraged when Ale and some friends see him worshipping through the basement window. Ale begins searching for her Jewish origins when someone tells her that her grandmother's given name of Sima is a Hebrew name. Sima's father, Yztak Girazi, was a fervent Jew in Havana, but for Sima and her crypto-Jewish husband Luis, "to be a public Jew was to risk their lives" in the rural backward area where they lived near Santiago de Cuba, the only Cuban city besides Havana to have had an office of the Inquisition. Sima had been influenced by her mother, Leah, who "would forever be a crypto-Jew, trapped by tradition, habit, and fear." Just before Sima's death, on a trip to Havana to visit her father Yztak (after Enrique, Nena, and Ale were already living in Chicago), Sima "cried at her first public service" and "shivered upon hearing aloud the barely recognizable prayers she had said in whispers all her life." After finding out that her *abuela* had a Hebrew name, and with Enrique still telling Ale they were not Jewish, Ale begins the search that leads to the discovery of her paternal family's Jewishness.

It is only by returning to Cuba, as a translator, and spending time with her father's best friend, Moises Menach, also from a crypto-Jewish origin, that Ale is able to learn the details of her family's history. Several years later, on her father's deathbed, with the Ladino prayer book on the blanket, Enrique and Ale "said nothing about it; it was understood, finally, that his secret was out."

The major theme of *Days of Awe* is Ale's search for her Jewish origins, and the details are fascinating. But, the book also includes other interesting aspects such as love and sexuality (the reticent might skip pages 86-8, 110, 160, 177-9, 205, 229, 257, and 331), family tensions, and revolutionary politics. Accurate historical information on crypto-Jews and Judaism in Cuba, a nine-page glossary, and suggested readings also add to the book's value. *Days of Awe* is a lively, moving, and informative book, and is strongly recommended for readers of crypto-Jewish studies.

The JPS Guide to Jewish Women: 600

B.C.E.—1900 C.E. by Emily Taitz, Sondra Henry and Cheryl Tallan. Philadelphia: The Jewish Publication Society, 2003.

In presenting the background and biographies of Jewish women for more than 2,000 years, the authors of this comprehensive sourcebook have undertaken to correct the picture usually presented in works of history. Their final product, *The JPS Guide to Jewish Women: 600 B.C.E.-1900* can be called *her-story*, a term the reviewer recalls being coined in the early 70's to describe scholarly studies of the past that break free of the patriarchal bent that for so often and for so long has dominated the perspective for viewing people and events of the past. With this point of view, the researcher sees with a broader lens the contributions of players of both genders to the panoply of history. The authors are, indeed, part of the process where, "In the last thirty or forty years, scholars and historians have searched out and analyzed literary, documentary, and archeological evidence that challenges the old stereotypes."

The JPS Guide to Jewish Women is organized both chronologically and geographically. There are several chapters on Jewish women in Islam lands, for example, Chapter 3 on the Near East, North Africa and Spain to 1492 and Chapter 7 on their lives in Islamic nations from 1492 to 1750. These chapters, as well as Chapter 6, covering Italy until the 1800s, would be particularly relevant to the studies and interests of SCJS members. Readers will also find the crypto-Jewish experience or its roots in the chapters covering European and New World women and events.

Some of the better known women of medieval and early modern Sephardic and crypto Jewish women's herstory walk through the pages, such as Benvenida Abravanel and Gracia Nasi, along with lesser known, but equally accomplished individuals such as Floreta Ca Noga, fourteenth-century physician to the Queen of Aragon and Mercena of Gerona, fifteenth century poet. Other examples include Francesca de Carvajal, sister to the sixteenth-century Governor of the area that is now Monterrey, Mexico and Grace Aguilar, popular English nineteenth-century novelist and Jewish educator, Sara Copio Sulam, sixteenth century Italian poet and essayist and Emma Lazarus, nineteenth century poet and social activist.

The book's design intersperses biographical narrative sidebars with excerpts and quotations relating to particular individuals covered in the chapter. Including poetry, prose and comments by contemporaries, the reviewer found the sidebars valuable in bringing personalities to life. Rich in content and accessible in format, *The JPS Guide to Jewish Women* is a useful addition to the bookshelves of those with interest in crypto Judaism and its Sephardic roots. Emily Taitz has a Ph.D in medieval Jewish history from the Jewish Theological Seminary, is the author of *The Jews of Medieval France: The Community of Champagne* and co-author of *Remarkable Jewish Women: Rebels, Rabbis and Other Women*. Historian and lawyer, Sondra Henry is co-author with Taitz of *Remarkable Jewish Women*. Cheryl Tallan is the author of *Medieval Jewish Women in History, Literature, Law and Art: A Bibliography*.

Reviewed by

DOLORES SLOAN

Member in the Spotlight.

Walter Cohen of Austin, Texas

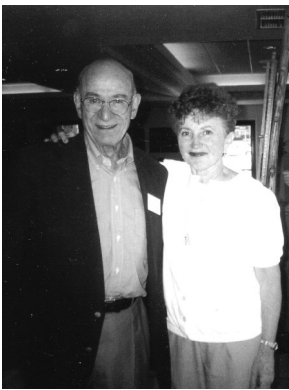
With this edition of *HaLapid*, we are inaugurating a new series: Member in the Spotlight. The intent is to acquaint our readers with members who have been active in and have contributed to the Society.

We begin the series by shining the spotlight on Walter Cohen of Austin, Texas.

In 1998 a friend of Walter's showed him a flyer from SCJS announcing our upcoming conference in El Paso. Walter thought, "This is right up my alley." Walter then contacted his friend about attending the conference. The friend's medical practice precluded him from attending, but Walter decided that he would go. "I had a wonderful time in El Paso," he said. He has been to every conference since then.

Walter became interested in his genealogy in 1970. After retiring he started doing family research and organizing reunions. He considers his interest in crypto Jews as an extension of his research into his family roots.

Walter, who is now 84 years old, first became aware of Hispanic crypto Jews almost sixty years ago. He lived in Laredo on the Tex-Mex border for ten years. One day a Jewish friend of his asked him if he knew the Montemayors, a permanent family in town. "They say that they are Jewish and that they founded Monterrey." Walter later found that they were one of four Jewish families that founded the Mexican city. "That made an impression on me



At SCJS conference with member Rachel Bortnick

for 60 years."

One day a new member came to Walter's reform temple in Austin. Walter is the greeter for the congregation and, as such, he welcomed the new member, who introduced himself as Oscar Montemayor. Walter asked if he was related to the

family in Laredo. "Distantly," said the new member. Walter then asked if the man was related to José Montemayor, the well-known head of the Texas Insurance Commission. "He is my father," answered the new member.

Walter has done more than just attend our conferences. He has recruited new members for the society and has brought friends to conferences with him. Among them are Manuel Garcia, Daniel and Michelle Ramos and Lupe and Frank Garcia. Lupe has been speaking about crypto Jews in the Austin area for several years and is the new Vice President for Membership for SCJS.

During World War II, Walter was a battalion Sergeant Major in the Pacific Theater of Operations. He went through campaigns in the Philippines and Okinawa. His military career did not end with the victories over Germany and Japan. In 1948 he quit his job and rushed to Israel to aid in the Israeli War for Independence. He stayed one year, serving mostly in the Galilee.

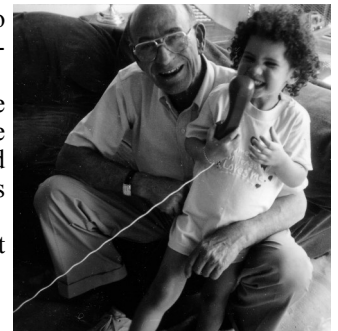
Our featured Member hopes to be able to attend our upcoming conference in Portland this August.

We are fortunate to have members like Walter Cohen. We wish him the best of health and hope that he will be able to join us in Portland.

Thanks, Walter, for being part of our family.



Soldier in WWII



Walter with his niece

Lupe, From p.6

very difficult to digest. He would eat rice, beans, copious amounts of very well cooked green vegetables, and fruit.

Mother had very specific pots that she used for every food she prepared. Only one type of food could be used in each pot. When I moved into my first apartment and every apartment thereafter, before I got married, Mother would come over and set up my kitchen to meet her strict standards.

As the class progressed I kept peeling the layers. Mother and Father married late in life. Mother was 33 and Father was 43. They had known each other since childhood. Father had left Mexico and immigrated to the United States when he was in his twenties and over the years had lost touch with friends and family. When he returned, mother was still single. Mother had had many suitors, but none were deemed suitable by my grandmother. Every time a suitor was going to ask for Mother's hand in marriage, Grandmother took her away under some pretext.

After a short courtship my father asked for her hand in marriage. My grandmother agreed to the marriage because

"*es de nuestra gente—He is one of us.*" He was also a cousin, a few times removed. Before Mother agreed to marry him she had him investigated. She wanted to make sure he was not married, of good moral character, gainfully employed, able to sustain a family and had a house where they could live. The report was favorable. Nonetheless, she required a written agreement. She later told me that the agreement was for her protection. My parents had a katubbah!

There were many, many more discoveries, too numerous to list here. The one that was the most poignant was Mother's request to be buried in a shroud, without embalming and in a wooden coffin. She wanted no flowers.

I did not know what to make of all these coincidences. I kept asking myself if my parents were really Jewish. The answer came in the form of a beloved and wonderful friend, Walter Cohen. One day he began a conversation with, "Have you heard of Crypto-Jews?" He helped me make sense of all the coincidences. I concluded that I was a Crypto-Jew and now I'm working on documenting that.

On the day of my conversion, as the rabbi was giving me the priestly

Continued on p.11

WORKING PROGRAM – SCJS CONFERENCE

Sunday, August 8

5:00-6:00 pm : Registration

6:00-9 pm: Opening Session

Introduction and Welcome to Conference: Abraham Lavender, President; Welcome to Portland: Rabbi Yosef Garcia, Congregation Avdey Torah; Program Features: Stanley Hordes, Program Chair

Keynote Address: Trudi Alexy, Author, *The Marrano Legacy*

Monday, August 9:

8:00 - 8:45 am: Ora Schwartzwald (Bar Ilan University - Linguistics), "The Ladino Translations of Crypto-Jews in Italy"

8:45 - 9:30 am: Matthew Warshowsky (Portland State University - Spanish Literature), "Portuguese Sephardim and the Settlement of Brazil"

9:30 - 9:45 am: Break

9:45 - 10:30 am: Adam Savran (Ubon Ratchathani University, Thailand - Geography), "The Anusim of Latin America and the Hmong People of Laos: A Comparison of Two Secret Communities and Their Methods of Cultural and Religious Survival"

10:30 - 11:15am: Seth D. Kunin (University of Aberdeen - Anthropology), "Does Secularization Theory Throw Light on the Changes and Transformations Within Crypto-Jewish Culture?"

11:15 am - noon: RuthAnne Tarletz (Pasadena, Intercultural Studies), "Formation of a New Cultural Identity: An Anthropological Perspective"

Noon - 1:30 pm: Lunch

1:30 - 2:15 pm: Enrique Valle (Cali, Colombia), "Crypto-Jews of Colombia"

2:15 - 3:00 pm: César Ayala Casás (UCLA - Sociology), "The Jewish Memory and the Catholic Forgettery: Report from an Undocumented Jew"

3:00 - 3:15 pm: Break

3:15 - 4:00 pm: Bob Ferron (Washington, DC) and Dione Pereira (Manaus and Natal, Brazil), "Contemporary B'nai

Anusim in the Northeast of Brazil"

5:30 - 6:30 pm: Dinner

7:00 pm: Bus to Portland State University

8:00 - 9:30 pm: Performance of Sephardic Music by Judy Frankel, co-sponsored by the Oregon School of Judaic Studies at Portland State University

Tuesday, August 9

8:30 - 10:00 am: Ruth Oratz and Sharon Graw (Eleanor Roosevelt Institute, Denver - Genetics) and Seth Ward (University of Wyoming - History), "'Ashkenazi' Breast Cancer Mutation in Sephardic and Sephardic-Ancestry populations"

10:00 - 10:15 am: Break

10:15 - 11:00 am: Stanley M. Hordes (University of New Mexico - History), "Utilizing an Interdisciplinary Approach to Achieving a Greater Understanding of Jewish Autoimmune Diseases among Crypto-Jewish Populations"

11:00 - 11:45 am: Abe Lavender (Florida International University - Sociology), "Sephardic, Ashkenazic, and Kurdish Jewish DNA Patterns: Analysis of the Big Picture Concerning Jewish DNA Matches in the World"

11:45 am - 1:00 pm: Lunch

1:00 - 1:45 pm: Jon Entine (Miami University of Ohio - Journalism), "The Cross in the Star: How DNA is Unlocking the Hidden History of the American Southwest"

1:45 - 2:30 pm: Panel "The Emerging Crypto-Jewish Community of Portland;" Seth Kunin, Moderator; Rabbi Yosef Garcia, Victor Benavides, Norman Grant, Rose Anne Zavala

2:30-2:45 Break

2:45 - 3:30 pm: "The Status of Crypto-Jews in Specific Areas:" Abraham Lavender, Miami, FL; Yaacov Gladstone, Belmonte, Portugal; Achy Obejas, Cuba

3:30-4:30 pm Business meeting

JEWRY IN SEPHARAD from p. 5

more disturbing than the expendability of Jews is the conclusion these events suggest that Judaism implies a negative racial identity unrelated to religion. New Christians in post-1492 Spain endured two centuries of scorn, but not on account of normative Judaism. Finally, the past century has shown one of the enduring lessons of 1492: the positive roles of Jews in a society in which they are a minority do not guarantee their permanent security.

MATHEW WARSHAWSKY, Assistant Professor of XXXX at Portland State University, prepared this article in response to the Societies need to provide historical background to the phenomenon of crypto-Judaism for the many new members who have joined SCJS this year. See bibliography for this article at our website: www.cryptojews.com

Effective with this issue, a new STUDENT DUES level has been added to member fee schedule. See page 12 for details

The Society for Crypto-Judaic Studies 2004 Conference
Monarch Hotel & Conference Center, Portland, OR
August 8-10

LOCATION: 12566 SE 93rd Avenue, Portland (Clackamas), OR

ROOM RATES: \$79.00 Single/Double, \$89.00 Triple, \$99.00 Quad, \$159.00 Suite

RESERVATIONS: (800) 492-8700: FAX: (503) 652-7509

Please contact the hotel directly using the convenient "800" number, and make your room reservations by Wednesday July 7, 2004 in order to receive the special conference lodging rates.

2004 CONFERENCE REGISTRATION, PORTLAND OR

Conference registration cost per person covers all presentations and events and includes two dinners, one lunch and two continental breakfasts. Pre-conference activities are not included in registration.

SCJS Member Registration <i>by</i> July 26	_____ @ \$125.00
SCJS Member Registration <i>after</i> July 26	_____ @ \$135.00
Non SCJS Member Registration <i>by</i> July 26	_____ @ \$150.00
Non SCJS Member Registration <i>after</i> July 26	_____ @ \$160.00
Renewal/New Membership	_____ @ \$ 25.00
Vendor Sales Table	_____ @ \$ 65.00
Vegetarian Meals- Yes / No	_____ no extra charge
Kosher Meals-	_____ to be announced

TOTAL CONFERENCE PAYMENT \$ _____

- **Make Registration check payable to: The Society for Crypto-Judaic Studies**
- **Mail check and completed registration form to:**

Gloria Trujillo, Conference Coordinator
2000 Avenida Cesar Chavez
Monterey Park, CA 91754

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Lupe From p. 9 blessing with her arms over my shoulders
 and looking into my eyes, I again saw my
mother's face. I blinked the tears away, but the image did not
disappear until the blessing was over. A mental image ap-
peared in my mind's eye. I was a small child at the gate of a
large garden. A sense of peace and belonging came over me.
I'm home.

We Are All One

Last summer while on vacation in Portland, Oregon, Frank made a discovery that can only be termed incredible. In what seemed to be a coincidence, he met his first cousin, Rabbi Yosef Garcia, a Sephardic Orthodox rabbi. Even though they were closely related, they had never had the opportunity to meet before. Both of their fathers were in the military and the families had never lived in the same area of the world at the same time. Through conversation with the Rabbi, Frank found out his father's family was Crypto-Jews also. Father was right, "*Si, es de nuestra gente.*"

Our household is a Jewish household. We practice Jewish ritual, observe the holidays and keep mostly kosher. This year we had eighteen people at the first night Seder, led by Frank. There were Crypto Jews, Sephardic Jews, Ashkenazi

Jews and non-Jews. Some spoke Spanish, some English, some both and yet others Hebrew. We read the Hagaddah in all three. *Todos eramos de nuestra gente.*

HALAPID

The Society For Crypto-Judaic Studies

333 Washington Blvd. #336

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FIRST CLASS

If you have not yet renewed your 2004 membership, please do so now so that you may continue to receive HaLapid. See membership form below.

SOCIETY FOR CRYPTO-JUDAIC STUDIES

The Society for Crypto-Judaic Studies serves the following purposes: The fostering of research and networking of information and ideas into the contemporary development of Crypto Jews of Iberian origins. Membership is open to any one who is interested in this immensely fascinating and perplexing area. If you are interested in joining, the annual membership dues are as follows:

Individual	\$ 25
Student	10
Institutional	35
Sustaining	100
Patron	1000

Dues include this quarterly newsletter:

Please make checks payable to: SOCIETY FOR CRYPTO-JUDAIC STUDIES and mail to:

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