

HALAPID

THE SOCIETY FOR CRYPTO-JUDAIC STUDIES





AUTUMN/WINTER 2016/5777



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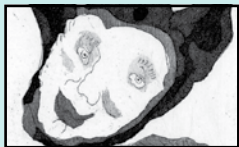
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Nurturing a global organization for those researching the history of crypto-Jewish and Sephardic communities around the world.

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www.cryptojews.com

EDITOR-IN-CHIEF

Corinne Joy Brown • corinnejb@aol.com

COPY EDITOR

Schelly Talalay Dardashti

POETRY EDITOR

M. Miriam Herrera

CONTRIBUTING WRITERS

Kathleen Alcalá, Maria Apodaca, Corinne Joy Brown, Schelly Talalay Dardashti, Ron Duncan Hart, Debbie Wohl Isard, Joe Maldonado, Genie Milgrom, Carl Montoya, Rabbi Peter Tarlow, Seth Ward

CONTRIBUTING PHOTOGRAPHERS

Kathleen Alcalá, Corinne Brown, Steven Collector, A.J. Goldman (conference photos)

GRAPHIC DESIGNER

Jacqueline Hirsch • jrh@hirmon.com
HirMon & Associates, Inc. • Lakewood, Colorado

PRINTER

Update Printing • updateprinting.com
Colorado Springs, Colorado

EDITORIAL POLICY OF HALAPID

Contributions from writers all over the world are edited for grammar, spelling and typographical errors and length. Content embedded in family memories may or may not be historically accurate; we reserve the right to edit material and correct obvious misstatements or historical errors. Opinions expressed are not necessarily those of SCJS or *HaLapid*. Articles from *HaLapid* may not be reprinted without permission.

HaLapid is mailed in May and December each year. Please send submissions to the editor-in-chief before March 15 and September 15.

The importance of awareness, heritage and identity in the crypto-Judaic community

The Society for Crypto-Judaic Studies is now well into its second quarter-century advancing research into the history of the Jewish Diaspora from the Iberian Peninsula, including those who migrated to settlements where their Jewish identities had to remain hidden. Initially, the Society's work focused on the crypto-Judaic communities of the Southwest U.S. That research has catalyzed interest and research in other crypto-Judaic populations in the Americas and Europe.



Joe Maldonado, MD
SCJS President

This year's conference in Santa Fe highlighted new discoveries in the Southwest and in Puerto Rico, Central America, South America, and the Pacific. The conference saw new artistic representations and interpretations of crypto-Jewish thought and sentiment.

The diversity of presentations highlighted for me the complexities of crypto-Judaic expression in descendants of Sephardic Jews around the world. The experiences, practices and customs found among those in Mexico, for example, are different from those in the American Southwest, which in turn are different from their counterparts in the Spanish Caribbean, Brazil or Central America. The variation in the persecution of crypto-Jews inevitably shaped the different behaviors we find in various areas.

Our Society aims to foster research and education which better demonstrates the evidence supporting the existence of these hidden communities. It aims to provide a forum for crypto-Jews themselves to share oral histories, as well as the journeys taken to better understand their ancestors whose lives were enveloped in secrecy. It aims to provide a forum for writers, artists and musicians to present their understanding of historical events, as well as encourage expressions of current crypto-Jewish artistic conceptualization of those who were hidden or lost.

This issue of *HaLapid* highlights some of this research and creativity. We hope you too will be inspired to support research efforts, support and promote knowledge of our work and that of other collaborators and artists. Most importantly, we hope you'll begin thinking about participating in next year's conference in Puerto Rico through attendance and presentation — academic, personal or artistic. We welcome your thoughts and ideas for new areas of inquiry, exhibition and presentation.

Looking forward to continued education, connection and enrichment as your president.

In friendship,

Joe Maldonado



SCJS heads into a new year — full speed ahead!

FROM THE EDITOR



Corinne J. Brown
Editor in Chief

How can another year have flown by? It seems like I'm losing the ability to measure time the older I become. Regardless, here's wishing you a successful and healthy 2017, just around the corner. I am looking forward to seeing you all again in Puerto Rico next summer.

If time can be measured by another *HaLapid*, I can only say that so much has happened in the last six months; another successful SCJS

conference, a new president, a fabulous list of new (and old) board members, and an international conference in Florida for crypto-Judaic studies enthusiasts from all over the world, to name a few. It is staggering how much activity defines this phenomenon.

I only know this: In the wake of a book I penned about this subject released last spring, the response from individuals of every walk of life has been encouraging. People everywhere are interested in identity and heritage. I have been blessed with an extensive book signing schedule, from Santa Fe to Philadelphia, from Denver to Oklahoma City, telling me this subject matters—and not just to academics and genealogists.

This Fall/Winter issue is full of great stories and research, plus essays and biographies about people who have been touched by hidden lives or the search for a lost culture. As always, we welcome your contributions. I hope you enjoy reading the journal as much as Jacqueline Hirsch, our designer, and I enjoy putting it together. Keep sending us your wonderful

submissions. *HaLapid* is all about you

Corinne Brown
Editor-in-Chief



About the cover

Etching by Marc Shanker
Ladino Proverb:

Krese en la gurta lo ke el guertaleno asenbra.

"What grows in the garden is what the gardener sows."

Our cover offers different messages to those who see it. Artist Marc Shanker writes that he sought to give this etching an ethereal quality because the act of reaping and sowing is timeless. Although the accompanying proverb is rooted in agriculture, it presumes an ordered world, one based upon G-d dispensing justice, basic to Judeo-Christian religion. Many Sephardic proverbs are based upon reap/sow principles.

To our eye, the figure in the garden is out of place, a prisoner of difference, surrounded by layers, not knowing which way to turn. The fence and his own fears hide him from a world he hopes to belong to. Part of the Sephardic story?

You decide.

Notice to all SCJS members outside the U.S.

International mailing costs for *HaLapid* have risen dramatically and we cannot continue mailing the print copies at our current membership rate. Please know in the future we would be glad to send you the magazine as a PDF online. If you want to continue to receive the print copy, please email the editor (Corinnejb@aol.com) to discuss additional postage fees.

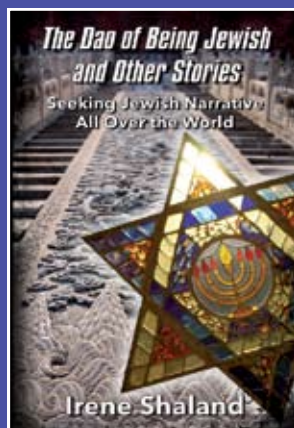
Thanks for your understanding.

Corinne Brown, Editor
and the SCJS Board



“... a collective narrative from various parts of the globe, this book explores what it means to be a Jew in many lands.”

— GlobalTravelAuthors.com



Irene Shaland
ishaland@sbcglobal.net
Available at Amazon

“Irene Shaland, an internationally-published art and travel writer, educator and lecturer, has a life-long passion for travel with a higher purpose. *The Dao of Being Jewish and Other Stories*, her third book, features fascinating tales she collected while visiting Jewish communities in 10 countries across Europe, Asia and Africa.

“Consider this the only book you will ever need to travel the Jewish world. Replete with photos, it’s half travel guide, half cultural history; Shaland takes you by the hand and delivers a Jewish heart.” — C.J.Brown

Remembering the Expulsion from Spain

Many existing SCJS members and new members are unaware of the position that the Conservative Movement of Judaism has taken in recognizing the historical importance of the 1492 Expulsion from Spain. In 2009, a resolution was unanimously passed that links that tragic event forever with the traditional Jewish holiday — *Tisha B’Av*.

This holiday, observed in 2016 on August 9, primarily commemorates the destruction of the First and Second Temples, both destroyed on the ninth of Av — first by the Babylonians in 586 BCE, the second by the Romans in 70 CE. Through modern-day efforts, particularly by Rabbi Stephen Leon in El Paso, Texas, new meanings now enhance this observance — the welcoming of *b’nai anusim* to Judaism, and memorializing the Expulsion of Jews by the Spanish Inquisition.

— Editor

BACK ISSUES OF HALAPID AVAILABLE NOW

Own beautiful back issues of *HaLapid* for \$6 each. If you’re a new member and would like to see what you’ve missed, we still have copies of some issues from the past three years (in the current format) and would be happy to send them.

\$6 each or four different issues for \$20 plus shipping (\$3).

Email the editor (corinnejb@aol.com) with your request and address. Payment instructions will be sent to you.



The Proclamation

(As released)

WHEREAS the fast day of Tisha B’Av recalls the very Hebrew date upon which the Jews of Spain were expelled from their country in 1492; and **WHEREAS** many Jews were forcibly converted to Christianity publicly then but continued to practice Judaism in secret; and **WHEREAS** many of the descendants of those Jews, who are called B’nai Anousim, have returned formally to Judaism today, and many others are in the process of doing so; **THEREFORE, BE IT RESOLVED** that the United Synagogue of Conservative Judaism should cooperate with other arms of the Conservative movement to develop and disseminate appropriate educational materials welcoming the B’nai Anousim and memorializing the Spanish Inquisition as part of Tisha B’Av observances; and **BE IT FURTHER RESOLVED** that the United Synagogue of Conservative Judaism encourages its affiliated congregations to use annual Tisha B’Av observances as an occasion to inform their members of the return of the B’nai Anousim to Judaism, to welcome them into their congregations, and to educate their members about the tragedy of the Spanish Inquisition.

New Officers and

Officers

PRESIDENT

JOSEPH R. MALDONADO, JR., M.D., MSC, MBA, DIPEBHC

Joe is an assistant clinical professor of medicine (formerly assistant clinical dean) at the Touro College of Osteopathic Medicine and life member at Kellogg College, Oxford University. He is immediate past president of the Medical Society of the State of New York. He holds several graduate degrees from both Oxford and Cambridge. He has 30 years of genealogical research experience in New York, Puerto Rico and Spain, with a rich personal crypto-Jewish history in Puerto Rico. He has spoken at numerous conferences and meetings regarding crypto-Judaic studies, crypto-Judaic genealogy work, as well as his personal journey back to his Sephardic roots. He is currently writing a book on his family's history in Puerto Rico since the Inquisition exiled them from the Iberian Peninsula.

FIRST VICE PRESIDENT – OPEN

IMMEDIATE PAST PRESIDENT

GENIE MILGROM

Immediate past president of the Jewish Genealogical Society of Greater Miami, as well as president of Tarbut Sefarad Ferroselle. Genie is a researcher of crypto-Jewry in Spain and Portugal in the areas surrounding the Douro River and is author of *My 15 Grandmothers* as well as *How I Found My 15 Grandmothers* and *Mis 15 Abuelas*; all Latino author award-winning books. Her own extensive research, which led her to find an unbroken maternal lineage of 22 generations of grandmothers, is an unparalleled work of genealogy that has won awards nationally and internationally. She hosts her own website, geniemilgrom.com, and also created sephardicancestry.com to help others find information about Spanish archives. geniemilgrom.com

VICE PRESIDENT OF COMMUNICATIONS AND EDITOR OF HALAPID

CORINNE JOY BROWN

Corinne is the author of five books and a freelance writer for several magazines. A member of the Colorado Authors' League, she is past president of the Denver Woman's

Press Club, and a charter member of Women Writing the West. She was also board chair of the Mizel Museum of Judaica in Denver from 1990–2000. Corinne created Writing the West, an accredited literary conference, now a part of Western State College's humanities program. She is a Fellow of the University of Colorado at Colorado Springs. corinnejoybrown.com

VICE PRESIDENT OF PROGRAMS

LEONARD STEIN

Program chair Leonard Stein is a Connaught International Doctoral Scholar at the University of Toronto's Centre for Comparative Literature and Anne Tanenbaum Centre for Jewish Studies. His research focuses on crypto-Jewish identity in literature by and about crypto-Jews from the early modern period to today.

CO-VICE PRESIDENT OF MEMBERSHIP: EAST COAST

LISSETTE VALDÉS-VALLE

Lisette Valdés-Valle is a journalist and communications professional with a background in theater and Spanish dances. She received her bachelor's of science in broadcast journalism, minor in international relations from Florida International University. Growing up in a Catholic exiled Cuban family in Miami, Lisette was connected to her roots in Asturias, Spain and her country of birth, yet there was something that inextricably drew her to Judaism and stirred her soul. After questioning the belief system she was born into and in which she never felt exactly at home, she searched for an authentic expression of G-d and spirituality that resonated with her. A few years later, she became aware of her maternal grandmother's *anusim* connection and sought to regain her heritage while finding the spiritual connection for which she always yearned. After 20 years of working in Spanish language media (Univision Network, NBC Telemundo Network and ElMundo.es/América), Lisette served as Director of communications for the Florida Department of Children and Families Southern Region and is currently the public information officer/media relations for the Miami-Dade state attorney's office (11th Judicial Circuit of Florida). Lisette is a member of Beth David Congregation (BDC) where she is vice president of Women's League and is an alto in the BDC choir.



Board of Directors



OFFICERS AND BOARD OF DIRECTORS

Standing (from left): Art Benveniste, Carl Montoya, Debbie Wohl Isard, Ellen Premack, Corinne Brown, Harry Ezratty, Lissette Valdés-Valle, Maria Apodaca, Leonard Stein. Seated: Dolly Sloan, Genie Milgrom, Joe Maldonado, Schelly Talalay Dardashti. Not shown: Chana Cohen, Stan Hordes, Seth Kunin, Abe Lavender, Seth Ward

CO-VICE PRESIDENT OF MEMBERSHIP WEST COAST

MARIA APODACA

Maria's family has been in New Mexico since arriving in 1598 with the Juan Onate expedition. She was born and raised in Albuquerque and raised a Catholic before finding out, at age 14, her family's true heritage. She made her return to Judaism in 1999 and is active in many Jewish organizations. A member of Congregation Nahalat Shalom, she served on the *va'ad* (board) for three years. Her activities include: event coordinator for Festival D'judeo-Espanyol; board member of SCJS; steering committee member of Jewish Genealogical Society of New Mexico; member of New Mexico Jewish Historical Society; and steering committee member of New Mexico Federation's Spanish Citizenship Committee. She shares her personal story and the Sephardic saga as a member of Road Scholar Pro and Over The Road Tours which she joined in 2016.

TREASURER

ROBERT CARL MONTOYA

Carl Montoya retired in 2014 as an associate regional administrator for the U.S. Department of Health and Human Services in Philadelphia. As a career federal employee, he held a variety of positions serving in the Foreign Service in London, and in senior level management assignments, mostly in Washington D.C. Carl is married to the former Donna Leibowitz, has four sons from a previous marriage, and is a proud grandfather of a 4-

year-old. His passions are Judaism, genealogy and crypto-Jewish topics where he is active with the Society for Crypto-Judaic Studies. He is a member of Mikveh Israel, a Spanish/Portuguese Sephardic synagogue in Center City Philadelphia and presents occasional lectures on his crypto-Jewish background.

Board Members

MEMBER-AT-LARGE AND EDITOR OF LA GRANADA

DEBBIE WOHL ISARD

Originally from Philadelphia, Pennsylvania, Debbie Wohl Isard earned her Bachelor of Arts in psychology from New College, Hofstra University, and a Master of Social Work from Hunter College, New York. In addition to working as a social worker, program director, event planner, litigation paralegal, and business owner, she has served as a management consultant for funeral homes and an assistant elementary education teacher specializing in working with gifted/learning disabled students. Debbie has contributed articles to *HaLapid* and serves as editor of the SCJS electronic news connection, *La Granada*. She has also written articles about family health, pregnancy, ADHD, and education for a variety of other publications. A student of Jewish pioneers of the Southwest, and the history of Christopher Columbus, Debbie has been connected to SCJS since 2008. Raised with Ashkenazic traditions, Debbie now



seeks Sephardic connections through genealogical research and international outreach. She is the mother of two adult children and resides in Phoenix, Arizona.

MEMBER-AT-LARGE AND SOCIAL MEDIA COORDINATOR

SCHELLY TALALAY DARDASHTI

A genealogist, journalist, international speaker and instructor, Schelly has traced her Sephardic, Mizrahi and Ashkenazi family across Spain, Iran and Eastern Europe for more than 25 years. She is the U.S. genealogy advisor for MyHeritage.com and president of the Jewish Genealogical Society of New Mexico. A pioneer award-winning Jewish genealogy blogger since 2006, she also runs "Tracing the Tribe – Jewish Genealogy on Facebook," with nearly 11,000 members, and is administrator/co-administrator of several DNA projects at FamilyTreeDNA.com, including the Iberian Ashkenazi DNA Project. The former genealogy columnist for the *Jerusalem Post* (1999–2006), she has been published in many news outlets, such as *JTA*, *The Forward*, *Family Tree Magazine* and more. facebook.com/groups/tracingthetribet

MEMBER-AT-LARGE AND OUTREACH

CHANA COHEN

Chana is the SCJS northeast outreach volunteer, marketing SCJS in her hometown of Philadelphia. Previously the SCJS membership chair, she is also a museum docent at the National Museum of American Jewish History.

PARLIAMENTARIAN AND COUNSEL

HARRY EZRATTY

An attorney, historian, writer, lecturer and Sephardic Jew who, for more than 30 years, has researched the history of the Sephardim in the Caribbean. He is the author of *500 Years in the Jewish Caribbean: The Spanish & Portuguese Jews in The West Indies; Jews of the New World; and They Led the Way: the Creators of Jewish America*. He is currently preparing Vol. III, *The Builders: Jews Who Shaped Modern America*.

MEMBER-AT-LARGE AND EDITOR-IN-CHIEF OF THE JOURNAL OF SPANISH, PORTUGUESE AND ITALIAN CRYPTO-JEWS

ABRAHAM (ABE) LAVENDER, PH.D.

Abe received his doctorate in 1972 from the University of Maryland with a dissertation on generational changes in Jewish identity. He is professor of sociology at Florida International University in Miami. One area of his specialization is world Jewish communities, with an emphasis on Sephardim. He has been an active member of the Society since 1996 and was president from 2003 to 2007. He is the author/editor of seven academic books, several articles in *HaLapid*, some 50 other academic articles, and over 80 encyclopedia articles or academic book reviews, many on Judaica. He is the editor-in-chief of the

Journal of Spanish, Portuguese and Italian Crypto-Jews.
gss.fiu.edu

MEMBER-AT-LARGE

SETH WARD, PH.D.

An associate academic professor and lecturer in Islam and Judaism, Seth teaches at the department of religious studies at the University of Wyoming. He has done extensive studies of crypto-Jews, has presented papers at SCJS conferences, and contributed to *HaLapid*.

MEMBER-AT-LARGE AND SOCIETY HISTORIAN

ART BENVENISTE

Art has been an SCJS member since 1993, traveling with society members to Belmonte, Portugal when the SCJS conference was held there in 1994. He has served as president, *HaLapid* editor, membership chair, website administrator and treasurer. He is a retired teacher of history, government and economics. His interest in crypto-Judaism has led him to travel to Brazil, Peru, Mexico, Spain, Portugal and the American Southwest. He is active as a speaker on crypto-Jews and Sephardic history and culture in California.

MEMBER-AT-LARGE AND ARTS PROGRAM COORDINATOR

ELLEN PREMACK

As past executive director of the Mizel Museum in Denver, Colorado for 15 years, Ellen has a passionate interest in Jewish life, both its history and culture. She led a small Jewish museum to greatness and connected it to many aspects of life in the Denver metropolitan area. She continues to serve on a variety of boards such as the Colorado Holocaust Educators as well as SCJS arts coordinator. A patron of the arts, a collector and an artist herself, she loves the Southwest and lives in Santa Fe.

GRANTS ADMINISTRATOR

DOLORES (DOLLY) SLOAN

Dolores is author of the nonfiction history *The Sephardic Jews of Spain and Portugal*, and editor of the *Journal of Spanish, Portuguese and Italian Crypto-Jews*. A Society member since 1998, she is Research Fellow for Sephardic and Crypto-Jewish Studies at the University of Colorado, Colorado Springs, developing curriculum for the program. She is the SCJS grants administrator, past president, former *HaLapid* editor, and SCJS arts programs founder. Dolores is a former arts and health administrator for the state of New Mexico and a speaker in the U.S. and Europe on crypto-Judaism. doloressloan.com.

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PHOTO BY STEPHEN COLLECTOR

BY NATALIE TRUJILLO GONZALEZ

Retracing a Family's New Mexico History

I was born and raised in Albuquerque, New Mexico. My mother's family, the Perea, have been in New Mexico since the 1500s. One of the first traditions I learned about our family is our quickness to throw tomatoes at those with whom we disagree and, by the way, we never hold back. Some of my research regarding the Perea Sephardic heritage has suggested that my family lineage is primarily *converso* and crypto-Jewish, an awareness that has been instrumental in how I live today.

The Perea, were *ricos* (successful leaders), a wealthy family of cattle and sheep ranchers. The most well-known, Colonel Francisco Perea, was my maternal great-great-grandfather. I grew up hearing many stories about him. Colonel Francisco was educated in the East. A successful businessman, he served as the U.S. Congressional Delegate representing the Territory of New Mexico in the mid-1800s. In Washington, he met and helped nominate President Lincoln for his second term. He was, in fact, at Ford's Theater when Lincoln was assassinated.

Francisco was of Jewish heritage. He made a place for himself during a time when the family's Jewish traditions had to be put aside or hidden. Some of these traditions were lost, but many were passed down secretly in the family home and are still practiced by some Perea family members today. But not all Perea's Jewish relationships were entirely hidden. Historic records show evidence of close relationships within the 19th-century Jewish community. The family was a member of openly Jewish organizations and invested in business, religious, and social endeavors with their Jewish contemporaries; for example, Nathan Bibo and the Bibo family.

The Perea were clannish, strategic and successful. Francisco's younger brother, José Ynes Perea, focused mostly on altering religious and social norms and bringing his people out from the secrecy of their Jewish background. Because his beliefs and exploits were more controversial and often more dangerous, his contributions have not become part of the popular legend.

José Ynes Perea, Francisco's younger brother by seven years, was born in 1837 in Bernalillo, New Mexico. He was the third of 11 children born to Juan Perea and Josefa Chavez. Five of José's eight children died in childhood, and he has no descendants today. Therefore, he is not well known,

nor spoken of among most Perea families. But José's life-work included many social and religious accomplishments which greatly influenced the beliefs of his father, Juan, and brother, Francisco. Today, New Mexico families of Spanish/Jewish descent enjoy greater religious freedom and tolerance in part due to José.

For New Mexico Hispanic families living in the 1800s, compliance with Catholic Church rules was essential. Spiritual beliefs and practices contrary to the teachings of Church could only happen in the privacy of the home. Expressing these beliefs in public exposed an individual and his or her family to a serious threat. For this reason, José's life contrasts greatly with his brother Francisco.

José Ynes was an iconoclast, a social progressive, and a staunch advocate for religious and educational freedom. Regarding the origin of his name; specifically "Ynes," (Spanish for Agnes), recalls a humorous story that reveals a second Perea family trait — a tenuous relationship to the Catholic Church and its sacraments.

When the time came for christening José, the family, following *converso* tradition, set out to the nearest Catholic Church but incurred difficulty while crossing the Rio Grande. Their wagon, overtaken by water, was almost lost. When they arrived, badly shaken, and the priest asked for the baby's middle name, no one could remember it. The impatient priest glanced at the Church calendar and noticed the Feast of St. Ynez and so christened him José "Ynes." His mother was furious.

At age 7, José Ynes rebelled against Catholicism. He was punished for shooting toy arrows at a picture of the Virgin Mary. His father sent him away to a Catholic school in Chihuahua, Mexico. While there, he was introduced to the study of "ancient sacred history" which, in his own words, took the place of the Bible. At the final Jesuit school from which José was expelled, he joined a group of boys reading "the forbidden book," the Bible. Soon discovered by school officials, his teachers labeled him "The Mexican Heretic" for his antics. When the family found out, they feared for their reputation. José was briefly disowned for these activities and beliefs. But he never stopped reading the Bible and refused the confessional, despite what such rebellion might bring.

Natalie as a one year-old toddler, throwing tomatoes at her mother and father because they wanted to take her home. Photo taken at her maternal grandfather's home, where she learned about his grandfather, Francisco Perea, and their family history.

José was both surprised and delighted when, upon his return home, he discovered his father reading the Spanish Bible José had given him as a gift! Soon after, the two reconciled. When Juan Perea died a year later, José Ynes was the only one at the funeral. José's influence on his father had kept other family members away for fear of exposure. In his



father's will, José was named administrator of the family estate; including the family ranch near Las Vegas, New Mexico.

Over the next decade, José Ynes distributed Spanish Bibles and tracts to shepherds, cowboys and neighbors in northern New Mexico. When the Presbyterian Church sought to evangelize the local Spanish-speaking people, José joined forces and began to preach there, becoming the first Hispanic Protestant reverend in the US. He met with considerable resistance, including multiple book and bible burnings incited by priests in Las Vegas. Eventually, even his allies were scandalized when José insisted on teaching and evangelizing in Spanish.

Despite these obstacles, José used his economic and political advantages to help build the first Presbyterian church and school in Las Vegas. The school's mission was to educate



children whose families could not send them to school for fear of excommunication. His support of learning and his love of Bible continued at the Menaul School in Albuquerque where local New Mexico boys prepared for college. José sought to bring freedom of religion to the poor and uneducated who for generations had lived under continuing fear of discovery and persecution.

José Ynes' impact opened the doors to those whose ancestors who escaped the Inquisition by settling in Mexico and New Mexico, and who were emerging from their secrecy. Some crypto-Jews embraced Protestant beliefs merely to have access to the Bible and practice their religion with less fear from the Catholic Church. Our family traditions, as well as those of the many cousins, aunts and uncles whom I interviewed, and the good works of José Ynes Perea and our crypto-Judaic legacy, continue to have a major influence on our family dynamic today.

As with most "Catholic traditions" practiced by my family, they were learned by rote and without regard for full ceremonial meaning. My baptism was another example



Natalie at her First Holy Communion, an important Sacrament for a young Catholic girl and her parents. The selection of the dress, typically white and frilly, indicated her mother's attitude toward the event. The costume was better suited for flamenco dancing.

of the minimal importance placed on Catholic sacraments. Although I was baptized in a Catholic church as an infant, to this day my father does not remember the event, nor the fact that it was his own father and stepmother who served as my godparents!

My religious upbringing was heavily influenced by my maternal grandfather who refused to recite the Hail Mary and believed that confession to a priest was irrelevant because he prayed directly to God for repentance. Though not a Catholic, my mother had been baptized numerous

times and by various denominations — not because of an obsession with baptism, but rather because it was necessary when participating in other religious ceremonies.

My Bible studies have been conducted at home since I was 6. My grandfather's distrust of organized churches meant that we conducted our daily reading and prayer at home with him. He was not a Catholic, nor a Presbyterian, although he did follow the Perea family tradition and attended the Menaul School and Coe College, both Presbyterian institutions.

My personal awakening to my family's Jewish heritage occurred when I first heard the word Sephardim in a radio Bible study program. One of the instructors, a rabbi, mentioned that many Hispanic families in the Southwest have Sephardic heritage. Although I had never heard this before, I remembered reading about Sepharad in the Book of Obadiah, never making the connection. Coincidentally, I was helping my young granddaughter with a genealogy homework assignment at the time.

To this day, our family has been secretive about our Jewish roots. During my research, I discovered that many of my cousins were well aware of this heritage, but never openly discussed it with those outside the family, possibly due to shame, fear or outright denial. One of my Perea cousin's father secretly confessed to *somos judios*, during a conversation at a family gathering. I have received hate-mail damning me to burn in hell alongside my great-granduncle José Ynes for not respecting the Virgin Mary. Even my mother warned me not to broadcast our heritage to others because it would make me a target. Nevertheless, I am proud of the accomplishments of José Ynes, Francisco Perea and other family members, and our Jewish roots.

I have never heard the terms crypto-Jews or Sephardim used by any family members. The only label my family used was Jewish. Just as children were taught not to speak Spanish to fit in, some other children were not allowed to participate in Jewish practices for fear of retribution. Some of Francisco's descendants now practice the Jewish religion, and celebrate Shabbat openly. Some practice their beliefs at home and some practice Catholicism; some deny their Jewish heritage, some maintain Protestant beliefs, and a few practice a

mixture of Protestant and Jewish religions together. All are aware of the family's Jewish history.

My research has reignited my love of learning about my family heritage. Although it may be easy to pass judgment on those who hid or denied their Jewish identity, I cannot say for sure that I would not have also yielded to the incredible pressure forced upon our ancestors. Even in the present day, persecution still exists for those who vary from the viewpoints of the majority.

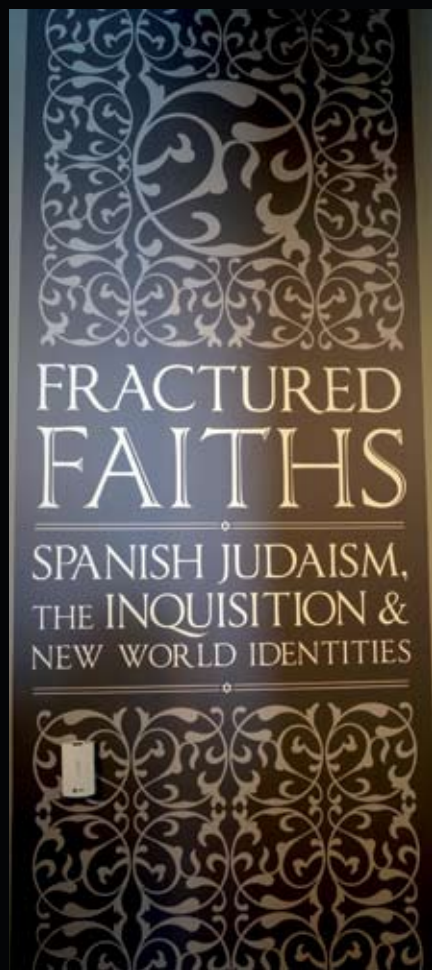
Today, my immediate family and I carry on in my maternal grandfather's tradition; we study the Old and New Testament, pray at home and observe the High Holy

days. Our family has lost faith in the church, mainly because of all the different religious ceremonies and traditions—akin to jumping through hoops to prove our faith in God. In the end, even José Ynes did not want to preach in any Church, but rather go from house to house and provide bibles to his people. The Presbyterian Church therefore distrusted him, especially because he preached in Spanish.

I am very proud of my past Jewish heritage and feel at peace with the traditions of my family guiding my life today. I've passed the family story on to all my children and grandchildren and they conduct themselves accordingly. They are all thankful for the heritage with which they are blessed. 🔥



OP-ED



During the June 2016 SCJS conference in Santa Fe, an opinion piece appeared in the *New Mexico Jewish Link*, the New Mexico Jewish Federation's newspaper. In it, John Feldman decried the validity of the exhibition we had all come to see, "Fractured Faiths; the Spanish Inquisition in the New World," professionally compiled by a host of academics and museum curators, and gathered from seven worldwide museums. Many of us took umbrage at the tone and content of his piece, but two incensed SCJS board members wrote these retorts.

To the Editor, *The New Mexico Jewish Link*: This is in response to an editorial by Mr. John Feldman in the Summer 2016 edition of the *Link*.

Mr. Feldman's rambling and incoherent critique of the "Fractured Faiths" exhibit at the New Mexico History Museum was sadly reminiscent of the "birther" movement group that continues to question President Obama's American birth while ignoring incontrovertible proof. In Mr. Feldman's case, the more than 175 exhibit items (e.g. objects, books, records and paintings) borrowed from museums and private collections in Spain, Mexico and the United States—many of them centuries old—were apparently insufficient to convince him of a crypto-Jewish presence in New Mexico. Even the 20th century photographs on display by Cary Herz, who documented *conversos* and cemetery markers, were not compelling enough. I had the recent pleasure of visiting the exhibit and found it incredibly fascinating and moving, and like many

others I have spoken with, have found it impressive as well. Like the birthers, there will be individuals like Mr. Feldman and other skeptics who will continue to question the *converso*/crypto-Jewish history of New Mexico, despite the increasing academic literature devoted to this unique subject area.

Carl Montoya
Moorestown, NJ



As a crypto-Jew who has returned to my roots and as an active member of the Jewish community, I feel that John Feldman does not understand how we have had to live, trying to reclaim our true identity while also trying to maintain our place within our families who do not wish to return. The balancing act that we perform is not an easy one. Why would we do this if it were not to live our lives as Jews? What would he do if given the choice to save his people and keep his family together, or lose his identity? Wouldn't he choose secrecy, too?

Maria C. Apodaca
Albuquerque

Editor's note: Carl is a proud native New Mexican who grew up in a devout Catholic family with converso roots. He is currently a member and Board member of the oldest synagogue in Philadelphia, Mikveh Israel, the "Synagogue of the American Revolution," founded in 1740.



“My father was one of nine siblings” explains Felix Belmont as we lunch outdoors in the small Western Colorado community he has called home for over 30 years. Felix warns me not to interrupt, or he will lose the thread of the narrative — of his life and the few fragments of his father’s. Four years earlier, he told me an abbreviated version of this story during my last visit to Paonia, Colorado.

Born July 28, 1889 on Prince’s Island in the Bosphorus, Jules Nahoum was one of nine sons. He made his way from the crumbling Ottoman Empire to Italy, England, and Canada before coming to the United States in 1911. He became a naturalized citizen in 1917 after the requisite five-year residency. He could read, write and speak Turkish, French, Spanish and English, and converse in Greek and German.

Felix, his only son, was born in Manhattan on June 28, 1918. Papa Jules was “in business,” and used his facility with languages in part, to write a book called *The Key to National Prosperity: A Presentation of Foreign Trade In Its Connection With the Development of National Prosperity* (E.P. Dutton, 1923), a popular business text at the time.

Felix’s mother, Marion E. Ireland, was a white Anglo-Saxon Protestant. Her genealogy could be traced back to John Ireland, a settler of Long Island in 1644. Her husband Jules was hardly a WASP, but Felix did not learn exactly what he was until much later, thanks to a first cousin in Italy.



Felix and his mother Marion lived in New Jersey, seeing his father on weekends. At the time, Felix’s full name was Jules Felix Nahoum. His father had a California investor interested in building a rice mill in Cajemé, Mexico, now Ciudad Obregón, in Sonora. Jules Nahoum purchased the land and supervised

A Son WITH Three Names



BASED ON AN INTERVIEW WITH
FELIX BELMONT
JULY 13, 2016
THE LIVING FARM
RESTAURANT
PAONIA, COLORADO

BY KATHLEEN ALCALÁ

construction of the mill around 1927. The Yaqui Indian Uprising had taken place in 1896, and many of the Yaqui had been sent as slave labor to the hennequin plantations in the Yucatan. Their seized lands became available for development by the administration of Porfirio Díaz, which welcomed foreign investment.

As a child, Felix met former President Álvaro Obregón Salido, a general in the Mexican Revolution, who later became President of Mexico from 1920 to 1924. Cajemé, near the center of the Yaqui Valley, was renamed for him.

The property was divided into large *fincas* of 1,000 hectares each. Some were owned by Americans, others by wealthy Mexicans. They grew rice, cotton, and wheat.

Jules Nahoum was president and CEO of both Compañía Arrocera Río Yaqui, S.A. and the West Coast Trading Company, the sales and marketing organization for rice production. This was then the largest rice mill in Mexico, exporting rice to the United States, Cuba, and other countries.

By the time the mill was completed, Felix and his mother had moved to Nogales, Arizona, the chief port of entry for Sonora and Sinaloa, served by the Southern Pacific Railroad and also headquarters for the 24th Infantry Regiment of the United States Army. Nogales was a thriving community. Felix learned to speak some Spanish at that time, but never learned to read or write it. >>>



When Felix's parents became estranged, Felix and his mother moved to San Diego, California. In 1929, Jules supposedly purchased a house near Westwood Village in Los Angeles. One week after they moved in, he announced he wanted a divorce. All three returned to Nogales, where Felix, now 11, was "parked" with a family friend as divorce proceedings occurred. (In Arizona, divorces could be obtained on the grounds of "irreconcilable differences"). As part of the settlement, his mother took back her maiden name of Ireland, renaming Felix as well.

When the stock market crashed, alimony payments stopped. Marion Ireland sold her furniture to get by, and the house, for which Jules had only made a down payment, was repossessed. Times were hard. Mother and son eventually landed in Pennsylvania where Marion worked for a family for meager pay, plus room and board for both of them. As she traveled to find work, Felix remained with this family as a boarder and servant through high school. "While those years were tough," said Felix, "I never lacked for a meal."

Following graduation, Felix was accepted at Johns Hopkins University. His mother paid his tuition, room and board, and he received work/study funding from the National Youth Administration. His absent father gave him no support.

Felix applied to medical school and was accepted at the University of Pennsylvania in Philadelphia, but needed to pass the language requirement. A tutor, Pauline Gunsser, the daughter of German immigrants, was found—her German was excellent. Felix asked her out after the third lesson. They soon became engaged and married on July 6, 1940, after Felix graduated from college. He attended medical school for one year before Pearl Harbor occurred, and was called up, later to be discharged in April 1946.



*"Pappa Jules" Nahoum
New York City, 1916*

**Felix Belmont's story
is not especially
remarkable.
Most interesting
is that he discovered
his Jewish ancestry
at all.**

Felix remained distant from his father, and did not invite him to his wedding, fearing a clash between his parents. By the end of the war, however, Jules was back in New York running an import/export company. Seeking a relationship with his son, he offered Felix a job with a good salary, which he accepted. Felix's mother never forgave him.

Previously, Jules Nahoum had changed his name to Jules N. Belmont, keeping Nahoum as a middle name. At the time, Belmont was a well-known and respected name in New York, after the financier August Belmont, founder of the Belmont Park racetrack. Sometime in the 1930s, Jules remarried to a woman from Belgium.

Jules soon insisted that Felix change his name to Belmont as well. It was awkward having his son work there while having a different name. So "the lawyers went to work" and Felix Ireland became Felix I. Belmont.



About 10 years ago, in 2006, Felix received a letter from a man named Aldo De Miranda in Milan, Italy, saying he was a first cousin. Suspecting a hoax, the cousin gave details about the family only a relative would know. Impossible. An e-mail address was included, so Felix began a correspondence. Eventually, Felix and his daughter went to visit Aldo.

At 80, the cousin was "absolutely charming," with a younger wife and a daughter who was a translator in Milan and unmarried. "So we are each the end of the male line of our families," the two men concurred. (Felix has a grandson, but must have meant that Zachary does not carry the name of either Belmont or Nahoum.)

It was not until Felix went to Italy in person that Aldo told him they were Jews. "It shocked me! My first reaction was that I didn't want my friends in Paonia to know," he said, looking right and left, scanning the lunch crowd.

Leaning closer, Felix continued. "My father never gave me any indication that he was Jewish. He passed away on February 27, 1960, penniless except for his monthly Social Security check. My wife and I were caring for him at the time, but only on his passing, while going through his papers, did I discover a bit more about him."



At one point, Jules had made a graph of his personal successes and failures in business. "It went like this," said Felix, indicating jagged peaks and lows. "He had an excellent head for business, but if he made a dollar, he spent a dollar and a half. Who knew? We had a Protestant minister for his funeral and for his wife's too, who had passed earlier. And she was Catholic!"

In retrospect, Felix realizes that his father was probably hired to do the work in Sonora because his Spanish was good. He must have spoken Ladino with his Sephardic Jewish family, who had maintained the language over many generations in Turkey. One can only imagine what the Yaquis thought when they heard his Spanish.

Felix now visits his cousin once a year, staying in Milan briefly, then moving on to his favorite city in Italy, Venice. "When the tourists from Germany get back on their buses around 5:30, it is much more pleasant."

Around 2009, Aldo celebrated a wedding anniversary with a family reunion. People came from all over the world, including second or third cousins from the United Kingdom, New Zealand, Canada, Istanbul, and Salonika. Felix is the "odd duck," not only because he is not a Nahoum, but Protestant.

An electrical engineer, Aldo adopted his employer's name of De Miranda during World War II. He

has prepared a complete genealogy of the family, including Felix's daughter, Louise Marion Belmont-Skinner, and his grandson Zachary Skinner, who has met and visited with Felix's Jewish relatives.

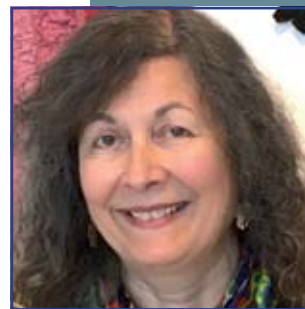
As an only child with a distant father, Felix would have absorbed his mother's understanding of the world, emphasizing that she was very much a product of her background, although he does not say directly she was anti-Semitic. If so, it might account for his father's long silence.

At about 87, Felix finally discovered that his father was Jewish. Yet, by this time, his own identity was well established: the son of an Anglo-American woman with deep New England roots, and an elusive father from a distant land. Not particularly religious, Felix has the easy, open manner of a man who has spent his life traveling and meeting strangers.



Felix continued his father's import/export business for several years before leaving to work for the International Division of the Borden Chemical Company. At 60, he retired and moved with his wife to western Colorado. He has volunteered in various capacities at public radio station KVNf since 1980. Now, at 98, he is still active and alert, and visits his cousin in Italy once a year. His wife, Pauline, *continues on page 19*

Rice Mill in Cajeme, Sonora, 1920s



Kathleen Alcalá

I've known Felix since 1980! My husband and I moved from Washington DC to Paonia, Colorado to help start the public radio station, KVNf. We then lived in Montrose for three years while I wrote a grant and worked with three counties and a city to bring public television over from Denver through a series of translators. All old tech now.

So in the meantime, I researched and wrote my three novels on my family, and 10 years ago, Felix discovered he is Jewish. He's a very sweet man, and I think he was touched that someone wanted to tell his story.



Kathleen Alcalá is the author of six books of fiction and nonfiction, including the October 2016 publication of *The Deepest Roots: Finding Food and Community on a Pacific Northwest Island* by the University of Washington Press. A longtime member of the Society for Crypto-Judaic Studies, she teaches creative writing and lives near Seattle, Washington. kjalcala@gmail.com



THE ROOTS AND REALITY OF A *Jewish Wedding & Baby Naming* IN TRUJILLO, PERU

BY PETER TARLOW, RABBI AND EXECUTIVE DIRECTOR OF THE CENTER FOR LATINO-JEWISH RELATIONS, HOUSTON, TEXAS

About 10 years ago due to tremendous interest in the area of crypto-Judaism and *anusim* history and culture, we founded a center for crypto-Judaic studies in College Station. At the time, I was the rabbi at Texas A&M Hillel and was able to use the Hillel facilities as a meeting place for people interested in returning to Judaism.

About four years ago, we merged with a pro-Israel Latino group to form the Center for Latino-Jewish Relations. The CLJR has some goals, but the main one is to bring Latinos and Jews together to aid each other's communities and to find common ground between the two groups. We accomplish these goals in a number of ways. These include: (1) working with local Jewish communities in Peru and Bolivia, (2) organizing cultural conferences throughout Texas, (3) supporting sister organizations such as Rabbi Stephen Leon's Anusim Center, and (4) working on an academic and cultural scale to expose Latino leaders to Israel and Jewish leaders to Mexico. These apolitical fact-finding trips allow leaders from each group to understand the needs and aspirations of the other group and create an atmosphere of intercultural cooperation.

To understand some of what we accomplish, this article focuses on our work in South America. In another article, I will focus on bringing Latino community leaders to Israel.

For the past decade, the CLJR has been working with a congregation in

Huánuco, Peru. We are also working with congregations in Mexicali, Mexico and Cochabamba, Bolivia.

Some facts about Jewish life in Huánuco

The Huánuco congregation is composed of people who have come to Judaism through three separate streams. The first stream is people who are, or who believe they are, *anusim* (15th-century forced converts to Catholicism who managed to maintain some connection to their Jewish heritage or roots). These people believe they have Jewish roots going back to the expulsion from Spain. Many can provide a litany of "proofs" concerning the fact that their families saw themselves as "hidden Jews." In many cases, *anusim* (crypto-Jews or in Spanish, *conversos*) resent the

concept of re-conversion as they see their baptism as illegal and argue for ceremonies of return or reunification rather than conversion.

The second stream includes people not of Sephardic origin. These are people whose families meandered up the Amazon River traveling thousands of miles from Brazil to Peru. Most in the "second stream" come from families who ancestors arrived in Peru during the first half of the 19th century. Many quickly lost their Jewish identities and simply faded into the Peruvian landscape. Others held onto their identity for a longer period but as non-Catholic weddings were illegal over the course of time, people lost their Jewish heritage. Those in the second group tend to

Much to my delight, the guests were not only excited about the fact that their city now had had a Jewish wedding, but many guests began to tell me of their potential links to Judaism.



be Ashkenazi in origin. However, as their forbearers, mainly men, tended to assimilate with the local indigenous populations, they are a *mestizo* population with some Jewish collective memory.

The third stream has no Jewish blood origins. This stream includes people who have studied religion and found their path to G-d through Judaism. In some cases their personal journeys have been spiritual marathons; some have had the support of family and friends and other have had their

these “children of Huánuco” tend to migrate back to Huánuco for Jewish religious needs and holidays. As such, visits have become more of a pilgrimage rather than journeys.

The Huánuco Diaspora

One of the areas within what I call the Huánuco Diaspora is the city of Trujillo in northwestern Peru. Trujillo is a large city with a population of somewhere between 650,000 and

750,000 people. It is located on the Pacific coast of Peru and, influenced by the Humboldt Current, has a “humid-desert climate.” It is hot, sandy and, at the same time, humid. For all intents, there is no organized Jewish community in Trujillo. There are, however, some medical students, who converted to Judaism under the auspices of the Huánuco Jewish community (itself composed of converts). A teacher, also a medical student, from Huánuco, prepared the Trujillo students and then, after circumcision, an isolated location along the Pacific coast was found to be the perfect place for a *mikveh* and people from other parts of Peru joined me in the creation of a *beit din* (a Jewish religious court). About two



Rabbi Tarlow officiates at wedding of conversos José Luna and Vhania Rojas.

families place numerous obstacles in their path. Most, but not all, of these people tend to be young, well-educated and both thoughtful and questioning.

Many are highly mobile. As part of Peru’s better-educated citizens, urban in nature, and upwardly mobile, they tend to seek opportunities wherever found.

Due to this intra-Peruvian mobility, the Huánuco congregation has demographic ebbs and flows. Some have been born in Huánuco and intend to live their lives there. Others, however, have left Huánuco or go to other parts of the country either to seek better economic or job-related opportunities, to attend classes or to seek advanced degrees.

Without realizing it, these new Huánuco Jews have created what we may call “the Huánuco” Diaspora.” These people often end up in remote locations where there is no organized Jewish community. Perhaps for those reasons, or that they have a sentimental attachment to Huánuco,



The Luna family also named their first child with Rabbi Tarlow’s help.

years ago, some seven medical students converted to Judaism. Being isolated, they have maintained their ties to Judaism throughout Huánuco. Over the past year, Trujillo's population has increased as other potential Jews have also come into the community and the residents "discovered" other Jews who were unaware that a community was forming

This information serves as the background for a wedding and baby-naming that I performed in Trujillo, for José Luna and Vhania Rojas at the end of August 2016. Not surprisingly, the couple met during their conversion studies. The bride is a physician, and the groom is a journalist. Both are from non-Jewish families, one family being highly supportive and the other family much less so. Certainly, conversion and entrance into Jewish life in a remote part of the world is not easy, and one can understand a family's misgivings. On the other hand, to choose to be Jewish in such a remote area and without a Jewish community to fall back on is a true symbol of the couple's commitment. Nothing about this wedding was easy. It should not come as a surprise that the wedding location, a restaurant with grounds for a *chuppah* (Jewish wedding canopy) had no idea how to conduct a Jewish wedding. All materials had to be brought to Trujillo, from a *tallit* used for the *chuppah*'s cover, to the *ketubah* (Jewish marriage contract). There were no back-ups, and the margin of error was zero. Everything was either done correctly or not done. We also questioned if we would be able to find two *edim* (witnesses) for the wedding. As luck would have it, G-d provided, and we not only had two *edim* but a *minyan*. Most guests had never attended or even seen a Jewish wedding. The fact that this was a first Jewish wedding meant that it was not only a new experience for the guests but also for the bride and the groom and of course, their families. I wondered how people would react, especially when we consider European anti-Semitism. >>>

Here in this remote corner of the world, and far from the centers of Jewish life, this wedding represented not only the union of two people in love but also the first flowering of a nascent Jewish community.

MEMBER PROFILE

Peter Tarlow, Ph.D.

Rabbi Peter Tarlow has been the director and rabbi of Texas A&M Hillel for the last 30 years. He retired on July 1, 2013 assuming the leadership of TAMU Hillel's Center for Crypto-Jewish Studies/Hispanic Jewish relations, and became the Rabbi Emeritus for Texas A&M Hillel. During his time at Hillel, Tarlow also taught sociology and philosophy at the university level.

Currently, Rabbi Tarlow helps Jewish communities throughout the Spanish-speaking world, working with Jewish communities in Colombia, Bolivia, and Peru. He is an expert on Sephardic and crypto-Jewish history and organizes, in conjunction with the Texas A&M University system, the annual conference on crypto-Judaic studies. A longtime member of the SCJS, Tarlow also speaks and writes on the crypto-Jewish experience in the Americas, and the history of Jewish life on the Iberian Peninsula.

In 2003, US National Park Service asked Tarlow to take on special assignments dealing with iconic security for its multiple tourism sites. Within the US government he has lectured for the Department of the Interior, the Department of Justice (Bureau of Prisons and Office of US Attorneys-General), the Department of Homeland Security, and the American Bar Association's Latin America Office.

Tarlow has also worked with other US and international government agencies such as the US Park Service at the Statue of Liberty, The Smithsonian's Institution's Office of Protection Services, Philadelphia's Independence Hall and Liberty Bell and New York's Empire State Building. He has also counseled the Federal Bureau of Investigation, The Royal Canadian Mounted Police, and the United Nation's WTO (World Tourism Organization), the Panama Canal Authority, and numerous police forces throughout the United States, the Caribbean and Latin America. In 2013, Tarlow was named the Special Emissary for the Chancellor of the Texas A&M University System and represents them around the world.

In a secular role, Dr. Peter E. Tarlow is a world-renowned speaker and expert specializing in the impact of crime and terrorism on the tourism industry, plus event and tourism risk management and economic development. Since 1990, he has been teaching courses on tourism, crime & terrorism to police forces and security and tourism professionals world-wide. In 2000, due to



interagency cooperation on the part of the Bureau of Reclamation, he helped prepare security and FBI agents for the Salt Lake City 2002 Winter Olympic Games. He also lectured for the 2010 Vancouver Olympic Games, and worked with police departments of the state of Rio de Janeiro for the 2014 World Cup Games and the 2016 Olympic games.

In 1996, he became Hoover Dam's consultant for tourism development and security. In 1998, his role at the Bureau of Reclamation expanded and he was asked to develop a tourism security program for all Bureau of Reclamation properties and visitor centers. In 1999, the US Customs service asked Tarlow to work with its agents in the area of customer service, cultural awareness, and custom's impact on the tourism and visitor industry.

Dr. Tarlow earned his Ph.D. in sociology from Texas A&M University and holds degrees in history, Spanish and Hebrew literature, as well as psychotherapy. His fluency in many languages enables him to speak throughout the world including Latin America, Europe, the Middle East, Africa, the Eastern Pacific, and Asia. He lectures on a wide range of current and future trends in the tourism industry, rural tourism economic development, the gaming industry, issues of crime and terrorism, the role of police departments in urban economic development, and international trade.

Committed to extensive research on the relationship between tourism, crime, and terrorism, he also publishes extensively in these areas and writes numerous professional reports for US governmental agencies and businesses throughout the world. In addition, he functions as an expert witness in courts throughout the United States on matters concerning tourism security and safety.

Tarlow speaks extensively on a wide range of topics: the sociology of terrorism, its impact on tourism security and risk management, the US government's role in post terrorism recovery, and how communities and businesses must face a major paradigm shift in the way they do business. He also trains numerous police departments throughout the world in TOPPS (Tourism Oriented Policing and Protection Services) and offers certification in this area. As a speaker he provides keynote speeches around the world on diverse subjects such as economies in crisis and how beautification can become a major tool for economic recovery.

A widely published author of professional and scholarly articles and essays Tarlow also writes and publishes the

popular on-line tourism newsletter "Tourism Tidbits" read by thousands of tourism and travel professionals around the world in its English, Spanish, Portuguese, and Turkish language editions. His articles often appear in a wide range of both trade and academic publications.


Tarlow is a contributing author to multiple books on tourism security and has published numerous academic and applied research articles regarding issues of security for professional journals. He also writes and speaks for major organizations such as the Organization of US State Dams, and The International Association of Event Managers. In 2011, Tarlow published *Twenty Years of Tourism Tidbits: The Book.*, later released in Spanish and a book on cruise safety (written in Portuguese) entitled *Abordagem Multidisciplinar dos Cruzeiros Turísticos*. He is currently writing about tourism risk management and the history of tourism security.

On an academic level, Tarlow is a member of the Distance Learning Faculty of George Washington University in Washington, DC and is an adjunct faculty member of Colorado State University and the Justice Institute of British Columbia (Vancouver, Canada), as well as a member of the graduate faculty of Guelph University in Ontario, Canada. He is an honorary professor at the Universidad de Especialidades Turísticas (Quito, Ecuador), of the

Universidad de la Policia Federal (Buenos Aires, Argentina), la Universidad de Huánuco, Peru, and on the EDIT faculty at the University of Hawaii in Manoa, (O'ahu).

Since 1992, Tarlow has been the chief organizer of multiple tourism conferences around the world, including the International Tourism Safety Conference in Las Vegas. These conferences deal with visitor safety and security issues and with the economic importance of tourism and tourism marketing. For the last decade, he has also been part of the organizational teams for a number of international tourism conferences. In popular demand, he has appeared on national televised programs such as Dateline: NBC and on CNBC, and is a regular guest on radio stations around the US.

A founder and president of Tourism & More Inc. (T&M), Tarlow is past president of the Texas Chapter of the Travel and Tourism Research Association (TTRA) and a member of the International Editorial Boards of various international tourism journals, especially in Latin America.

Email: ptarlow@tourismandmore.com. 



Rabbi Peter Tarlow, Ph.D.

Much to my delight, the guests were not only excited about the fact that their city now had had a Jewish wedding, but many guests began to tell me of their potential links to Judaism. This link may even extend to José's father who tells me that he is the grandson of Sephardim from Panama and the Antilles.

In many cases, *anusim* (crypto-Jews or in Spanish *conversos*) resent the concept of re-conversion as they see their baptism as illegal and argue for ceremonies of return or reunification rather than conversion.

For others, this was a fiddler-on-the-roof experience. As the sounds of "Hava Nagilah" wafted through the air, I could not help but think of the ironies of Jewish history. Here in this remote corner of the world and far from the centers of Jewish life, this wedding represented not only the union of two people in love but also the first flowering of a nascent Jewish community. My hopes were not in vain. This public wedding acted as the catalyst to permit hidden Jews, unattached Jews and potential Jews to emerge. On Friday, August 26 we conducted a Kabbalat Shabbat service. I wondered if anyone would show up at 6:30 p.m. and almost no one was there, but in typical Latin American style, by 8 p.m. we had some 20 souls welcoming the Sabbath bride. There is now talk of establishing a permanent minyan in Trujillo. Love has a way of making deserts bloom even in the most unexpected places.

I am now back in Texas but expect to return to Huánuco in February 2017. Slowly but surely the seeds planted some 10 years ago are now blooming with weddings and children and the re-blossoming of Jewish life five centuries after the Inquisition believed it had put an end to Jewish life. To paraphrase Joseph's question to his brothers about their father Jacob: *Od Avinu chai* (Does our father still live?); With Rafael Nissim's baby-naming, possibly the first Jewish baby in Trujillo, we can say: *Od amenu chai!* Our people still live, and with G-d's help will grow and persevere everywhere. 🕯

SIMPLE ACCESS TO SPANISH ARCHIVES

While tracing her own lineage back to pre-Inquisition Spain, genealogist/author Genie Milgrom found it difficult to access information in the Spanish archives. After years of research, she decided to compile all the available resources in one place. The result? A remarkable compilation that helps others research their own heritage –



SEPHARDICANCESTRY.COM

At your fingertips, find essential Spanish archives and their specific content, university libraries, church archives and their related archdioceses, plus vital reference material and records for research in Spain.

All search information includes phone numbers, email and website addresses for easy contact.

Be sure to start with Milgrom's stunning account of her own search, *My Fifteen Grandmothers* and her sequel, *How I Found My Fifteen Grandmothers: A Step By Step Guide*. For information visit GenieMilgrom.com or Amazon.com.

**Your search continues with
SephardicAncestry.com**



CONVICTION A Play for All Seasons

ARTS

The Spanish Inquisition came alive through the brilliant storytelling and dramatic portrayals of Ami Dayan, an Israeli actor and professor of drama at the Naropa Institute in Boulder, Colorado. The play ran on 10 select days from November 17 through December 4 at the Dairy Arts Center, Carsen Theatre.

Dayan, living in Boulder for the last 18 years, succeeds in this multiple character adaptation, fully credible in every role. "The story is equally about the dilemmas of the oppressor and the oppressed," said Dayan, "as it is about love, faith and fulfillment."

CONVICTION comes to Colorado as an award-winning play based on an original Spanish Inquisition file. It sheds light on the struggle to keep faith and identity under extreme oppression, a dramatic blend of a profound history lesson and a no less profound love story, rooted in true events. Written originally by Oren Neeman, and directed by Jeremy Cole, it was adapted by Dayan for one actor instead of three. In its current evolution, the engaging script becomes a challenge for anyone to undertake the alternate roles of Israeli scholar/journalist, the modern day Spanish official, and a priest from the 15th century.

The story takes place in dictator Francisco Franco's Madrid, during the 1960s. There, an Israeli scholar is detained and questioned by a Spanish official for stealing a confidential Inquisition file. Together, the interrogator and interrogated become drawn to the file's wrinkled yellow pages and unravel the ill-fated love affair between the converted Spanish priest and the Jewess, Isabelle. As they do, a story within a story emerges and the audience is drawn into the emotional world and forbidden love of the ill-fated priest, originally the son of New Christians or former converts from Judaism, who eventually dies at the hands of the Inquisition after being exposed for who he is.


The play was first produced at the California Festival for World Theatre, the Denver Center, the Jewish Theatre of St. Louis, Victory Gardens Theatre in Chicago, and off-Broadway theaters to great success. Particularly engaging for the Jewish and Christian communities, as well as student groups, the play creates meaningful learning opportunities and topical conversations through post-show



panel discussions featuring a variety of moderators. Talk-backs after the play invite the audience to explore the various issues and themes the play raises, and furthers its enormous significance and impact. Diverse panelists have included community and faith leaders, academics, artists, and experts in related fields.

SCJS board member Corinne Brown was a participant on the November 19 panel and confirms the audience shared a profound experience as they weighed in on the truth of this story.


The message has relevance for the uninitiated or the sensitized; it is both a historical and a morality play, a tragic love story and an engaging thriller. It is a fascinating way to pull people into asking the essential questions about who we are and what we carry.

Consider bringing CONVICTION to your community. Contact Ami Dayan at amidayan123@gmail.com. 

Ami Dayan brings multiple characters to life — top, a Spanish official; center, a priest retelling his story of Jewish awakening; and bottom, in confession, before being executed

Three Names *continued from page 13*

passed away at 87 in 2003. Next June, a family reunion is scheduled in the U.K. Felix plans to attend.

Outside of Felix's good health at an advanced age, Felix Belmont's story is not especially remarkable. Most interesting is that he discovered his Jewish ancestry at all. His father never shared it, but his cousin Aldo De Miranda followed the genealogical trails until locating Felix, in spite of many name changes. It often takes a determined key figure with the resources to bring far-flung members of a family together. What is clear is that stories like this abound around the world, most never resolved in such a positive way. I believe Felix is grateful to finally know his extended family, and I am sure that with his humorous and accepting manner, he fits right in. 



A Poem for the *Jews of Belmonte* in Portugal



BY LISA RUIMY HOLZKENNER (NEW YORK, NY)

POETRY

During my visit to Belmonte, Portugal, I met people whose families have hidden their Jewish heritage for centuries and who are finally free to reclaim their roots. Their stories moved and inspired me to write "A Poem for the Jews of Belmonte in Portugal."

It was while writing this poem that I became aware that I was still struggling with unresolved issues of early childhood experiences with prejudice and persecution. From an early age, I learned to hide my identity as a Jew. Numerous times I was humiliated, beaten, and worse, afraid of being killed. You see, I was born in Casablanca, Morocco to loving parents, where both my maternal and paternal grandparents, of noble spirit, were revered in their Jewish community.

As a child, while spending a week of summer vacation with my maternal grandparents, I saw my grandfather, Moshe Abuhatziera z'l returning home from the synagogue after an incident of persecution, an experience which left me even more traumatized.

On a Sabbath day, on his way home from the synagogue, he was beaten. His white beard was pulled. Blood was all over his white Shabbat clothes. Seeing my beloved grandfather this way, I felt a specific rage, which as a child I had never experienced before. Yet no words of anger or revenge ever came from my grandfather's mouth. Instead, he addressed my anger with the following, and with a gentle pat on my head, said, "Dear child, don't hate. Muslims are our brothers and Gentiles are our cousins. These people didn't know what they were doing."

These words from my grandfather have inspired me on both personal and professional levels in the way I view the world.

Eventually my family fled Casablanca in the dark of night with only the clothes on our backs, to France and then finally to Israel. For the past 50 years, I have lived in the United States.

Because of the people of Belmonte, I have had a chance to face my past.

I have an affinity with the people of Belmonte and genuine respect for their tenacity in overcoming the obstacles they have faced for 500 years to preserve their identities as Jews. Finally, they are free to practice their Jewish heritage.

Their story saddened me and their tenacity inspired me. This poem is my effort to pay homage to them and, for me, to master my own early trauma of persecution.

More than 500 years ago
Jews lived and died resisting
conversion.
Here, hidden in the antiquity of Belmonte,
I find an authentic living miracle.
I walk through the labyrinth of the city,
With its ancient steep maze of alleyways,
Among the narrow streets, houses from a
bygone era,
Colorful flowers like gems bestowing
Their beauty upon their surrounding.
Some people look out their windows
While others sit on wooden benches in front of
their homes
Gazing at strangers passing by.

As we reach our destination, before our eyes is
a placard saying,
"Museum Judaico De Belmonte."
We are welcomed by Mr. Levy, our guide.
With sadness I learn about the atrocities
Inflicted on the Jews during the Portuguese
Inquisition,
Heart wrenching stories that
My emotions can no longer absorb,
My mind can't comprehend.

In 1453 King Manuel I, the Church
And Isabella, the Queen of Spain,
Co-opted God's final authority on human destiny.
The Jews once again became sacrificial lambs.
A royal decree was issued.
In droves, from all over, Jews came to Lisbon
Port.

They were given an ultimatum:
Convert to Christianity
Or death will be your fate.
Those who held onto their Jewish beliefs
Were burned alive.
Children were snatched from their families,
Breaking their parents' hearts and souls,
Taken on a journey unknown
Never to be seen again.
Some parents, who did not want
Their children apostatized,
With a bleeding heart and tears in their eyes
Threw their young into wells.
Innocent children who died in vain
Forever in the memory of their people will
remain.

Manuel, in league with the Church,
Starved the Jews nearly to death.
Dirty holy water fraught with malevolent
intent
Splashed on helpless faces.
Mass coerced conversion took place.
As the darkness on earth and heaven loomed
over the Jews,
With half-frozen tongues
They prayed in a silent scream.
With copious tears, their eyes sought heaven,
Their words piercing through celestial doors
Tightly closed against the
Agonizing Chosen ones.
The stars and clouds seemed to bleed,
Heaven above remained silent.
The Jews had their doubts,
Yet tenaciously believed
God was not dead, only ominously mute.



All my senses are overwhelmed with anguish.
Tears cascade down my face,
Knots in my throat.
I shake with intense rage,
Like a leaf on a tree shivering from cold drops of rain,
Mourning the decimation of innocent Jewish souls
Whose only crime was being Jews.
I want to scream so loud,
Let the reverberation
Reach the bottom of the sea,
The sky's infinity.
Words congeal on my tongue,
I can't find words
To piece together a fractured world.
I want to forget but I cannot forget,
The mantra goes on in my mind.
The past always intrudes on the present.
I will no longer numb my psyche,
But face the past in service of the future.
I must remember, everything must be told.
Like an embryo, slowly, words come to life.
I move on to see the rest of the exhibition.

A memorial plaque hangs on the wall
Dedicated to the victims who perished in the
Portuguese Inquisition,
Their names engraved for eternity on a dark stone.
Among many other precious artifacts
I see several stones engraved with Hebrew letters
Dating back to the 13th Century, indicating that
Jews had lived in Portugal
Hundreds of years before the Inquisition.
Beautiful mezuzot which Jews, devoured by fears,
Never hung on their doors.
In pockets they remained hidden,
To be kissed only in secrecy.
I find paintings depicting daily rituals of Jewish life,
The rite of passage from birth to death:
A wedding under a chupa,
A table embellished
With challah, a cup of wine for Kiddush,
And Shabbat candles
Reminding the Jews in hiding
To strive against the darkness,
Bring into balance the
Frailty and beauty of their lives.
These artifacts in the museum are testimonial evidence that
Despite appalling atrocities and waves of tyranny that tried
To obliterate Jewish culture and spirit,
The Jews maintained their tradition.
For five fear-ridden centuries
In hiding, they clung with passion to their roots.
On the mountain of Belmonte.

After leaving the museum, on our way to the synagogue,
My heart beats with pride when I see in the midst of town
A menorah standing proud and tall,
A living testimony that despite the forces of evil,
The Jewish tenacity for survival triumphed once again.
The Menorah, once in the Holy Temple,
Represents eternal light, wisdom, and divine inspiration

To spread the light the of godliness to the entire world.
But this menorah,
This menorah in front of me, commemorates
The calamities that befell the Jewish people
Before, during, and after the Portuguese Inquisition
And, still raw in memory, the systematic annihilation
Of my people during the Holocaust.
This menorah carries the legacy to bear witness
To all the Jews who perished in anguish,
Whose voices were never heard.
And with love and pride it salutes those who survived,
A menorah for future generations,
Affirming human values in a disintegrated world.


Questions run through my mind,
No answers to be found, only more questions.
How will humanity learn to sublimate
The *thanatos*, the death instinct, that leads to fear, hate, and war
And to nourish the *eros*, the life instinct, which will create
A new culture that strives for world peace?
If we don't, the human race will cease.

Once in the synagogue
I could envision how the Jews in Belmonte
In hiding, quietly prayed to God
With sadness beyond words,
And with genetic memory
Imagined that they were present at the Wailing Wall,
Praying for freedom and triumph over evil,
Breaking the chains enslaving their souls,
Striving to regain their humanity.

Today, a renaissance flowers in Belmonte.
The perennial fear of being a Jew is slowly diminishing.
Jews can exercise their freedom of choice.

Dear Jews of Belmonte,
This is what I dream for you:
Today, when you pray, whether in the synagogue or in your own hearts,
Let your prayers be loud and clear,
Let your voices in unison vibrate, reach
Ears and hearts far and near.

On your way home after synagogue
As you stroll the streets,
Fearlessly greet each other
With the ancient and precious words,
"Shabbat Shalom" or "Shalom Aleichem."

Never again should any group of people
Regardless of the color of their skin,
Religion, race, age, gender or creed
Suffer malevolence from their own kin.
May our way of life always echo the precious words,
Shalom, Salama, Peace. 



Lisa Ruimy Holzkenner

Lisa is a psychoanalyst and family therapist with extensive clinical experience in the treatment of post-traumatic stress disorder, early childhood development, and couple and family therapy. She has lectured extensively on her clinical work in the United States and overseas.

She was born in Morocco, lived briefly in France and Israel, and has lived in Manhattan for 52 years. Lisa loves photographing birds, flowers, and anything visual that creates nostalgia for what we were, what we are, and what we always will be: part of nature. Her photographs have appeared in *Persimmon Tree* online magazine and various other publications, as well as in a traveling exhibition on the life of Bayard Rustin. Most recently, her poem, "Hidden Identities in Transition," inspired by the Jews of Belmonte, Portugal, and an essay, "When Understanding Comes," both appeared in the Jewish Writing Project. Her poem on Belmonte also appeared in the United Federation of Teachers' publication, "Reflections in Poetry and Prose 2015". In April of 2016, her poem "A Raven in Our Oasis at Penn South," was published in the Chelsea Now newspaper.



Identities, friendships defined and renewed amidst Southwest splendor and mystery

Santa Fe—
June, 2016

First a long range goal, then the fulfillment of a dream – a conference like no other. From a music-filled registration to Vanessa Paloma's stirring Sephardic concert, new friends and old gathered to relax and learn. Participants had a wide range of experiences from which to pick and choose:

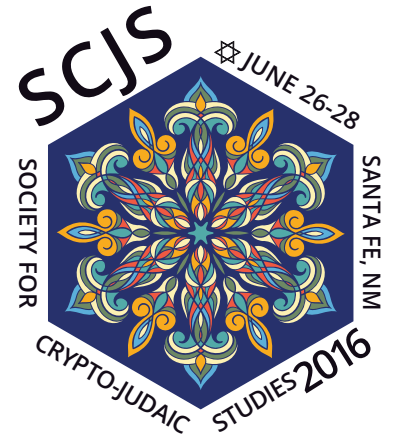
presentations on a wide range of topics flowed seamlessly for two and-half days enhanced by great snacks and meals, a dinner graced by two giant, homemade, green chile challahs, snatches of conversations with artists and scholars,

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1. Past president Genie Milgrom,
2. Claudia Long
3. Leonel Chavez
4. Program Chair, Leonard Stein
5. Richard Kagan, Keynote Speaker
6. Art Benveniste
7. Attendees view film presentation.

And groups photos of happy conference participants!



SCJS CONFERENCE



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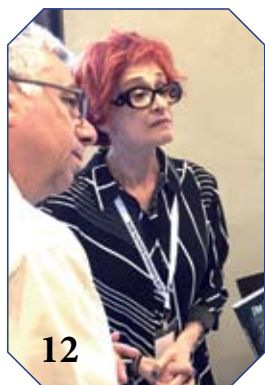
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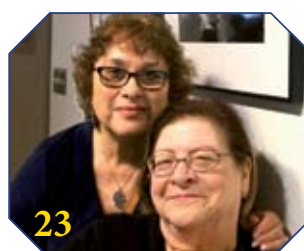
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plus dreamy walks around one of the most interesting cities in America. A preview to the most artistic work on film to-date about conversos by Joe Lovett captivated the attendees. Most memorable, a great museum ablaze with history and a stirring exhibition confirmed a grim chapter in the settlement of the Southwest and the lives of crypto-Jews.

Santa Fe was more than excitement. It was intimate and

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8. Hazzan Neil Manel Frau-Cortes with Stephanie Cohen at Café Greco
9. Carl Montoya
10. Harry Llull, retired UNM librarian
11. Harry Ezratty and Bea Premack
12. Alex and Irene Shaland
13. Bernice Premack and Ellen Premack
14. (l to r) Lissette Valdés-Valle, Genie Milgrom, Seth Ward, Leonard Stein
15. Enrique Lamadrid
16. Attendee tests for DNA
17. (l to r) Estelle Meskin, Steve Collector and wife, Leigh
18. Randall Belinfante and Dolly Sloan
19. Enjoying WONDERFUL food!
20. Rahmaneh Meyers (l)
21. Joe Maldonado
22. Militza Machuca
23. Maria Apodaca and Schelly Talalay Dardashti



Art, Books,

bold, laid-back and exciting. It was new flavors, colors and textures. It was art on the walls and on the street. Rich with beauty in every direction, we were blessed to be in New Mexico, home to so many whose Jewish roots run deep. Know that we were thrilled to be among you.

Schelly Talalay Dardashti, 2016 Conference Chair, said, "The Drury Plaza went above the call of duty in creating a problem-free event. The venue, the cuisine and the location were perfect. We were able to focus on our excellent speakers, special events and our arts program. Kudos to the hotel staff with whom we interacted over months of careful planning."

Debbie Wohl Isard
"This conference
was extraordinary

>>>



All conference photos
by A.J. Goldman (above,
left), Goldman Moments
Photography



- 24. A.J. Goldman, media specialist, and Stephen Collector, photographer
- 25. Charlie Carrillo, Santero
- 26. Debra Rael Buckley, artist
- 27. Sonya Loya, artist
- 28. New Mexico artist, work featured in #29
- 29. A happy art patron.
- 30. Carlos José Otero
- 31. Diana Bryer, artist



SCJS CONFERENCE

Music, and More!



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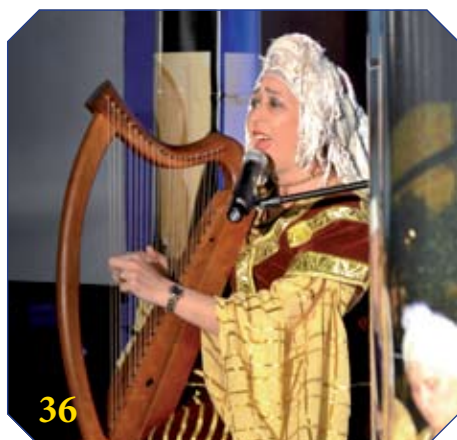
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- 32. Irene Shaland
- 33. Debbie Wohl Isard
- 34. Corinne Brown
- 35. Marcia Fine, author
- 36. Vanessa Paloma
- 37. Bennett Greenspan, FamilyTree DNA
- 38. Hazzan Neil Manel Frau-Cortes
- 39. Jordon Wax of Lone Piñon
- 40. Lone Piñon, acoustic trio

on so many levels. Fresh program leadership by Leonard Stein steered us through a broad range of topics and presenters from all around the world, as well as from the local heart of the crypto-Jews of the American Southwest. As always, the opportunity to catch up with SCJS colleagues and make new friends with people who share the love of discovery was a major bonus.

Ellen Premack, Arts Chair :
"The visual, performing and musical arts added a fresh element to this year's conference. The artists unlocked understanding, insight and mystery by providing new observations.

The arts programs offered moments of awe and breathlessness in a weighted day."



MARC SHANKER

BRINGING LADINO PROVERBS TO LIFE

ARTS



Marc Shanker

When the written word and the artist's hand meet, as in Marc Shanker's remarkable bilingual book, *Traces of Sepharad (Huellas de Sefarad), Etchings of Judeo-Spanish Proverbs*, the results can be endearing. It is hard to know however, which of the two expressions are more compelling — the Ladino pearls of wisdom, or Shanker's mysterious, humorous and evocative drawings.

"Proverbs," states award-winning Spanish writer Antonio Muñoz Molina in the book's introduction, "are the hard, fossil-like material that survives even the extinction of the living origins of language." Shanker proves the point in a rich hoard of Ladino proverbs once spoken at home by his elderly relatives. To bring them to life, he turned them into images, as stated by Muñoz Molina, "somewhere between fairy tales etchings and children's nightmares."

Growing up in Brooklyn, Shanker was blessed with generations of his family who came from Salonika in 1917. "Every Sunday my aunts and uncles would all get together, vying for competition and attention," said the artist. "All the conversations were bilingual. We spoke Ladino and English. As a kid, I could hardly get a word in. Then

BY CORINNE J. BROWN

if I did, I was cut short with 'Who asked you?' In a way, I'm still trying to get a word in. I just do it in pictures."

Shanker remembers how his mother used to quote her parents' proverbs; they were exceedingly funny, like this one for example: "Whoever lives with cats, learns to meow." *Quien con gatos va, a maullar se ambeza.*

"I never appreciated the deeper aspects, however," he said. "Somehow, back then, I saw my grandparents as characters from a foreign land."

Shanker admits he never took his Sephardic roots seriously while growing up. No one in the family spoke directly about their history, but somehow they knew about their ancestors' survival and their own. It gave them compassion for others who were different.



Del loco y del niño se sabe la verdad.
The truth is known from fools and children.



"I was very close to my grandparents (*abuelos*)," he said. "Many years after they were gone I began to think about the proverbs my grandfather used and decided to illustrate them. They were first featured in a magazine called *JEWS*. The real challenge," continued Shanker, "was to translate words into images, interpreting and expanding their meaning, not merely illustrating them."

He sensed he could not do the proverbs justice without fully understanding Sephardic culture. In truth, he had only a child's glimpse of what it meant to be Sephardic. Memory wasn't enough. As a result, Shanker became an ardent student, reading books about medieval Spain, its art and music. In particular, he studied the works by Saint Beatus of Liébana, a monk who lived in the 700s, and who created highly stylized, two-dimensional illuminated

The real challenge was to translate words into images, interpreting and expanding their meaning, not merely illustrating them.

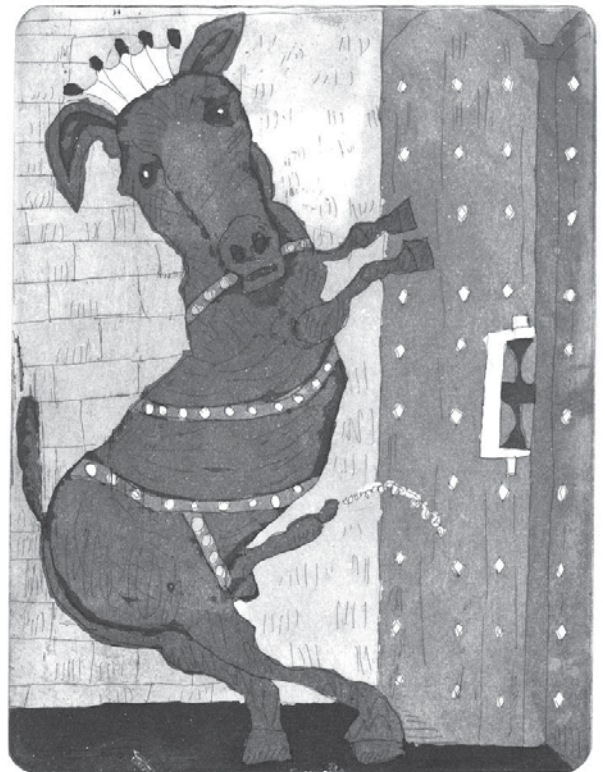
manuscripts and maps covered with figures and unusual creatures.

Shanker also read translations of Sephardic poetry, an important aspect of the Golden Age of Spain and later years. In that era, Jewish poets wrote in Arabic as well as Castilian or Hebrew while writing and reciting verse were important parts of a learned man's culture.

Said Shanker, "I immersed myself in Sephardic culture for three-and-a-half years to create this book. I am not a trained artist. I had no experience as a printmaker, so I took classes with the intent to produce the 45 etchings that comprise the collection. My instructor was doubtful, uncertain if I could accomplish the goal. Etching, in particular, requires a step-by-step process. It's slow and demanding. Meanwhile, along the way, I collected hundreds of proverbs. >>>



El cavello largo, el meoyo corto.
Long in hair, short in sense.



Azno del rey pichó en mi puerta.
The king's jackass has pissed.

When I was done, I finally realized what the process was all about; it was my way of paying back all those ancestors who struggled to survive, whose lineage culminated in my existence. And I used the work to inform my niece and nephew about this wonderful heritage they had missed. By creating this book, I reconnected to my past and became aware of the power of continuity.”

Shanker confirms this awareness more deeply in his own words in the book’s text, as follows:

“Can events that occurred more than 500 years ago affect present-day attitudes? In my own case, the trauma of that expulsion has been passed down to me as a feeling of existential insecurity, unease, a sense of being out of place even in America, the country of my birth. In a spirit of reconciliation, Spain



Great-grandmother Pitchon

has invited Sephardic Jews to return home. But where is home?”

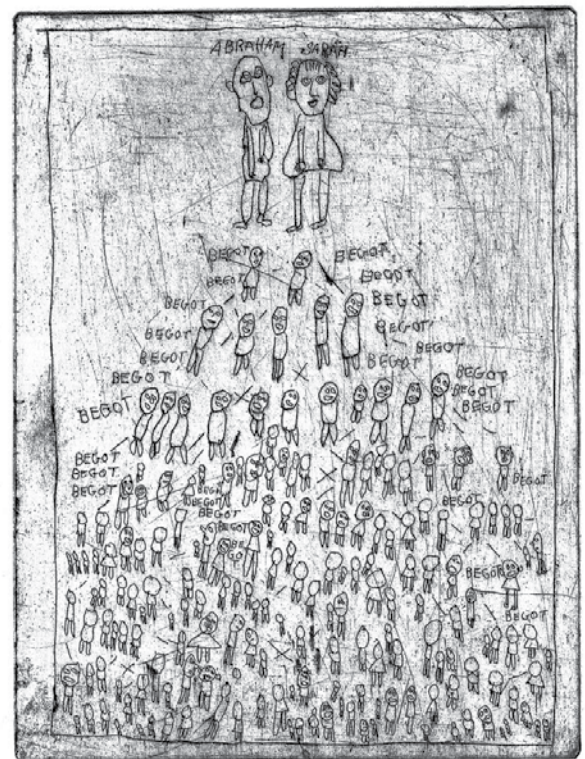
Biven los veyeos por byen de los mansevia. (The old live for the good of the young.)

“Sadly Sephardic culture is facing extinction. The collective memory of Sephardic Jews — their language, melodic songs, fragrant cooking, medicinal charms, folktales, distinctive styles of worship and prayer, and their pithy proverbs are being buried along with those who once lived, spoke, and preserved these traditions. The survival of Sephardic proverbs up until now, is a testimony to the endurance of a culture in exile, as well as a rich source of knowledge that can shape the imagination.”

Currently, the artist makes direct transfer prints at his studio in New York, New York. He now owns a




El que se scha con peros, con pulgas se alevanta.
Sleep with dogs, get up with fleas.



Si neviim no somos, de neviim venimos.
If we are not prophets, from prophets we descend.



printing press and has switched to a print medium known as dry point. He also paints in acrylic and employs wax crayons, collage, and pen and ink, producing fanciful, colorful and utterly fantastic paintings, visually full of joy. Shanker is the founder of Gravity Free Press, a small press publisher. His varied works have been shown at both East and West Coast galleries. Most recently, the proverb collection “Exhibition: Traces of Sepharad (*Huellas de Sefarad*), Etchings of Judeo-Spanish Proverbs” was shown in New York City at the Inwood Public Library. In January 2017, the show travels to The Osher Marin JCC in San Rafael and later at the JCC in Los Gatos, both in California.

To see more images, order this extraordinary book or purchase original prints visit GravityFreePress.net or email Marc@gravityfreepress.net. 



Quien con gatos va, a maular se ambeza.
Who lives with cats, learns to meow.



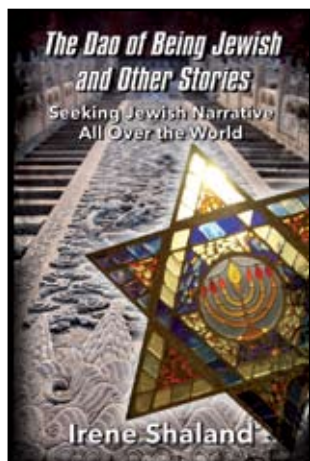
De tu patada veremos hayre.
From your footsteps we shall see good fortune.



El gamello no ve a su corcova.
The camel doesn't see its own humps.

The Dao of Being Jewish and Other Stories – Seeking Jewish Narratives All Over the World

BY IRENE SHALAND
2016, CREATSPACE, AMAZON



Travel writer, popular public speaker, and a recent member of the Society for Crypto-Judaic Studies, Irene Shaland of Columbus, Ohio delivers an insightful journey through historic and modern Jewish life through her intriguing nonfiction work, *The Dao of Being Jewish / Seeking Jewish Narratives All Over the World*.

For those puzzled by the title, *dao* is a Chinese word signifying the way or path, or sometimes more loosely, a doctrine or principle. Within the context of traditional Chinese philosophy and religion, it is also the idea that life cannot be grasped as a concept but rather only through the actual experience of everyday being. Shaland's odyssey proves that principle precisely.

No mere travel log, this remarkable anthology of visits to various Jewish communities around the globe treats the reader to both historical and modern day context,

shedding important new light on Jewish community practice, origins, survival, coexistence, integration (or isolation) and even the new waves of rising anti-Semitism. The "narratives" are both the author's and those of a remarkable group of individuals preserving Jewish culture in diverse places.

Irene and her husband Alex, a talented photographer, are no accidental tourists; they plan their travel with care and intention; in this case, scheduling personal visits with both local residents and heads of Jewish institutions. "Travel with a purpose" has become their mantra. Shaland leaves no stone unturned.

With meticulous research enriched by personal experience, Irene and Alex shed light on ancient and contemporary synagogues, cemeteries, and past and present Jewish life, often in surprising places, including China, India, Italy and the author's native Russia. As a result, they've created bonds with fellow Jews in the process. This reviewer found the chapters on Scandinavia of particular interest since I have family members in Sweden resettled there after World War II.

Noteworthy are the couple's travels in Italy, following the footsteps in part of Rabbi Barbara Aiello, the first woman rabbi in Italy, who has helped redefine long lost Jewish communities in Sicily. The author investigates the awakening of long dormant Sephardic-Jewish Italian villages where, as in other parts of the world, descendants of those who fled Iberia and settled in various

regions are becoming aware of their connection to Judaism. Visits to Taormina, Sardinia and Siracusa are rich in history and description.

Shaland writes with warm, well-researched authority, her flowing narrative as absorbing as a good novel, raising questions along the way that leave the reader wanting more. For the student of Jewish history and the Sephardic Diaspora, and for the curious traveler in all of us, this book is required reading; a must-have on every bookshelf. Fully supplemented with photos of Jewish monuments, Holocaust memorials, and other points of interest, it's worth carrying on the journey.

— Corinne Brown

Sephardic Jews

BY RON DUNCAN HART
2016, GAON BOOKS



Ron Hart's *Sephardic Jews: History, Religion and People* is a delightful introduction surveying the history and cultural

...this remarkable anthology... [sheds] important new light on Jewish community practice, origins, survival, coexistence, integration (or isolation) and even the new waves of rising anti-Semitism.



... beautifully written, oriented towards general audiences... Academics and scholars will find the references perfect, and necessary to prepare to engage in further research and writing.

achievements of Spanish and Spanish-heritage Jews. Although Jews preceded the Arabs in Spain, the book starts from the period of the Arab conquest, covering Jews in Muslim and Christian Spain, discussing the famed *Convivencia*, describing the rise of philosophy, poetry, and Kabbalah, and increasing pressures on Jews manifesting in forced conversions, Spanish Inquisition and Expulsion.

The situation following the Alhambra Decree expelling the Jews from Spain in 1492 especially comes alive in Hart's retelling. He turns to cultural development in the Sephardic Diaspora, and continues the historical story with accounts of Jews in North Africa, especially Morocco; the Ottoman Empire, Britain, the Americas, and elsewhere. It will come as no surprise to readers of *HaLapid* that the passages about Morocco and the Southwest U.S. are particularly vivid.

Hart is at his best giving vignettes of culture, and describing historical figures. The book is graced by succinct yet compelling sketches of leading personalities such as Ibn Gabirol, Judah Ha-Levy, Vicente Ferrer, Joseph Caro, Rabbi Isaac Abohab de Fonseca, and Commodore Uriah Levy. Poetry is interspersed, with an appendix of "Examples of Sephardic Romances" in Spanish and English.

Along the way, he points to an excellent selection of scholarly studies, rich with reference to key works but not overwhelming the reader. In the section on modern crypto-Judaism, he discusses contributions to academic study

by Stanley Hordes, Seth Kunin, Janet Liebman Jacobs and many others. He also notices the role that works of fiction have played in understanding and interpreting contemporary phenomena. Readers of this journal will note Hart references it as a "reactivation" of the name of Barros-Bastro's journal, *Ha-Lapid*.

Indeed, *Sephardic Jews* has a balanced presentation of a number of issues that have exercised this Society. It is commendable for its balanced conclusions about the ubiquity of assimilation already in the 16th century, and suggestions about how modern changes, including changes within the Catholic church itself, led to greater and more open Jewish identity among *converso* descendants. Concepts such as "fluid lines" between cultures and particularly "cultural hybridity" deserve more discussion, especially with Christian and Muslim communities, and between Sephardim and Ashkenazim. This concept could be a necessary counterbalance to some contemporary discourses emphasizing or asserting a continuity and purity of Jewish blood and consequent purity of Jewish identity.

Differences between Sephardic and Ashkenazic societies in cultural approaches and traditional religiosity and practice are frequently observed in the book. Of course, the communities are in different places and have differing timelines regarding cultural integration and distance from traditional practice. While the descriptions are compelling, some observations, such as multilingualism, may not

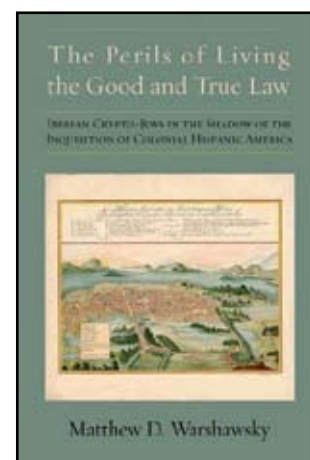
stand up to scrutiny as markers of Sephardic exceptionalism.

The book is beautifully written, oriented towards general audiences, including of course, those with special interests in the history and culture of Sephardic Jews. Academics and scholars will find the references perfect and necessary to prepare to engage in further research and writing. The author and his family have been active in SCJS and it will not surprise readers that he engages so many of the themes the Society has discussed in its over two decades of existence—in an enjoyable and accessible, yet balanced and well-informed approach.

— Seth Ward

The Perils of Living the Good and True Law: Iberian Crypto-Jews in the Shadow of the Inquisition of Colonial Hispanic America

BY MATTHEW D. WARSHAWSKY
2016, JUAN DE LA CUESTA HISPANIC
MONOGRAPHS



The *Perils of Living the Good and True Law* is about the lives of five individuals in the Americas

who were subject to trials before the Inquisition for Judaizing. The author asks why people risked their lives and those of their families for a forbidden belief system. On the other hand, he also asks why a limited number of secret Jews were so threatening to Catholic society in the Americas. In the introduction, Warshawsky gives an overview of conversion, the Inquisition and the Expulsion as it occurred on the Iberian Peninsula and how that set the stage for what would happen later in the Americas.

Manuel Bautista Pérez. He was arrested by the Inquisition during the time of the Grand Conspiracy trials in Peru and although a *converso*, he steadfastly denied practicing the Law of Moses. Because of this refusal, he was convicted of being a Judaizer because of testimony against him and burned at the stake. Sixty-three people were arrested as Judaizers between 1636 and 1639, and 57 of them were Portuguese *conversos*, most in commerce or trade with wealth that could be confiscated. Warshawsky goes on to give a description of the arrests, the torture used, and the wealth taken by the Inquisition during this period in the best summary that I have seen of the Grand Conspiracy in Peru.

Tomás Treviño de Sobremonte. The Grand Conspiracy trials in Mexico occurred 10 years later in the 1640s after Portugal had broken away from its union with Spain, and the Crown used the Inquisition to crack down on possible Portuguese (i.e. Jewish) sympathizers with the independence movement. He had been arrested by the Inquisition for Judaizing 20 years earlier and when he was arrested for the second time in 1644, he refused to renounce his heretical behavior and was eventually burned at the stake. His long trial record gives a good insight into how crypto-Jews lived in Mexico. Ultimately, his son Rafael, who was also accused of Judaizing and seems to have testified against his father to save himself, gave the testimony against him that was most damning.

Duarte de León Jaramillo. He was arrested three times (1628, 1635, 1645) by the Inquisition and was known for imposing his beliefs on other members of his family. Although disavowing his practice of Judaism after his arrest in 1635, he returned to an avid practice of the Law of Moses. His trial records give details of ruses he taught his family to cover the crypto-Jewish practices that he insisted upon and the abuse he imposed on them to conform.

The author asks why people risked their lives and those of their families for a forbidden belief system... He also asks why a limited number of secret Jews were so threatening to Catholic society in the Americas.

As a repeat offender and a denier of the charges against him, he was sentenced to be burned at the stake. As Warshawsky points out, the case of Leòn Jaramillo is one to be studied for the character issues that he displayed.

Juan Pacheco de Leòn. Pacheco grew up in the normative Jewish community of Livorno, Italy and later moved to Mexico. He was one of the people in Mexico who had the best knowledge of Judaism. The testimony against him led to a sentence as a galley slave in Spanish ships, a verdict considered a death sentence. As with most other convicts, he disappeared from public view and never returned.

María de Zárate. Although she was from an Old Christian family, she married Francisco de Botello, who was a New Christian or *converso*. She and her husband

were denounced by their adoptive son, José Sánchez, for Judaizing. Sánchez approached the Inquisition voluntarily and gave testimony against them apparently because of personal revenge for perceived slights by family members. Botello was sentenced to be burned at the stake and Zárate was sentenced to work under difficult circumstances in a hospital for poor women.

Warshawsky gives an intimate view of these five cases of people arrested by the Inquisition in the Americas. *The Perils of Living the Good and True Law* gives personal insight into the lives of crypto-Jews in Peru and Mexico and their experiences under trial by the Inquisition. It is excellently written and walks the reader through crypto-Jewish life with a balance of historical facts and personal insights.

— Ron Duncan Hart

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Outreach

Maria Apodaca

Co-Vice President of Membership, West Coast

Our new Southwestern Region Membership Chair Maria Apodaca speaks every month with Road Scholar, a travel-oriented adult education program. She has participated from Spring through November 2016, and will continue from February–November 2017.

In addition, on September 22, Maria and Schelly met with a group of home-schooled students and their parents from Maine. These students had already read a list of books sent to them, resulting in a deep informed discussion. Their tour began in Colorado, went through Albuquerque, and then to Ruidoso to meet with Sonya Loya. In September, she and Schelly met with Antonio Sanchez, Ph.D., from Central Washington University, and his wife. Each time, Schelly or Maria meet with visitors, they provide SCJS flyers and show copies of *HaLapid*, and offer to place those interested on the *La Granada* mailing list.

Both Maria and Schelly have been interviewed for the documentary film, "Rising Challah in the Desert," speaking about SCJS and the work they do for the Society.



Maria Apodaca (l) and
Schelly Talalay Dardashti

Schelly Talalay Dardashti

Social Media Coordinator

August 2016

- **IAJGS International Conference on Jewish Genealogy** (August 7–12; Seattle, Washington)
Spoke on "Sephardic Resources," "The New Frontier: Genealogy on Facebook," "Western Sephardic DNA Project" (panel), and "Converso Studies" (panel).

September 2016

- Along with Maria Apodaca, hosted students from Maine visiting Albuquerque.
- **Congregation Albert** (Albuquerque, New Mexico), taught an ongoing genealogy program for junior and senior high school students.
- Participated in "Fractured Faiths" Symposium (September 9–11; Santa Fe, New Mexico), answered questions on DNA, genealogy and other questions.

October 2016

- Interviewed for major documentary film "Challah Rising in The Desert," by director Isaac Artenstein ("Jews of Tijuana") on Jews in New Mexico, from the original 1598 *converso* colonists to more modern arrivals. Contributing remarks covered Jewish DNA, history, genealogy, and the "Fractured Faiths" exhibit. Maria Apodaca was also interviewed on her personal story, as well as genealogy and DNA.
- **Congregation Albert Sisterhood**, "The Phenomenon of Crypto-Jews," Albuquerque, New Mexico.
- **International Genetic Genealogists Conference** (October 21–23; San Diego, California), "Tracing the Tribe with DNA," on Jewish DNA, projects, results, analysis. Prestigious conference with leaders in genetic genealogy,

headed by CeCe Moore, researcher for “Finding Your Roots,” and an expert in applying genetic genealogical tools for adoptees and traditional genealogists.

- **Texas State Genealogical Society Conference 2016** (October 28–30; Dallas, Texas). Presented “Sephardic Resources: The ‘Other’ Side of Jewish Genealogy,” and “A Place in Space: Preserving Memories Online.”

December 2016

- Represented SCJS (also JGS of New Mexico and IAJGS) at the JCC Chanukah Festival on December 11 (Albuquerque), and at the Jewish Book Fair on December 4 (Santa Fe).

Coming in 2017

- **RootsTech 2017** (February 8–11; Salt Lake City, Utah). Presenting “Tips for Tracing Your Jewish Ancestors,” and “The New Frontier: Genealogy on Facebook.”
- **Second Jewish Genetics Conference 2017** (April 2; Albuquerque, New Mexico). Covering BRCA, DNA, and Jewish genetic conditions found throughout New Mexico and Southern Colorado in the Hispanic and Jewish communities.
- **Southern California Genealogical Society Jamboree 2017** (June 8–11; Burbank, California). Presenting at DNA Day: “Tracing the Tribe with DNA,” and during the main conference: “Tips for Tracing Your Jewish Ancestors.”

Joe Maldonado

President

Last year Joe spoke at the Hispanic Heritage Awards Conference and Dinner in Rome, New York, which included the Hispanic contribution to the American Revolution which included the following points:

- Louisiana’s Galvez and his assistance with burning British forts along Mississippi.

- Galvez’s providing supplies to American colonialists via back routes because colonialists could not get supplies using Atlantic routes
- Provision of soldiers including Puerto Ricans, Cubans, Spanish, Dominican and Venezuelans (7000 soldiers).
- Puerto Rico’s contributions by blocking English trade ships in the Caribbean.
- Hispanic protection for American colonial spies who were sought by the British for treason.

Over the past few months, he has spoken at:

- Havurat Yisrael (Forest Hills, New York)
- 2016 Conference, Society for Crypto-Judaic Studies (Santa Fe, New Mexico)
- International Conference, Institute for Anusim and Sephardic Studies (Sunny Isle Beach, Florida)
- Charlotte Torah Center (Charlotte, North Carolina)
- Vacation Village Orthodox Jewish Community (Loch Sheldrake, New York)
- Utopia Jewish Center (Utopia, New York)
- Kingsway Jewish Center (Brooklyn New York)
- Congregation Zvi Jacob (Utica, New York)
- Chabad House, Hamilton College (Clinton, New York)

Debbie Wohl Isard

Editor, La Granada

Deb was invited by Brenda Hyman, Chai High Club organizer at Pebble Creek Community (Goodyear, Arizona) on October 4.

Some 40 attendees learned about the crypto-Jews of the Southwest. Topics covered church persecutions contrasted with the Spanish Inquisition and Expulsion. Sailing to New Spain, Jews and *conversos* thought they would escape persecution. They soon learned that the Inquisition followed them and that the Mexican Inquisition,



established in 1571, burned “heretics and apostates” at the stake up until its last victim in Mexico City in 1821.

The group learned about customs that could indicate a family has crypto-Jewish lineage. Also addressed during the hour were various ways families react to the discovery of *somo judios*.

Deb suggested that dates and pomegranate seeds be served instead of apples and honey. She began by reading in English the *Unetaneh Tokef* written centuries ago and particularly poignant this holiday season when talking about the *converso* and crypto-Judaic experience: “Who will live and who will die, who by fire and who by water...”

SCJS appreciates the thank-you donation from the Chai Club. 🍂



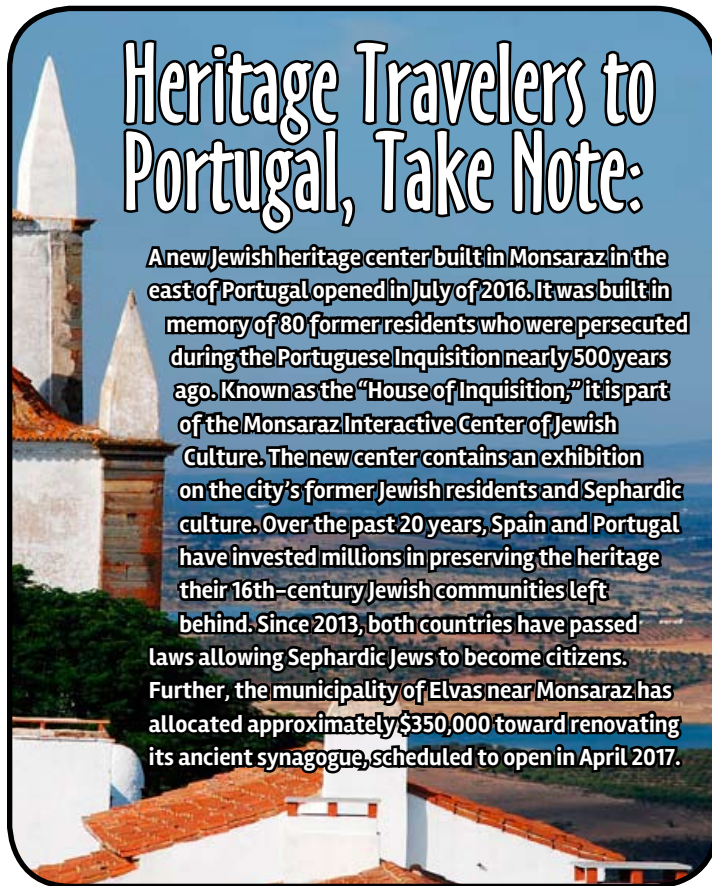
Left,
Debbie Wohl
Isard speaks
at the Chai High
Club at Pebble
Creek,
Goodyear,
Arizona.

Below,
Debbie with
Brenda Hyman



Heritage Travelers to Portugal, Take Note:

A new Jewish heritage center built in Monsaraz in the east of Portugal opened in July of 2016. It was built in memory of 80 former residents who were persecuted during the Portuguese Inquisition nearly 500 years ago. Known as the “House of Inquisition,” it is part of the Monsaraz Interactive Center of Jewish Culture. The new center contains an exhibition on the city’s former Jewish residents and Sephardic culture. Over the past 20 years, Spain and Portugal have invested millions in preserving the heritage their 16th-century Jewish communities left behind. Since 2013, both countries have passed laws allowing Sephardic Jews to become citizens. Further, the municipality of Elvas near Monsaraz has allocated approximately \$350,000 toward renovating its ancient synagogue, scheduled to open in April 2017.



LAUNCHING THE CONVERSO GENEALOGY PROJECT:

TRACKING THE DIASPORA OF THE NEW CHRISTIANS

BY GENIE MILGROM, WITH PROFESSOR ABRAHAM GROSS

AMONG OURSELVES

I was born into a Roman Catholic family in Havana, Cuba, but from a very young age I felt Jewish and inexplicably drawn to all things Judaic. After converting to Judaism in a traditional way at 34, I found clues along my maternal line that showed I might have descended from Spanish Jews who had been forced to convert. Thus started the longest road I have ever walked.

For more than 10 years, I researched my family's past, hoping to find my Jewish ancestry. Not only was the prospect of succeeding a daunting one, but the possibility that I had no Jewish ancestry at all petrified me because I had always felt Jewish in my soul. What if I was wrong?

Finally, I was able to prove to myself and to my family that we did descend from a direct, unbroken maternal Jewish lineage spanning 22 generations and going back to the year 1405 in pre-Inquisition Spain and Portugal. This costly effort grated on my nerves, alienated my family, and, at times, made me doubt my visceral instincts. In the end, I had amassed boxes of documents that included Inquisition court cases, Catholic

baptism certificates, notarial deeds, and marriage and death certificates on each one of my grandmothers. Most importantly, I totally satisfied the Rabbinical court in Israel that I did indeed descend from such a lineage. I encountered thousands of individuals along the way who like me, were scattered around the world. These individuals looked to me to lead the way back home to their ancestry.

It also caused me great grief to know that I had held Jewish history in my hands in musty archives all over the Iberian Peninsula and that few knew just how much of our history remains available, waiting to be unearthed.

At the 2014 International Conference on Jewish Genealogy (Salt Lake City, Utah), I was approached by Sallyann Sack, editor and co-owner of AVOTAYNU, a true pioneer in the Jewish genealogy world, and Ambassador Neville Lamdan, chairman of the board of the International Institute for Jewish Genealogy (IIJG) in Israel. They asked what I would do for future generations with the knowledge I had amassed if money were no object. I detailed, on a paper napkin, the bones of the current project. That napkin turned into a tablecloth, and the tablecloth into a flag that we will now carry home as we bring this project to light.

I contacted Professor Abraham Gross of Ben Gurion University in Israel, head of the Institute for Sefardi

and Anousim Studies at Netanya Academic College. His familiarity with Sephardi and *anusim* history, as well as his current work with descendants of *converso* Jews, seemed to make ours a logical association. Together, we are working towards full dissemination of the information.

THE CONVERSO PROJECT

The Converso Project aims to establish a comprehensive genealogical database of the Diaspora of the New Christians, Jews who converted to Christianity more than five centuries ago in Spain and Portugal, and their descendants, up to the end of the 18th century.

At the academic level, our goal is to make a significant contribution to New Christian studies and, at the family historian level, to assist individuals seeking to explore their New Christian roots. Catholic Spain and Portugal called them New Christians, and their governments made a distinction between them and those who had always been Catholic, whom they called Old Christians.

A BRIEF HISTORICAL BACKGROUND

Life became precarious for Spanish Jews during the second half of the 14th century, leaving a bloody trail of Jewish martyrs on the one hand and, on the other,



an unprecedented number of *conversos*, Jewish forced converts to Catholicism. Scholars estimate the number of those *conversos* to be as high as 100,000 individuals.

While a remnant of the former Jewish communities struggled along, the New Christians (later crypto-Jews), entered Christian society and they prospered while occupying positions that had been closed to them before their conversion.

as long as other practicing Jews remained present. The Edict of Expulsion of April 1492 decreed that by the end of July that year that no Jew would be allowed to set foot on Spanish soil unless he had converted to Catholicism. Jews were invited to convert or leave the country with only the clothes on their backs.

The situation was very difficult for the former Jews who stayed behind in Spain after the Expulsion. They

extended its long arm to those distant places in the Americas by setting up tribunals in major cities such as Cartagena, Lima and Mexico City. Likewise, the Portuguese Inquisition reached those who settled in Brazil.

Incredibly, and often after a complete loss of awareness of their Jewish roots, a phenomenon has unfolded in the past 20 years in which descendants of those medieval New Christians have come out of



Genie Milgrom opens the journey of discovery with the Converso Genealogy Project

It took a full generation for a forceful rejection of outward Jewish practices for the New Christians to get used to their new underground status. They would go to church on Sundays and practice all of the outwardly Catholic rituals. They did not blend easily into the Old Christian society, as old habits and customs were hard to break. A civil war between Old and New Christians developed in the mid-15th century, eventually leading to the establishment of the Holy Office of the Spanish Inquisition in 1478, to root out the so-called “Jewish heresy” from Spanish Catholic society. The Church set up Inquisition tribunals in several cities throughout Spain.

After a decade, the Inquisition issued a recommendation to expel all professing Jews from Spain, after concluding that the New Christians would persevere in their heresies

became a target for investigations by the Inquisition tribunals. At that point, families began to change their names to obscure their Jewish backgrounds, thus making it difficult for modern-day scholars to identify who was whom and of what family. Endogamy, or marriage between related families, has been recognized as a characteristic of New Christian society and ultimately, most New Christian families were connected in some way.

In the 16th century, many New Christians left Iberia and found havens in Christian lands such as Italy, France and Belgium. In the 17th century, others found their way to new communities of similar refugees in Amsterdam, Hamburg and London. Others fled to Central and South America and the Caribbean islands. The Spanish Inquisition

the shadows of history. They seek to learn more about their Jewish roots, connect with their ancestral heritage, and even take the ultimate step of openly returning to the religion of their ancestors.

CHALLENGES

The information that connects that history with us today is in archives unread for centuries. Much important work conducted by numerous historians is scattered in books, dissertations and articles in numerous languages in many countries. These studies contain a wealth of data. Reliability of the data is crucial. Project directors will establish criteria to consider secondary material trustworthy enough to be utilized for the project.

Spanish and Portuguese Inquisition records hold this extensive

genealogical data, and the size of each court case is daunting. Each will be individually analyzed and digitized. Both primary and secondary sources will be methodically identified and described in extensive bibliographies. All data will be reviewed carefully before uploading and digitizing. Hundreds of sources around the world have already been identified.

PROJECT OUTPUTS AND SOURCES

The project will generate a comprehensive database accompanied by a user guide. The massive amount

of personal information will enable studies that are mainly but not exclusively, demographic. The ability to trace the Diaspora of the New Christians may yield fascinating solutions to historical questions and fill in gaps of information. The New Christian Diaspora information will be entered in databases, including all names and dates, along with the history and genealogy. This database will enable descendants of Iberian Jews who now are scattered throughout the world, to search for—and perhaps locate—family information that otherwise would not have been available to them.

CONCLUSION

This multi-tiered project will gather information that has been accumulating for centuries in multiple sources and countries throughout the world. The amount of data is staggering, but bringing it together into one genealogical database will create a new scholarly tool of inestimable value. For Jewish historiography, the project will open new horizons closed until now. Also, individuals seeking Iberian Jewish roots will also find this database invaluable for their needs. 🔥

Member Accomplishments

Joe Maldonado's return now official

Congratulations to Joe Maldonado who completed his official return to Orthodox Judaism, a journey of great importance to him.

"My Hebrew name is Joseph Peretz Rafael ben Avraham Avenu," he says proudly. "The official event took place on a special day, Yom Ha Shoah. That Saturday, I made my first *aliyot* and had a *kiddush* sponsored in my honor. What an incredibly profound emotional experience. It was both the culmination of a journey as well as the commencement of one."

Welcome home, Joe!

Author Corinne Brown receives recognition

Corinne Brown, *HaLapid* editor, was recently named a Finalist in the International Latino Book Awards in Los Angeles in the categories of Historical Fiction and Inspirational for her new work, *Hidden Star*. Over 400 persons attended this event

held at the Cal State University Dominguez College Campus in Carson City California, a suburb of Los Angeles.

At the festive event featuring authors from throughout the Latino world, Brown's story about *conversos* in New Mexico, reached broad new audiences. Pleased to be one of three Finalists in historical fiction, the winning prize went to South American author Isabelle Allende. (Corinne received Second Place.)

Hidden Star was also recently named the First Place winner in the category of Historical Fiction by the Arizona/New Mexico Book Awards.



Corinne Brown named Finalist for International Latino Book Award

Corinne spoke about this work at the JCC Book Fairs in Denver and Albuquerque, and in Santa Fe at Collected Works bookstore in November. In December, she spoke at the American Jewish Museum in Philadelphia, as well as congregation Mikveh Israel, the oldest Sephardic synagogue in Philadelphia (est. 1740), courtesy of Carl Montoya. Corinne will be a guest speaker for the National Cowboy and Western Heritage Museum in Oklahoma City in March 2017. 🔥



Anusim Center of El Paso 2016 Conference Exploring Crypto-Judaism

BY CORINNE BROWN

Passionate hearts and minds focused on crypto-Judaism during the 13th annual Anusim Conference at the Anusim Center on August 19-21, in El Paso. Led by Rabbi Emeritus Stephen Leon of Congregation B'nai Zion, attendees from throughout Texas, New Mexico and Mexico shared ideas, traditional foods and Jewish spiritual services while listening to talks by renowned speakers and congregational members.

The Anusim Center was created by Rabbi Stephen Leon and members of B'nai Zion as a study center and gathering place for descendants of Spanish and Portuguese Jews once forced to convert to Christianity in the 15th-16th centuries. Many fled to the new World and lived as Christians to survive, but kept their Jewish identity alive in secret until awareness faded and only rituals remained. The modern day discovery of their heritage and return to Judaism is a worldwide phenomenon, most evident in Spanish- or Portuguese-speaking countries like Mexico, Columbia, Peru, Brazil, Argentina and others. Because so many descendants live in New Mexico and Texas, this center is a vital link for a changing regional culture.

Keynote speaker Jay Sanchez, an attorney from New York (formerly from Puerto Rico), addressed "Potential Alternatives for a Lawsuit Against the Inquisition." He explored the possibility of reparation and restitution of the wealth and property taken from the Jews of Spain at the time of the Expulsion in 1492. Through a variety of historical examples, Sanchez proved that legal precedent exists for this very possibility.

Rabbi Royi Shaffin, senior rabbi of Congregation B'nai Zion, delivered an inspiring sermon on the plight of the Anusim or returnees in the world today. Rabbi Danny Mehlman from Downey, California, originally from Argentina, spoke about serving communities of returnees in southern California, South America and northern Mexico. Small groups of Hispanic individuals are intent on



Rabbi Stephen Leon, above, reads the wedding ketubah

Rabbi Danny Mehlman, left, sanctifies the ceremony

restoring their ancestor's faith and need support. Rabbi Mehlman defined the many aspects inherent in this important community work and the need for outreach.

On Saturday, Colorado author Corinne Brown and board member of the Society for Crypto-Judaic Studies, as well as editor of the Society's biannual journal *HaLapid*, spoke about identity and faith, especially as explored in her new, award-winning novel *Hidden Star* – a story of crypto-Judaism in New



L to r, Corinne Brown, Jay Sanchez, Sonya Loya, and Rose Kupfer

Mexico. She also stressed the importance of tradition and memory, and recording family stories before they are lost forever.

Rabbi Peter Tarlow of Texas, a crypto-Jewish historian and national advisor on security and travel, stressed the urgent issues of media, language and meaning, and the importance of clarity in understanding crypto-Jewish history. He also compared select, current world conditions to pre-Inquisition and Nazi Germany-era circumstances.

Finally, on Sunday morning, New Mexico resident Sonya Loya from Ruidoso, a renowned glass artist, Anusim activist and founder of the Anusim conferences, spoke about the concept of return to the Jewish homeland, Israel. She introduced the details of a remarkable tour scheduled there for 2017. Rabbi Leon also spoke on the future of the Anusim Center of El Paso.

The presentations concluded with inspiring personal narratives by members of B'nai Zion Congregation, including John and Neora Garcia, Bill and Yoli Radcliffe, and Blanca Carrasco, among others.

Of special note, the conference welcomed Martha Vera, Consulate General of Spain in El Paso. Saturday's events ended with the evening wedding of converts Miguel and Abigail Balboa. Festivities were catered by Peter Schvarzbein and the Kosher Taco Truck, followed by his multimedia presentation on the Anusim of El Paso. The wedding, held under the stars, was a perfect symbol of the new beginnings of Judaism in the Southwest. For further information on the Anusim Center, contact Rabbi Leon at rabbisla@aol.com or 915-529-3693. 📌

The International Association of Jewish Genealogical Societies Conference

BY SCHELLY TALALAY DARDASHTI

The International Association of Jewish Genealogical Societies (IAJGS) 2016 conference in Seattle featured — among nearly 300 programs covering all aspects of Jewish genealogy — Genie Milgrom (who presented five programs) and Schelly Talalay Dardashti (who presented four programs). This year's event offered a very strong Sephardic track of some 50 sessions covering history, DNA, genealogy projects, resources and films.



Additionally, both Genie and Schelly were award recipients for their work in Sephardic and general Jewish genealogy:

Schelly also received an IAJGS 2016 Achievement Award for Outstanding Project/Resource/Program for “Tracing the Tribe: The Jewish Genealogy Blog,” and for “Tracing the Tribe: Jewish Genealogy on Facebook” (with some 11,000 global members). These electronic media resources have become a mainstay of Jewish genealogy information and education on the web, leading the way in the medium, pointing out new resources, popularizing lesser known ones, and keeping us informed.

Genie received an IAJGS 2016 Salute Award for her work with *b'nai anusim*, her books and activities worldwide. As most know, Genie has helped turn on the lights, open the doors, and provide a methodology and path for others to follow – reconnecting generation to generation. 📌

JUNE 25–30, 2017 • ORLANDO, FLORIDA

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37TH ANNUAL CONFERENCE

Presenting yet another strong Sephardic track.
Details at iajgs.org/blog/orlando-2017

iajgs.org/blog/orlando-2017



Institute for Sefardi and Anousim Studies Conference meets goal to enliven Latino-Jewish roots and heritage

BY GENIE MILGROM

This past September 7-8, the conference, "Reconnecting 2016: Reinvigorating Latino-Jewish Roots and Heritage," was held at Trump International Resort in Sunny Isles Beach, Miami, Florida. Registration confirmed an incredible turnout for this historic event. The conference was planned and produced by the Institute for Sefardi and Anousim Studies at Netanya Academic College, Israel, along with a wealth of strategic partners.

This international conference was dedicated to both enhancing Jewish-Latino relations as well as raising awareness regarding the historically forced converts (*conversos*) from the Iberian Peninsula and their descendants. Presentations emphasized common roots and heritage among the Latino, Conversos, and Jewish people.

The event convened Latino and Jewish public figures, representatives of major Jewish and Latino organizations, policy makers, scholarly experts, and statesmen. SCJS board members who attended and spoke were President Joe Maldonado, Immediate Past President Genie Milgrom, Vice President of Membership Lissette Valdés-Valle, Advisory Board Member Professor Seth Kunin, and Dr. Abraham Lavender, editor-in-chief of the *Journal of Spanish, Portuguese and Italian Crypto Jews*.

The conference was attended by respected professors such as Sergio Della Pergola from Hebrew University who spoke on the Latino Jewish demography, Dr. Anita Novinsky who



Above, Ambassador Dani Dayan and Genie Milgrom

Right, (l to r) Board members Joe Maldonado, Lissette Valdés-Valle and Genie representing SCJS

spoke on the "Jews that Built Brazil," Dr. Nathan Wachtel whose topic was "A Marrano Memory in Peru," Dr. David Gitlitz who spoke on Spanish Inquisition records, and our own dear friend and colleague Dr. Abraham Gross who was the moderator for the Conference and is the Academic Director of the Institute for Sefardi

and Anousim Studies. Also attending was SCJS member Rabbi Stephen Leon, director of the Anusim Center in El Paso, Texas.

Others of note include Dani Dayan, Consul and Ambassador of Israel to New York, Puerto Rico and Miami, Betty Ehrenberg, the executive



director of the World Jewish Congress, and many other dignitaries. Keynote speaker was Pastor John Hagee and his dynamic wife Diana Hagee who rallied the audience with their pledges to stand united with the Jewish people. >>>





Left, Joe Maldonado and Lissette Valdes-Valle

All in all, the conference explored the story of the *conversos* or New Christians from an academic point of view and then touched on personal stories as told by Joe and Lissette, as well as Fabio Fonseca from Brazil. It credited the representatives of organizations like the World Jewish Congress and Kulanu, both responsible in aiding the return of descendants around the world.

Our immediate past president and descendant of crypto-Jews Genie Milgrom was the Master of Ceremonies for the gala dinner and was hooded in an emotional ceremony by Zvi Arad, president of Netanya Academic College, and Dr. David Altman, its vice president. In all, a powerful convergence of minds and affirmation of a global awakening. 🔥



Above (l to r), Genie Milgrom, Jeffrey Fink and Professor Nathan Wachtel

New Board Members

continued from page 6

ADVISOR TO THE BOARD

SETH KUNIN

Professor Seth Kunin studied at Columbia and Cambridge Universities. He worked in universities in the U.K. and Australia, and is currently deputy vice chancellor at Curtin University in Perth, Australia. His academic work ranges widely, applying anthropological theory and methodology to biblical and rabbinic texts, crypto-Judaism, and currently liminal religious traditions in Japan. Crypto-Judaism however, has been the primary focus of his academic work for much of the last two decades. He is author of many books and articles on crypto-Judaism. His book, *Juggling Identities*, is a comprehensive analysis of the ethnography of crypto-Judaism in New Mexico. seth.kunin@abdn.ac.uk

SENIOR ADVISOR TO THE BOARD

STANLEY HORDES, PH.D.

A founding member, Stan received his doctorate in Colonial Mexican History from Tulane University with his doctoral dissertation on the crypto-Jewish community of Mexico in the 17th century. He is the author of *To the End of the Earth: A History of the Crypto-Jews of New Mexico*.

Advisory Council

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MATTHEW WARSHAWSKY, PH.D. 🔥

REMINDER

*The deadline for submissions
for the next issue of HaLapid is*

March 15.

*Please send contributions
to the editor at
corinnejb@aol.com*



A culinary “sneak peek”
at our 2017 conference!

Jewish-Puerto Rican Cooking



To whet your appetite for the 2017 conference in Puerto Rico, here's a classic Jewish-Puerto Rican dish courtesy of Barbara and Harry Ezratty. This version was made with defrosted Alaskan cod, deboned and skinned, and not salted. (I skipped the soaking and added the optional salt in the recipe.) Mix the dry ingredients with the water and let stand for 15 minutes. Then add the fish; it coats the chunks better. Crunchy and delicious! Serve with black beans and rice or whatever you have on hand. — Corinne Brown

Codfish Fritters

1/2 lb. salted codfish
2 cups flour*
2 cups water*
1/2 tsp. baking powder*
1/2 tsp. salt
Oil for frying
2 cloves garlic, ground

**Makes a generous amount of batter; reduce quantities, if desired.*

Soak codfish for two hours to remove salt. Remove bones and skin. Cut into small pieces. Mix flour and baking powder. Add codfish, garlic and water. Mix well. Add salt, if desired. Drop by teaspoonful into deep fryer. Drain on absorbent paper.

Bacalaitos

1/2 lib. de bacalao salado
2 tazas de harina
2 tazas de agua
1/2 cda de polvo de hornear
1/2 cda. de sal
Aceite para de freir
2 dientes de ajo, molido

Poner bacalao en agua por dos horas para remover la sal. Quitar pellejos y espinas, cortar en pedazos pequeños. Mezclar harina y polvo de hornear, bacalao, ajo y agua. Mezclar bien y freir en aceite por cucharadas hasta dorar por ambos lados. Escurrir en papel toalla.



(Recipe from *What's Cooking/Qué se cocina en Puerto Rico*, published by Temple Beth Shalom in San Juan)



SAVE
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DATE



2017
CONFERENCE
JUNE 25-27
PUERTO RICO

Watch
cryptojews.com
for more details!





Call for Papers

CRYPTO-JUDAISM IN LATIN AMERICA

We cordially invite papers on crypto-Judaism from any discipline (anthropology, history, sociology, philosophy, literature, music, art history, etc.). This year's conference will focus on the crypto-Jewish experience in the Caribbean Islands and, more broadly, in South America.

We welcome papers on all aspects of the Sephardic experience and that of other communities exhibiting crypto-Judaic phenomena anywhere in the world, but are particularly interested in such research on less-covered territories of Cuba, Jamaica, Puerto Rico, Venezuela, Columbia, and the Lesser Antilles.

Proposals are welcome from individuals with personal stories or other personal research relating to crypto-Judaism. These may be for individual papers/presentations, or for panels on specific topics. Please indicate if the proposal represents completed research or work in progress.

Deadline February 15, 2017

TOPICS INCLUDE, BUT NOT LIMITED TO:

- ◆ Mercantilist History of Atlantic Sephardim
- ◆ The Jew in Caribbean Art
- ◆ Inquisition Studies of the New World
- ◆ Sephardic Culture in Contemporary Latin America
- ◆ The Transmission or Discovery of Family Traditions
- ◆ Biographies of Conversos in New Spain
- ◆ Intersections of Crypto-Jewish and Mestizo Identity
- ◆ Sephardim and Latin American Nationalism
- ◆ Literary Representations of Crypto-Jews

Presentation proposals must include a title, a 200-word abstract/summary, a 100-word biographical resume/CV and speaker contact information.

PROPOSALS MUST BE RECEIVED BY FEBRUARY 15, 2017.

Accepted speakers will be notified by mid-April.

Please note: All speakers are asked to pay the conference registration fee to participate in the conference. Further, no personal compensation is offered. Hotel costs are the speaker's responsibility. Group reservation rates are available. The conference offers an exceptional opportunity to share your work and publications with peers and a target audience.

**Please submit proposals or inquiries by FEBRUARY 15, 2017 to
Leonard Stein**

**University of Toronto Centre for Comparative Literature
CryptoJewish.Conference@gmail.com**

**For more information about SCJS, our 2017 Conference,
past meetings and archives visit cryptojews.com**



The Society for Crypto-Judaic Studies is an international academic and secular association dedicated to fostering research in the historical and contemporary development of Sephardic crypto-Jews.



New England Teens Discover Crypto-Judaic Studies

This past summer I received an email from an educator in Maine— a young woman working with an elite group of home-schooled teens who, in addition to meeting the state curriculum, also engage in field experiences to explore issues that matter. Over the past few years, they have traveled the world in search of a fuller education.

Imagine my surprise when I learned they were on their way to New Mexico to see the “Fractured Faiths” exhibit at the New Mexico History Museum in Santa Fe. They wondered if I had any ideas that might enrich their trip since they also hoped to meet and interview *conversos* to learn more about identity and faith. I was glad to help and gave them a list of possible contacts.

Since they were first driving to Denver to meet with other adult chaperones, I encouraged them to see the “Gathering Sparks: A 4000 Year Road Trip” exhibit about Jewish rituals and values at Denver’s famed Mizel Museum.

I thought they needed to understand just what the ancestors of modern day descendants had lost and to what they were returning. While there, they met a compelling speaker, a Holocaust survivor who had lived, as a child, through a Resistance effort by Polish Jews.

Before visiting the Mizel, the teens and adult staff enjoyed



New England students and parents in Albuquerque with Maria Apodaca and Schelly Talalay Dardashti.

The highlights for me were saying the Shema up on the mountain, and sharing shabbat with the students. It was a sweet time, and I am grateful for their amazing will to learn about diversity and other communities.

— Sonya Loya



Hosts and visitors share a joyful circle dance with Lorenzo Trujillo on violin and a student's father on guitar in Denver at Corinne Brown's home.

from Yoav, student

A new kind of experience

A lot of great learning

Looking into the past of the hidden people

Full of surprises

Amazing to see people coming back to a religion long forgotten by their families

Deep dark blue Joy

Reconnection to the time that is gone

*Breathing pure mountain air
Swimming in a sea of knowledge vast and incomprehensible*

Seeing G-d's work through those we met along our journey

and learning about His creation from our friends



some fun lessons at my house on journaling and quick sketching, followed by a visit with Lorenzo Trujillo, a 14th-generation New Mexico descendant and folk musician who came with his violins. He regaled them with song and story, closing with teaching an old Spanish circle dance, strangely similar to the *hora*.

On the way to Santa Fe, the group visited the Taos Pueblo, which is so important to understanding life in the Southwest before the Europeans arrived. An exciting few days of events then unfolded with help from our members: A private tour of the “Fractured Faiths” exhibition with Ron Duncan Hart, author on



Attentive students listening to Christine Hauber, professional photographer, talk about how to never stop learning, seeking your aspirations and reaching for a life well-thought-out.



from Isabelle, a student

Joseph's coat would be jealous if it saw the wild strands of heritage

woven together in the Southwest.

Life tests you by having nothing happen, then having everything happen all at once.

If there were words to explain this trip then I would use them but for now

I will confine myself to painting portraits of the women wandering west and the men in those

majestic mountains. People with their lives on the line walking a zigzag path,

always questioning themselves, never questioned G-d.

A questioning girl learned she needs to change herself before changing the world.

The people we met will tell you about their genes but we all know

their hearts are doing the talking.

Sephardic Jews and one of the people who worked for five years to organize the exhibition. Next, an overnight at Ellen Premack's hilltop home in Santa Fe, and a walking tour with Ellen of significant Colonial-era landmarks.

On Thursday, they drove to Albuquerque where Schelly Talalay Dardashti and Maria Apodaca spent several fascinating hours sharing history and personal stories. Before their travels, Maria had provided the group with a resource list of many books, including Stan Hordes' *To the End of the Earth*. The students and adults had read all of them and were well-prepared for the personal narratives. The final introduction was to our longtime member Sonya Loya further south in Ruidoso, a longtime friend of SCJS. Sonya arranged a fun zipline experience at the Inn of the Mountain Gods and they also shared Shabbat on thre Mountain.

If anyone thinks that the crypto-Jewish journey does not resonate far beyond the local crypto-Jewish community, they are wrong. Just ask these students and adult staff who came almost 2,000 miles to listen and learn. The positive results of this trip are numerous. 🔥

— Editor

from Samuel, a student

...Live life presently

Most things are connected, we just don't see it

I learned to write from the inside out



The kids experienced Santa Fe highlights and a northern New Mexico dinner, complete with horchata (Mexican) ice cream, at the home of Ellen Premack and Charlie Hauber. After dinner conversations were shared on Santa Fe culture, photography and personal stories.

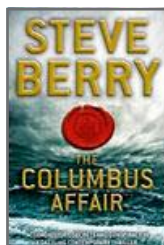


RESOURCES & EDUCATION

The Columbus Affair

by Steve Berry, 2013, Ballentine Books

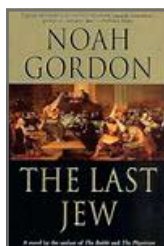
A family's secret, a ruthless fanatic, and a covert arm of the American government—all are linked by a single puzzling possibility: What if everything we know about the discovery of America was a lie? What if that lie was designed to hide the secret of why Columbus sailed in 1492? And what if that 500 year-old secret could violently reshape the modern political world? A spellbinding thriller that takes the reader from Kingston Jamaica to Europe to Israel, and into the deepest jungles of the Caribbean.



The Last Jew

by Noah Gordon, 2002, Saint Martins Griffen

In the year 1492, the Inquisition has all of Spain in its grip. After centuries of pogrom-like riots encouraged by the Church, the Jews—who have been an important part of Spanish life since the days of the Romans—are expelled from the country by royal edict. Many who wish to remain are intimidated by Church and Crown and become Catholics, but several hundred thousand choose to retain their religion and depart; given little time to flee, some perish even before they can escape from Spain. Yonah Toledano, the 15 year-old son of a celebrated Spanish silversmith, has seen his father and brother die—victims whose murders go almost unnoticed in a time of mass upheaval. Trapped in Spain by circumstances, he is determined to honor the memory of his family by remaining a Jew.



By Fire, By Water

by Mitchell James Kaplan, 2010 Other Press

Chancellor Luis de Santángel, friend of King Ferdinand, abhors the Spanish Inquisition. As the power of Inquisitor General Tomás de Torquemada grows, so does the brutality of the Spanish church and its terror. When a friend's demise brings the violence close to home, Santángel is enraged, taking retribution into his own hands. From a family of conversos, his Jewish heritage makes him an easy target. As he witnesses the persecution of his loved ones, he begins to reconnect with the Jewish faith his family left behind. Feeding his curiosity about his past is his love for Judith Migdal, a Jewish woman navigating the mounting tensions in Granada. While he struggles between what his reputation is worth and what he can sacrifice, another offers him a chance he thought he'd lost... hope for a better world. Christopher Columbus seeks a route to paradise, and only Luis de Santángel can help him.

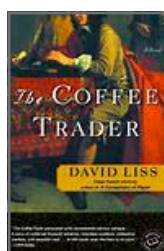
The story examines the crisis of faith during the Spanish Inquisition as conversos are torn between the religion they left behind and the conversion meant to ensure their safety. A story of love, God, faith, and torture, where 15th century Spain comes to dazzling life.



The Coffee Trader

by David Liss, 2004 Ballentine Books

Amsterdam, 1659: On the world's first commodities exchange, fortunes are won and lost in an instant. Miguel Lienzo, a sharp-witted trader in

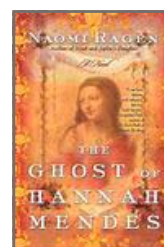


the city's close-knit community of Portuguese Jews, knows this only too well. Once among the city's most envied merchants, Miguel has suddenly lost everything. Now, impoverished and humiliated, living in his younger brother's canal-flooded basement, Miguel must find a way to restore his wealth and reputation. Miguel enters into a partnership with a seductive Dutch woman who offers him one last chance at success—a daring plot to corner the market of an astonishing new commodity called "coffee." To succeed, Miguel must risk everything he values and face a powerful enemy who will stop at nothing to see him ruined. Miguel will learn that among Amsterdam's ruthless businessmen, betrayal lurks everywhere, and even friends hide secret agendas.

The Ghost of Hannah Mendes

by Naomi Ragen 2001, St Martin's Griffen

When Catherine da Costa, a wealthy Manhattan matron, learns she has only a short time to live, she realizes that her family tree will die unless she passes on its legacy and traditions to her granddaughters. But Suzanne and Francesca, beautiful young women caught up in trendy causes and ambitious careers, have no interest in the past. Catherine almost despairs until one night she is visited by the ghost of her family's ancestor, an indomitable Renaissance businesswoman named Hannah Mendes.



YOU are part of a Mission!

Through your support of our studies of the history, cultures, arts and current status of crypto-Judaism in the United States and throughout the world, we continue our mission of nurturing a global organization for those researching the history of crypto-Jewish and Sephardic communities around the world.

Our first conference, held near Taos, New Mexico in 1991, was organized by a small, dedicated group of people who established SCJS to foster research and the exchange of information about *conversos* who settled in the outer regions of the Spanish empire. The secret observance of Sephardic customs and traditions by many descendants continue still.

Today, SCJS is regarded as the primary body of scholars, artists, crypto-Jewish descendants and interested individuals investigating this phenomenon and inspiring new research directions. Although our roots are in the American Southwest, our horizons extend world-wide, with enriched conferences, exciting new media and affiliations.

Our website, cryptojews.com, has archival status because scholars and interested individuals may access hundreds of articles and papers from past issues of *HaLapid*. It also features stories and news of SCJS and related events.

Since 1991 we have attracted members from the United States, Canada, Mexico, Latin America, Spain, Portugal, Scotland, England, France, Italy, Israel, South Africa, New Zealand, Australia, the Philippines, Macao, Goa, Central America, the Spanish Caribbean Islands and elsewhere. Your continued membership and donations make it possible for us to continue our mission. We welcome new and renewing members. We are all active participants in this important field of study.

In addition to membership, we welcome donations to our other funds. The Randy Baca/Dennis Duran Fund provides assistance for those researching possible Sephardic ancestry but cannot afford to attend conferences. A donation to our Conference Fund ensures the participation of outstanding keynote speakers and supports special conference programming. In addition, your contribution supports our mailing and publication expenses.

With continuing support, we look forward to a long future of outreach, encouragement and discovery!

Society for Crypto-Judaic Studies

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— HALAPID —

Tudo se ilumina
para aquele
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All is
illuminated
for those
who seek the light

— Avram Ben Rosh —

STEP INTO THE PAST

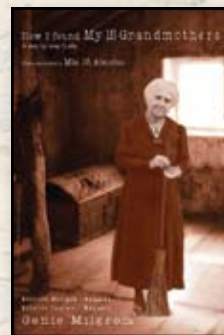
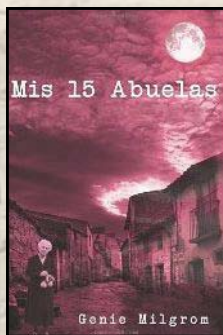
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