

HALAPID



THE SOCIETY FOR CRYPTO-JUDAIC STUDIES



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**SCJS 2016
CONFERENCE**



**JUNE 26-28
SANTA FE
PG 37**



SPRING/SUMMER 2016/5777



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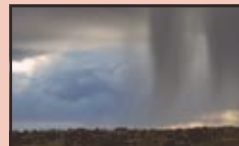
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SCJS comes home to Santa Fe June 26-28!

Scholars, authors, artists and seekers gather at the Drury Plaza Hotel for information, inspiration, entertainment, fellowship and fun! — **Page 37**



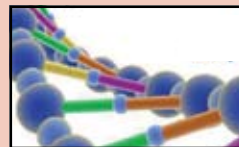
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To All SCJS Members and Friends



Genie Milgrom
SCJS President

Although I was asked to write my farewell letter, I know it will never be a farewell, for I fully intend to continue being active in SCJS. I say goodbye however, to being President after more than three productive, active years.

I took on the position at the 2013 Colorado Springs conference, through the 2014 Dallas

conference, and through the 2015 Miami event as well. It's been quite the ride as the Society expanded beyond our wildest imagination.

The old guard changed to the new; growing pains took their toll, yet now we look to Santa Fe for our 2016 conference – a former group of strangers, now a cohesive board. That board includes members from the academic and business worlds, along with researchers, historians, poets and others. We are all here because of our passion for the subject.

Some, like me, have traveled over 500 years from the time of the Inquisition, through the Catholic Church, and catapulted into a new reality. We came to the Society as a place where we could meet others like ourselves, feeling less isolated. Always interested in those who study our personal history academically, we delved into our past with strength, taking whatever knowledge and experience we could from those who came before us.

It has been an honor to serve, and I will continue to participate on the Board of Directors. I want to thank all our Society and Board members who helped so much along the way, even when it seemed as if we would implode from the many changes we experienced.

I also thank the Board for their assistance and guidance during my term. Stanley Hordes, Seth Ward, Corinne Brown and Schelly Talalay Dardashti deserve very special appreciation as they were always just a phone call, an email, or a shout away.

I will leave you in Santa Fe in great hands with Dr. Joe Maldonado of New York as our new President. He comes from a crypto-Jewish family as well. He is a bright, articulate fellow with an incredible sense of humor and will capably lead us to the next level.

Looking forward to Santa Fe,

Genie Milgrom, President

It is an honor for me to represent the Society for Crypto-Judaic Studies in its mission. The commitment to rigorous academic research, intertwined with the authentic personal experiences so many of our members share, is a particular passion of mine. We must raise awareness in our communities of our rich heritage.

We must also encourage research that

sheds light on who we are, where we came from and how our ancestors' lives developed in the Diaspora, including use of the arts to express our vision of that history and how it has shaped us.

I have been doing genealogy research for decades and suspected I had Sephardic ancestry on my maternal side, with the surname of Marrero. However, it was not until last year that I was able to obtain the genealogical and genetic evidence to support both my maternal and paternal Sephardic ancestry.

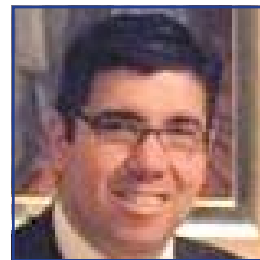
The migration patterns of my ancestors from Spain to Portugal, to the Canary Islands and the Azores, and subsequently to Puerto Rico – with links to Antwerp and Kortrijk in Flanders – were consistent with the timeline and travels of Sephardic Jews expelled from Spain during the Inquisition. The Jewish traditions remaining in the family through the centuries were compelling, and the discovery of genetic matches to Ashkenazi Jews in Eastern Europe and the Ukraine further served to confirm the genealogy and conclusions drawn from it.

Since then, my work in understanding the impact of the Diaspora on the island of Puerto Rico has been unrelenting. So has my work in assisting others who suspect a crypto-Judaic heritage. Many encounter difficulties in their research while others face tremendous personal, familial and friendship challenges as they explore issues some feel are best left undisturbed. The discoveries made in one's family, in addition to new discoveries made via historical research, speak to a rich history that has transformed Europe and the Americas.

I look forward to our collaboration over the coming year.

Joe Maldonado, MD

Dr. Maldonado – of Rome, New York – is a urologist who also owns and operates the Mohawk Glen Urgent Care. He is an Assistant Clinical Professor at Touro College of Osteopathic Medicine and a life member of Kellogg College at the University of Oxford. He is past president of the Medical Society of the State of New York.



Joe Maldonado, MD
SCJS President

SCJS
PRESIDENTS
✿•✿
PASSING
THE TORCH

SCJS offers inspiration support and acceptance

FROM THE EDITOR

This significant, content-rich issue of *HaLapid* hopes to welcome new readers and members.

The Santa Fe conference promises a family reunion, coming home to the roots of SCJS and the many people who helped found this organization. Our pages offer inspiration, written and pictorial, confirming why New Mexico is such a regional magnet.

At the June conference, we'll say farewell to past president Genie Milgrom, who has served brilliantly since 2013. We welcome Joe Maldonado, our new president from New York and look forward to his leadership.

The awareness and support for research and acceptance of the *anusim* is more than noticeable. Wherever I go, this topic is trending. At a recent talk I gave in Denver, over 125 people showed up to listen, learn and contribute. At that event, a board member of the Institute of Jewish Studies at the University of Denver approached me to talk about establishing a chair in this field. I am thrilled to see this kind of interest.

If you are a new member and just entering the world of SCJS, we thank you for your support. If you've been around for the duration (hopefully the last 26 years), celebrate with us in Santa Fe and salute the growth and effect that this study of crypto-Jewish culture around the world has had on so many.



Corinne J. Brown
Editor in Chief

We always welcome your thoughts and contributions,

Corinne Joy Brown, Editor-in-Chief

About the cover

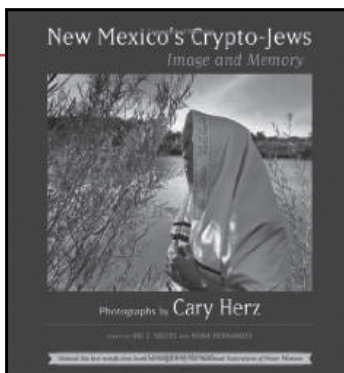
New Mexico's cemeteries are a mirror of its history. For some, the final hours are a reckoning, a time of truth. A myriad of gravestones tell compelling tales of duality, of lives lived full of secrets, of lives laid bare.

Photo by Cary Herz from *New Mexico's Crypto-Jews: Image and Memory* (University of New Mexico Press).

Book Caption: The Five Commandments found in a Catholic cemetery in the middle Rio Grande valley, September 1994.

Photo used with permission, archives Museum of New Mexico.

Note: Gravestone dates from 19th century



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

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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 November each year. Please send submissions to the editor-in-chief before March 15 and September 15.



Legacy Fundraising: An Option for SCJS?

Many nonprofits, not just charities, benefit from legacies. While nonprofits of all sizes are eligible, high-profile groups benefit most. But this need not be so. Smaller organizations with good supporter affinity can achieve legacy income if they seek it appropriately.

Legacies are an important income source for many nonprofits. Effective legacy marketing and promotion can pull in legacies quicker than people think (as soon as two years) but it is a medium-term strategy. In a dynamic organization, these legacies are immensely useful for building and maintaining financial reserves, and for providing investment in service development.

Two Kinds of Legacies

Pecuniary legacies specify in a will, that money should be provided to an individual or organization. Residuary legacies are those to whom, after all pecuniary legacies have been distributed, the remainder (i.e. residuary) of the deceased person's estate goes to an individual or organization.

In legacy marketing, a residuary tends to be more valuable, but a pecuniary is easier to achieve. A short, simple legal document can be appended to a will which can amend the existing will to add a fixed sum (effectively, a donation) to be given to a nonprofit.

Donors want to know how their legacy will be used, at least in general terms – so it's important to carefully and graphically describe the need,

using examples. Before asking, build a relationship. More dynamic nonprofits invite people, who have pledged to include the organization in their will,

to attend small receptions where they can hear more personally and intimately about the work – thus building a relationship with the organization.

If you or someone you know wishes to remember SCJS in their will, tell our new president, Joe Maldonado, and we'll take it from there.

—C.B., Editor

Santa Esterica

In the last issue of *HaLapid*, writer Ronit Treatman explored the history of the patron saint of many Southwestern crypto-Jews, Saint Esther or Esterica, just one of several Old Testament figures that appear in descendants' homes as *santos*, carvings of saints.

I happened to find this one recently in southern Colorado in a second-hand store. It appears to be quite old. It caught my fancy and reminded me of the article. It appears to be a woman (to my eye), painted in regal blue.

Just maybe?

—C.B., Editor

Special requests

From time to time we receive inquiries from overseas communities that require a kosher Sefer Torah, books in Hebrew, and other such items. If you are in a position to donate these, please contact the editor and we will give you the details.



Thrift-store find that might just be Esterica?

Notice to all SCJS members outside the U.S.

International mailing costs for *HaLapid* have risen dramatically and we cannot continue mailing the hard 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 hard copy, please email the editor (Corinnejb@aol.com) to discuss additional fees for postage.

Thanks for your understanding.

Corinne Brown, Editor
and the Board of SCJS



A FLOWER DECORATES THE

BY ART BENVENISTE

PERSONAL NARRATIVE

We were standing in the Transito Synagogue in Toledo, Spain, a building famous for the elaborate decorations on its stucco walls. In its center is a large room. The congregation once met there for services; now one stands in an empty space surrounded by elaborate carvings. Hebrew scripture verses scroll around the walls.

I look at the Hebrew words and find the abbreviation for the name of God (יהוה). But just to the left is a strange symbol – a flower. Why is it there?

The builders of the Transito were inspired by the magnificent Moorish architecture found all over southern Spain, but mostly by the Alhambra in Granada. Like the Transito, its interior is covered with scripture, but this time from the Koran. And there,

one can see the name of Allah (somewhat resembling the letter “W”) and, to its left, is a flower as well.

I had taken my son, his wife – a rabbi – and their two children to Spain and Portugal to introduce them to their Spanish Jewish heritage.

We began our visit to Iberia in Madrid where we visited the Plaza Major where the infamous public executions, the *autos-da-fe*, once occurred. Today, you can see statues and murals

I called over to my grandson and granddaughter, “Come look here! Do you see the two Hebrew letters: ‘yod, yod,’ what’s that next to them?”

The two looked up, “What is it?”

“It’s a flower.” I replied.



Art Benveniste inside the new synagogue of the Belmonte Jews.

commemorating events that took place there, but none memorialize the execution of the Jews.

I told my grandchildren about Abraham Seneor – the leader of the Jewish community of Spain in 1492. He, along with Isaac Abravanel, tried to dissuade Ferdinand and Isabella from carrying out the Edict of Expulsion. They failed, and Seneor converted to Catholicism here in this Plaza, the day before all Jews had to



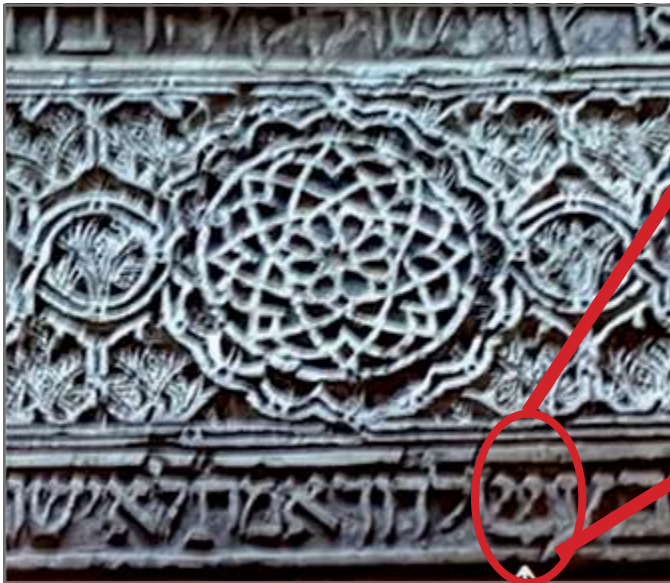
Dan, Carrie, Hannah and Natan. In the background, at the top of the hill is the Alcazar of Toledo, where a man named Benveniste was kept in protective custody in 1337

convert or depart. I told my grandchildren how I found a book that referred to Seneor as Abram Seneor Benveniste, indicating that his mother was born with our surname.

Our next stop was in the small town of Hervas on the border with Portugal. I chose Hervas because I knew that Judith Cohen would be there. Judith – a well known musicologist, singer and collector of Sephardic songs – lives in Toronto, Ontario but travels to Spain and Portugal almost every summer. She had many contacts there and,



NAME OF GOD



Enhanced "Yod yod" – Flower, by the name of God

Name of Allah from Alhambra



through her, I wanted to meet some of the crypto-Jews who live there. Judy has entertained at several of our SCJS conferences.

By luck, we arrived in Hervas to see a banner over the main square reading "Los Conversos." The town was commemorating the fact that it had once been home to a community of crypto-Jews. Judith introduced me to the town historian who took me to the archives where documents, books and other materials were preserved. That evening there was an outdoor pageant depicting the plight of the secret Jews of Hervas. A small orchestra, a chorus and about 60 performers were on stage. The stage was a large clearing just across a small stream across from the temporary bleachers where the audience watched.

Our next stop was Belmonte. It was only a two-hour drive from Hervas to

this small village in the hills of Portugal. It was nearly isolated from the outside world until 1919, when a Jewish mining engineer from Poland arrived to work in a local mine. While there, he discovered a community of crypto-Jews who had secretly practiced a version of Judaism in their cellars for over 400 years. They believed they were the only Jews remaining in the world.

They attended church but, as they entered it, they would whisper, "I come not to worship wood or stone, I come to worship only you, our God." Babies were baptized in the church, but the ceremony was followed by a secret Jewish rite at home. About one week before Easter they held a *Santa Festa*, a Holy Feast that included unleavened bread.

In 1987, the Belmonte Jews came out of hiding to practice Judaism openly.

In 1994, the SCJS held its annual conference in Portugal with a trip to Belmonte. My first visit was part of that conference. I returned again as part of the Saudades organization's conference in 2002. This summer odyssey was my third.

Fortunately, Judith Cohen, who is fluent in Portuguese, accompanied us and introduced us to several people of the local Jewish community. We visited them in the public market where, for generations, they have made a living selling clothing and other occupations. One of the families was clearly concerned about what some call "progress." We later met with two families in their homes and ended the day at their synagogue. Paved roads and modern communication had opened the town to modern commerce but selling at stalls in the old, open-air market could not compete with the modern stores opening in town. Many of the Jews had made *aliyah* to Israel and this family was planning to follow them.

Exploring Jewish Spain must include Toledo, the most important center of Jewish learning. We began with a tour to the Transito Synagogue with its Hebrew carvings that included the flower decorating the symbol for God. The other remaining synagogue is now

About Sephardic Genealogy

BY ABRAHAM D. LAVENDER, PH.D.

I want to point out that just because your ancestors came from Eastern Europe and identified as Ashkenazi, does not mean that you are not Sephardic.

In recent years, we have recognized that a fair number of Sephardim moved to Eastern Europe. In the early 1600s Ashkenazi Eastern Europe was going through a “Golden Age” until that changed a few decades later.

During that time, some Sephardim, who had left Spain and gone east to various countries, decided to go further east because of the comparatively good conditions there and the complications of long ocean voyages to the Americas.

For example, Sephardim, who had gone to Amsterdam and had a comfortable life, perhaps wanted to move on. They might have preferred going overland a few hundred miles to Poland instead of undertaking that long hazardous ocean voyage.

I know of three families (two named Lavender – although not yet confirmed as related – and one from Miami Beach) who came to the U.S. from Poland, etc., but who learned that their ancestors were Sephardic. Even Bennett Greenspan, the founder of the genetic genealogy company, FamilyTree DNA, announced last year that he had just discovered that he is Sephardi, although his family always identified as Ashkenazi.

So, many things are possible!

Dr. Abraham D. Lavender is Professor of Sociology, Dept. of Global and Sociocultural Studies at Florida International University Miami, Florida. He is also Editor-in-Chief, Journal of Spanish, Portuguese, and Italian Crypto Jews; President, Miami Beach Historical Association; President, South Florida Association of Phi Beta Kappa*
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Abe Lavender



*The family at the Royal Palace, Madrid.
Art, Natan, Dan and Carrie*

known as the Church of Santa Maria La Blanca or Saint Mary the Pure. Originally it was the Ibn Shushan Synagogue. In 1391 a priest, Vicente Ferrer, led a mob into the synagogue, forcibly converted the congregants and “purified” the building by converting it into a church. The Catholic Church now commemorates that priest as San Vicente.

As with the Transito, the architecture of this former synagogue is in the Mudejar style of the Moors. In 1992, I was part of the Sephardi Federation group that visited Spain at the invitation of King Juan Carlos. We were commemorating the 500th anniversary of the Expulsion which forced Spain’s Jews to convert or leave the country. I explained to my grandchildren that their ancestors were among those who fled to the Ottoman Empire.

Our group leader was the Chief Rabbi of Spain, Baruj Garzon. *Tisha b’av*, was approaching; in 1492, it was the deadline for Jews to convert or leave. We wanted to have a *tisha b’av* service in that structure on that date, but the authorities stated that we could only have a lecture – not a Jewish religious service. The building opened to the public at 10 a. m., but we could use it earlier for our lecture. The night before *tisha b’av*, Rabbi Garzon called us together at our hotel. He had phoned the Spanish authorities and they had agreed to allow us to hold a Jewish service in the former synagogue. The next morning we held the first Jewish service in that building in over 600 years.

The church has three aisles. The central one has a Christian cross at its head; we gathered in the right-hand aisle. We sat on the floor and Rabbi Garzon conducted the service. It was the most moving Jewish ritual I have ever attended. I think this experience made an impression on my grandchildren.



Outside in the street near the synagogue was a display of posters. I looked closely and saw that they were anti-Semitic posters. Then I read the small card next to them. They depicted racist material from the time of the Inquisition. They were part of an exhibit at the Museum of the Inquisition, and I later took my family to see it.

In the Great Cathedral of Toledo there is a fresco worth noting. Most visitors do not know about it, and it is hard to find. One has to go through the main part of the building to a door to the left of the altar. Through that door is a patio and to the left, is the fresco. When Rabbi Garzon showed it to me in 1992, he explained that the fresco was next to a small door which was where the common people entered the church, while the nobility entered through the magnificent doors at the front of the building. At the conclusion of services, as the commoners exited, the last thing they saw was the fresco that circled the door. The central part of it was missing – some of the plaster had fallen off – but what remained was chilling.

On the left, near the bottom, one could see a man kidnapping a young boy; on the right, the child is hung from a cross. The fresco, from 1782, is by Francisco Bayéu. It depicts perhaps the greatest blood libel in history, *El Santo Niño de La Guardia*.

In 1491, a wool merchant, Benito Garcia, was traveling through La Mancha selling his wares. He stopped at an inn in the small town of La Guardia, near Toledo. While he was at dinner, a thief broke into his pack. In it, the thief found a wafer similar to the ones used in Catholic communion. The thief told the local priest who told the authorities. Garcia was arrested and, under torture, confessed that he and some accomplices intended to use the wafer in a mystical, anti-Catholic ceremony.

He implicated several others including the two Franco brothers. They were arrested and, again under torture, confessed that, as part of their

ritual, they had kidnapped and crucified a boy. One of the Francos told where the child had been buried.

The authorities visited the site and found nothing. It was concluded that there was nothing there because, miraculously, the child's body had immediately been taken up to heaven. And as the legend evolved, there was another miracle; the mother of the poor boy had been blind, but her sight was restored when he died. Two miracles were enough to have the child canonized.

It is said that what happened in history is not as important as what people think happened. And the people of La Guardia thought that miracles had occurred. It didn't matter that no child had been reported missing and that there is no record of a blind woman regaining her sight. There is even a dispute as to who the mother was. The myth endured and



*Clockwise from left:
Jewish Archives,
Herva;
Fresco of Santo
Nino de La Guardia;
Shabbat Light,
Belmonte;
Monument to Jews
killed in Lisbon 1506*



today, a statue of the *Santo Niño* stands in the town square. Every year there is a festival and parade in his honor.

In Córdoba, I introduced my grandchildren to Maimonides. At the foot of his statue, I told them about his achievements in theology, philosophy, logic and medicine. He may have been history's first Renaissance man. Next to the statue is the synagogue. Decades ago, on my first visit, the building had no roof; that was now repaired.

In Granada, we visited the Alhambra, the Moorish palace which fell to the Catholic Kings on January 2, 1492. On March 31, they issued the Alhambra Decree, forcing our ancestors to convert or flee. I did not know in which room the decree was issued, but we went through all of them. Every room was decorated with tiles containing Koranic verses. I pointed out that the name of Allah was always followed by a diagram of a flower, inspiring the inscriptions of the name of God in the Transito Synagogue of Toledo.

Our last stop was Lisbon, where a large church stands in a square near the town center. In 1506, an anti-Jewish rally took place there. In 1497, King Manuel asked to marry Isabel, eldest daughter of Ferdinand and Isabella. Madrid replied that the wedding could only take place once the Jews

“Today a Magen David tops a small monument... it commemorates the 1506 massacre.”

been expelled from Portugal. Rather than expel the Jews, Manuel called for the leaders of all Jewish communities to gather in a square in Lisbon. There, priests passed through the crowd and sprinkled everyone with holy water. The people were told they had all been converted to Catholicism. A message was sent to Madrid informing the royal family that “There are no Jews in Portugal.” The marriage agreement was signed five days later.

The king knew that a little sprinkling of holy water did not make a good Catholic, so he told the Jews that for the next 20 years they could conduct some private Jewish rites at home, but they had to attend Church and there could be no public Jewish ceremonies. In 1506, some Jews were discovered conducting a Passover seder. They were arrested and received only a minor fine as punishment. I described to my grandchildren that the church where we were standing was the site of a protest meeting. Fanatic Catholics thought that the punishment was too lenient. They demanded a greater penalty.

During the protest another “miracle” occurred. Someone noticed that the crystal eyes of a statue were shining more brightly than usual and that it must have been a sign that God approved of the protest. A converted Jew in the crowd noted that the eyes were not shining on their own, but that the statue had been placed just where a shaft of sunlight came through the window. The crowd turned on him and beat him to death on the spot. Then they stormed out to the street and down to the *Juderia*, where they dragged Jews from their homes — perhaps as many as 2,000 Jews were killed.

Today, a Magen David tops a small monument in front of that church. It commemorates the 1506 massacre.

On our last day, we took it easy and instead of visiting historical sites, we went to the beach. My grandchildren went to the water's edge and built a sand castle. My grandson asked me to take a look at his sand castle. One side was destroyed; my grandson explained that it had been damaged in an invasion — then he showed me the other side. He had drawn a Magen David there. He said “This is the place where a massacre of Jews took place, but today there is a monument to the Jews there.” 🕯





Detail of a historiated initial-word panel: Barukh (blessed) at the beginning of the benediction for the ending of the Shabbat (Havdalah ceremony). An elderly man lifts a goblet while performing the blessing over a twisted candle held by a young boy. Catalonia/Barcelona.

BY RONIT TREATMAN



Ronit Treatman

In the 14th century, Catalonia was home to one of the most cultured Jewish communities in the world. Here, some of the most famous illuminated Passover *haggadot* were commissioned. However, in 1492, when the Catholic monarchs issued the Alhambra Decree, Jews were officially expelled

from the kingdoms of Castile and Aragon. They had two choices: convert to Catholicism, or flee.

Although Catalonia's *haggadot* left with their Jewish owners in 1492, some of these famous liturgical works will be on exhibit from March 26–July 5, 2016 at the Barcelona Museum of History.

Illuminated manuscripts are texts written by hand, decorated with enlarged letters, ornamental borders, and miniature illustrations. Originally, only those manuscripts ornamented with gold and silver were considered “illuminated” or “lit up.” In modern scholarship, any manuscript that is embellished, from both the Islamic and Western traditions, is considered illuminated. >>>

After 500 years, Catalonia's haggadot come home

**Barcelona
Museum
of History
March 26 -
July 5, 2016**

MUSEUM EXHIBIT

March 22, 2015 • Reprinted with permission of the Times of Israel • www.timesofisrael.com/after-500-years-catalonias-haggadahs-come-home



The oldest illuminated manuscripts originated in Italy and the Eastern Roman Empire around 400 CE. They were preserved by the monastic orders, whose monks copied them. Most of the surviving manuscripts are from the Middle Ages and were created for religious use.

In the 1100s, the ancient classics, and texts about science, were also produced in the Iberian Peninsula. Precise illustrations were needed to accompany this written material and these texts were used to teach in the first universities of Western Europe.

Beginning in the 13th century, secular manuscripts were also illuminated. Wealthy patrons – including some of Catalonia's most prominent Jews – commissioned manuscripts for their personal libraries.

These manuscripts were written on vellum and the whole page was planned in advance on parchment cut to the desired size. Lines were lightly ruled with a pointed stick and the words were added, written with a quill pen or sharpened reed, and ink.

Blank space was reserved for illustrations and decorations. The design for the drawings was marked on a wax tablet, then traced onto the vellum, sometimes with pinpricks.

There was a specific order to create the illuminations:

First, the drawing was outlined with a silver wire, then gold leaf was glued to the parchment. Gold was applied before the drawing was painted because gold would stick to any paint, potentially ruining the design. The process of gluing the gold leaf included polishing (burnishing) the gold once the glue was dry. This vigorous action could smudge any paint that was already there. Once the gold leaf was in place, natural pigments – made from plants, insects, and minerals – were applied by brush to the rest of the design. Finally, the decorative border was painted.

Up to the 1300s, the painstaking writing and drawing of each manuscript was done by monks. In the 14th century, the text was written by a scribe, and illustrations were executed

by secular artists. Secular workshops were created, with artisans so skilled that, by the 15th century, the monasteries outsourced their work to them. In France, much of this artistic work was done by women in these workshops.

The manuscripts commissioned by the Catalan Jews were in Gothic style, which developed in the 1100s. It was naturalistic, showed emotions in faces and gestures, with leaves cascading along the page borders, sketches in the margins and grotesques (now called drolleries). The *haggadot* on exhibit in Barcelona were collaborative projects between Jewish scribes and Christian artists.

When Charlemagne completed his reconquest of Catalonia from the Muslims in 797 CE Catholic censors began reviewing Jewish books. Usually the censors were recent converts from Judaism to Catholicism, and knew how to read the books and were tasked with finding blasphemous passages.

Some Catalan *haggadot* bear the inscription of the censors. One example, not included in the exhibit, is the Barcelona Haggadah, currently owned by the British Library. Luigi da Bologna, who had converted to Catholicism, worked

“This exhibit is in response to... ‘the recuperation of memory...’”



Top left, Golden Haggadah “Giving Bread”

Above, full-page initial-word panel with gold letters and foliate decoration at the conclusion of the haggadah: La-Shanah ha-Baah bi-rushalayim, amen (Next year in Jerusalem, Amen). Origin: Catalonia/ Barcelona.

Left, detail of a page: miniature of a pig-like figure lifting the first cup of wine and a hare placing a stick upon a dog's head. Origin: Catalonia/Barcelona.



as a censor for the Inquisition. On the bottom of a page is written, “Seen by me, Brother Luigi of the order of Saint Dominic in 1599.”

This exhibit is in response to a trend called “the recuperation of memory”



Top, Sephardic-Ejecutorial De Hidalguia. Bottom, detail of an historiated initial-word panel: Pesah (Passover lamb) depicting a young man roasting the Passover lamb. Origin: Catalonia/ Barcelona

among some Catalans. Some vaguely know about the Jewish origins of their families, including in some cases a “Jewish” last name. Others have discovered evidence of crypto-Judaic observance among their ancestors.

There is tremendous ignorance about Judaism in Catalonia and Judaism was considered by some a forbidden subject until very recently. Incredibly, it was technically illegal for Jews to live in Spain until 1968, when the Alhambra Decree was formally revoked.

Now, there is a renaissance of interest in Catalonia’s illustrious Jewish past, as seen in this exhibit. It will bring together

Ronit Treatman

Ronit Treatman was born in Israel. She grew up in Israel, Ethiopia and Venezuela. Ronit graduated from the International School of Caracas, fluent in five languages. She served in the Israel Defense forces, where she worked in the Liaison Unit to Foreign Forces. She studied at Hebrew University and Temple University, earning a degree in International Business. Ronit is the food editor of *The Philadelphia Jewish Voice*, and an administrator and online community builder of over 20 Facebook groups.

the Rylands Haggadah, now at the University of Manchester; the Graziano Haggadah, from the Jewish Theological Seminary in New York; the Mocatta Haggadah, from University College London; the Bologna-Modena Haggadah from the University of Bologna and Biblioteca Estense, Modena; the Cambridge Catalan Haggadah, from Cambridge University, the Kaufmann Haggadah, from the Hungarian Academy of Sciences; and the Poblet Haggadah from the Poblet Monastery in Catalonia.

The only haggadah currently in Catalonia is the Poblet Haggadah. Its return was told to *The Times of Israel* in consultation with Frai Xavier Guanter, the monastery’s librarian.

It was written in the 14th century in Catalonia and taken to Italy by its Jewish owners in 1492. In 1672, it was purchased in Italy by Pedro Antonio de Aragón, the Viceroy of Catalonia, who brought it back to Catalonia and donated it to the Poblet Monastery.

Throughout its history, the monastery always had a good relationship with the Jews in the area. The monks, some of whom were converts from Judaism, preserved the manuscript, sometimes at great risk to themselves.

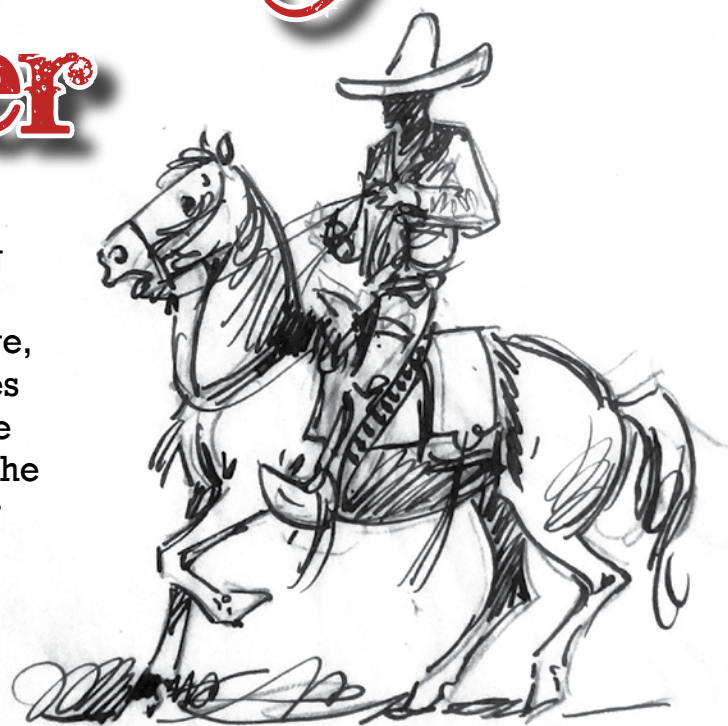
When, in 1836, the Spanish government embarked on a program of confiscating church lands to finance itself, the monks were forced to flee Poblet, and their library was dispersed. Eventually, the Poblet Haggadah was acquired by Jaume Mans I Puigarnau, a professor of canonic law at the University of Barcelona. Upon his death in 1983, he left instructions that the haggadah was to be returned to the monastery and, 20 years ago, a priest delivered it there.

This museum exhibit is a fleeting experience, which will end on July 5. However several academics have embarked on a project whose goal is to reclaim the Jewish history of Catalonia’s *haggadot* for the future and they are creating a documentary that will go back in time to 14th century Barcelona. 🕯

“Beginning in the 13th century, secular manuscripts were also illuminated... commissioned manuscripts for personal libraries.”

The First Cowboys

of the Frontier



CLUES ALL AROUND US

They must have known they were coming home, for nothing else can explain their survival, and perhaps only that knowledge, deep in their cells, sustained them. Horses are animals of prey and they like the wide open. To be constrained on the decks in the hot sun or between decks without light or means of escape for two or three months would have overloaded their circuits. Threats hung in the air and everything was new and strange.

EXCERPTED FROM *MUSTANG: THE SAGA OF THE WILD HORSE IN THE AMERICAN WEST* (2008, HOUGHTON MIFFLIN HARCOURT)
BY DEANNE STILLMAN

Where once they smelled land and grass and legumes, they now would smell salt air mixed with the galleon stench; where once they were calmed by the nuzzling of their band in each other's manes and necks on the fields of Europe, they now were held in place with slings and hoists, touched and reassured not by their own kind, but by the men who were in charge of making sure they had safe passage.

These were the horses that carried Spain to victory in the New World. On April 21, 1519, 16 of them accompanied Hernando Cortes and his crew, which included Jews fleeing the Spanish Inquisition, up an inlet on the east coast of Mexico to begin the assault that launched the American *entrada*.

As the galleons closed in, the horses would have sensed that change was in the air. They had already picked up the strange scent from a distant jungle blowing through their nostrils, and their large ears had heard the call of tropical birds from a far-off grove of palms. Now, as they were brought into the sunlight,

their wide-ranging eyes might have perceived a figure, or many, with vibrant feathers, ducking between rocks or hiding in trees. The ship would have slowed just offshore and the men would have scurried along the decks, preparing for exactly what, no one knew. As horse and man alike tasted the perfume of the New World, the conquistadors donned their chain mail and helpers hauled the heavy wooden cross that would accompany them through the empire of the Aztecs into a bark where it was dropped and they rowed ashore. It was Good Friday, and the priest said a prayer.

Hernando Alonso, the Jewish blacksmith who was one of the many *conversos* on board, also said a prayer as he checked the shoes of the horses, perhaps fitted some with new ones for the tough days ahead. The Spaniards had a special incantation which was designed for such occasions — the length of time it took to utter permitted the iron to get as hot as it should before it was shaped and nailed to the horses' hooves. "*Por Christo y Santiago*," Alonso said, and then repeated it several times, perhaps adding in a furtive whisper as he hammered, "*Shma Israel Adonai Eloheinu*" — and then the horses were saddled,



their breastplates bedecked with bells, and they were lowered into shallow water, for there were no piers or point of debarkation awaiting the visitors, and they swam ashore. It was difficult for them as their legs were stiff from containment during the passage, but instinct prevailed and the little band that would change the world forever scrambled on to the land their masters would call El Dorado.

For the next several decades, the warriors kept coming. When the battles were over, millions of Indians had perished. Upon his return to Spain, Cortes received much fame and fortune. But his life was said to be empty. Many of his old compadres had turned against him, accusing him of war crimes and misappropriating Montezuma's gold. Others had remained in Mexico, particularly the Jews who had been hiding as Catholics. The farrier Alonso, who uttered the special prayer while fitting the horses of the conquest with shoes, established the first ranch in the New World outside Mexico City. But by 1529, the Inquisition had ranged across the ocean. What prayer did he utter when the soldiers came for him in the jungles of Mexico? Of course we do not know, for there is no record of his last words as a free man, but we do know that the church rendered him another sort of pioneer -- the first Jew to be burnt at the stake in the New World, carried to the outdoor furnace in a procession on a horse, draped in the dun-colored *sambenito* of shame that might have matched the coat of his four-legged companion.

Although the *sambenito* looked like a priest's garment with its chasuble and high pointed hat, its purpose was to mock the wearer; its name meant "to brand or disgrace," and it was yellow — a color most significant in terms of this story because its use as a slander dates from a Medieval superstition about dun, or yellow horses. They were considered inferior.



"Mustangers" by Edward Borein

Deanne Stillman



Deanne Stillman

Deanne Stillman is a widely published, critically acclaimed writer. Her latest book is *Desert Reckoning*, based on a Rolling Stone piece, and winner of the 2013 Spur and LA Press Club Awards for best nonfiction as well as a Southwest Book of the Year. She also

wrote *Mustang*, an LA Times "best book of the year" and winner of the California Book Award silver medal for nonfiction. *Mustang* is currently under option, in part, for a film starring Wendie Malick and available for pre-order as an audio featuring Anjelica Huston, Frances Fisher, John Densmore (the drummer in the Doors) and others. In addition, Deanne wrote the cult classic, *Twentynine Palms*, an LA Times "best book of the year" which Hunter Thompson called "A strange and brilliant story by an important American writer." She writes the "Letter from the West" column for the LA Review of Books and is a member of the core faculty at the UC Riverside-Palm Desert Low Residency MFA Creative Writing Program. For more, see www.deannestillman.com.

www.elpalacio.org/articles/winter09/stillmaninterview.pdf

After his *auto-da-fe* in Mexico City, other secret Jews who had fled Spain as conquistadors volunteered for assignments in the most rugged parts of Mexico where they thought they could be safe. And so was established another first — the biggest ranch in the New World, in the sere province of Nuevo Leon, near what became the modern city of Monterrey. It was started by the Carvajal family, a famous *converso* dynasty that bred the first horses and cattle in the conquered lands, supplying the foundation stock for missions along the Rio Grande, and in turn, some of these horses found their way to the Native Americans of Texas and beyond.

Yet, the Inquisition pressed on and the Carvajals — father and nephew, wife and nieces — were burned at the stake in the late 16th century. Some secret Jews eluded their tormentors, and within another century they had headed north and become the first cowboys in the New World — yes, the original high plains

drifter of American legend was not Clint Eastwood, but a son of Moses who had been kicked out of Spain. These cowboys did not have red hair or a blonde beard and they did not call themselves Rowdy or Ike, Wyatt, Zeke, or Chance. They were named Juan or Isaac or Ishmael, although they may have kept that to themselves. Since many were fugitives and had secrets, their affect was not at all like that of the expansive and grandiose dons who had driven them from their own land; they generally didn't have much to say and they made the sign of the cross in public but observed the Sabbath beyond the eye of mission priests or spies. And thus was the great American icon born — a mysterious stranger who wouldn't be fenced in, reinventing himself on the plains of the Southwest.

Years later their descendants would discover a menorah stashed behind the crumbling stucco of a bunkhouse, a tattered scroll with strange glyphs rolled up inside an old saddle blanket — remnants from a forbidden world about which they knew nothing — and they would wonder about their family histories, and some would make inquiries and join temples and others would wall everything back up. And all the while there was something that



Conquistadors brought fine Spanish horses to North America

urged them on, the knowledge perhaps, somewhere in their bones, that they had come from a tribe of ancient shepherds whose communion with oxen and mules and horses is recorded in the psalms and more esoteric texts of another age, and when it was necessary, the tribe had wandered again after the original exile, traveling on the backs of horses, finding its way to another desert and making the wide open spaces its home. 🏠

How long will you be
driven relentless round
the world,
The blood in the rhythm
of the soul?

*Wild ponies all your dreams
were broken,
Rounded out and made to
move along.*

*The loneliness which can't be
spoken
Just swings a rope and rides
inside a song.
Dead limbs play with ringless
fingers
A melody which burns you
deep inside.*

*Oh, how the song becomes the
singers,
May peace be ever with you
as you ride.*

Lyrics from
"Sold American"
by Kinky Friedman



19th-century Spanish spur;
six-pointed flower, a common substitute
for a Magen David

Kinky Friedman



Texan Kinky Friedman and his band the Texas Jewboys recorded, "Sold American" in 1973 for Vanguard

KinkyFriedman

Records. Mixing social commentary and maudlin ballads, his "Ride 'Em Jewboy" was an extended tribute to the victims of the Holocaust. One of his most famous tunes from this session, "They Ain't Makin' Jews Like Jesus Anymore," is still on many hip playlists.

A musician, writer, and politician, Friedman's third album, "Lasso From El Paso," features appearances by Dylan and Eric Clapton. After a stint at Texas politics, Kinky reinvented himself yet again, with his first all-new studio album in nearly 40 years, "The Loneliest Man I Ever Met."

RE MINDER

*The deadline for
submissions
for the next issue
of HaLapid is
September 15.
Please send
contributions to
the editor at
corinnejb@aol.com*





A Well-Born Guide/Have Ph.D., Will Travel Seeing Santa Fe on Foot

BY CORINNE BROWN

We often say the best way to know a place is to walk it. Nowhere might this be truer than in the beautiful surroundings of Santa Fe, one of America's unique cities. The pleasure is magnified when that stroll is led by a longtime resident who knows this town's history inside and out.

Meet Stefanie Beninato, a Well-Born Guide, and a Ph.D. in history. Her love of the Southwest and Santa Fe, in particular, has spurred her to design several creative tours in addition to the one we recommend for our conference attendees, "A Jewish Legacy Tour of Santa Fe."

If that whets your appetite, consider staying a few days longer and try Stefanie's other tours too: Bread and Chocolate, Bars and Brothels, a Ghost Tour, a Garden Tour, Women's History, Artists and Acequia (art history, architecture, and culture) and her latest, a Cemetery Tour. Most tour guides offer a standard overview embracing history and data, but Beninato prides herself on individualizing each of her tours and offering fresh and updated information. (A few of these tours do require some driving.)



Stefanie Beninato

Originally from the East Coast, this vivacious woman has Sephardic and Sicilian roots on her father's side. Traces of her New York suburban upbringing surface now and then, but Stefanie has been a Santa Fean for over 41 years; practically a native. She has been a tour guide for 23 years.

After all this time, she still has a passion for what she does. "Sometimes I go downtown and pretend it's my very first time walking through the historic plaza. I try to see it with new eyes. I am still impressed by the unique architecture, the surrounding mountains and the rich history here."

If you're thinking about participating, check our website for more information. Wear walking shoes, bring a hat, sunscreen, and water. The current local tour is thorough and reveals fascinating details about Jewish life here in the 19th, 20th and 21st centuries. Rest stops are scheduled.

Let Stefanie be part of your special memories from the heart of New Mexico. 🇺🇸

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The Beth Shalom Synagogue in Santa Fe, New Mexico, is the oldest synagogue in the city, built in 1953. Santa Fe is the oldest capital in the United States, at over 400 years old.

Portugal reinstates Barros Basto with full recognition

FROM THE FORWARD

HONOR RESTORED

Maria de Belem, a presidential candidate in Portugal, pledged her support for a legislative initiative to reinstate posthumously an army captain who was persecuted for promoting Judaism.

The initiative to reinstate Artur Carlos de Barros Basto, who died in 1961, was restarted by the Jewish Community of Porto. October 27, 2015, the community sent a letter to members of Portugal's parliament containing a proposed draft bill which would reinstate Barros Basto to the rank of colonel, with all benefits.

"I support a law along these lines," said de Belem, a former leader of Portugal's Social Party and a candidate in the presidential election next year. "It is an act of justice and as a lawmaker I also supported the reinstatement of Captain

Barros Basto into the Portuguese army."

The Anti-Defamation League also supports "full reinstatement" for Barros Basto, its director of European affairs, Andrew Srulovitch, told the Jewish Telegraphic Agency.

In 1930s Portugal, where Antonio de Oliveira Salazar's dictatorship promoted Catholic conservatism and nationalism, Barros Basto made powerful enemies for his efforts to establish a Jewish



Artur Carlos de Barros Basto

community made up of descendants of *anusim* — Jews who had been forced to renounce their faith to escape religious persecution during the 16th-century Portuguese Inquisition and after.

Wrongfully accused of sexually abusing men he circumcised, in 1937 he was dishonorably discharged from the army, where he had served with distinction.

The Jewish Community of Porto opposes any resolution to the case which falls short of full reinstatement of the kind extended to other victims of persecution in the army under Salazar, it said.

The Porto community has referred to Barros Basto as "the Portuguese Alfred Dreyfus" — a reference to the French army captain whose wrongful conviction for treason served as a catalyst for modern Zionism.

Read more: <http://forward.com/news/breaking-news/324119/portuguese-dreyfus-cause-taken-up-by-leading-candidate/#ixzz3tyuTZDGz> 🔥

The relevance of Artur Carlos de Barros Basto

(Reprinted here by permission from *HaLapid*, Winter 2003.)

The original *HaLapid* was published decades ago in Portugal by Artur Carlos Barros Basto, a descendant of Jews who had been forcibly converted to Catholicism. In World War I, Barros Basto commanded a Portuguese infantry squadron in Flanders, even surviving a gas attack. After the war he returned to Judaism and encouraged other Portuguese crypto-Jews to do the same. With philanthropic aid, he built a synagogue in the northern city of Oporto. He adopted the Hebrew name Avram Ben Tosh and under that name began a newsletter for *anusim* called *HaLapid*, Hebrew for "the torch." The subtitle, *O Facho*, is a Portuguese translation of the name.

When SCJS started its publication, we chose to adopt the name of Barros Basto's original. Some years ago, Inacio Steinhardt, Basto's biographer, sent SCJS past-president Art Benveniste some of the original copies of *HaLapid*. The title included two sayings followed by the name Ben Rosh, Barros Basto's *nom de plume*.

Tudo se illumine para aquella que busca a luz. (All is illuminated for he who seeks the light.) and *Alumia-voz a aponat-vos o caminho* (Enlighten and direct yourself to the right path.) We are proud our publication continues the tradition of the original *HaLapid*.

Reprinted by permission from the JTA and the Forward, August 2015.

Forward



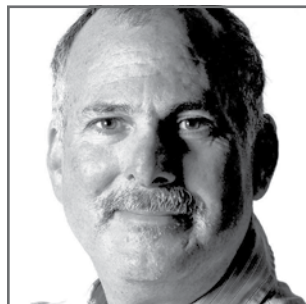
Spain offering citizenship to kin of those who fled Inquisition

BY BRUCE KRASNOW, BUSINESS EDITOR, SANTA FE NEW MEXICAN. REPRINTED WITH PERMISSION.

Luis Portero de la Torre, an attorney from Spain, was in Albuquerque recently to discuss a new law that allows those whose families fled during the Inquisition to gain Spanish citizenship. Courtesy photo.

More Information

- A presentation that Luis Portero de la Torre gave to the Seattle Sephardic network about the new Spanish citizenship law is posted on The New Mexican's website, www.santafenewmexican.com.



Bruce Krasnow

- The official website of the Spanish Ministry of Justice where people can file applications for the Spanish citizenship is www.justicia.sefardies.notariado.org/liferay/web/sefardies/inicio.



Luis Portero de la Torre

- In New Mexico, exams to prove basic knowledge of Spanish language and the Spanish Constitution and Spanish social and cultural life are available at Instituto Cervantes, 1701 Fourth St. SW, Albuquerque, NM 87111 505-724-4777, adxabq@cervantes.es Office hours are 9 a.m. to 5 p.m. Monday to Thursday, 9 a.m. to 4 p.m. Fridays and 9 a.m. to 1 p.m. Saturdays.



Spanish artist Francisco de Goya's *Escena de Inquisicion* depicts an Inquisition tribunal. Courtesy image.

Under new law, Northern New Mexicans with Sephardic roots can gain Spanish citizenship.



A wood engraving by Bocort after Henry Duff Linton depicts the burning of heretics at the stake in a marketplace during the Spanish Inquisition. Courtesy Wellcome Library, London/Creative Commons



A 1722 engraving by B. Picart depicts a torture chamber of the Spanish Inquisition with suspected heretics having their feet burned or being suspended with a rope from a pulley while scribes note down confessions. Courtesy Wellcome Library, London/Creative Commons

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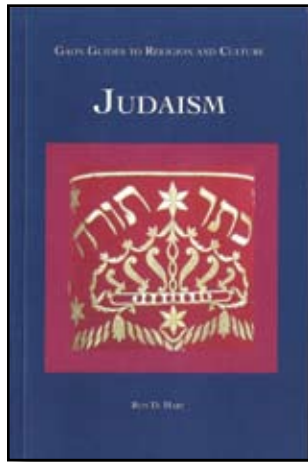
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Judaism

BY RON DUNCAN HART
2015, GAON BOOKS



Exploring the world of crypto-Judaism does not hinge on understanding Judaism as a faith or a culture, but it certainly doesn't hurt. To fully appreciate what so many sought so hard to protect and preserve, a summary of Jewish history, thought and practice helps lay the groundwork for research.

The question is: Where to begin? The sheer breadth of this subject includes Biblical history, the Patriarchs, the Torah, the Period of Exile, the Diaspora, the Golden Age of Sephardic Judaism in Spain and more, right on up to the Holocaust, the establishment of the state of Israel, and beyond. Which is exactly why it's so remarkable that publisher Ron Duncan Hart of Gaon Books, Santa Fe, New Mexico, has managed to summarize this range of subjects in 115 clear, concise pages and leave the reader wanting more.

Having read various other histories about the Jewish people such as *A History of the Jews in America* by Howard M. Sachar (Knopf 1992), over 1,000 pages, or Philip Birnbaum's work, *A Book of Jewish Concepts*, (Hebrew Publishing 1964), slightly over 600

pages, it's remarkable to think that anyone could manage a comprehensive survey on this rich and complex history in such a condensed way. But Hart draws the reader in with powerful language and well-researched explanations.

As a part of the *Gaon Guides to Religion and Culture* which focus on the Abrahamic religions — Judaism, Christianity and Islam, the book holds a central place. According to Hart, the series "recognizes the powerful importance of religious belief and practice among humans, respecting and honoring the uniqueness of the spiritual nature that defines us."

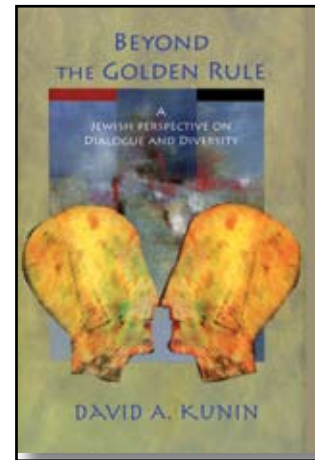
With chapters covering Abraham and Monotheism, Israel, the First Temple, the Biblical Era to Rabbinic Judaism, Jews in the Middle Ages, Sephardim, Askenzim, Israel and the Middle East, plus Judaism and the 21st century, this summary paves the way to further research with every chapter. It suffices to help any reader curious about the Jewish past and present. Hart has added a concise but significant work to the canon of Jewish history,

— Corinne Brown

“Do unto others as you would have others do unto you” is popularly known as the Golden Rule... it became part of my innate moral code.

Beyond The Golden Rule: A Jewish Perspective on Dialogue and Diversity

BY DAVID A. KUNIN
2016, GAON BOOKS



“Do unto others as you would have others do unto you” is popularly known as the Golden Rule. I can't remember when I first learned it, or even who taught it to me. It certainly became a part of my innate moral code. I assumed it was also that way for most of the world's people, that everyone accepted it and understood it in the same way I did and that it was a tenet that united all religions as a positive force in its universal acceptance.

Rabbi David Kunin has, in his compact and well researched book, turned me around and set me thinking about those 11 words and what they really mean; not only for me but for much of the rest of the world. In the process I learned that the Golden Rule does not have the same meaning for everyone.

If the author's name is familiar it is because he is the brother of SCJS board member, Seth Kunin. From his pulpits in America, Canada and Japan, Rabbi Kunin has had the opportunity to study and understand the Golden Rule



as it applies to other cultures and religions. The rule, he concludes, has very different meanings to different men and women and their religions and, he argues, we must understand and respect these differences.

He starts us off in the year 1893 when, at the Colombian Exposition in Chicago, a Congress of 10 of the world's religions joined to discuss, among other things, the Golden Rule. The idea was to study it as one of the bases for a union of understanding of all religions. Almost immediately Protestant ministers asserted the position that accepting Christianity and its approach to God was the ultimate goal of all religions.

Jews were represented at the Exposition by only one man: Reform Rabbi Gustav Emil Hirsch. Within that setting Kunin proceeds for the rest of his book to show that the Golden Rule actually has many meanings to many people. He tells us that while the rule is essential to Christian theology, it is less so in the panorama of Jewish ethics. Kunin quotes George Bernard Shaw who says: "The golden rule is that there are no golden rules."

Kunin also cites Herman Melville's Ishmael, the narrator in *Moby Dick*, who discusses his relationship with his pagan roommate, Queequeg. Employing the rule, Ishmael says, if I want Queequeg to worship my Presbyterian God then "I must unite with him in his, ergo, I must turn idolater." Clearly it is unacceptable to Ishmael. This sets the tone for the rest of the book as Kunin takes us along the path of how others see the rule and more importantly (for Rabbi Kunin's purposes) how it is perceived within the Jewish religion.

Of course, I immediately thought of Rabbi Hillel who expounded a different version of the rule. When challenged by a gentile to teach him the Torah while standing on one foot, Hillel responded by saying, "That which is hateful to you, do not do to your

“That which is hateful to you- do not do to your fellow”. This is the entire Torah; the rest an elaboration. Go and learn.”

fellow. This is the entire Torah. The rest is an elaboration. Go and learn.” We can see the subtle but important difference from the rule as it is popularly expounded. Hillel's version requires a person to determine what he finds distasteful and then desist from doing it to others. The popular version tells us to treat others as we would want them to treat us.

But wait, Kunin tells us that just as Hillel's version, there are many other versions of the rule. The Hindus say: "Do not do unto others what would cause pain if done unto you." The Muslim version tells that: "Not one of you truly believes until you wish for others what you wish for yourself." Some of the rules are set in active voice while others are passive. Christianity's is positive. Hillel's version is negative.

What if Hillel were to host a dinner? He would eat only kosher food, but could he deny delectable forbidden foods to non-Jews because he couldn't eat them? Should the reader consider this to be a minor problem? Kunin goes on to cite only seven of many more religions or Protestant sects that have culinary taboos running from abstinence of beef and pork to

rejection of liquor, tea and coffee. So Kunin has shown us the problem with accepting the universality of the rule as applying to everyone in the same way. If a Hindu cannot eat beef or consume alcohol, how can he or she set a table for a Protestant who expects a tall gin and tonic to accompany a roast loin of pork on his plate?

In an interview with a Wiccan (a follower of witchcraft) it was determined that the rule is not a part of their tradition. A person hearing this stated that if a religion did not have a Golden Rule then it is not a true religion since the rule was given to man by God. Kunin suggests that this now becomes the dark side of the rule, since it de-legitimizes any religion failing to accept, honor or obey it.

Kunin goes on to explain to his readers that the problem he has shown us concerning food is multiplied greatly when weighing other dos and don'ts of various religions. One chapter I found particularly interesting is dedicated to the challenges attendant to interfaith exchange. Kunin states that the differences between faiths in their particular understanding of God and the historical baggage that exists between religions can sometimes be an impediment for any honest exchange. (As far as Jews are concerned, they may harbor memories of Christian pogroms and Inquisitional terror. They may also have unhappy memories of reprehensible treatment at the hands of Muslims).

Rabbi Kunin raises a point I have never paid much attention to regarding interfaith exchanges—they can sometimes lead to proselytizing members of a smaller or more vulnerable group. Just hark back to Kunin's first chapter where he tells us that the Protestants at the Colombian Exposition were already espousing an ingathering and conversion by all religions to theirs, based upon an acceptance of the Golden Rule. >>>

There is much more to Rabbi Kunin's

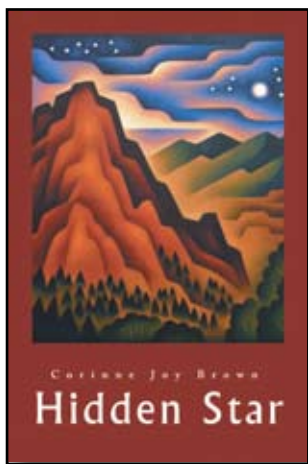


thesis that deserves the reader's study and attention. I highly recommend the book as an exercise in understanding how various religions, especially Judaism, see the world vis-a-vis each other through the lens of the Golden Rule.

— Harry A. Ezratty

Hidden Star

BY CORINNE JOY BROWN
2016, FRIESEN PRESS



A good novel is the story of a journey, whether over time, space or in the heart. Corinne Joy Brown's new novel, *Hidden Star* (Freisen Press, 2016), presents a compelling weave of journeys, a story that captivates the reader from the very first page.

It is common today to begin a historical novel with a prologue to present foundational material from a different era than the main story's time, providing context for what comes next. *Hidden Star* follows that standard route, but immediately immerses us in the gripping story of Rebeca, forcibly betrothed to the powerful, lecherous *alcalde*. (Brown uses Spanish spellings for historical accuracy, shifting to English spellings when reaching the present, a technique much appreciated by

readers familiar with the times and locations, but in lesser hands possibly confusing to someone outside the "fold." Here, it works.)

From the mesmerizing story in the prologue we shift to the present, and Rachel's journey. Hers is one of the heart and soul. Her two sons disappear. Nothing more terrifying can happen to a parent, and she must bear the burden alone, her shiftless husband having run off, ostensibly to find a new place for the family to live. The children's disappearance is not her only sorrow: Their home – the family's home for generations – has been taken by eminent domain, and she must stand alone to watch its destruction. "Thick walls disintegrated into pulverized adobe and time." Exactly.

But in its destruction she finds a mysterious "safe room" and a box containing the last elements of her own family's history. It is the history of the hidden Jews, and that legacy is hers.

Rachel's journey of self-discovery is paralleled by her discovery of the vast network of crypto-Jews in present day New Mexico. Many still practice Catholicism outwardly, long after that necessity has passed, because that, in essence, is the real story of the Hidden Ones. The tension of the blend is an elemental part of this people, and one is well advised to remember that. Father Núñez makes this point, giving the book a perception and complexity too often missing from stories of "return."

Woven into this already layered tale is the story of the descendants of Rebeca, interspersed as Rachel learns her own history. And her older son, the struggling 12 year-old Ángel, leads us on his personal journey, as he rebels against an absent, no-good father and a system that doesn't let him be one thing or another. Add a romance with Flores, the sheriff, a crypto-Jew himself, and the

participation of a Native American who cannot fit in, and Brown has created a web of seekers, all with journeys filled with unimaginable consequences.

The rugged New Mexico terrain plays a distinctive role in all of the stories, and that landscape is both lovingly and unflinchingly rendered throughout. Indeed, New Mexico is its own character, lending context and intrigue to the book. As we track Ángel's terrified and bravado-filled escape through the mountains, we can only be awed by the impersonal power of nature.

Brown ends the book with an epilogue, taking the reader back to before the beginning, with a harrowing scene of Inquisitorial torture. Why, after an uplifting ending, would the author compel us to face the past again? Only to remind us, as she must, that history is circular, and a journey begins and ends again and again. Even in these unprecedented safe times, the wheel is turning.

This book was over 10 years in the making. The author has clearly done her homework, but avoids cramming facts and data into her story. History develops naturally, as an integral part of the plot, without feeling forced.

Returning crypto-Jews come back for many reasons. Rosa, Flores' mother, says it best: "I began this journey to honor my mother, and her mother before her. Now I do it for myself. I am full of pride for our people. Who else could last all these thousands of years, never to be extinguished, even after all we've been through?"

—Claudia H. Long is the author of *Josefina's Sin*, *The Duel for Consuelo*, *The Harlot's Pen*, and *coming in 2016*, *Marcela Unchained*. 🔥



Changes coming to JOSPIC-J

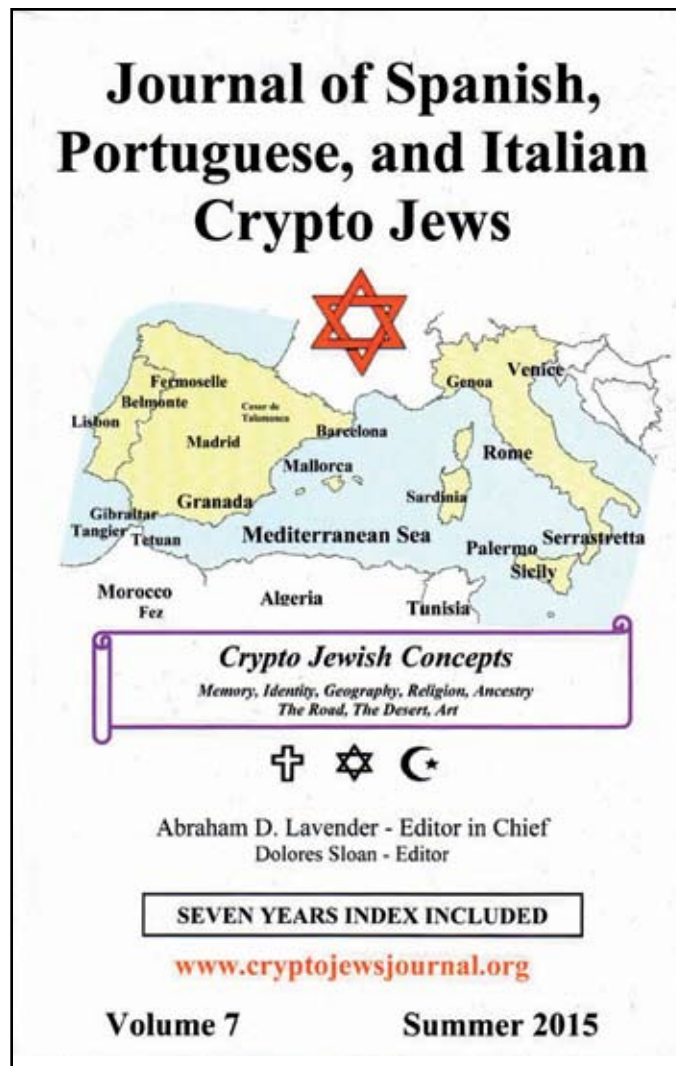
The Society is proud to announce that the “Journal of Spanish, Portuguese, and Italian Crypto-Jews” has been recognized as an official publication of Florida International University (Miami, Florida) and that the current and past volumes will soon be available online, increasing global access.

JOSPIC-J editor-in-chief, Dr. Abraham D. Lavender, Professor of Sociology, Dept. of Global and Sociocultural Studies at FIU, provided the following details:

JOSPIC-J is now an official academic publication

As a scholarly, peer-reviewed journal, JOSPIC-J is proud to announce that we have now become an official publication of the Steven J. Green School of International and Public Affairs (SIPA) at Florida International University, under the leadership of Dean John Stack, and with the support of Provost Kenneth Furton and President Mark Rosenberg.

FIU has helped financially to publish JOSPIC-J since its founding in 2009, but being raised to the status of an official FIU publication is an honor to JOSPIC-J. FIU, founded in 1965, and now with a student enrollment of approximately 55,000 students, is the youngest university ever to be honored with a Phi Beta Kappa chapter (2001), and now has over 200 bachelor, master, or doctoral programs, and 200,000 alumni.



Reflecting booming Miami and southeast Florida, FIU's student body is 63.1% Hispanic, one of the highest in the United States. Definitely “some” (and probably more) are descendants of crypto-Jews. Cuba (accounting for the largest number of Hispanic students at FIU) was known for having many crypto-Jews debarking from Europe, as noted by the famous late Miami historian Seymour Liebman. Hispanic students also come from other parts of the U.S. and from all over Latin America, places which had/have scores of crypto-Jews.

JOSPIC-J will soon be online

We are also very proud to announce that soon JOSPIC-J will be available online! Preparations have been ongoing for several months between Dr. Abe Lavender, Editor-in-Chief, with assistance from Jonathas

DaSilva, with a B.A. in Latin American, Caribbean, and Iberian Studies, and an FIU graduate student in Fine Arts; and Dr. John Stack, Dean of the Steven J. Green School of International and Public Affairs (SIPA), with assistance from Pedro Botta, Senior Director for Operations and Strategic Initiatives of SIPA. Plans are for Volume 7, printed a few months ago, to shortly become available online as online operations are completed, followed by Volume 6 and earlier volumes. 🔥



Childhood Dream in Chalk

POETRY

M. Miriam Herrera

HaLapid's poetry editor, Miriam Herrera, shares a composition full of the heart and soul of the Sephardic experience. This piece offers a whimsical reflection on Passover through the eyes of children.

Miriam teaches creative writing and literature at the University of Texas Pan American in Edinburg, Texas.

—Sisters on the eve of Passover

Just in time for play
we run outside as a seahorse floats
past the window

Moses has parted the Red Sea
& our green stucco house rests
smack-dab on the dry path!

Shells big as horse heads
lay at our feet
brimming easy pickings

Left & right
two great walls of water—
our own aquariums

Mermaids play tag with blowfish &
butterfly fish the shark
has ditched

his dorsal fin &
mackerel schools
blow off final recitations

Like the sound of my wet finger
rimming crystal twilight
rings an eerie hum

lulls the fish to dreaming
Decked out in a crown of starfish
the moon-faced dolphin

spots a mighty hand
& an outstretched arm
as we fall into seaweed sleep.

© 2016 M. Miriam Herrera



Four Marias

Weave a story of Maria, rarefied enclave long ago;
camouflage existence, year 1900, buried deep in Mexico.

“Of the nativity” *nom de guerre*, to be two people,
concealing,
whose forbearers conspired to hide from peril,
eternal substance, ciphered truth.

“Of the light,” a beacon struggles to bring
veracity from within,
genuine essence, stifled passion, cries for
libre, wants to win.

“Of the comfort”, third Maria, soothes the soul
which writhes in pain,

“How long must I endure oppression? Unfetter my spirit!”
she implores again.

“Of the incarnation,” foreign concept for Judeos to conceive,
HaShem is One, not divided deity, who or what does one believe?

Four Marias, all *hermanas*, pivotal time in history;
collective people, ancestral conscience, fades away like tides of sea.

Elisheva Diaz

ELIZABETH (ELISHEVA) ARALUCE MASON



Elisheva is a licensed marriage and family therapist whose crypto Sephardic Jewish family lived double lives in both the Basque region of Spain and in Mexico. They were forced to flee Durango as political exiles in the aftermath of the 1910 revolution. She lives in Santa Barbara, California with her husband Joe.

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New World Photography

BY STEPHEN COLLECTOR

Images exist in ways that other art forms do not, in a way, not bounded by time. I'm a photographer long fascinated with the American Southwest. After graduating from the University of Colorado, I relocated to New Mexico working a blue-collar job in the early 1970s. *continues on page 26*

Some unique energy
pulled unconscious strings.



in New Mexico



Left,
Walking Rain;
Above,
Sunrise Clouds;
Right,
New Mexico Spring



Stephen Collector

Photographer Stephen Collector was born in 1951 in Virginia. He attended college at George Washington University and received a degree in English literature in 1973 from the University of Colorado. In 1992, the book, *Law of the Range: Portraits of Old-Time Brand Inspectors* was published by Clark City Press, Livingston, Montana. In 2009, work was included in the show, "Shooting the West" at the Arvada Center and his portraits of Ditch Riders appeared at the Dairy Center of the Arts in the Ditch Project Exhibition. Awarded an artist-in-residency at Mesa Verde National Park in 2010. Was the artist-in-residence in fall of 2012 at the Frank Waters Foundation, Arroyo Seco, New Mexico. In 2012, Collector published the books, *Journeys to Ancient America, Goddess, and Nudes: 1978–2015*, available through blurb.com.



Above, New Mexico Sunset

At that time, I couldn't imagine the road that would present itself to me beyond the mere intention of hoping it would be a "road with a heart." Photography became both my vocation and avocation. Some of my earliest photographs were captured in New Mexico and after I had left the state seeking job opportunity, I continued to spend time in the Land of Enchantment, my cameras bearing witness.

In 2012, I was granted an artist-in-residency at the Frank Waters Foundation in Arroyo Seco, New Mexico. Waters was known for his novels and historical works about the American Southwest and made the area around Taos his home for decades. Barbara Waters, his widow (now deceased) had hoped to collaborate on a coffee table book using my images and his words from various books.

Staying in their small guest *casita*, I visually explored New Mexico at Barbara's prompting in an attempt to illustrate diverse subjects in Frank's mystical worldview. These included landscapes, wildlife, still life, portraits, and architecture. Frank was best known for his book, *The Man Who Killed the Deer*, and through Barbara's contacts, I photographed and befriended some Native Americans residing in the Taos Pueblo, a highlight of my experience.



Top, Window & Candelabras; bottom, Corn Dance 3 Sepia

New Mexico is one of the few places in this country that blends three cultures – Hispanic, Native American, and Anglo – and a hidden Jewish thread as well. The Native American culture is surprisingly vital and in fact, was demonstrated at the feast day of San Geronimo.

Barbara passed early in 2015, a few months after my return from two weeks in Spain.

In the decade after 1492, Jews continued to be scattered like chaff throughout the Old and, soon enough, the New World. In the city of Toledo, Spain I visited the ancient synagogue, Santa María la Blanca. The ancient Jewish quarter in Toledo was considered the "Jerusalem of Sephardic Jews." While making photographs inside the Moorish interior, I had the eerie feeling I had prayed in this dwelling in a former

lifetime. Walking the route from the synagogue over the Puente San Martín, where the Jews of Toledo were tragically herded out of the city, I mused over the fact that Jews have been wandering ever since, searching for sanctuary.

As a Jew with Sephardic heritage, I used to shy away from the historic Catholic structures in New Mexico. Over time, I recognized the pure beauty of many of these churches and sought them out to photograph. There can be no ignoring the





Above, Black Mesa; below, Shiprock New Mexico

tremendous impact of Catholicism in the New World, especially in what was New Spain.

My travels (with accompanying photographs in black-and-white and color) throughout the Southwest and deep into Mexico came full circle with my Spanish experience.

The Spaniards had a common term for their early roadways heading north, *El Camino Real*. Behind these churches and landscapes settled another culture—the crypto-Jews, who found sanctuary in these hills, attended these churches, and lived their lives, clinging to their faith of old. New Mexico was and is their home as much as Spain and Portugal were. Their



presence, hidden in plain sight, makes itself known and understood now, 500 years later. There was little that was “royal” about my travels but, through these photographs, I can see the images with new eyes, with even a deeper lens, behind the veil, to that invisible hand guiding my visual preferences. 🔥

Stephen Collector will show his works at the SCJS Conference, June 26–28 at the Drury Plaza Hotel in Santa Fe, New Mexico.



“Something in me has awoken. I can’t explain it but I know beyond a shadow of a doubt that I’m Jewish. There are no Jews where I live [in New Mexico]. I was raised Catholic but in Catholic school they would say I didn’t look it. My parents put a huge Star of David with our Christmas lights. I need proof. I need your help. I’m begging you. Please point me in the right direction.”

ANUSIM – AN OVERVIEW

CULTURAL NARRATIVES

Genie Milgrom receives hundreds of emails like this one every year. They pour in from Brazil to Bolivia, from Peru to Portugal. Milgrom, president of the Society for Crypto-Judaic Studies and the Jewish Genealogical Society of Greater Miami, responds to each message. She has traced her own unbroken maternal lineage back to a Jewish family in Fermoselle, Spain, that was forced to convert under the iron fist of the Inquisition but secretly maintained Jewish practices. (Jews who converted under threat are *anusim*, their descendants are *b’nei anusim*; they are also called crypto-Jews or *conversos*.)

Born in Havana, Cuba, and raised Roman Catholic in Miami, Milgrom tracked her family roots to 1405 through Inquisition records and went on to document her findings in two books: *My 15*

Grandmothers and *How I Found My 15 Grandmothers: A Step by Step Guide*. An



Rahel Musleah

“I’ve come full circle to something to which I belong... It’s a work in progress. Never ever let the candle burn out.”

Orthodox Jew who converted when she was 35, she has made it her mission to help lead others “out of the ashes” of history, she said.

Descendants of *anusim* are emerging in greater numbers than ever before. Hungry to find out about their lost heritage, to reconnect to a religion that feels mysteriously like home, or to revert wholeheartedly to Jewish identity and practice, they are reaching out to guides like Milgrom and to a handful of rabbis in the United States and abroad. Milgrom doesn’t doubt the veracity of their stories. “I don’t know why anyone would fake this,” she says. “It’s difficult to be Jewish.”

Doreen Carvajal is a Paris-based *New York Times* reporter whose memoir, *The Forgetting River: A Modern Tale of Survival, Identity and the Inquisition* (Riverhead), documents her journey from Costa Rica, where she was born, to Segovia, Spain. At the National Historical Archives in Madrid, Carvajal found transcripts of the 15th-century show trial between a family member who was a *converso* bishop and Tomas de Torquemada, the first Spanish Grand Inquisitor. Dozens of witnesses and neighbors testified against the family for actions as banal as eating *adafina*, a slow-cooked stew (a Sephardic cholent).



"Now that I understand what happened, I treasure the perseverance of my ancestors to protect their beliefs," Carvajal says. "When I face my own struggles, I think of what they achieved." She is now seeking formal conversion.

The potential for the Jewish community is staggering. No exact demographics exist, but scholarly estimates of Jews lost to Judaism during the Spanish and Portuguese Inquisitions, mostly through forced conversion, range from 200,000 to 800,000; their descendants number in the millions, says Rabbi Stephen A. Leon of Conservative congregation B'nai Zion in El Paso, Texas, which has become a magnet for *b'nei anusim* all over the southwestern United States.

"The story of the crypto-Jews is still the biggest secret in the Jewish and general communities," says Leon. "But it is beginning to go mainstream." Leon, whose grandparents were Ashkenazic but whose ancestry is Sephardic, spearheaded the opening of the Sephardic Anusim Cultural Resource Center in El Paso last summer. Organizations like *Bechol Lashon* and *Kulanu*, which advocate for Jewish diversity, have taken up the cause. Colombian-born Juan Mejía, a Conservative rabbi in Oklahoma City, and Brazilian-born Jacques Cukierkorn, a Reform rabbi in Overland Park, Kansas, who has established the first virtual Spanish synagogue, are also helping *b'nei anusim* return, especially through Internet outreach.

"Children of the Inquisition," a multimedia and documentary project in production by Lovett Stories and Strategies of New York, explores how forced conversions shaped history and convoluted identity. "This is a 'relook' at history that could only happen today," says director Joseph Lovett, a former director-producer for ABC's 20/20.

The film includes interviews with Carlos DeMedeiros, 50, a Brazilian-

born artist who lives in New Jersey. The hooks in "Hanging Man," a crucifixion he crafted from two upside-down hangers, symbolize question marks and, DeMedeiros explains, his "fading away" from Christianity. His family, he says, was "very Christian but had a kosher tradition" that excluded shellfish; he even tried to ease his doubts about faith by entering a monastery for potential priests (he was rejected after nine months). When his mother reconnected with relatives who had documents proving that his 14th grandmother was a *converso* who escaped from Portugal to Brazil, he found a sort of closure. "I've come full circle to something to which I belong," he says. "It's a work in progress. Never ever let the candle burn out."

Three years ago, Rabbi Shalom Morris, currently head rabbi at Bevis Marks synagogue in London, started a Facebook page, coincidentally also called Children of the Inquisition, for people to share their experiences, explore their identities and ask questions about Judaism. At the time, he was the educational director at Congregation Shearith Israel, New York's 350-year-old Spanish and Portuguese Synagogue. "Our 23 founders were *conversos* or *converso* descendants," explains Morris, who is Ashkenazic, but whose great-great-grandfather (Rabbi Eliezer Silver) was active in relief efforts during World War II. "We have a historic imperative to assist the *b'nei anusim*. At Shearith Israel, I welcomed them to the sanctuary and said to them, 'People who were *conversos* and returned to Judaism built this. That's your potential as well. You have the capacity to contribute to the Jewish community in an incredibly important way.'"

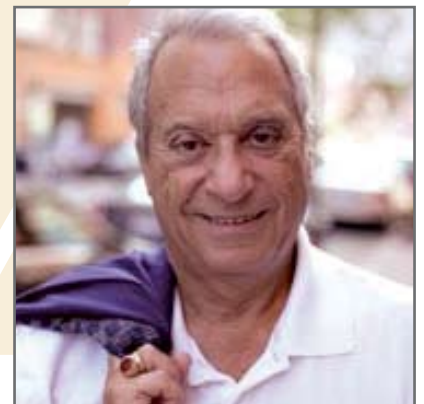
On a practical level, Morris says, conversion is required because the ancestry of *b'nei anusim* is "clouded." The Orthodox Bet Din of America, through which he performed conversions, has become familiar with



Genie Milgrom – author, *My 15 Grandmothers and How I Found My 15 Grandmothers: A Step by Step Guide*



Doreen Carvajal – author, *The Forgetting River: A Modern Tale of Survival, Identity and the Inquisition*



Joe Lovett – director, "Children of the Inquisition"

b'nei anusim. Conversion can be a delicate and emotionally charged process. *B'nei anusim* may feel angry that the church stole a treasure from them. They may also feel conflicted about their Jewishness. >>>

“As I entered the *mikve* I found myself scared to confront a new reality, that by converting I was recognizing the fact that I wasn’t a Jew before,” writes Colombian-born Luis Lozano-Paredes, who shared his story on Lovett’s website. Lozano-Paredes converted through the *Seminario Rabínico Latinoamericano* in Buenos Aires and, afterward, dug into his family’s ancestry. “For some fool reason I wanted to prove my Jewishness apart from a religious process. I wanted to be a Jew by blood. Logic didn’t apply here.” He was able to establish his genetic Jewish connection but then he realized it didn’t matter. “It is not thanks to that ‘bloodline’ that I’m Jewish. I’m Jewish because I wanted to be... it’s something I felt inside, in my heart, in my brain and in my body.”

In El Paso, Rabbi Stephen Leon has converted about 60 families. Twenty percent of his congregation of 350 is of *converso* descent; they are active members and many want to make *aliya* to Israel. Leon ventures that 15 percent of the Latino population in the Juarez–El Paso area, numbering almost three million, has Jewish roots. Through his initiative, United Synagogue of Conservative Judaism passed a resolution in 2009 that *Tisha B’Av*—the exact Hebrew date of Spanish expulsion in 1492—be a day of commemoration.

Both Leon and Milgrom believe that the return of *b’nei anusim* represents an ingathering of exiles that is a precursor to messianic times. “I know it sounds crazy,” says Leon. “From the time of Abraham until today, God had a mission for our people. The only thing that has not been fulfilled is that we would be as numerous as the sands of the sea and the stars in the sky. We are fewer than we’ve ever been. The answer lies in the *b’nei anusim*.”

Genie Milgrom is one of the few who has received a certificate of return (granted to born Jews) from the Israeli rabbinate after her research was verified by Inquisition scholars. She was adamant to prove she had already been Jewish. “I was told I had been made Jewish by conversion so they couldn’t make me more Jewish,” she says.

Milgrom’s children from her first marriage did not convert with her. Her mother understood her conversion as an individual decision; the genealogical journey created a conflict because it involved the entire family’s identity. “You come to this place alone,” says Milgrom, “without your family.”

The isolation increases hundredfold when *b’nei anusim* live without access to an organized Jewish community. Nearby rabbis may not accept them. Some learn with rabbis on the Internet or even get involved with Jews for Jesus.

Gustavo Ramirez Calderón, a mechanical engineer from the small town of San Antonio of Desamparados in Costa Rica, traces his family back to Portugal and Spain in 1480. He says members of the Jewish community in the capital city of San

Jose are encouraging, but local rabbis of all denominations have repeatedly rebuffed his numerous attempts to request study and conversion over the course of 35 years. “I don’t feel any blame or anger,” he writes in an email. “I understand they may be afraid because we returned after 500 years of being absent.”

When he adopted a Jewish lifestyle, his Catholic neighbors broke his windows and stained his walls with swastikas. But Ramirez Calderón has refused to leave the town one of his ancestors founded in 1595. He studies long distance with Rabbi Benjamin Viñas, founder of the Torat Emet Jewish Studies and Spirituality Center at Lincoln Park Jewish Center in Yonkers, New York. “I want to walk with my head held high as a free Jew,” he says.

And what of the next generation? Carvajal says her daughter is “interested and wary. Given our history, I will never force her to choose a religion. Her name is Claire, the French version of Clara, one of my ancestors who was investigated for heresy in Segovia. It means clear and bright. And one day I know she will find her way.”

Rahel Musleah leads tours to Jewish India and speaks about the community. Her website is www.rahelsjewishindia.com. 



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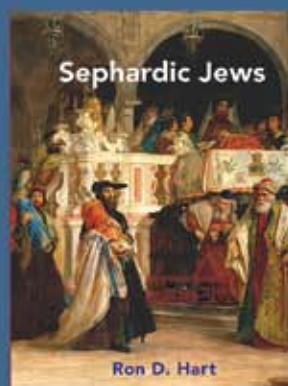


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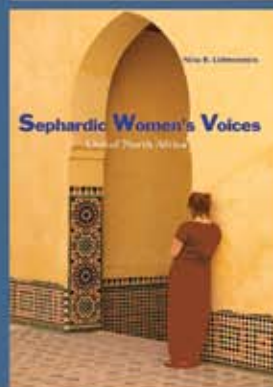
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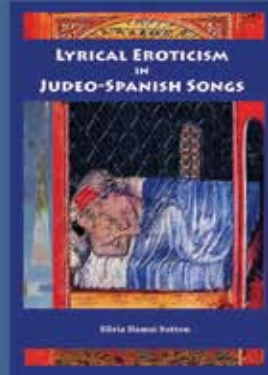


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SCJS



Outreach

Salem, Oregon

Willamette University

Kudos to our academic members, Seth Ward and Matthew Warshawsky who participated in the Western Jewish Studies Association Annual Conference, April 17-18, 2016 at Willamette University, Salem, Oregon. Seth, along with Michael Weingrad of Portland State University, presented "New Directions in Sephardic Studies." Matthew presented "Spanish Golden Age Influences on the Jewishness of the Converso Poetry of João Pinto Delgado." Monique Rodrigues Balbuena, University of Oregon, presented "Second Generation: Sephardic Poets Write the Holocaust," and Moshe Naor, University of Haifa, presented "Political and Social Rapprochement between Jews and Arabs in Mandatory Palestine."

Ontario, California

Art Benveniste spoke at a synagogue in Ontario, Orange County, California in April. The topic was crypto-Jews. The invitation came from a couple in the travel business who, 15 years ago, asked Art if he would like to lecture on a cruise around Spain and Portugal. The pay was minimal, but included a free trip to Iberia. At the last minute however, they had to cancel. (The ship could not guarantee kosher meals and most of the participants canceled out.)

Due to personal circumstances, Art's recent talk required getting a lift to the synagogue in Ontario, and back afterwards. The hosts actually drove 200 miles that night in order to have Art share his special insight.

Denver, Colorado

Columbia College, Denver

Corinne Brown, our own *HaLapid* editor, had two occasions this past season to speak to groups. The first one was for an undergraduate class titled "Warfare, Witches and Early Modern Europe 1550-1700," at Columbia College in Denver. It was taught by faculty member, Dr. Beverly Chico, affiliate history professor, and a member of SCJS. The class was made up of undergraduates from many foreign countries and a few Western states.

Corinne was asked to speak about the expulsion of the Jews from Spain in the 1500s. Her talk included a broad history of the Jewish people, the Diaspora, and what happened to this persecuted community worldwide.

Students were attentive, interested and respectful, proving that the story of the *conversos* has lessons for all of us. Here are some comments written by the students following the class.

- "The fact that possibly my very own ancestors might have been Jewish has stimulated my curiosity."
- "Many Christians live secret lives in Islamic nations today. Some who live in Somalia pray secretly because they do want to risk being killed if they are exposed."
- "Like Jewish discrimination, we also have a caste system in my country, Nepal. People on the lower caste level have to serve the upper classes."



- *"In my country, Nepal, there are still many people burned, killed or excluded from society in the name of witchcraft and it is believed they do bad things."*
- *"This piece of history adds to my love of learning about human history even though atrocities have been committed in the past."*
- *"Awesome presentation! I would love to hear more. Thank you, Corinne Brown."*

Don't let anyone tell you this subject doesn't have relevance for others. Its lessons are vast. (CB)

Kovoed Senior Services

On April 13, over 140 people gathered for a multi-agency-sponsored lecture series organized by Kovoed Senior Services of Denver. Congregation Rodef Shalom was the host. Corinne spoke about "Identity and Faith, Understanding the Journey of New Mexico's Crypto-Jews." In addition, the trailer from "Children of the Inquisition" by Joe Lovett Films was shared and an attentive audience participated in questions and discussion.

Across the U.S. —

...with Schelly

SCJS member **Schelly Talalay Dardashti** has been hard at work sharing her expertise on Sephardic genealogy. In February she spoke to the members of the Spanish Citizenship Committee of the Jewish Federation of New Mexico.

That same month she also appeared at the RootsTech conference in Salt Lake City, Utah and at The Jewish Genetics Conference 2016 in Albuquerque in April. In May, she spoke at the National Genealogical Society Conference, Ft. Lauderdale, Florida.


In June 2016, Schelly will appear at the Southern California Genealogical Society Jamboree, discussing "DNA Day: The Iberian Ashkenaz DNA Project" and "The New Frontier: Facebook as a Genealogical Resource." Schelly will also speak at the International Jewish Genealogical Society's 2016 Conference in Seattle, Washington in August (four programs – two single appearances and two panels), and

slated for Spring 2017, she will present "The Iberian-Ashkenazi DNA Project." at Congregation HaMakom in Santa Fe, New Mexico.

...with Genie

Retiring president **Genie Milgrom** has also been hard at work sharing her expertise. In the last six months, she has spoken at Chabad of Boynton Beach, Florida, scholar in-residence-shabbaton, and also at Jewish Genealogical Society New York at their Scholar Lunch and Learn, speaking about Spanish Citizenship and Iberian Resources.

She has also spoken at the Jewish Genealogical Society New York Center for Jewish History, and at the Brandeis University Lecture series at Beth Am, Miami Florida .

She also delivered a talk titled "How to Search Through Spanish Catholic Records and Crypto-Genealogy" at Beth Tov ASHAVAT Shalom congregation in Miami, and earlier in the year, was an invited speaker at the Knesset Caucus in Jerusalem, Israel. 



The members of SCJS wish
Chana Cohen
strength through her
chemotherapy.



First Jewish Genetics Conference in Albuquerque

CONFERENCE REVIEWS

More than 70 people from as far away as Las Cruces and Santa Fe attended the first Jewish Genetics Conference at Congregation Albert, sponsored by the Jewish Genealogical Society of New Mexico, in Albuquerque, New Mexico.

The event focused on information and awareness for the non-Ashkenazi and Northern New Mexico's population of Sephardic/*converso* descent and the incidence of BRCA mutations, and other genetic conditions, in both communities.

In New Mexico, where many of the original families (1598 and later) were of Sephardic ancestry, the incidence of "Jewish" genetic conditions is evident. It was important to educate people that BRCA – which causes breast, ovarian, pancreatic and other conditions – is not just an Ashkenazi event.

The all-day conference, with lunch, connected genealogy, family health history, science and technology in an important way, and it was planned to be the first of an annual event. It also offered an opportunity for networking among the participants and the speakers.

The Jewish Genealogical Society of New Mexico's steering committee (Maria Apodaca, Judy Willmore, Chris Mueller, and chair Schelly Talalay Dardashti) began planning the event only two months ahead, enlisting well-known local physicians: Oncologist and cancer geneticist Dr. Victor V. Vigil, breast surgeon Dr. Linda A. Smith, and diagnostic radiologist Dr. Michael N. Linver. Dr. Gidon Akler, chief medical officer for Gene By Gene (parent company of FamilyTreeDNA), spoke on a worldwide screening program



(From left) Dr. Michael N. Linver, Dr. Victor V. Vigil, Dr. Linda A. Smith, Dr. Gidon Akler, and SCJS conference chair Schelly Talalay Dardashti




for all people with Jewish ancestry being developed by the company.

Activists Bernadette Martinez and Teresa Gomez participated, sharing their stories as cancer survivors and their own families' roots, along with members of FORCE, Facing Our Risk of Cancer Empowered.

Dr. Linver, from the beginning, stressed that he hoped this would be an annual event. While doctors see many patients on a one-to-one basis every day, addressing a large audience of diverse origins, at one time, creates an important impression. Speakers stressed that participants should share information with their friends and family and that it could save lives. The program booklet included a page on Internet resources.

Rabbi Harry Rosenfeld of Congregation Albert and Father Patrick Schafer of Holy Family Church (mainly Hispanic families) both spoke to the incidence of BRCA and other conditions in the two communities which share these genetic conditions. Father Patrick spoke about his own deep northern New Mexico roots with indications of the Jewish ancestry of his mother's Chaves family, one of the original 12 families that founded the city of Santa Fe. He and other Catholic clergy announced the conference for several weeks, encouraging people to attend.

In addition to BRCA, there are several other conditions found here. In fact, one – an optic muscular dystrophy – is found only here and in Israel.

The JGS of New Mexico is indebted to – and most appreciative of – genealogy social media guru Thomas MacEntee for a generous grant that enabled this event. Congregation Albert (which hosts the JGSNM) was most supportive in hosting the event. The print and broadcast media in both Santa Fe and Albuquerque also helped to get the word out. 



Courageous and creative Portuguese diplomat who saved Salvador Dali, the authors of *Curious George*, and thousands of other Holocaust refugees honored

Portugal, The Last Hope: Sousa Mendes' Visas for Freedom

Portugal was the “last hope” for those trying to escape Nazi oppression. Aristides de Sousa Mendes, the Portuguese Consul-General in Bordeaux, France, courageously rescued thousands of refugees, many of them Jews, in the spring of 1940 by issuing visas contrary to the strict orders of his government.

A new exhibition in the American Sephardi Federation’s Leon Levy Gallery, “Portugal, The Last Hope,” commemorates the 50th anniversary of Aristides de Sousa Mendes being posthumously named Righteous Among Nations by Yad Vashem.

Enthusiastic guests joined the American Sephardi Federation, Portuguese Consulate of New York, the Sousa Mendes Foundation and the Municipality of Almeida, Portugal, for a reception on April 7 which inaugurated the current exhibit scheduled to run through Friday, September 9, 2016.

The artifacts to be displayed at The Center for Jewish History include original passports with visas, dolls carried by child refugees, war diaries and other objects from the Sousa Mendes family, as well as families that survived, thanks to the diplomat’s help, and are being provided by the Sousa Mendes Foundation. Other materials, such as unpublished images and films, were provided by the Vilar Formoso Frontier of Peace Museum.

On the night of the opening, and for a few days following, a display of never-before seen documents concerning Aristides de Sousa Mendes from the collection of the YIVO

Institute for Jewish Research were on display in The David Berg “Great Treasures” case.

The evening program began promptly at 6 p.m. and included remarks by Manuela Bairos, Consul General of Portugal at New York and António Baptista Ribeiro, Mayor of Almeida, Portugal. Additional features included the screening of historical footage of the 1940 exodus through Portugal, introduced by Luisa Pacheco Marques and Margarida Ramalho, architect and historian of the future museum. A

conversation with Sousa Mendes vis recipients Jean-Claude van Itallie and Sheila Abranches-Pierce, granddaughters of Aristides de Sousa Mendes, was moderated by Olivia Mattis, president of the Sousa Mendes Foundation. Music was provided by Pedro da Silva, Portuguese guitarist.

Co-sponsors include: The Aristides de Sousa Mendes Virtual Museum (Portugal),

Centro de Portugal Office of Tourism, YIVO Institute for Jewish Research, American Jewish Historical Society, Leo Baeck Institute, Luso-Americano Foundation, and the International Raoul Wallenberg Foundation. A related exhibition with some of the same artifacts was recently held at the Los Angeles Museum of the Holocaust.

The American Sephardi Federation is a partner of the Center for Jewish History, 15 West 16th St., New York, New York, 10011.

American Sephardi Federation
www.AmericanSephardi.org
info@Sephardi.House • 212- 548-4486



The presence of *conversos* in Mexico City goes back to its conquest in the 1500s. As Spanish colonial architecture filled the new center of power, churches sprang up throughout the empire. This one in Mexico City, Our Lady of Guadalupe, was started in 1695 and completed in 1709. With thanks to J. Gilberto Quezada of Texas whose parents took this photo in the 1940s while on a trip to Mexico City, we see an unusual combination of symbols. One cannot help but note the cross inside the Star of David above this altar.

One has to wonder about the significance of the six-pointed star here.

Gilberto asked his good friend and mentor, Dr. Félix D. Almaraz, Jr. for his explanation about why the Star of David was atop the image of Our Lady of Guadalupe in the old basilica in Mexico City. Here is his explanation:

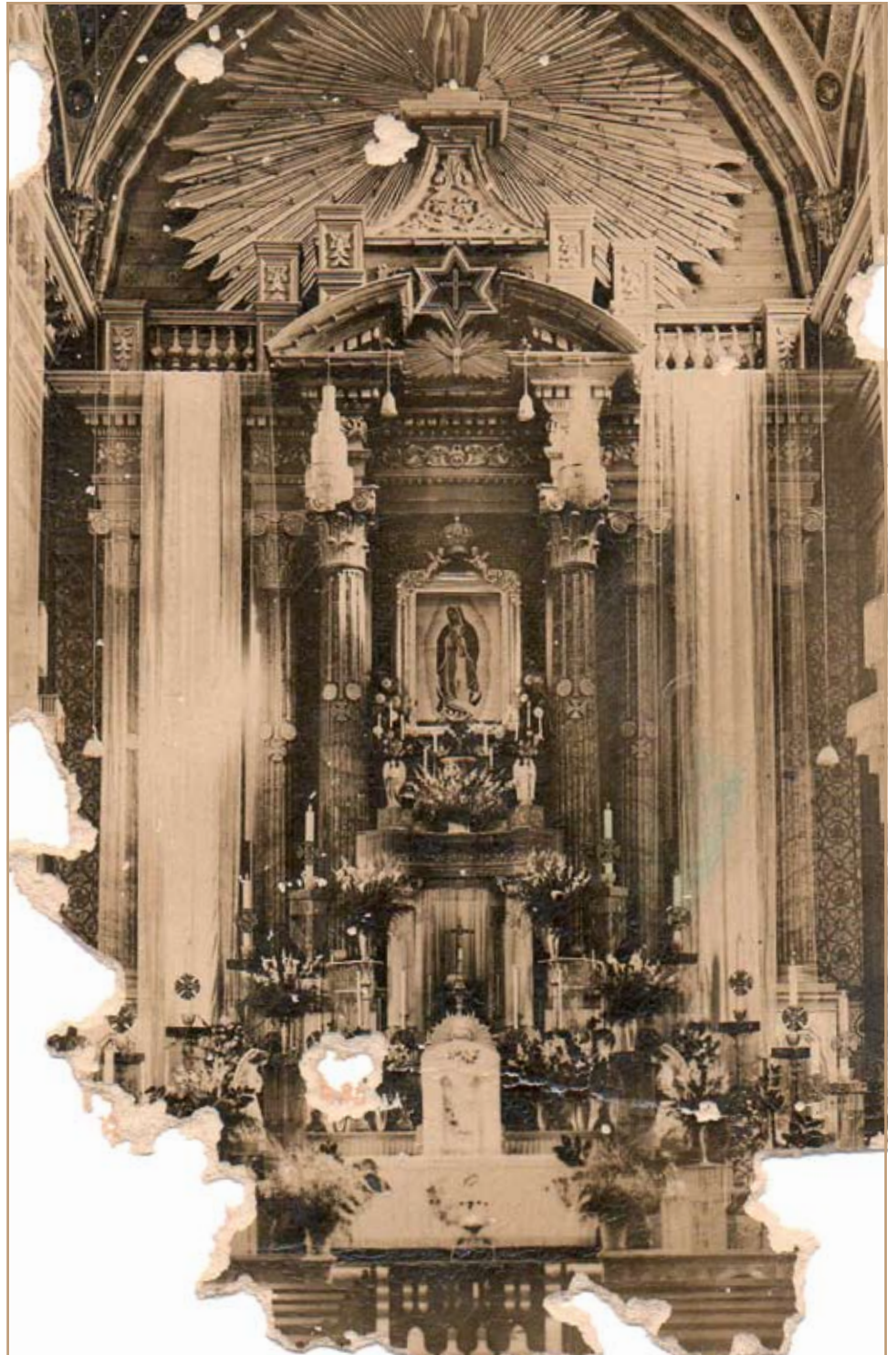
“Thank you, Gilbert. I am not a theology scholar, but for 40 years I have been a lector of Scripture. My first opportunity to serve was at Mission San Jose (when I began serious research on Franciscan evangelization), because lectorships at St. Luke Catholic Church were tighter to find an opening, tighter than a stone builders’ guild in the Middle Ages. The second opportunity opened by sheer accident when a woman lawyer who was an appointed lector at the then-11:00 Mass systematically failed to show up for duty and I got ‘drafted’ into service!

“This is what I discern in the illustration: There are two images in one: The outer illustration is the Star of David; the inner symbol is a Cross. To me, the two images are a confluence of theology: The Old Testament from which evolved the New Testament. In the celebration of the Mass, the first reading is from the Old Testament, followed by the second reading from the New Testament.”

This explanation makes perfect sense. Wouldn’t you agree?

— Gilberto

A symbol for two faiths?



SCJS comes home to Santa Fe!

I visited New Mexico with my family for the first time in the 1980s. We skied Taos for a week (we had knees then!) and then vacationed in Santa Fe, a city founded some 400 years ago. That visit made an indelible impression and, when we later returned to America from Israel, we knew where we wanted to live.

A special light surrounding Santa Fe has attracted artists for more than a century, producing spectacular sunsets and sunrises. New Mexico is famous for its crisp autumn air, and the golden leaves of the cottonwood against an almost turquoise blue sky. In the spring, the trees bloom in soft green, pink and magenta, and sidewalks and streets are frequently covered with drifts of cottonwood petals against the soft brown backdrop of adobe buildings. The high desert climate means that no matter how hot it gets during summer days, the temperature cools off at night.

It's not only nature that is special here, but also the people who settled the area so long ago. Today's New Mexico is a mixture of Spanish and Indian cultures and later settlers from around the world. Everyone has stories. Events that took place centuries ago are described as if they happened only yesterday. The people and their history are strongly connected.

The New Mexico History Museum's much anticipated exhibit "Fractured Faiths: Spanish Judaism, The Inquisition, and New World Identities," opened May 22. It is the first time that a major institution is telling the story of how Spain's Jewry found a tenuous foothold in North America. We will include a tour of the exhibit and a talk by curator Josef Diaz on Saturday afternoon, June 25.

It was here that my friend, Stan Hordes, began hearing stories when he took up the post of State Historian. At first, he didn't know what to make of them, but soon realized that something worth noting was indeed going on. His interest in the people and their history earned their highest respect.

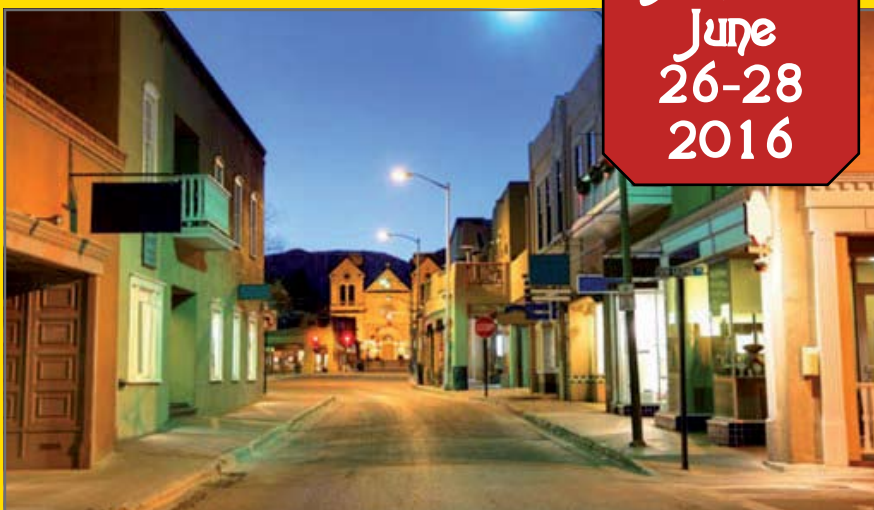
This year's SCJS conference, back where everything started so long ago, will offer many opportunities to learn about this history, to meet individuals who descend from the original families who arrived in 1598, and to hear their personal journeys. These people include artists, musicians, and family historians, as well as academic scholars and independent researchers covering many topics and aspects of crypto-Judaic studies.

We look forward to welcoming you to our 2016 conference, to Santa Fe especially, and to New Mexico. Arrive early, stay late, explore Santa Fe and beyond!

Schelly Talalay Dardashti
2016 Conference Chair



Join us!
June
26-28
2016



Redefining Crypto-Judaic Identity

The 2016 SCJS annual conference is coming home to New Mexico from Sunday, June 26 through Tuesday, June 28, at the Drury Plaza Hotel in Santa Fe.

This year's theme – “Redefining Crypto-Judaic Identity: Then and Now” invited papers on crypto-Judaism from any discipline — anthropology, history, sociology, philosophy, literature, music, art history — and from any geographic location or time period, especially the issue of crypto-Jewish identity, past and present. All aspects of the Sephardic experience and that of other communities exhibiting crypto-Judaic phenomena anywhere in the world were also encouraged.

With speakers coming from Israel, El Salvador, Turkey and across the U.S., topics include:

- Crypto-Jews of Indonesia
- Transmitting crypto-Jewish identity
- Literary contributions of crypto-Jews
- The El Paso Anusim Center
- DNA
- The Converso Genealogy Project
- Crypto-Jewish identity in Sicily and Sardinia
- Documentary records for *conversos* and crypto-Jews
- The *anusim* of St. Augustine, Florida
- The Lemba of Zimbabwe
- The Donme of Turkey
- Sephardic origins of Cotija (Mexico), and more.

Conference Arts

“We are in store for a unique and exciting lineup of performances,” says Conference arts coordinator Ellen Premack. Joining us are well-known artists **Jacobo de la Serna**, **Deborah Rael-Buckley** and others will speak and show their works. Photographer **Stephen Collector** (see page 24) will present his evocative New Mexico photographs and will display his works at the hotel. **Vanessa Paloma** headlines the **Judy Frankel Memorial Concert** following dinner on Monday evening. Hazzan **Neil Manel Frau-Cortes**, born on the island of Mallorca, will present “The

Music They Brought: New Mexican Cantigas and Sephardic Romanzas,” following Tuesday’s lunch.

The event opens with a pre-conference genealogy workshop on Sunday, June 26 which will be conducted by genealogists Genie Milgrom and Bennett Greenspan (founder and CEO, FamilyTree DNA) and Schelly Talalay Dardashti, with sessions covering Sephardic resources, Sephardic genealogy, *converso* research techniques, and DNA genetic testing. This year, Henrietta Martinez

Christmas, New Mexico Genealogical Society president, has been invited to participate and present New Mexican resources.



KEYNOTE SPEAKER

Richard Kagan, Ph.D.



Our keynote speaker will be Inquisition history specialist **Dr. Richard Kagan**, Arthur O. Lovejoy Professor, Early Modern European History at Johns Hopkins University. He holds a joint appointment as Professor in the Department of Romance

Languages and Literatures. His books include the edited *Atlantic Diaspora: Jews, Conversos, and Crypto-Jews in the Age of Mercantilism, 1500–1800*, *Students and Society in Early Modern Spain* (1974), and *Inquisitorial Inquiries: Brief Lives of Secret Jews and Other Heretics*, a collection of six “Inquisitorial autobiographies” edited and translated into English with the assistance of Dr. Abby Dyer. His keynote address, “A Horner’s Nest of Heretics,” will focus on an interesting case of 17th-century crypto-Judaism in Mexico City.



ity: Then and Now

The annual SCJS conference is a secular venue for the descendants of crypto-Jews, scholars and interested individuals to network and discuss relevant issues

MARTIN SOSIN ADDRESS

Enrique Lamadrid



Enrique Lamadrid is a folklorist and cultural historian who taught at the University of New Mexico's Department of Spanish and Portuguese and now edits the *Querencias* Series at UNM Press. Research interests include ethnopoetics, folk religion and pilgrimage, traditional narrative, and folk music.

Lamadrid's *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption* (2003), won the University of Chicago Folklore Prize, the oldest in the nation for ethnography. His curatorial work is highly regarded, and he served on the editorial and translation team for "Fractured Faiths," the exhibit on the Sephardic legacy of New Mexico at the state History Museum.

MONDAY LUNCH CONCERT

Neil Manel Frau-Cortes



Born in the island of Mallorca, **Neil Manel Frau-Cortes** is a musician and scholar specializing in the Jews of Sepharad, their literature and music. New Mexican *Cantigas* are a very rich tradition of popular song, a beautiful array of stories of love, seduction, murder, longing, and melancholy. This recital, *The Music They Brought: New Mexican Cantigas and Sephardic Romanzas*, is a journey through some themes of these *Cantigas* and their relationship with the traditional *Romancero*. We will compare the same stories as they appear in Sephardic, Catalan, and New Mexican Romanzas, thus reviving memories of the music Jews and non-Jews brought to the Southwest.

JUDY FRANKEL MEMORIAL CONCERT — MONDAY EVENING

Vanessa Paloma



Vanessa Paloma, music ethnocologist, has performed and lectured on five continents. *The New York Times* describes Paloma as "a one-woman roving museum of her own."

Some recent performances include the World Festival for Sacred Music Los Angeles, Sephardic Music Festival, National Museum of Colombia, Los Angeles Jewish Symphony and Spertus Institute.

Her groundbreaking work has been featured on PBS, NPR, PRI, the New York Times, France24 and Al Jazeera international. Interviewed by the Moroccan, Egyptian, Israeli, Spanish, Portuguese, Colombian, Italian and Emirati press, television and radio, she was also a Senior Fulbright Research Scholar to Morocco in 2007. Paloma currently lives in Casablanca.

Join us Monday evening as Vanessa presents *Sephardic Songs: Unifying the Oral and the Written Word*.

REGISTER ONLINE • cryptojews.com/confreg.php

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ARTISTS' PROFILES

Deborah Rael-Buckley

Buckley's ceramic work explores levels of memory.

"As humans," explains the artist, "we have the special and unique ability to recall and preserve complex memories, sometimes with great detail. These may be classified as geological (the earth from where we are realized, and the clay medium), biological (DNA), ethnic, cultural, familial, and personal.

"I think of memory as layered, with each layer imparting bits of information to our consciousness at different times, then fading away. Some memories float to the surface of our awareness whole and unedited. Others are imparted in brief flashes or appear as discreet thoughts, words or feelings, and seem to arise from a deeper locus. Clay, the first layer of these memories, imparts its own geological memory. The forms provide the location of the memory, the organization of the imagery relates more of the story, and the surfaces give even more information about age and time. The stories/memories may be read or interpreted differently based on the cultural background and personal history of the viewer."

Deborah Rael-Buckley was born in Albuquerque, New Mexico in 1953. She pursued courses in art history at the University of New Mexico in Albuquerque in 1987. She later transferred to the University of Illinois-Chicago (UIC), where she was awarded the McNee Foundation Award, an Honors College award, and took a degree with honors in the history of art and architecture in 1994, graduating Phi Beta Kappa.

After a move to Milwaukee, Wisconsin, Buckley uncovered a profound interest in studio art, mainly ceramics and sculpture, and transferred to the Peck School of the Arts at the University of Wisconsin-Milwaukee (UW-M). In



1996, she studied abroad in Cortona, Italy, concentrating on bronze casting and ceramic sculpture. She served as adjunct faculty from 1997-2000, teaching ceramics, methods, and ceramics history. In 2000, she was awarded an MFA by UW-M, and also received the Layton Special Achievement Award, the AOP and the Layton Graduate Fellowships.

Rael-Buckley has exhibited nationally and internationally, including Brussels, Belgium where she lived and worked for two years. Her work has been published in dozens of fine arts magazines here and abroad. She returned to her native New Mexico in 2003. She was awarded Best in Show and Best in Ceramics

Contemporary Hispanic Market following her first submission to this prestigious event. Her piece entitled "Revelation" was shown in "Originals, 2005," an exhibition at the Museum of Fine Arts in Santa Fe, New Mexico.

Public collections include the State of New Mexico, the University of New Mexico, the National Museum of Mexican Art in Chicago, Illinois, the National Hispanic Cultural Center Museum in Albuquerque, New Mexico, and the Albuquerque Museum. Her work is also part of several important private collections of contemporary American ceramics, including the Sara and David Lieberman Collection, and the Sandy Besser Collection. Buckley lives and works in Taos, New Mexico.

Jacobo de la Serna

Born in Española, New Mexico and a current resident of Albuquerque, Jacobo de la Serna is a ceramic artist, scholar, and painter. He is a direct descendant of some of the earliest Spanish families to settle in New Mexico in 1598; the influence of these deep cultural roots has been a guiding light for his artwork. Jacobo was brought up with Spanish Catholic Penitente, Native American and Sephardic Crypto-Jewish traditions of Northern New Mexico.

Working tirelessly as an advocate for New Mexican arts and history, Jacobo has served on boards and/or committees of the National Hispanic Cultural Center, Camino Real Association, and the Spanish Colonial Arts Society. He is currently serving a Mayoral Appointment and is chairperson to the Board of Trustees of the Albuquerque Museum of Art and History. In 2001, the Las Golondrinas Living History Museum honored him as a Lifetime Member. Jacobo has twice been nominated for the Governor's Award in recognition of his



continual service within the fields of art, history and the culture of New Mexico.

Jacobo fearlessly stretches the boundaries of artistic discipline. As a scholar, his knowledge of history, ancient techniques, and global aesthetics gives rise to creations that are beyond disassociated objects within the art-for-art's-sake idiom. In 2010, Jacobo was given a one-man exhibit at the prestigious Grounds For Sculpture (GFS), New Jersey. This venue is regarded internationally as one of the finest museums for sculpture. The exhibit was the first time a living ceramic artist's work had been recognized by GFS as transcending into fine art sculpture. Jacobo is honored to share this distinction with the late master of modern ceramic art, Peter Voulkos (posthumous).

He is currently represented in Shanghai, China; Madrid, Spain; Santa Fe, New Mexico and by Acosta Strong Fine Art, USA. Jacobo's works can be found in the most discriminating museums and private collections worldwide.



Santa Fe Cuisine

Santa Fe offers world cuisine, as well as historic regional favorites. Our local liaison and board member, Ellen Premack, helped put together this mouthwatering list of restaurants with a Mediterranean twist, ideal for tasting, sampling, grabbing a bite on the go, or sitting down to a full meal.



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Tapas and Spanish wines. Chef James Campbell Caruso is leading a Tapas Revolution in New Mexico. He is the chef owner of two of Santa Fe's top restaurants, La Boca and Taberna. Last year he partnered with the historic Hotel Andaluz to open a new Spanish Restaurant, MAS, in downtown Albuquerque. Caruso is an eight-time James Beard Award Nominee, and was one of only four chefs twice-nominated to compete in the Sherry Council of America's "Copa Jerez International Food and Sherry Pairing Competition."

Come Early to the SCJS Conference!

Festival Djudeo-Espanyol

June 24-25 in Santa Fe

Mark your calendars for Friday and Saturday, June 24-25, when this year's Festival Djudeo-Espanyol will again connect us to Sephardic Culture across the centuries, with special guest Cantor Dr. Neil Frau-Cortes.



This year's Festival will be held in Santa Fe with a special Shabbat celebration. Register before June 10. Seating is limited.

Friday, June 24, 6pm

A completely vegetarian Shabbat dinner will be held at the fabulous Caffè Greco (a few very short blocks - 5 minutes - from the Drury Plaza Hotel), with authentic New Mexican foods. Caffè Greco is owned by a local Jewish/Sephardic family from Salonika. Their chef, Cindy Rael Barelas, prepares her grandmother's meals from her even earlier ancestor's handwritten 400-year-old recipe book. Hazzan Neil Manel Frau-Cortes will conduct a home-style Sephardic Kabbalat Shabbat service with the liturgy set to old New Mexican tunes brought by the early settlers.

Cost is \$35 per person.

Only 50 people can be accommodated for the meal, so make reservations NOW at nahalatshalom.org.

Those who will not be eating due to dietary restrictions are welcome for the fascinating service that Hazzan Neil has been working on for several months. A few additional chairs will be available.

Saturday, June 25, 9am

Hazzan Neil leads a progressive Shabbat morning/Torah service with Sephardic melodies from around the world. The Shabbat morning service will be at the Drury Plaza Hotel, open to all. The Festival offers other sessions after lunch and attendees may join SCJS conference attendees for the museum tour/curator talk from 3-5pm. Festival activities are free of charge (except for Friday night dinner). Donations are welcome.

A Havdalah service is planned either in the garden or on the roof of the hotel - at five stories, the tallest building in the Plaza. The hotel was grandfathered in despite zoning restrictions which now limit buildings to two stories in the historic district. The roof top offers a 360-degree view of the town and mountains.

For those who wish an Orthodox service, Chabad is about a mile from the hotel and there are several established Reform congregations elsewhere in town.



2016 CONFERENCE SCHEDULE

FOR CURRENT SCHEDULE AND TO REGISTER FOR ALL CONFERENCE EVENTS, VISIT CRYPTOJEWS.COM

SATURDAY, JUNE 25

PRE-CONFERENCE

- 11:30a–12:30p Guided Docent Tour of Flamenco Exhibition, Folk Art Museum (\$6/person)
- 1–2:30p LUNCH — on your own
- 3–5p Guided Tour/Lecture/Q&A of the *Fractured Faiths* Exhibition at the New Mexico History Museum with Curator Joseph Diaz (No Charge)

SUNDAY, JUNE 2

PRE-CONFERENCE

- 9:30–11:30a Santa Fe Jewish Walking Tour, with Stefanie Beninato (\$20/person)
- 10:30a–4p **CONFERENCE REGISTRATION** — Register and pick up conference materials, visit vendors, meet with old friends and new, and have lunch on your own before the Lone Piñon concert
- 8–10:30a **BOARD MEETING** (Board Room)
- 10:30–11:30a **Artists/Book/CD vendors – set-up** (Palace)
- 11:30a–12:30p **LUNCH — on your own**
- 12:30–3p **GENEALOGY WORKSHOP** (O'Keeffe)
- 3–4p **CONCERT — Lone Piñon** (Palace)

CONFERENCE BEGINS

- 4–4:15p **OPENING REMARKS**
Outgoing SCJS President Genie Milgrom
- 4:15–5:30p **PANEL 1: Personal Narratives about Crypto-Judaism** (Palace)
Maria Apodaca
Carl Montoya
Natalie Trujillo Gonzalez
- 5:30–6:45p **ARTISTS' PANEL I** (Palace)
Deborah Rael-Buckley – *Ceramics & Mixed Media Sculpture*
Jacob de la Serna – *Sculpting/Ceramics*
Steven Collector – *Photography*
- 7–8p **DINNER** (O'Keeffe)
- 8–9p **FIFTH ANNUAL MARTIN SOSIN ADDRESS TO ADVANCE SCHOLARSHIP IN THE CRYPTO-JUDAIC ARTS — Enrique Lamadrid** — *Shepherds, Conversos, and the Doubting Jew in New Mexican Pastoral Plays*
- 9–10p **Joe Lovett** — *Children of the Inquisition: A film, website and educational outreach project*



MONDAY, JUNE 27

- 8–9:15a **PANEL 2: Writing Fiction About Crypto-Jew** (Palace)
Dolores Sloan: Opening Remarks and Moderator
Marcia Fine — *Literary Representations of Crypto-Jews*
Claudia Hagadus Long — *Our History in Women's Story*
Dianne R. Layden — *Crypto-Jews in Literature*
- 9:30–10:45a **PANEL 3: Genealogical Explorations** (Palace)
Bennett Greenspan — *Discussion on FamilyTree DNA*
Genie Milgrom — *Converso Genealogy Project: Tracking the Diaspora of the Iberian Forced Converts*
Seth Ward — *Transmitting Crypto-Jewish Identity*
- 10:45–11a **BREAK**
- 11a–12:15p **ARTISTS' PANEL II** (Palace)
Carlos Jose Otero — *New Mexico Conexiones Culturales – Values and Traditions of Our People*
Isabelle M. Sandoval — *Lights of My 1598 New Mexico Converso Ancestors, images by Diana Bryer*
Charlie Carrillo — *New Mexico Saintmakers of the 17th–19th Centuries*
- 12:30–1:30p **LUNCH** (O'Keeffe)
- 1:30–2:15p **CONCERT — Neil Manel Frau-Cortes**
The Music They Brought: New Mexican Cantigas and Sephardic Romanzas
- 2:25–3:15p **SPECIAL ADDRESS** (O'Keeffe)
Seth Kunin — *Journals of a New Mexican Crypto-Jew*
- 3:25–4:25p **PANEL 4: Crypto-Jewish Locales** (Palace)
Irwin M. Berg — *Our Journey with the Lemba of Zimbabwe*
Merrill Shapiro — *The Anusim of St. Augustine, Florida*
Rick Hendricks — *New Mexico Governor Hernando Ugarte y la Concha and the Crypto-Jews of Monterrey*
- 4:45–5:45p **PANEL 5: Personal Narratives about Crypto-Judaism** (Palace)
Joe Arnold Trujillo — *The Personal and Professional Impact of Discovering My Sephardic Past*
Leonel Antonio Chevez — *Remoteness and Remembrance: The Naming of the Coroban (Kor'ban) Mountain in El Salvador*
- 5:45–7p **KEYNOTE ADDRESS — Professor Richard Kagan**
A Hornet's Nest of Heretics: Records from the Inquisition in Early 17th-Century Mexico
- 7:15–8:15p **DINNER** (O'Keeffe)
- 8:15–9:30p **JUDY FRANKEL MEMORIAL CONCERT — Vanessa Paloma**
Sephardic Songs: Unifying the Oral and the Written



2016 CONFERENCE SCHEDULE CONTINUED

TUESDAY, JUNE 28

- 8–9:15a **PANEL 6: Trauma and Healing** (Palace)
 Maria Sanchez — *Residual Psychological Trauma Left from the Inquisition*
 Ruth C. Kahn — *Would Music Therapy Be Effective for Crypto-Jews Experiencing Identity Conflict?*
- 9:15–10:30a **PANEL 7: Mediterranean Identities** (Palace)
 Randall C. Belinfante — *The Dönme, or the Crypto-Jews of Turkey*
 C. M. Kosemen — *Tombstone Photographs and Visual Artifacts of Turkey's Crypto-Jewish "Dönme" Sect*
 Vanessa Paloma Elbaz — *Transnational Negotiated Identities Cross the Divides: Joseph Benoliel*
- 10:30–10:45a **BREAK**
- 10:45–Noon **PANEL 8: Cases of the Inquisition** (Palace)
 Deborah Koren — *Portuguese Jew or New Christian? An Epilogue to the Case of Filippo de Nis*
 Gustavo Guerra — *The Power of the Court: Beyond the Auto de Fe of 1649*
 Robert D. Martínez — *Conversos and Crypto-Jews in the Documentary Record*
- 12:15–1p **LUNCH** (O'Keeffe)

- 1:15–2:30p **PANEL 9: Crypto-Jewish Identity in Literature** (Palace)
 Amy I. Aronson-Friedman — *Literary Representations of Crypto-Jews in Spanish Picaresque Novels*
 Olga Lyanda-Geller — *Who Am I?: Crypto-Jews and Identity in Russian Literature*
 Leonard Stein — *Shakespeare's Traitor: A Crypto-Jew in the Elizabethan Imagination*
- 2:30–3:45p **PANEL 10: Global Crypto-Judaism** (Palace)
 José Ovadia Navarro — *Cotija, a Small Village in Western Mexico: The Sephardic Origins of its Founders*
 David Kunin — *Definition and Creation: The Crypto-Jews of Indonesia*
 Irene Shaland — *Crypto-Jewish Identity Redefined: 21st Century Jewish Renaissance in Sicily and Sardinia*
- 3:45–5p **PANEL 11: Crypto-Jewish Identity Today** (Palace)
 Stephen Leon — *The Impact of the Anusim Center of El Paso on the World Crypto-Jewish Community*
 Daniel Díaz-Huerta — *The Queen of New Mexico: Identifying the Archaic Characteristics of a Distinct Dialect*
 Ron D. Hart — *The 20th-Century Converso/Anusim Movement of Reclaiming Jewish Identity*
- 5p **CLOSING REMARKS**
 Incoming SCJS President Dr. Joseph Maldonado

POST-CONFERENCE

- 5:30–7:30p Santa Fe Jewish Walking Tour, with Stefanie Beninato (\$20/person)

SUNDAY AFTERNOON CONCERT

Lone Piñon

Lone Piñon is an acoustic trio from Santa Fe, New Mexico whose music celebrates the region's cultural roots. Using violin, guitar, *guitarrón*, and harmony vocals in Spanish, English, and Nahuatl, the group has revived and updated the Chicano stringband style that once flourished in New Mexico, bringing a devoted and explosive musicianship to northern New Mexican polkas and *chotes*, virtuosic Mexican *huapango* and *son calentano*, and classic *canciones*.



Once Upon a Time at 55th and Hoover



Art Benveniste narrates film

AMONG OURSELVES

Jewish Life TV is hosting a series of Sephardic films and our own Art Benveniste is the narrator of one of them. (JLTV is available on DIRECTV and Time Warner TV, and a few other services. Check listings for replays.)

The debut programs were broadcast on April 9, 16, 18, and 25.

Art's film, seen on April 16 and repeated on April 25, is called "Once Upon A Time on 55th and Hoover."

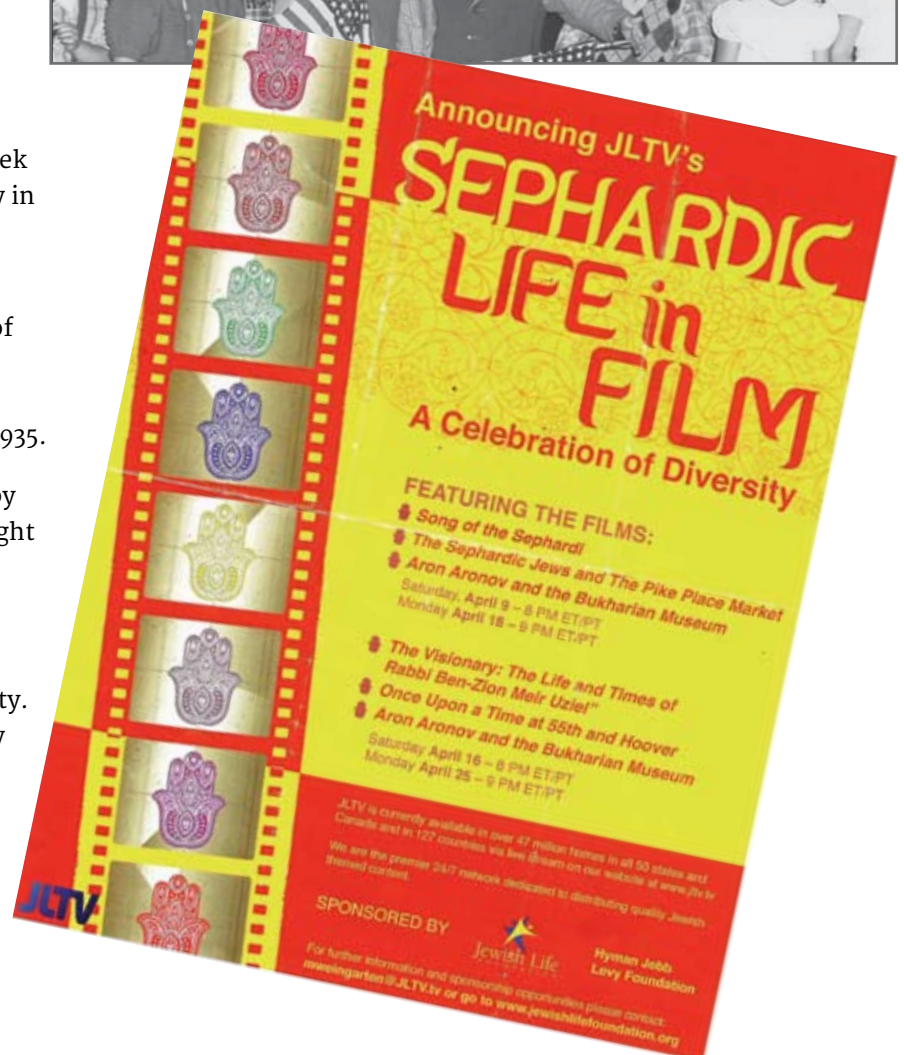
It's about the Rhodisli community, the Jews from Rhodes, one of the largest Greek islands. They settled in Los Angeles early in the 20th century, and in 1917, formed a Sephardic community (La Comunidad).

The film features interviews with some of the early members, some speaking in Ladino, and includes a visit to the Synagogue on 55th and Hoover, built in 1935.

Another film is "Song of the Sephardi" by David Raphael. Art knows David well, having taught his daughter in his class. "This film is a classic," said Art.

Another film, "The Sephardic Jews of Pikes Place Market" is about the Seattle Sephardic community. Many of Art's relatives settled in Seattle and they are part of the film. The producer/director is the son of a girl that Art's uncle and aunt tried to fix him up with almost 60 years ago when he was 24 and she was 17.

"Foolish me," said Art, "I thought she was too young for me." 🖼️



**JULY 17,
2016
AZUSA,
CALIFORNIA**

The Golden Age of Jewish Spain

and beyond...

**Sunday, July 17th, 2016
3:00pm to 6:30pm**

You will hear a dynamic and moving lecture by Dr. Elisheva Irma Diaz that will include a time for Q and A.

This is an event that takes us far beyond information and a show. This will be a guaranteed experience...

Dr. Elisheva Irma Diaz de Hernandez, Conference Chairman and Lecturer

To be held at Azusa Pacific University in Azusa, California

For more information visit our website at:
www.coalitionforsephardicladinolegacy.org

A Cultural, Historical and Educational Conference



Sponsored by the Coalition for Sephardic Ladino Legacy
ayekahinfo@gmail.com
323.508.1758



Kol Sephardic Choir and
Eliz, Raquel, and Kelly,
Pasión Flamenca de Los Angeles



Gavriela Perez,
Cantor, CFSLL



**AUGUST 7-12, 2016
SEATTLE, WASHINGTON**

The International Association of Jewish Genealogical Societies 36TH ANNUAL CONFERENCE

Bringing together family searchers, academics, professional genealogists, historians, and a wide variety of individuals from around the world who cherish the heritage and future of the Jewish people.



We invite you to attend, become a sponsor of, become an exhibitor at, or help us publicize the upcoming International Association of Jewish Genealogy Society's 36th Annual International Conference on Jewish Genealogy.

Check out some 325 events during the week of the conference – lectures, presentations, meal events and computer workshops – nearly 250 of them hosted by a speaker or panel

For information and schedule visit iajgs2016.org

FOURTH SUNDAY EACH MONTH

The Jewish Genealogical Society of New Mexico meets at Congregation Albert

3800 Louisiana Blvd. NE
Albuquerque, NM 87110

Fourth Sunday of the month • 1:30-3:30 pm

Programs cover Ashkenazi and Sephardic topics and most meetings attract numerous Hispanic attendees. Come join us for information, insight — and bischochitos!



**Jewish
Genealogical
Society
of
New Mexico**

**Contact jgsnm@tracingthetribes.com
for information and meetings**

UPCOMING EVENTS





THE IMPACT OF THE ANUSIM CENTER OF EL PASO ON THE WORLD CRYPTO-JEWISH COMMUNITY

BY RABBI STEPHEN LEON

The establishment of an Anusim Center in El Paso, Texas has already begun to have an influence on the crypto-Jews of the Southwest and will continue to do so in the future. Under the direction of its founder and director, Rabbi Stephen Leon, the El Paso Anusim Center was dedicated in August 2014.

Since that historic day, the Center has presented cultural programs, Sephardic musical concerts, films, discussions, photographic and art exhibits, and even lifecycle events which have enhanced the lives of El Paso's crypto-Jews. These programs have attracted the participation of the Jewish, *anusim*, non-Jewish and academic communities as far away as Israel, South America, New Mexico, Arizona, and elsewhere.

Visitors have attended and have spread the word throughout the Southwest United States.

The Center attracts visitors and inquiries through its website, publicity, word of mouth and print media, along with television and radio coverage. Over 100 individuals who have learned about their crypto-Jewish ancestry, have expressed the desire to return to Jewish roots. 🕯

AUGUST 19-21, 2016
EL PASO, TEXAS

Congregation B'nai Zion, El Paso, Texas

13TH ANNUAL ANUSIM CONFERENCE

FRIDAY EVENING, AUGUST 19

Services, Dinner and Keynote Speaker
New York Attorney Jay Anthony Sanchez
who recently discovered his
Sephardic Jewish roots, presents

"THE CULPABILITY OF THE CATHOLIC CHURCH"

The conference invites attorneys to respond to Mr. Sanchez's address regarding the feasibility of suing the Catholic Church for its acts upon the Spanish Jewish community during the Middle Ages.

SATURDAY, AUGUST 20

Saturday Morning Torah Study and Services

Lunch and Talks by

Corinne Brown

discusses her new book *Hidden Star*

Rabbi Stephen Leon

The Past, Present and Future
of the Anusim Center

Evening Services, Seudah and

Rabbi Danny Mehlman

discusses his work with the
International Anusim Community
Musical Program follows Havdalah.

SUNDAY, AUGUST 21

Morning Services, Breakfast and
Panel Discussion featuring all speakers

REGISTRATION & DETAILS

Rabbi Stephen Leon

915-526-3693 • 915-833-2222

rabbisal@aol.com

congregationbnaizion.org



SEPTEMBER 7-8, 2016
MIAMI, FLORIDA



The Institute for Sefardi and Anousim Studies
International Conference

Reconnecting 2016: Reinvigorating Shared Latino-Jewish Roots and Heritage

Sunny Isles Beach (Miami), Florida

This high profile conference is dedicated to both enhancing Jewish-Latino relations as well as raising awareness regarding the forced converts (Anousim) from the Iberian Peninsula and their descendants. It features leading scholars, public figures of both communities, spiritual leaders, heads of Jewish and Latino organizations, artists and authors. The city of Miami, with its high concentrations of both Latinos and Jews, provides a dynamic backdrop to a dynamic conference.

Background: Medieval Iberia witnessed generations of *convivencia* between the Jews and Christians in Spain and Portugal. Recently we have witnessed an amazing phenomenon: descendants of Jews from Spain and Portugal who were obliged to convert to Christianity over 500 years ago are awakening and showing genuine interest in their ancestors' heritage. The co-existence of the Latino and Jewish communities, as well as the call for Jews of Iberian origin to reclaim their right to Spanish and Portuguese citizenship, signify new processes with far-reaching ramifications which need to be addressed for the benefits of all.

Contact salomonb@netanya.ac.il +972 54 4564 555
estif@netanya.ac.il +972 9-860-7885
Visit sefardi-anousim.org.il

NOVEMBER 12-13, 2016
SANTA FE, NEW MEXICO

**New
Mexico
Jewish
Historical
Society**



2016 FALL CONFERENCE

Fractured Faith: Spanish Judaism, the Inquisition and New World Identities

at the New Mexico History Museum and
The Lodge in Santa Fe, New Mexico

FEATURED SPEAKERS

PROFESSOR JONATHAN ISRAEL

Keynote Speaker

"Why did the main persecution of New Christians for crypto-Judaism in Mexico end in the middle of the seventeenth century?"

Prof. Israel is the Andrew W. Mellon Professor in the School of Historical Studies and the Institute for Advanced Study at Princeton University.

DR. FRANCES LEVINE

*The Inquisition and
Dona Teresa Agulea y Roche*

Dr. Levine is the president of the Missouri History Museum and the former director of the New Mexico History Museum.

A series of other speakers will address topics from Jewish Spain to the *converso* experience in New Mexico.

MORE INFORMATION

Ron D. Hart
2016 NMJHS Fall Conference Program Chair
hart.gaon@gmail.com • 505.920.7771
nmjhs.org

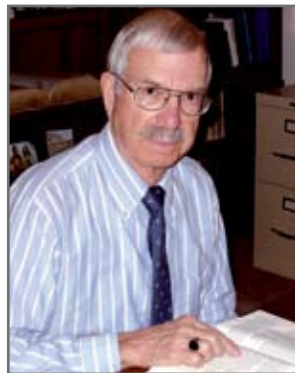


IN REMEMBRANCE

Jack Thomas Sanders

Editor's Note: Years ago, the research for my recent historical novel led me to the office of Jack Thomas Sanders, retired professor of religious studies (emeritus) at the University of Oregon. His passion for Jewish life and Jewish history in the West was unmatched. He provided a significant first edit of my work, providing valuable Biblical commentary and insight due his unbiased view of the Judeo-Christian world. I recently learned of his sudden passing. The University of Oregon has created a memorial fund in his name to encourage academic excellence in religious studies. Jack may not have been a member of SCJS but was supportive of our work.

Jack T. Sanders died on January 21, 2016, in Coeur d'Alene, Idaho, at 80. Born in Grand Prairie, Texas, on February 28, 1935, he earned his B.A. from Texas Wesleyan College, an M.A. from Emory University, and his Ph.D. from the Claremont Graduate University in Southern California in 1963. He joined the Religious Studies faculty at the University of Oregon in 1969 and served many years as department head before retiring in 2002. He and his wife, Susan Elizabeth Plass, then retired in Pendleton, Oregon.



Sanders was the author of numerous scholarly articles and books, primarily dealing with the way in which religious ideas flowed from one culture to another and were adapted into new contexts (*New Testament Christological Hymns*; *Ethics in the New Testament*; *Ben Sira and Demotic Wisdom*; and *Charisma, Converts, Competitors*); and the origins of Jewish-Christian conflict (*Jews in Luke-Acts and Schismatics, Sectarrians, Dissidents, Deviants*).

He was also interested in local history and produced two more works, in particular *Samuel Rothchild: A Jewish Pioneer in Eastern Oregon in the Days of the Old West*, bringing attention to an important but forgotten pioneer businessman and civic leader in the Northwest, also emphasizing the role that Jews played in the development of the region.

THE JACK T. SANDERS MEMORIAL AWARD

The Religious Studies department, together with Jack's wife, Susan Plass, announce the foundation of a new departmental student prize to be awarded annually. The Jack T. Sanders Memorial Award will be given to undergraduates of distinction who demonstrate excellence in research in the field of Religious Studies. The first recipient was announced on May 12, 2016, coinciding with a Celebration of Life event in Jack's memory.

Please consider contributing to the Jack T. Sanders Memorial Award fund, with a check to UO Foundation / Religious Studies Dept. with "Jack T. Sanders Memorial" in the memo line. Mail to College of Arts and Sciences, Department of Religious Studies, 1294 University of Oregon, Eugene, Oregon 97403-1294.



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

JOIN & DONATE ONLINE
CRYPTOJEWS.COM

OR COMPLETE AND MAIL THIS FORM

Membership benefits include: Our journal *HaLapid*, the annual *Journal of Spanish, Portuguese and Italian Crypto-Jews* and our online newsletter *La Granada*.

Please mark your membership status, category and contribution amount.

STATUS ☐ New Member ☐ Renewing Member

CATEGORY ☐ Student \$10
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Please make check payable to **SCJS-Treasurer**
and mail to: Art Benveniste
 333 Washington Blvd. #336
 Marina del Rey, CA 90292

Society for Crypto-Judaic Studies

Clip and mail the form above with your check.
To pay with a credit card, please register online
cryptojews.com/membership



— HALAPID —

Tudo se ilumina
para aquele
que busca
a luz



All is
illuminated
for those
who seek the light

— Avram Ben Rosh —

STEP INTO THE PAST

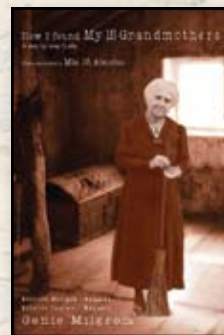
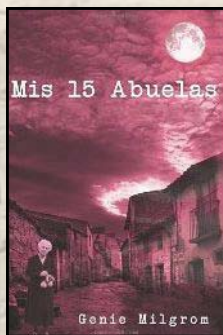
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