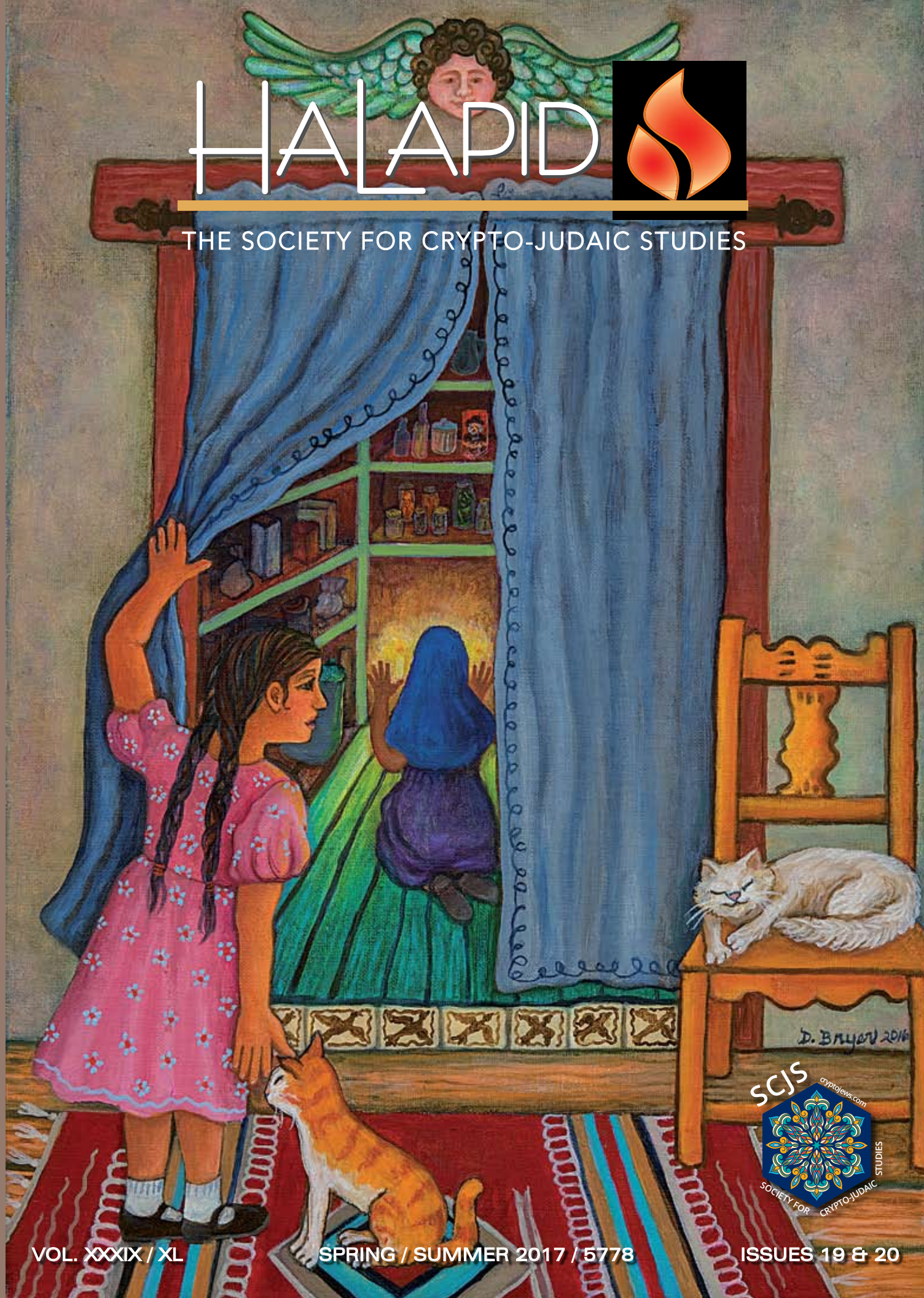


HALAPID



THE SOCIETY FOR CRYPTO-JUDAIC STUDIES



D. Bryson 2016



VOL. XXXIX / XL

SPRING / SUMMER 2017 / 5778

ISSUES 19 & 20



SPRING / SUMMER 2017/5778



Natalie Trujillo Gonzales
joins the SCJS Board
Page 3



Readers' feedback
Page 3



A personal narrative
By Rosa Marina Siegel
Page 5



Road trip to Santa Fe
By Bonnee Shafner
Oderberg
Page 8



New Sephardic History
Archive in Portugal
Page 11



A journey from
Venezuela to Denver
By Corinne Brown
Page 12



An interview with
Arnold Trujillo
By Dolores Sloan
Page 13



500 years to a
synagogue in Palermo!
Page 16



The underside of the
converso tragedy
**The Intermountain
Jewish News** **Page 17**



A family connection
By Art Benveniste
Page 18



Cover art offers
inspiration
By Corinne Brown
Page 20



DNA test sparks a poem
By Konrad Yona
Riggenmann
Page 21



Treasures from Oxford
Center for Jewish
History, NY
Page 24



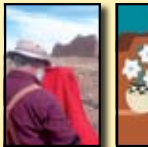
Reaching across a
common border
By Rabbi Peter Tarlow
Page 26



A memoir by Rabbi
Stephen Leon
By Ron Duncan Hart
Page 29



Two Book Reviews
• *Secret Jews*
• *Hidden Ones*
Page 30



Two New Films
• *Carvalho's Journey*
• *Challah Rising in the
Desert* **Page 32**



Members of Mikveh
Israel visit the Azores
By Eli Gabay
Page 41



SCJS Outreach —
Members connect with
seekers around the
world **Page 43**



Congregation B'nai Zion
14th Annual Anusim
Conference
Page 47



New Mexico Jewish
Historical Society News
Page 47



A Crypto-Jewish Purim
Celebration
By Maria D. Sanchez
Page 48



In Memoriam
• Harriet Rochlin
• Gloria Mound
Page 50



Member
Accomplishments
Page 52

SCJS President *pro tem's* Letter . Page 1
Editor's LetterPage 2
About the CoverPage 3
Welcome New MembersPage 52
Back Issues of HaLapidPage 52
How to Join SCJSPage 53
Advertisers **Pages 7, 46, 51,
Back Cover**



2017 Conference
November 5-7
Philadelphia
Page 37



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

HALAPID is the biannual publication of The Society for Crypto-Judaic Studies, a 501(c)(3) nonprofit organization.
www.cryptojews.com

EDITOR-IN-CHIEF
Corinne Joy Brown • corinnejb@aol.com

COPY EDITOR
Schelly Talalay Dardashti

POETRY EDITOR
M. Miriam Herrera

CONTRIBUTING WRITERS
Maria Apodaca, Art Benveniste, Corinne Joy Brown, Schelly Talalay Dardashti, Rabbi Eli Gabbay, Ron Duncan Hart, Debbie Wohl Isard, Abe Lavender, Claudia Long, Carl Montoya, Konrad Yona Riggenmann, Bonnee Shafner Oderberg, Ellen Premack, Maria Sanchez, Rosa Marina Siegel, Dolores Sloan, Rabbi Peter Tarlow, Ronit Treatman, Seth Ward

CONTRIBUTING PHOTOGRAPHERS
Art Benveniste, Corinne Brown, Rinna Gordon, Bonnee Oderberg, Rosa Marina Siegel, Rabbi Peter Tarlow

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

PRINTER
Update Printing • updateprinting.com
Colorado Springs, Colorado

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

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

During the mid-year business meeting in March 2017, the Board of Directors of the Society for Crypto-Judaic Studies nominated and elected me to serve as President *pro tem* following the resignation of Dr. Joe Maldonado, whose abbreviated term followed the long tenure of past president Genie Milgrom. Members of the Board join me in expressing our appreciation for Joe's and Genie's steady and inspirational guidance.

The founders of SCJS had a vision over 25 years ago. Hundreds of people have been a part of making that vision a reality. We now find ourselves poised in a year of transition, including the mid-year change in leadership, and the conference locale move from Puerto Rico to Philadelphia, switching from June to November 2017.

Twenty-five years is akin to a generation. As the newest President, I belong to both the old and new generations of SCJS leadership, and feel as though I am standing on a bridge between "what we always did" and the exciting consideration of "what we can still do" to bring our past into our future.

Joining the Society in 2008, I became a Member-at-Large, and soon thereafter the founder and editor of *La Granada*, the Society's free, online newsletter. Through the years, I have formed lasting friendships with people I would have never met had I not participated in SCJS conferences. And my life is all the richer.

Friendship and scholarship guide everything we do at SCJS. The community of members, subscribers, presenters and conference attendees assembled over the years draws people from around the world. What keeps us bound together is our mutual curiosity and respect for all forms of learning and



Debbie Wohl Isard
SCJS President, pro tem

Bringing our past into our future

time, individuals came forward with questions about unexplainable family traditions. Academics and non-academically affiliated individuals started to share, and a picture began to emerge. The cross-pollination between the researchers and their subjects brought to life the ever-broadening field of crypto-Judaic studies.

The dynamic tension inherent in the dialogue has become increasingly about what exact words we use to describe the experience. The old pejorative "*marrano*" has been replaced with words like *converso*, crypto-Jew, *anusim*, forced-ones, converts, and returnees. The new dictionary of terms requires us to be mindful of the nuances of semantics, and open to a clear understanding that the interpretation of words is not always precise, accurate or applicable in all circumstances.

SCJS has no vested interest in what path an individual takes to learn or express their personal or familial Jewish heritage. That fact alone distinguishes SCJS from other modern organizations

expression pertaining to the crypto-Judaic experience. People with more than one graduate degree mingle with individuals whose life experience is their degree.

First and foremost upon its founding, SCJS was dedicated to the study, peer-review and dissemination of research about the hidden communities of crypto-Jews in the American Southwest. Over

FROM OUR PRESIDENT PRO TEM

continues on page 2



Shining a light on crypto-Jews everywhere

FROM THE EDITOR

What a pivotal six months this has been for bringing the existence of crypto-Jews to light. First, the exhibition “Fractured Faiths: The Spanish Inquisition in the New World,” which ran for nine months and closed in December 2016, making it perfectly clear what really happened to Jews in colonial Mexico following the establishment of the Inquisition in Mexico City. If you missed the exhibition, purchase the catalog/book authored by Roger Martinez-Avila, Joseph Diaz and Ron Duncan Hart, available via Amazon.com.



Corinne J. Brown
Editor in Chief

More recently, the discovery of Luis de Carvajal’s personal diary shed new light on the life of a man already well known to crypto-historians (read *The Martyr, Luis de Carvajal, A Secret Jew in Sixteenth*

Century Mexico by Marvin Cohen, University of New Mexico Press) — a stunning discovery. If you missed the news about this diary when it circulated on various Facebook sites and print publications, be sure to go online and read the article by New York Times writer, Joseph Berger. (www.nytimes.com/2017/01/01/arts/a-secret-jew-the-new-world-a-lost-book-mystery-solved.html?_r=0.) Well worth your time. The diary was on display through March 12, 2017 at the New York Historical Society, part of an exhibition depicting the experience of the first Jews in North and South America.

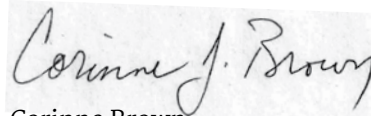
In 2015, filmmaker Steve Rivo and photographer Robert Shlaer released a spectacular documentary film about the work of Solomon Nunes Carvalho, a Sephardic Portuguese Jew who accompanied explorer John Charles Frémont on his expedition across the Rockies in the mid 1800s. (Yes, Iberian Jews were part of Western frontier exploration!)

A brilliant new film about the Jews of the Southwest, “Challah Rising in the Desert,” is soon to be released. And we look forward to the long-anticipated “Children of the Inquisition” by Joe Lovett Productions, now in its final edit.

It seems like everywhere I look, a new awareness of things hidden, Sephardic and Jewish are coming forth. The time has come to be hidden no more. It gives me great joy to include in this issue fascinating news about our members’ lives, their research, work, and passion for this shared history. I hope you’ll enjoy the contributions by some of our brightest and best. (That’s all of you, isn’t it?) Finally, most of you know by now that our annual conference has been

rescheduled to the fall of this year (see more about that within our pages). We’re all excited about a fortuitous change, placing us on the East coast. See you in Philadelphia, November 5-7!

Best regards,



Corinne Brown
Editor-in-Chief

Notice to all SCJS members outside the U.S.

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



From your President *pro tem*

continued from page 1

or institutions that explore the meaning of what it means to be a descendant of crypto-Jews. For some in the American Southwest, the culture of that amorphous group still incorporates a veil of secrecy transmitted as family tradition. In other parts of the United States and around the world, maintaining secrecy or anonymity today is not a consideration — another dynamic tension. History continues to evolve every day, and SCJS remains committed to furthering research and understanding of the crypto-Judaic experience.

Sending all the best,
Debbie Wohl Isard



About the cover

"The Storeroom"

A recent painting, this image is something I considered for many years. The woman of the house secretly prays in hiding.

We see the moment of discovery by her granddaughter, or a neighbor's child. Note the symbolism of the swallows in the tiles on the floor.



Diana Bryer

"The Storeroom"
Diana Bryer
Oil on fine linen • 14x19.5"

Connections, collaborations, conversations and creativity! Diana Bryer's art captures her soulful creative expression in depicting the descendants of crypto-Jews in New Mexico. Bryer, an accomplished artist recognized for her vibrant colors and decorative borders, came to New Mexico from Los Angeles in 1976. A



Diana Bryer

descendant of Eastern European Jews, Diana was drawn to the Jewish ambiance of New Mexico. Moved by crypto-Jews holding on to their religious beliefs even while facing death, prison and ostracization from their communities, she was attracted to their perseverance of keeping family traditions. From her

home in Santa Cruz, New Mexico, she hones her artistic talents painting the landscape, nature and people, Diana paints what she sees and feels in her heart. Primarily self-taught, she captures the spirit and traditions of the people of the Southwest. She often incorporates Jewish themes in her art and integrates topics of peace, love, hope and respect for all living things on the earth. One of her greatest professional joys and a childhood dream was illustrating three children's books. Her accomplished work has been shown in galleries and museums in New Mexico, California, Florida, Texas, Arizona, Colorado, Nevada, Washington, Oregon and Mexico. Diana Bryer has mastered her unique style of American Jewish folk art embracing Judaism and mirroring the lives of crypto-Jews.

—Isabelle Medina Sandoval

NEWS AND NOTES

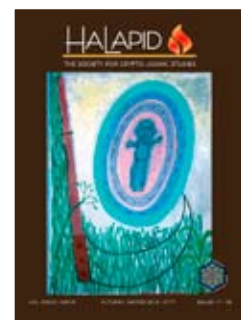
A note of thanks

Dear Rabbi Tarlow,

Thank you for your article in the Autumn/Winter 2016/5777 issue of *Halapid*. There is one part of a sentence that is stated with profound meaning for me: "In many cases, *anusim* (crypto-Jews or in Spanish, *conversos*) resent the concept of re-conversion...and argue for ceremonies of return or reunification rather than conversion."

Thank you for stating truth and reality.

— Lorenzo A. Trujillo



READERS' FEEDBACK

WELCOME TO THE SCJS BOARD

Natalie Trujillo Gonzalez

Natalie Trujillo Gonzalez, born and raised in

Albuquerque, New Mexico, studied at the University of New Mexico and The National Institute of Flamenco. She now lives in Maryland with her husband Rudy Gonzalez. A mother of five children and grandmother of four, she works at The Art of Natalie Trujillo studio as a fine artist and is passionate about art, history and flamenco. Her family has a long and meaningful history in New Mexico with crypto-Jewish roots.

"In 2009, I worked for the SBA/ELCDC 504 program as an executive assistant and for seven years my main job was to work with the director and 15 board members to set up this non-profit's annual meeting/conference. I've always loved doing this kind of work and I'm honored to serve SCJS in any way!"



Natalie Trujillo Gonzalez



UNCOVERING THE JUDEO-CONVERSO PAST IN CENTRAL AMERICA

BY ROSA MARINA SIEGEL

PERSONAL NARRATIVE

my parents were from Honduras, from a region bordered by Guatemala and El Salvador. They moved to El Salvador where I was born and where my father had a small business. The house we lived in was very big; in the front was a store instead of a living room, and another big room at the back was used as a workshop where workers made suitcases, shoes, belts, bags and other leather articles.

I grew up with the smell of hide, glue and ink dyes. I learned how to use sharp knives, how to stitch suitcases, how to measure a shoe sole, and to know different types of leather. From my mother, I learned how to cook, dance the mambo, and make dresses. My house was about four blocks from the neighborhood church, quite close physically, but as many other people may have experienced, yet far. We attended only for a wedding, a funeral, at Easter and other main Christian holidays.

Despite this tradition, there was faith and love for God in my parents; they always taught us good principles and, by example, how to be generous and helpful to the needy. I was baptized in that “around the corner church” when I was a one-year-old, on a holiday called *Candelaria* when Mary went to the temple for ritual purification after childbirth and to perform the redemption of the first-born.

I attended public schools; my elementary school was across the street from the church. The building was an old Spanish-Moorish house with many rooms, a large patio in the center with a large corridor, and a second

patio in the back. The owners were two old church ladies, and the government paid them rent for their house to be used as a school. One day they sent a note to my parents that my sister and I had reached the age for First Communion and, as my parents had ignored the notes, they kept sending them until the day the priest came to our house to speak with my parents. We were sent to a bedroom so we couldn’t hear the conversation.

We weren’t sure what was behind their hesitation; did they want to throw a lavish party and didn’t have the money? Maybe they thought we were too young? As my mother described years later, my father was against it, saying: “the Church only wants control and money” and “there is more than one religion in the world” and “let them decide when they are older what religion they want to choose.” But my Mom said, “Other kids at their school are doing it, they will be mocked for not having a First Communion too.”

After my parents went back and forth on the subject, we were finally enrolled in a Sunday class, which meant that we attended mass often, and more holidays and other church activities as well. My sister was more into the white-dress thing, because she wanted to look like a bride (she was a bit obsessed on getting married in a beautiful white dress!) and I was more interested in the intellectual side of the whole thing and attending this new class. After all, I was very inquisitive. Following the classes, I understood that we were not devout Catholics (oops – we didn’t pray rosary everyday), my father disliked the Church and, even worse, my parents were not married in a church. When I confronted them (I think I was about 9 or 10) there was a long silence, then my father said: “If we get married in the church, your mom and I will die. No more explanation, please.” I was so young and loved



my parents so much, so I put the subject to rest. Better to have bad Catholic parents than dead ones!

I grew up in a country where *mestizo* traditions were big, a mix of Native Indian and Spanish songs, foods, clothes, holidays, along with many customs, as in any other Latin America country like Mexico or Peru. I believed that many of my mother's "superstitions" like sweeping the room from the front door to the center of the room, or discarding eggs with blood spots was a Mayan Indian thing. But my parents said that we were also descendants of the "Turks," *tenemos sangre de Turcos*, as my father would say. I thought they were crazy; we only speak Spanish at home, and no one spoke Turkish.

I left the Church, at least in my mind, because in my perception many things were inconsistent. Don't take me wrong, there were still some candid innocent childhood memories inside me. I was especially fond of the teachings of loving and helping the poor. But the spiritual void in my soul and a religious reasoning was filled with Hinduism during my teen years, and opened up my mind to other philosophies and interpretations of life, God and the soul. There still was something missing, something incomplete inside my heart.

I earned a degree in biology and there I was – a young professional in El Salvador at the beginning of the 1990s. The 12-year civil war had just ended and I began working as a consultant with different USAID-funded projects. I was married with two kids, only to divorce a few years later. I moved to an apartment close to my parents' house.

I met my present husband in El Salvador. We were both divorced with kids from our previous marriages. We married and now have a daughter together; five kids total (mine, his and ours).

He never told me he was Jewish, as he thought he would scare this nice "Catholic" girl. The day he met my parents



Hidden Jewish symbols in the tombs in Antigua Ocotepeque, Honduras

Hidden Star of David, rotated so it is not noticeable, marks the date of birth.



he asked me, "Are your parents Jewish?"

I said, "No." Then he said: "I swear, your father especially, he is a Jew!"

I didn't pay much attention to this, because we were not Jewish or related to Jews. That was another crazy thing, as crazy as being Turkish, like my father said before.

My husband is a Jew from New York; his mother's maternal side is Jewish Hungarian and his paternal side, Irish. His father was Jewish as well; the grandparents came from Poland-Russia, but they were not observant. They were surprisingly assimilated; my husband remembers his bar mitzvah and having a Christmas tree at home.

When we moved to the US, I told him that I was interested in attending a synagogue since I was very open to explore

other faiths, and he said he didn't grow up religious and was not interested in joining a shul. Even my older son, when he was 12, asked when was going to have his bar mitzvah, and I said, "Papi is not an observant Jew; you don't need to have one." Our kids didn't go to Jewish schools, but we insured that they learned the history of the Jewish people. We celebrated in our own way the Jewish holidays, especially connecting through food; my husband loves food. I offered him Jewish dishes with my Salvadorian twist that I learned in my mom's kitchen.

Years later, only after our daughter Aida started her community time at a local Chabad, I was able to attend a Shabbat service for the first time. Listening to "*Lecha Dodi*" and without understanding a word, it touched my heart so deeply. It was like having a spiritual awakening, but still I didn't know why.

My interest in searching my *converso* roots came from meeting Genie Milgrom, a genealogist and a former Catholic returned to Judaism. Yes, I blame her! The local Chabad became more familiar and I was at home there

for Shabbat dinners and holidays. Then there was this dinner with a wonderful speaker. Who sat next to me? Genie Milgrom! She was there with her lovely husband Michael. She asked me a few questions, like: “Do you like this shul? Do you like this community? How long have you been here?”

I told her we were there because our daughter showed so much interest in Judaism, that even after completing her community hours she wanted to keep attending services, and that I also liked them. Then came Genie’s turn to speak and tell her story – a more than amazing story. I was speechless, and who knows what expression I had, listening to her. I saw a parallel with my family in so many ways of what she experienced with her family. I was in shock that I might have Jewish roots after all. Everything was there: the sweeping, the eggs, the stories that our family was “different,” getting rid of the blood when cooking meat, etc.

Genie sat next to me after her speech, and said in my ear like it was a big secret, “We found crypto-Jews in El Salvador!”

I thought “Wait. Whaaat?”

Then she said: “When are you going to convert?” Like she knew she had found another one of the thousands of *converso* descendants that are out there, who are still learning their family’s past. I had to get started. The first thing was to talk to my mother. I called El Salvador right away, and I asked if my grandmother ever lit candles at home.

My mother said “Yes.”

I asked “What day of the week?”

She told me her mother lit candles on Friday evenings. She told me how some family members didn’t work on Shabbat, and how elaborate were their engagement parties and weddings. She said her family only married with

cousins, etc. On both my maternal and paternal lines were practices and identities of crypto-Jews.

I still have a long way to go with my family records; so far I have uncovered 200 years of leaves on my family tree, of people from Spain and *mestizos*, and there is still no Jew in the tree yet. Two years ago, I was in disbelief of my own crypto-Jewish roots. I had the conviction that, if indeed, I was of *converso* descent, I had to uncover the family history,



Red string Kabbalah bracelet in Esquipulas, Guatemala

share my family narrative and after all, why not return to Judaism?

Then there was the DNA. My husband gave me a kit for my birthday and I did the test. This is science. I am a biologist, it is there in my DNA, and it’s not just oral stories! I have a mix of many things; the greatest percentages are of southern Europe, including Spain, Portugal, Morocco and Italy, followed by Native American, and small percentages of Ashkenazi Jew, Central Asia, Scandinavian, East Asia and Africa. Half of my DNA cousins are Hispanics, and the other are assumed Jewish, based on their surnames in their profiles. I have been in contact with DNA cousins from New Mexico, El Salvador, Honduras, Israel, Turkey and other countries. So far the most common last names in our family tree are: Dubon, Ardón, García,



Pomegranates



Mayorga, Flores, Tinoco, Robles, Torres, Carbajal, Madrid, Lemus, Ortiz, Aguilar, Mancilla, Erazo, de La Cuesta, Lopez, Mendez, Maldonado,

Sephardic Song of Matica de Ruda

*Una mática de ruda, una mática de flor
hija mía querida
dime a mi quien te la dió
Una mática de ruda, una mática de flor
Me la dió un mancevico
que de mí se enamoró
Hija mía querida, no te echas a
perdición
Más vale un mal marido
que es mejor de nuevo amor
Mal marido, la mi madre, no hay más
maldición
Nuevo amor, la mi madre
la manzana y el buen limón*



Landaverde, Murcia, Arita, Pinto, Toledo, Ventura, Moran, Contreras, Vasquez, Hernandez, and others.

Also another clue of their *converso* past is their occupations. Here are some examples: the Ardón, Dubon, Vasquez and Hernandez were merchants, the Flores were cheese makers, carpenters, blacksmiths and musicians with their own band. Many came from the Canary Islands, France, Portugal and Galicia, Spain, looking for a refuge from the Inquisition, and lived in remote areas, mixed with the native population, and assimilated. But somehow they still preserved some of the past with Judeo-*converso* traditions.

Now I am following Genie's advice about where to look, what clues to look for, how to search records, etc. I am one of her "groupies" now. I had more from the oral tradition in my family and my own experience, things that I have read about other research in New Mexico, Mexico, Brazil and other locations. Perhaps the pictures here speak better than words.

I traveled to my ancestors' lands in Guatemala, El Salvador and Honduras, and here are some of my discoveries, actual things that were always there, but now we have a better understanding of their origins. It has been bittersweet to discover the *converso* past of the family. Now we are coming back to Judaism, because we are free to embrace the heritage that was stolen from our ancestors 500 years ago.

You can find a Hispanic version of the red string kabbalah bracelet in any market. I asked the vendor, but the lady didn't know the origin, she only said that it was a tradition to put one on the baby's wrist as soon as they are born to keep away the evil eye. See the striking similarities with



Planta de Ruda

one purchased in the local Judaica store and one from the Esquipulas street market. I had one when I was a baby and I also did the same for my own kids; they all had this bracelet.

Planta de Ruda

To my surprise this plant is not native in the Americas, it is a Middle Eastern and Mediterranean plant, called *rue*. This plant is widely

used in Central America. It is believed to bring good luck, cast away the evil eye, cure many illnesses, the list goes on and on. I always believed it was a Mayan plant. I found a Sephardic song called "Matica de Ruda." Here are the lyrics and a photo of the plant that my friend Mary has in the entrance of her Salvadorian cafeteria here in Florida. 🍷

STRENGTHEN YOUR VOICE REVEAL YOUR STORY

HISTORIAS conducts archival research for those seeking their roots. We specialize in documents from Spain, Latin America and the US from the 16th century to the present.

Services include transcribing documents so they are readable in their native Spanish, and translating documents from Spanish into contemporary English. We create databases and place your story in historical context. Once finalized, we help you present your story in an elegant and professional fashion.



Martina Will de Chaparro, PhD is a former Associate Professor of History, Texas Woman's University, and the author of *Death and Dying in New Mexico* (Univ. of New Mexico Press, 2007). She has published and edited journal articles for numerous scholarly publications and is co-editor of *Death and Dying in Spanish Colonial America* (Univ. of Arizona Press, 2011).



Historical Community and Genealogical
Research, Transcription, and
Translation in English and Spanish



Let's get started!
martina@historiasllc.com

News From Family Tree DNA

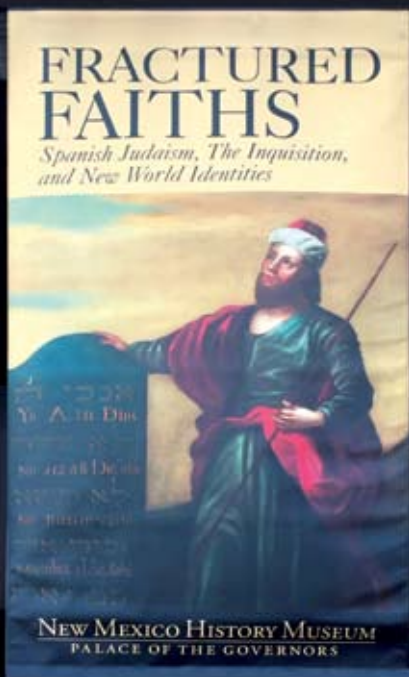
In the end of the first quarter of 2017 we will finally release a version of our Autosomal MyOrigins test with an underlying Sephardic database.

Good news for our members!

Bennett Greenspan
President
FamilyTreeDNA.com



ROAD TRIP to the Santa Fe Historical Museum Exhibit



BY BONNEE SHAFNER ODERBERG
PHOTOS BY RINNA GORDON

At a fall book review in October, 2016, held at the BMH synagogue in Denver and moderated by Cantor Joel Lichterman, Corinne Brown gave a presentation about her novel, *Hidden Star*. During her lecture, she mentioned that there was an exhibition curated from several museums on view at the Santa Fe Historical Museum focusing on *conversos*, crypto-Jews, and the Spanish Inquisition in the New World following the Jewish expulsion from Spain in 1492.

Corinne mentioned that the exhibit, to close in December, included one of the actual, hand-written Edicts of Expulsion, plus other historical documents and artifacts related to the Spanish Inquisition. Having read a number of books on the topic of crypto-Jews, my desire to see the exhibit overtook me and I was very fortunate that my friend Rinna Gordon could arrange to take a road-trip with me on this adventure.

She, with her big camera, and me with my notebooks and writing pens, left for Santa Fe on a warm Friday morning, October 14. We arrived at twilight after a leisurely six-hour drive in which the scenery, even from the highway, revealed the full palette of autumn splendor at its peak.

I felt compelled to see this exhibit for several reasons. For starters, I have often imagined what it would be like to meet with Pope Francis today and discuss the Spanish Inquisition. I would ask him about the medieval torture of Spanish Jews, including the condoning of many thousands burned at the stake because they either refused conversion to Catholicism or could not convince the Inquisitors that they had truly renounced their faith.



Bonnee Shafner Oderberg

I would ask him about the secret archives at the Vatican and the official report that states that much of the Inquisition never occurred, comparing it to Holocaust denial.

I have often wondered exactly what I am witnessing when I

learn of individuals who were raised in Spanish Catholic families and educated by nuns, only to reach adulthood and feel a Jewish *neshamah* (or soul) rise within them so strongly that it culminates after centuries, in an overwhelming, irrepressible desire to reclaim Judaism. Author and genealogist, Genie Milgrom who wrote the biography *My 15 Grandmothers*, was one such woman.

I have, at times, also conjectured if it isn't possible that the return of the *b'nai anusim*, which translates as the children of the coerced or converted, represents an ingathering of exiles that is actually a precursor to the coming of the Messiah. (A very popular theory in some circles.)

The potential of growth for the Jewish community is staggering

"A painted doorway delights in Santa Fe."



PHOTO BY BONNEE SHAFNER ODERBERG



since scholarly estimates of Jews lost to Judaism during the Spanish and Portuguese Inquisitions alone—mostly through forced conversion—range from 200,000 to 800,000 and their descendants today number in the millions! Even those who do not reclaim their Judaism through conversion often have, on some soul-level, a heartfelt allegiance to the Jewish people.

Several years ago, I submitted my own DNA for ancestry testing. My report came back 97% Ashkenazi Jewish. My inherited maternal genetic haplogroup to which my DNA is assigned, originating on my mother's mitochondria, traces back to a single mutation at a specific place and time 125,000 years ago. Forty percent of the Sephardic Jews belong to this haplogroup. What does this indicate for me? Do I have Sephardic roots myself?

Back to our trip...

The next morning after arriving in Santa Fe, Rinna and I found a tiny Orthodox congregation, Kol Be-Ra-Ham, where we chose to attend Shabbat services. We found a *mechitzah* inside with about a dozen men on one side and just one woman sitting alone on the other. Rinna and I sat at tables with white tablecloths to *daven* (pray). After the service, I approached the rabbi to introduce myself while Rinna spoke

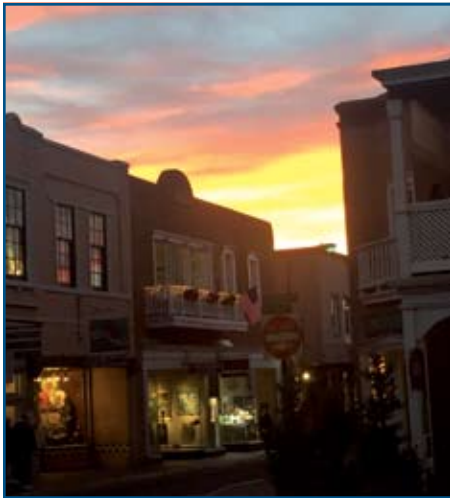
to the lone woman at prayer. As it turned out, Rabbi Ron Wittenstein, presiding, mentioned that he had lived in Atlanta and remembered a certain Rabbi Fleishmann from Denver whom we knew, and also a cousin of my husband's, an Oderberg, in Jerusalem. Small world.

I joined Rinna and her new friend, who turned out to be a *converso*. With reverence, she told us how she had been raised in Uruguay by her grandmother and great-grandmother. She had discovered two wooden chests hidden in the basement filled with family heirlooms which she didn't understand. As she grew up in Catholic school, she rebelled against the nuns and refused to be confirmed. Eventually, when she studied theology in college, she felt herself drawn towards Judaism. Later on, she confronted her family and was able to receive an acknowledgement from her father that she was from Jewish ancestry. Eventually, after realizing that his daughter was determined to reclaim her Judaism, gave her his blessing to return to the fold.

Her mother and siblings maintain their Catholicism. She further explained that she took all her savings and moved to Atlanta to study with

an Orthodox mentor for three years, embracing her ancestry, and then underwent a ritual conversion with a new Hebrew name. Her heartfelt description of the experience caused me to well-up with emotion. Today, she works with the Santa Fe homeless and poor. She says it is her life's work.

The next day, which was Sunday, Rinna and I experienced our much anticipated private museum tour arranged in advance by Corinne. Our guide, Dr. Ron Duncan Hart of Santa Fe, a publisher and respected Judaic historian, as well as one of the curators of the exhibition, was an expert on the Spanish Inquisition and the *conversos* of New Mexico. Before entering the exhibit, the three of us stood on the second floor of the historical museum outside the massive doors, and Mr. Hart took Rinna and I on an



Clockwise from left, Santa Fe at sunset; Rinna (l) and Bonnee (r) at the exhibit; New Mexico chilis; imported doors from India display carved Magen Davids



PHOTO BY RINNA GORDON

PHOTO BY RINNA GORDON

elegant, verbal odyssey through the Golden Age of Jewish and Muslim societies in Spain and the mass expulsion of the Jews.

The Inquisition focused upon Christian *conversos* accused of practicing Judaism in secret and aggressively pursued them. Thousands were tried and executed. Over time, large numbers of New Christians or converted Jews travelled to New Spain (Mexico) where the Inquisition followed them during a campaign in the late 1500s and mid-1600s. In an effort to escape, some migrated to settlements in the far northern regions of today's New Mexico and settled in what Rinna refers to as the "Spanish *shtetels* (villages) of New Mexico."

Mr. Hart emphasized, "Just because your ancestors came from Eastern Europe and identified as Ashkenazi, does not mean that you are not Sephardic." In recent years, there has been recognition that many Sephardim moved to Eastern Europe after being expelled from Spain. For example, some Sephardim travelled to Amsterdam and then eventually to Poland, others to Russia. He mentioned how some of the Spanish Jews had also migrated to Morocco and that his own daughter was living there with a *sukkah* (booth or shelter) on the balcony of her third floor apartment.

He then opened the massive doors of the exhibit and we entered. The huge room was decorated with beautiful Moorish columns and arches throughout to express the Islamic influence in Toledo, Spain. The exhibits from Spanish history were mounted under glass or on the walls; things like a torah, prison shackles, a *ketubah* (marriage contract). One exhibit showed the most stunning, elaborate, bound books compiled to depict false



PHOTO BY RINNA GORDON

Top, Temple Aaron, founded 1883

Right, Time seems to have stopped at this Southwest café

Far right and next page, Distinctive architecture and foliage defines Santa Fe skyline



PHOTO BY RINNA GORDON

Highlights of our trip

In Santa Fe, we spotted a fenced-off area near the main plaza with exotic doors stacked up in rows. The proprietor said that all the doors were hundreds of years old from countries in southern Asia and had been shipped by boat from buildings that were being either torn down or repurposed. One door, which Rinna photographed, had what appeared to be Stars of David carved in the front. I asked the proprietor if it is possible that the door came from a synagogue in Uzbekistan or a neighboring country, and he answered that an Iraqi Jewish man had asked him the same question that morning and he answered, "Yes, it was quite possible."

In Taos, we wandered into a store that sold beautiful beads, run by three generations of a Mexican family. After striking up a conversation, the adult daughter of the store owner said that she believed she had Jewish roots. She said she had a certificate in genealogical research and had found an usual custom in her family that she had identified with surprising frequency over hundreds of years of family history; a brother-in-law marrying his brother's widow, something unknown in Catholic practice. We explained to her that this sounded very much like the Levirate marriage law mentioned in Deuteronomy.

After crossing the border back to Colorado on Tuesday afternoon, we stopped in Trinidad to visit Temple Aaron, a majestic synagogue founded in 1883, high on a hill, with its back yard, a steep cliff rising above the town. Regretfully, a "For Sale" sign stood in front of the building.

Within a few more hours, Rinna and I were back in Denver. This trip was truly a highlight in my life and one of much learning, great beauty and many blessings. My sincerest thanks to Corinne for inspiring me.

Editor's note- Bonnee is a new member of SCJS.



PHOTO BY RINNA GORDON



Christian lineage of Jewish families, created to convince the authorities that there had not been identifiable Jewish blood for four generations. If the book was accepted, the family received an official letter of their Christian authenticity. The wealthy families had manuscripts illustrated with exquisite colors. The less wealthy families had simple, hand-written books, several inches thick with the family names clearly visible. Many, of course, had nothing at all, as large sums of money were required to pay the forger.

Many of the artifacts, including dishes and various other household items, depicted hidden Jewish symbols in their designs such as Hebrew letters, words, or Stars of David. Of particular interest were Purim groggers (noise makers). Over time, the depiction of Queen Esther has since morphed into a Saint. You can see pictures of her today, Saint Esther, as part of the crypto-lore of New Mexico.

One alcove where we sat held a huge, wall-sized, framed hologram video of a Jewish Spanish woman in her 20s sitting in her home, writing and speaking about the desperate situation her family was facing as they were forced to meet with the Inquisitors to renounce their Judaism. Watching it was heart wrenching. After several hours in the exhibit, Rinna and I, of course, had to visit the gift shop where we purchased a small library of books on the topic. All in all, the tour was everything we had hoped for, and more.

The next day, on *Sukkot*, we found ourselves at the Chabad in Taos with a *sukkah* erected in front on a main street, so we just walked in. Two little boys met us dressed in suits and *kippot* (*yarmulke*). Their father, Rabbi Eliyahu Kaminesky welcomed us and asked us if we would like to perform the “mitzvah of the *lulav* (palm fronds) and *etrog* (a citrus fruit)”

which we gladly accepted. Afterwards, he invited us into the *sukkah* for *kiddush*. When we walked in, there was a huge challah and five place settings with gefilte fish, horseradish and salads.

Rinna asked, “Are you expecting someone?” I guess he was expecting us because the five of us ate, talked and prayed for an hour or so in a very windy but comfortable *sukkah* where the napkins kept blowing to the floor... and it was glorious. 🍁



PHOTO BY BONNIE SHAFNER ODERBERG



PHOTO BY RINNA GORDON

New Sephardic History Archive in Portugal

The city of Bragança (Portugal) and the Rede de Judiarias de Portugal / The Jewry Network of Portugal are implementing the Memorial e Centro de documentação Bragança Sefardita / Memorial and Documentation Center Bragança Sephardi, a non-profit permanent centre with educational and cultural purposes and counts with a EE GRANTS financial support.



The Documentation Centre, placed at the top floor of the Memorial, will have a reserved area to the visitor who wishes to study or research, but also a space with a small library and a place for consulting a digital archive.

We are gathering data for the Documentation Centre linked to the Sephardic culture and history. We invite you to be a partner in this project, and collaborate with us and the City Hall of Bragança, by sending related publications, books and magazines.

Please mail to:
Memorial Bragança Sefardita – Centro de Documentação Arquivo Municipal Bragança Forte S. João de Deus
5300-263 Bragança

Contact us with any question.

Susana Milão
(Ideias Emergentes) Architect, Researcher, Curator
imergentes@gmail.com
+351.22.5099642
+351.963231716

Paulo Mendes Pinto
(Cathedra of Sephardi Studies of the Letters College in Lisbon's University)
pmpgeral@gmail.com

Denver Embraces South American Hidden Jew

BY CORINNE BROWN

Members of Denver's Jewish community have opened their arms to welcome Wendy Castelano and her three children and brother to Denver—all refugees from Venezuela's failing economy and increasingly difficult social circumstances.

A former teacher at both the primary and high school level, Castelano started practicing Judaism 10 years ago. She went to church as a child, growing up in Maracaibo. As she became an adult, she began to realize that that her family didn't seem to be like other Catholics.

"I was very attached to my grandmother," said Wendy. "She lived in a house with a big patio. There she grew many flowers in pots. We would help her replant and water them."

"But not today," she would say on Saturdays when we children came over. "Not today." On Fridays I remember she used to light candles, but in containers under the table so no one could see them. I would ask her why and her answer was always the same —

"Don't ask."



Wendy Castelano and her daughter Valentina are settling in to life in Denver



"After a death in the family, we always covered the mirrors. At certain times of the year my grandmother also would bury the silverware into the earth, for "purification" she would say. In addition, she kosher slaughtered the chickens and turkeys. And, for as I long as I knew her (she lived to be 105) she always had her hair covered. My own mother does not follow any customs of the Jewish faith but I have chosen to. It's important to me."

In October 2016, Castelano and her immediate

family immigrated to Miami, Florida. Denver, their final destination. Today they struggle to merge the children into a new school system, learn English, and find meaningful work. Her daughter Valentina, 14, is a talented musician (viola and piano) and has already been accepted into the Denver Youth Orchestra. The younger sons are taking each day at a time.

Meanwhile, many Jews within Denver's community have helped out with clothing and needed donations. Although her English is limited, Castelano enjoys attending services at local synagogues who are receptive to the crypto-Jewish story.





Curiosity and observation leads to the discovery of a secret heritage

Arnold Trujillo

An Interview



Arnold and his brother, on horseback, as children in Capulin.

BY DOLORES SLOAN

Dolly Sloan: How did you discover you have Jewish ancestors?

Arnold Trujillo: From 1982–1987, I served as Secretary of the Texico Conference of Seventh-day Adventists. The territory of this Conference included west Texas and the state of New Mexico, excluding San Juan County. During this time, I was visiting a Spanish pastor friend of long acquaintance in his — and formerly my — northern New Mexico district, when he made the observation, *Yo creo que tú eres un Sefardita*. (I think you are a Sephardic Jew). At that time I did not know what a Sephardic Jew was! Needless to say, I was more than a little curious!

That simple observation catapulted me on to a journey of research and discovery that continues today, over 30 years later. The first area of research focused on my genealogy. The second area targeted Dr. Stanley Hordes' research in the 1990s into the crypto-Jews of New Mexico. As newspaper and magazine articles appeared with

crypto-Jewish names, I compared them to my family tree. The two areas of research expanded on parallel paths. By 2005, when Stan's watershed volume, *To the End of the Earth, A History of the Crypto-Jews of New Mexico*, was published, I had identified many of my ancestral names, but was unsure which were Jewish. The book identified many Jewish families and 28 of those families were on my family tree. I was surprised by the number of Jewish families I found there! This was the first confirmation that I have Jewish ancestors.

The third path of research and discovery resulted from the first two. I became aware of FamilyTree DNA. In 2005, I had my DNA tested and learned that I am J2-M172. The J2 lineage "originated in the northern portion of the Fertile Crescent, from where it later spread throughout central Asia,

the Mediterranean, and south into India. As with other population with Mediterranean ancestry, this lineage is found within Jewish populations." The DNA research provided the second confirmation that I have Jewish ancestors.

DS: Have you been able to identify any of your Jewish ancestors?

AT: Yes. I compared the ancestors on my family tree with the Jewish families identified in Stan's book and found many mentioned

PERSONAL NARRATIVE



there. Some families identified by Stan are: Abendano, Alvarez de Toledo, Baca, Ha-Levi, Herrera, Holguin, Lucero de Godoy, Ortiz, Perea, Quintana, Ruiz, Vera, Carvajal and Quintana.

DS: Were any of your Jewish ancestors victimized by the Inquisition?

AT: Yes. Members of families mentioned above and others not listed, but included in Stan's book, were identified through documents of the Mexican and Spanish Inquisitions. In fact, Martin A. Cohen wrote *The Martyr, Luis de Carvajal, A Secret Jew in Sixteenth-Century Mexico*, which documents the persecution and death at the stake in 1596 of not only Luis, but also his mother, Francisca, and sisters, Isabel, Catalina and Leonor. In addition, Miguel de Quintana was the subject of a book, *Defying the Inquisition in Colonial New Mexico, Miguel de Quintana's Life and Writings*, by Francisco A. Lomeli and Clark A. Colahan.

DS: Did your family manifest any crypto-Jewish behavior?

AT: Yes, but the behaviors were not known to be Jewish. For example, Stan mentions that endogamous marriage patterns were noted among New Mexico crypto-Jews. When I queried my mother about other crypto-Jewish behaviors, she asked if I knew why her extended family in the San Luis Valley of southern Colorado (which geographically and culturally is an extension of northern New Mexico) married cousins so often. I explained that such behavior was characteristic of crypto-Jewish families.

DS: How did the discovery of your Jewish roots impact you?

AT: The impact of discovering that I have Jewish ancestors was profound, multifaceted and continuous. Initially, I was consumed with an insatiable curiosity about my genealogy. Then I



Paternal grandparents –
Toribio Trujillo and Andalecia Cordova

“

“I must live my life as an advocate for freedom, religious tolerance, and compassion.”

wanted to know about the Sephardic Jews. What was their history? What did they believe? Where did they live? In pursuit of answers, more questions emerged. A most impactful discovery was that in medieval Spain there was a time that Muslims, Jews, and Christians created a culture of tolerance (*la convivencia*) that holds lessons for us today. New fields of study opened and continue to unfold before me in history, genealogy, religion, theology, anthropology, literature and social psychology. I am like a thirsty hiker trying to drink from a fire hose.

DS: How has your research, speaking, and writing on this subject affected your professional life?

AT: For nearly 49 years I was in the employ of the Seventh-day Adventist Church, initially as an educator, then pastor and finally an administrator. The discovery of my Jewish roots and the subsequent explosion of knowledge enriched my understanding of Scripture, self and others. Let me illustrate. Because of my discovery of my Jewish roots, I became more aware of Jewish individuals within my Seventh-day Adventist faith community. Some were theologians, such as Jacques Doukhan, who had written books on Biblical interpretation. I read these works and discovered new perspectives that changed my understandings, such as the commonly held belief that the church had superseded the synagogue or that Christianity had replaced Judaism because some Jewish leaders rejected Jesus and called for his crucifixion. This supposedly resulted in God's rejection of the Jewish people. I no longer believe that God rejected the Jewish people. I do believe that the special relationship between God and the Jewish people is available to all of humanity. I continue to research the relationship between first-century Jewish and Gentile disciples of Jesus and the Jewish establishment. My role as a denominational leader necessitated much public speaking. I was, and still do, include my new understandings in my public presentations.

DS: How has your research, speaking, and writing on this subject affected your family life?

AT: My family life has not been affected to a great extent. I, of course, have shared the new information that I have gained from my research, the SCJS conferences, the papers that I have written, the DNA results, etc. Books have been shared and there has been interest, excitement and lively discussions at our family gatherings.

DS: How has your research and writing on this subject affected your life in the community around you?



AT: I retired in January 2016, so I have slowed down. However I continue to teach, preach and write. I also continue to serve on three national Adventist advisories that focus on Jews, Muslims and Hispanics. On a personal note, I have shared my story with Jewish individuals that I have met in my community of Sonora, California. I have shared my story with a Jewish physician friend, and have given him a gift of a musical album, "Singing in the Dark, Songs from the Holocaust." I was greatly honored when its producer and soloist Rachel Hyman, an Adventist of Jewish heritage, dedicated this album to me. Last December, I became acquainted with the visiting daughter-in-law of college schoolmates living in Sonora. She is a Sephardic Jew, whose family, originally from Egypt, now lives in Australia. I shared not only my story, but also the album and the New Mexico History Museum volume, *Fractured Faiths, Spanish Judaism, The Inquisition, and New World Identities*.

DS: What advice would you pass along to someone considering the possibility that her/his family may be descended from Sephardic Jews and unsure about what to do next?

AT: I would advise her/him to take a DNA test. FamilyTree DNA is the company I used. I found it reasonable and providing good information. Others can be found by internet search. I would also suggest genealogical research. There are organizations that can help with this. Once determined that one is a descendant of Sephardic Jews, I suggest reading histories of medieval Spain, where Spanish Jewry experienced what many describe as a Golden Age.

DS: When did you first become a member of SCJS and how has it affected your personal search?

AT: I believe it was in the mid-1990s. I say that because I have a letter dated August 3, 1995 from my cousin, Aaron Martinez, with a letter attached from

Gloria Trujillo, then SCJS Conference Chair, announcing the annual conference to be held in Tucson, Arizona that November. I was quite excited to learn of SCJS and believe I joined shortly thereafter. I was not able to attend annual conferences right away. I have attended conferences in Denver, San Diego, San Antonio, Albuquerque, and Colorado Springs.

It is not possible to exaggerate the personal and professional blessing that SCJS has been to me! Through the conferences I have been able to meet researchers and authors such as Stanley Hordes, Dolores Sloan,

upon. I have also been honored to make presentations at two annual conferences. This article itself is a huge affirmation! My life has been profoundly enriched by the journals and the conferences, but mostly by interactions with the people of our Society for Crypto-Judaic Studies!

DS: What should SCJS' goals be in helping and supporting members like you?

AT: First, continue to exist. Second, continue to encourage research of the crypto-Jewish experience and dissemination of the results. Third, continue to encourage individuals

Top row, Arnold's maternal great-grandparents; Presbyterian Mission School in Chimayo.

Bottom row, Arnold at play; Older sister Lindy with young Arnold and Aunt Loisa in Capulin Farm of Felipe Quintana near Capulin; San Luis Valley, Colorado




Seth Kunin, David Gitlitz, Roger Martinez, Abe Lavender, Corinne Joy Brown, Isabelle Medina Sandoval, Art Benveniste, Gloria Trujillo and Mona Hernandez. These and so many others have not only informed me through their writings, lectures and personal conversations, but have also affirmed me in my journey. One affirmation was the encouragement to write my story and publish it in *HaLapid*, the SCJS magazine. Then, I was privileged to be elected to the Board. My suggestion that a genealogy workshop be offered with the annual conference was acted

to share their personal journeys. Fourth, continue to inform and equip individuals to do genealogical research.

DS: Are there any lessons you have learned from your experience that can be applied to everyday living?

AT: When I first learned of the crypto-Jewish experience in northern New Mexico, I was struck by two things. First, was the power of Jewish beliefs and second, the tenacious commitment of believers to transmit

those beliefs to the next generation, against unbelievable coercion and persecution within a culture of fear, secrecy and deceit. Although the Inquisition is no longer, I wonder if its pernicious effect is not still resident in the lives and minds of my family members of northern New Mexico and the San Luis Valley of southern Colorado. If, instead of centuries of fear there had been freedom—centuries of freedom to worship, think and act, to dream and pursue those dreams, freedom to be—I believe the social and economic condition of my people would be radically different than it is today. The lessons for me are that I must live my life as an advocate for freedom, religious tolerance (a 21st century *Convivencia*), and compassion. 

Dolores “Dolly” Sloan

The mountains and rocky soil of the northernmost frontier of New Spain were no match for Arnold Trujillo’s ancestors, determined to live safe from the Inquisition and persecution,” says author Dolores Sloan, who interviewed Mr. Trujillo for this article. “Arnold is an inspirational figure whose research into his legacy is a model for those beginning their search for theirs.”



Dolores “Dolly” Sloan

Past President of the Society and former editor of *HaLapid*, Dolores is the author of *The Sephardic Jews of Spain and Portugal* (2009) and editor of *The Journal of Spanish, Portuguese and Italian Crypto-Jews*. Former administrator for the New Mexico Arts Division and the state Department of Health, she now lives in southern California, where she is a member of the Santa Monica Landmarks Commission and a speaker on the history of Sephardic and crypto-Jews in Iberia and the American Southwest. doloressloan@doloressloan.com.



The Roman Catholic Church is ceding to Jewish ownership part of a church and monastery built atop the ruins of a medieval synagogue. The move is a gesture of reconciliation some 500 years after the expulsion of Jews from Sicily. The church will also finance renovations for a synagogue and Jewish heritage center there. At the special ceremony were Rabbi Pierpaolo Pinhas Puntarello and Palermo Archbishop Corrado Lorefice among others. Read more here:

www.jta.org/2017/01/09/news-opinion/world/palermo-sicily-to-get-first-synagogue-in-500-years

With thanks to S&P Central Info Hub for Spanish and Portuguese Western Sephardic Jewish Communities.

City of Palermo gets first synagogue in 500 years



Conversos

the underside of tragedy

We are struck by the great discrepancy between the image of *conversos* and the sometimes sordid reality.

© 2017 THE INTERMOUNTAIN JEWISH NEWS EDITORIAL STAFF • MARCH 09, 2017 • REPRINTED BY PERMISSION

Conversos, of course, were those Jews coerced to renounce Judaism by the Catholic Inquisition in order to avoid being murdered by the Inquisition. Obviously a terrible choice none of us would want to face. Also obviously, a source of unfathomable courage and faith for those who chose to die; and a source of important continuity for those who chose to live, practicing Judaism, such as they could, behind closed doors in blackened basements.

Some of these *conversos* later escaped the clutches of the Inquisition and returned to Judaism. Turkey is one of the countries that took in these returning, repentant Jews.

But the story is not always so morally admirable. We were reminded of this in a news brief this week that reported the return of a 400-year-old Jewish document to Mexico more than seven decades after it disappeared. The document is the 1595 autobiography of Luis de Carvajal, one of the *conversos*.

The Mexican Consul General Diego Gomez Pickering may well be right that the document holds “cultural and historical significance” for his country and for the history of the Jewish presence in the Americas. But there is a lot hiding behind these generalities.

It seems that Carvajal was accused of several charges, among them, of course, the charge of concealing that his relatives practiced Judaism in secret. He was tried and found guilty — an eternal stain on the history of the Catholic Church in the Americas. But there was another terrible stain. Carvajal denounced more than 120 other secretly practicing Jews to the Inquisition, according to the New York Historical Society.

We do not know how we would have held up under the literally tortuous circumstances that faced Carvajal, and shudder at even considering the question, but there remains no doubt that, at time, beneath the tragedy of the *conversos*, lurked a disfigured underside. 🔥

When the Spanish Inquisition expanded to the New World

In an article by the Times of Israel dated Aug 16, 2016 by journalist Rich Tenorio titled “When the Spanish Inquisition Expanded to the New World,” the writer states, “... most people don’t think of the Inquisition operating in North America; that it just operated in Spain. But the power and authority of the Inquisition went with the conquest. In every Spanish colony, the Inquisition appeared.”



The execution of Mariana de Carvajal, one of 10 members of her family convicted and burned at the stake for covertly observing Jewish Law, at the auto-de-fé in Mexico City, March 25, 1601 (Illustration by El Libro Rojo, 1870)

ESSAY



THE Benveniste + Mendes + Doña Gracia CONNECTIONS

BY ART BENVENISTE

More than 20 years ago, I was reading *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* by Meyer Kaiserling. In it, I found one line mentioning three Jews, one named Benveniste de Calahorra. The book stated that after these Jews were expelled from Spain in 1492, the crown appropriated the money owed them and used it to fund Columbus' second voyage.

Since reading that, I spent years hunting for more information on Benveniste de Calahorra. If I could discover that he fled to the

Ottoman Empire, I could possibly claim to be a descendant of his. And, since Columbus had discovered Puerto Rico on his second voyage, I fanaticized that I could claim to be part owner of the island.

Finally, only a few months ago while surfing the internet, I found a Portuguese document that provided the information. Unfortunately, it also proved that I was not descended from Benveniste de Calahorra.

The article was by Herman Prins Salomon of The University of Albany, titled, "A Origem dos Mendes-Benveniste" or "The Origin of the Mendes-Benveniste Family."



Artist's rendition of Doña Gracia Mendes
(Property of Art Beneveniste)

Most important, the article showed that Benveniste de Calahorra was the father-in-law of the famous Doña Gracia. In 1497, when Portuguese Jews were forcibly converted to Catholicism, the Benveniste family took the Christian name, Mendes. Soon the family ran The House of Mendes, a major trading and banking enterprise that did business with Henry VIII of England, the King of France and other European nobility.

A few excerpts from the article

Mayr Benveniste de Calahorra fled to Portugal in 1492. He had two sons, Francisco, 9, and Diogo 7. (Francisco grew up to marry Doña Gracia, while Diogo married her sister, Brianda. Their mother was also named Gracia.)

On July 19, 1532, Diogo Mendes was arrested in Antwerp, accused of

Judaizing, supporting the emigration of Portuguese New Christians bound to the Ottoman Empire and monopolizing the pepper trade. On August 28, 1532, Portuguese King João III intervened with Emperor Charles V, King of Spain and Lord of Netherlands, expressing his doubts about the fairness of the charges against Mendes and reiterating his profession of faith in the intangible property the two brothers, whom he refers to by their former name, Benveniste (welcome, in Judeo-Spanish). This letter was preceded with one by Queen Catherine, sister of Charles V, in the same sense.



In the first letter, the Portuguese monarch mentions Francisco Mendes Bemveniste's 40 years of residence in Portugal, dating to his (and his brother Diogo's), arrival in 1492, the year of Jews were expelled from Spain.

We know from other sources that these Benvenistes came from Soria (Castilla). in Valladolid (Chancellery Registration General del Sello, X-1495, ff. 200-200v^o) there is a letter to a royal official in Soria from King Ferdinand and Queen Isabella, dated 23 October 1495. King João III died two days later and was replaced by Manuel, later replaced by João III. Although the content of the letter is not completely lucid, we see clearly that there were certain links between this family of Spanish Jewish refugees in Portugal and royalty, to the point of asking King João II to request recovery of their confiscated property in Spain and obtain the intervention of the Portuguese king before the Spanish kings. This would serve as a prelude to the intervention of João III in favor of the next generation of the same family, with Emperor Charles V.

Here are the oldest references to the elements of this family, residing in Portugal since 1492, and which allow us to establish for the first time a bond of kinship between the two Portuguese branches of Benveniste. One branch of Benvenistes took the name DE LUNA; Doña Gracia's mother was from that branch.

There is a previous letter by Spanish kings in the registry del Sello [IV-1495, 342-343v^o, 14/04/1495] concerning the presence, in Lisbon, of a "don Neci Bienveniste." It states that 'Simuel Nasi' is the *proprio* who came to be called Agostinho Henriques Micas and that he would be a professor at the University of Lisbon. (Note: The mother of Doña Gracia, a Benveniste/deLuna, married a relative named Nasi. The Nasi family took the name Micas, or Miges, after their forced conversion. The daughters of Doña Gracia and her sister, Brianda, married two brothers, their cousins, named Naci/Micas.)

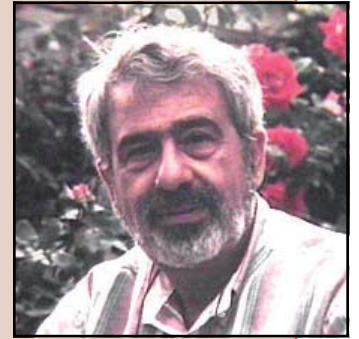
Doña Gracia is well known to most SCJS members, but for those who may not be familiar with her, here is a very short biography: Born in 1510 in Lisbon, she and her sister grew up to marry two brothers, Francisco and Diogo, their relatives. Diogo had moved to Amsterdam to run the Netherlands branch of the House of Mendes. Francisco died shortly after, leaving Gracia to run the Lisbon branch of the enterprise.

“

Doña Gracia
may have
been the first
female CEO
in history.

Art Benveniste

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



Art Benveniste

She may have been the first female CEO in history.

Gracia used her position to help crypto-Jews escape Portuguese persecution. She established the town of Tiberius in Palestine as a haven for escaped Jews.

When things became difficult in Portugal, she escaped to the Netherlands where she continued aiding secret Jews. The sister of King Charles V of Spain married the king of the Netherlands and soon things in that country became difficult for Jews, so Gracia escaped again, this time to Ferrara, Italy.

While there, she organized an economic boycott of the province of Ancona, which had been persecuting Jews. This drew the ire of the Pope, who pressured the Duke of Ferrara to put pressure on Gracia. Again, she escaped, this time with the aid of the Ottoman Sultan, Suleiman the Magnificent. She and her family fled to Constantinople where they were finally able to return to the open practice of Judaism. Her nephew/son-in-law, Joseph, eventually became the Duke of Naxos and headed the House of Nasi, a major trading and banking empire.

For further reading, I suggest the following books:

- *Doña Gracia of the House of Nasi* by Cecil Roth
- *The Woman Who Defied Kings: The Life and Times of Doña Gracia* by Andrée Aelion Brooks
- *The Long Journey of Gracia Mendes* by Marianna D. Birnbaum
- *The House of Nasi: The Duke of Naxos* by Cecil Roth



HIDDEN

BY CORINNE BROWN

Ever since I first began researching the history of crypto-Jews in early 2000, I was struck by the conflict of living a life that was both open and contained; a battle of opposites. I studied with Professor Seth Ward at the University of Denver's Crypto-Judaic Institute, and tried to make relevant the medieval history of Jewish oppression and persecution. I thought of those today who struggle with a sense of identity; one that doesn't match perception, such as those confronting gender issues, male or female. Concealing a hidden truth is a nightmare — until one's truth emerges.

But the long and tragic story of the hidden Jews, the “forced ones,” was so much more; so much deeper, so profound and far-reaching. It affected not just individuals and families, but generations. As time went on and I began to meet *conversos*, *anusim* and other members of the crypto-Jewish world, I felt a sense of amazement at their ability to recognize the “other,” some inner calling, and connect with it. I marveled at their courage to ask about and then research their past, which for most was buried in some far off cemetery, their ancestors' stories forgotten.

Or were they?

For some it took only a second look (albeit through a very different lens), or an honest conversation, in order to see behaviors and customs that had long sustained a family and now clearly hinted at who else they might

have been. Long-held traditions and beliefs had become the forces that shaped them, decade after decade, century after century.

As some of you know, I became inspired with the idea of writing about that awakening and the life-changing decisions that have brought so many back to a new view of their past and present identity. While working on a manuscript exploring this phenomenon, I also became a student of Jewish mysticism at Denver's Kabbalah Experience. At this remarkable adult education center, people of every faith and background study together to better understand the unseen world, our interconnectedness, and aspects of the soul, thanks to the original teachings of Sephardic rabbis of the Middle Ages.

I began to respond to life differently. By learning how to live in the present, I began to make new choices and see more clearly what was compassionate and fair. I changed jobs. I changed direction. I considered life in terms of *Tikkun Olam*, repairing the world, and making every moment sacred. I didn't become more “religious,” I simply became more enlightened as to what counts and how we serve each other.

Inevitably, the teachers I needed appeared on cue. Which is why I shouldn't have been surprised to discover a passage in a book recently purchased for this semester's class on Mussar, a special kind of Kabbalistic thinking. *Changing the World from the Inside Out: A Jewish Approach to Personal and Social Change* by Rabbi David Jaffe has much to offer. To me, the following passage in the opening chapter meant even more than the writer possibly intended, and seemed relevant to all of us.

I would like to share it with you.

“... Jewish mystical theology gave me the words and intellectual framework for what I had been growing to know more clearly in my heart. Hiddenness was the big idea that spoke to me the most. *Olam* is the Hebrew word for ‘universe.’ This word comes from the three-letter Hebrew word *ayin.lamed.mem* (O.L.M), meaning ‘hidden.’ Jewish spirituality is founded on the understanding that beyond the material world that we perceive with our five senses is hidden a completely different reality that connects everything together in a massive unity, offering an ultimate perspective on the purpose and meaning of life... Recognizing and acting on an awareness of this hidden unity and the value of all creation, while respecting the need for difference, is key to building a more just and peaceful world.”

A full page of text lies between the opening of this paragraph and its close, but I hope you see the connection. That which is hidden must be understood in order to cement our relationship to the universe and each other. To every one of the descendants who have chosen to hide no more, I celebrate your journey, wherever it has taken you. It's an honor to bring your stories to light. 🔥



Quien me prestó escalera? (Who lent me a ladder?)

© Konrad Yona Riggemann • February 5, 2016

POETRY

Who lent me a ladder
not to pluck fruits
but to step the rungs downward
to my family's roots?

Judicial order
in South German lands:
One Jew in each classroom,
with nails through his hands.

To make girls know better,
and boys, how he died,
Jesús Nazareno
with arms stretched out wide.

"You told me you suffer.
His nails you would draw!
Wake up," said the Rector, "get tougher.
Our savior is hanging by law!"

My pupils spontaneously backed me,
their parents assured me support.
The Muslims gently confirmed me.
Delay was the way of the court.

At last, six years after, in Munich,
my trial was public and unique.
A priest called "Here Jesus was hurt!
Let's pray to atone what occurred."

The judges were cuter,
considered the suitor
as notably firm
in his Christian concern!

The journals struck headlines
more baffled than wise,
of a loner's odd crusade
and culture's demise.

Now daily came railing
anonymous mailing:
"You're hearing the bell?
You'll soon burn in hell!"

The cool way, years later
they dropped me, the traitor.
Cold Europe I left for colored Brazil;
the land of marranos, of Chico and Gil.*

I tested my DNA matter
It yielded this Jewish go-getter,
the joiner on beams –
we're kinsmen in genes.

When friars would take
bad converts to stake
to pay for the Nazarene's pain,
my genes were sojourning in Spain.

And what's even quainter:
These genes bore church painters
who painted Madonnas with sons.
The last one's my brother named Hans.

To aid him, I never fainted
while helping to hoist up pain, painted,
lift up the poor Jew;
animosity's cue.

Thus standing on ladders
to heave up carved matters,
subindo al cruz:
two grandsons of Jews.

My hands stemmed his loincloth.
Bewildered I thought
how absurd this act was,
how odd I felt fixing God. >>>

*Gilberto Gil and Chico Buarque, the latter being a conscious descendant of *conversos*, are icons of Brazilian music and famous among other titles for their critical Jesus-related songs "Procissão" and "Calice."

*"Allí servireis a dióses
hechos por manos de hombre,
dioses de pedra y madera
que no ven y no oyen, ni comen."
(Deuteronomio 4:28)*

*Extraña manera:
Prestó escalera
con sangre en la mano
Jesús al alemarrano.*

*"There you'll serve gods
made by the hands of man,
gods of wood and stone,
that cannot see or hear or eat."
(Deuteronomy 4:28)*

*Strange way
a ladder has lent
with blood in His hand
good Jesus to a German
marrano.*



About the

My poem “Quien me Prestó Escalera” paraphrases the well-known poem *La saeta* of marrano descendant Antonio Machado.

What is a *saeta*? One theory, says journalist and author Doreen Carvajal, holds that *saetas* emerged as a subversive form of demonstrating passion for their new religion while at the same time communicating coded aversion against the unacceptable claims of this religion.¹

This interpretation, as well as my poem, reflect my own crypto-Jewish experience as a son of a Catholic Bavarian family and a former student of the Catholic sacerdotal seminary – a public school teacher who became mainstream Bavaria’s public enemy when he successfully sued Bavarian government for its unacceptable and defiantly anti-constitutional law that orders crucifixes into all Bavarian public school classrooms.

I tried to maintain the lyrical form of Machado’s poem with its quatrain stanzas and varied rhyme forms. And I felt obliged to mention Brazil, the “quintessential territory” of the New Christians, as Nathan Wachtel states.² “Hence Brazil became filled with New Christians of doubtful orthodoxy.” Cecil Roth reminds while in Paulo Faria’s drama

¹ Carvajal, *The Forgetting River*, p.117.

² Wachtel, *The Faith of Remembrance*, p.249.

Spanish lyrics of Antonio Machado (1875-1939) and English translation

La Saeta

Dijo una voz popular:
¿Quién me presta una escalera
para subir al madero
para quitarle los clavos
a Jesús el Nazareno?

Oh, la saeta, el cantar
al Cristo de los gitanos
siempre con sangre en las manos,
siempre por desenclavar.

Cantar del pueblo andaluz
que todas las primaveras
anda pidiendo escaleras
para subir a la cruz.

Cantar de la tierra mia
que echa flores
al Jesús de la agonía
y es la fe de mis mayores.

¡Oh, no eres tú mi cantar
no puedo cantar, ni quiero
a este Jesús del madero
sino al que anduvo en la mar!

Spanish text and translation:
lyricstranslate.com/es/la-saeta-chant.html#ixzz3yZYft3CN

The Chant

A well-known voice said:
Who will lend me a ladder
to climb the wood
to remove the nails
from Jesus of Nazareth?

Oh, the saeta, the chant
to Christ of the gypsies,
always with blood on their hands,
always from removing nails.

Chant of the Andalusian town
where every spring
they ask for ladders
to climb the cross.

Song of my homeland
that tosses flowers
to the Jesus of agony
and is the faith of my elders.

Oh, you are not my singer?
I can’t sing, nor want to
To this Jesus of the cross,
but to He who walked in the sea...

Note: The occasional use of the word *marrano* is in historical context and cannot be interchanged with more modern, less offensive terminology. With respect to historian Cecil Roth and the poet Konrad Riegenman.



poem

“Labirinto Reencarnado,” the Afro-Jewish protagonist Ananda characterizes Brazil as “the biggest country of New Christians. We all here are children of Jews.”³ which resounds in the rhyme “... Brazil/of Chico and Gil.”

Chico Buarque de Holanda is a marrano descendant, conscious of his past; Gilberto Gil was born in Bahia where in the 17th century the population’s majority allegedly was Jewish.⁴ And together they produced the famous song “Calice” that in my view discloses the “hereditary aversion against the cult of images.” Anita Novinsky attests to Portuguese marranos — whose *descendente alemão* I happen to be.

My poem comes to you together with Antonio Machado’s original, as well as Gil’s and Buarque’s Brazilian “*saeta*,” both with English translation. By coincidence, just one day before I received *HaLapid*’s winter issue down here in the Brazilian summer, I received a parcel from my sister-in-law in Germany with the poems she had found in the home of my mother who had died this past December. Poems I had written, for instance, for jubilees of my parents who both never knew that they descended from Jews.

Best regards, *abraços*,
Konrad Yona

³ Roth, *A History of the Marranos*, p.283; Companhia de Teatro Pessoal do Faroeste, São Paulo 2008.

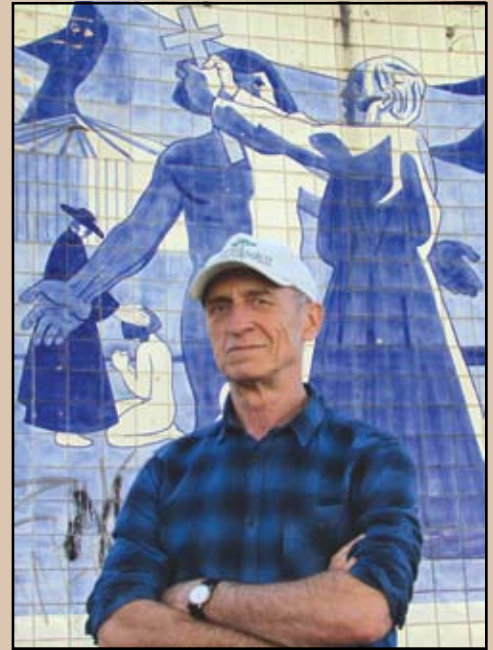
⁴ Novinsky, *Cristãos Novos na Bahia*, p.68 and 37–38.

Konrad Yona Riggermann

Born in 1952 near Einstein’s birthplace Ulm, Dr. Konrad

Yona Riggermann grew up in a Catholic family. After one mind-altering year in Augsburg diocesan seminary he became a public school teacher (and playwright, prize-winning with his folk play about Swabian-Jewish emigrants to the US in 1848, titled “New Heimat.”) In 1995, the coincidence of viewing the newspaper headlines about German Supreme Court’s “Crucifix Judgement” at a newsstand exactly within the former Jewish quarter of Prague guided him, due to Bavarian government’s disregard of this decision, into a lawsuit of seven years during which he made his PhD about John

Dewey’s influence in Brazilian school. In 2002, a Munich court granted him the exceptional right to teach cross-free, and Berlin Humanist Union honored his civil courage awarding him the Ossip-Kurt-Flechtheim-Prize. The process and his research of cross impacts in history had brought him closer to Judaism. After conversion in 2009 and emigration in 2011, a genetic test with FamilyTree DNA in 2012 evidenced his descent from Portuguese Marranos, then well-known for regarding as the “Promised Land” what now is his new home: Brazil. Having co-authored an anthology with Richard Rubenstein, Irving Greenberg, Cardinal Lehmann and Pope Benedict in 2007, Riggermann in 2017 published his last work “Child and Cross” with due emphasis on *converso* experience.



Konrad Yona Riggermann, PhD

The author in front of Poty Lazzarotto’s mural depicting the history of Paraná in Curitiba’s center. The artist (1924–1988) is the son of Italian immigrants Issac and Julia Tortato Lazzarotto.

500 YEARS OF TREASURES FROM OXFORD

MAY 14 – AUGUST 6, 2017

One-of-a-Kind Treasures from Oxford University for the first time in America

Landmark exhibition of Yeshiva University Museum at The Center for Jewish History will showcase the world's most important collection of Anglo-Jewish manuscripts

Plowman and The Canterbury Tales sit alongside texts revealing Renaissance methods in the study of Greek and Latin. The display also contains early printed scientific books exploring the natural and medical worlds – including contemporary sketches of Galileo's observations of the moon's surface and a private letter written by Isaac Newton in which he discusses his theory about the orbits of comets.

A rich series of programming at the Center for Jewish History will complement the exhibition – lectures, gallery talks and docent-led tours. Speakers include Brad Sabin Hill, Roger Cohen (columnist, *The New York Times*), Lenn Goodman (Vanderbilt University), Gerard Baker (editor-in-chief, *The Wall Street Journal*). Details on our website, cjh.org/oxford.



Royal Genealogy in Middle English, from Adam and Eve to Edward IV*



Rashi, Commentaries on the Hebrew Bible [France(?), late 12th century or c. 1200]*

ABOUT THE CENTER FOR JEWISH HISTORY

The Center for Jewish History in New York City illuminates history, culture, and heritage. The Center provides a collaborative home for five partner organizations: American Jewish Historical Society, American Sephardi Federation, Leo Baeck Institute, Yeshiva University Museum, and YIVO Institute for Jewish Research.

The partners' archives comprise the world's largest and most comprehensive archive of the modern Jewish experience outside of Israel. The collections span a thousand years, with more than five miles of archival documents (in dozens of

EXHIBITION NEWS

Oxford University's Corpus Christi College, The Center for Jewish History and Yeshiva University Museum will present breathtaking treasures seen in America for the first time. "500 Years of Treasures from Oxford" chronicles Corpus Christi College's pioneering role in the study of scripture, humanities and sciences over the course of five centuries. The extraordinary exhibit features an array of ancient manuscripts, early printed books and Tudor silver. The Hebrew collection has been called the most important collection of Anglo-Jewish manuscripts in the world. The College's Special Collections are normally kept in a vault and rarely accessible, except to researchers.

The exhibition will be open at Yeshiva University Museum, based at the Center for Jewish History (15 West 16th Street), from May 14, 2017 through August 6, 2017. Among the 50 scintillating works are a 1,000 year-old Greek manuscript, a design by Dürer and the first publications of the scientific revolution. Visitors will see a late 12th-century Ashkenazi siddur (book of daily prayers), thought to be the oldest extant anywhere. Owned by a Sephardic Jew from the Iberian Peninsula who had emigrated to England, it contains his hand-written notes in Judeo-Arabic on his business dealings. Other priceless objects include a 13th-century manuscript of Samuel and Chronicles that was used by Christians to learn Hebrew and two of the oldest manuscripts of Rashi in the world.

The show also marks the 500th anniversary of Corpus Christi College's foundation as the first Renaissance college at Oxford and a center of cross-cultural, cross-religious study. Dazzling illuminated works of literature including Piers



languages and alphabet systems), more than 500,000 volumes, as well as thousands of artworks, textiles, ritual objects, recordings, films, and photographs.

The Center's experts are leaders in unlocking archival material for a wide audience through the latest practices in digitization, library science, and public education. As one of the world's foremost research institutions, the Center offers fellowships, a wide array of exhibitions, symposia, conferences and lectures. The Center is a Smithsonian Affiliate, and is a partner of the Google Cultural Institute.

The Center for Jewish History is home to the Lillian Goldman Reading Room, Ackman & Ziff Family Genealogy Institute, The David Berg Rare Book Room and The Collection Management & Conservation Wing. Public programs create opportunities for diverse audiences to explore the rich historical and cultural material that lives within the Center's walls. cjh.org



Isaac Newton (d.1727), Letter to John Flamsteed (d.1719)
[Cambridge, 28 February 1681]*



The Psalms, in Hebrew and Latin parallel versions [England, perhaps Oxford, 13th century, second half]*

ABOUT CORPUS CHRISTI COLLEGE

Founded in 1517, Corpus Christi College, one of the oldest of the 38 self-governing colleges at the University of Oxford, delivers world-class undergraduate and graduate education to students of exceptional potential, regardless of financial background, through rigorous academic selection, individual and small group tutorial education, and personal support. It provides an academically diverse environment in which students may mature towards independence in study and research. The College also aims to promote research and instruction of the highest quality by its

Fellows, all of them distinguished teachers and researchers in their fields, and study by its students, for the benefit of wider understanding. Its honey-colored, limestone buildings are among the most beautiful in Oxford, and its remarkable 16th-century Library is one of the jewels of the city yet closed to the general public, making the rare glimpse afforded by this exhibition all the more extraordinary. ccc.ox.ac.uk.

ABOUT YESHIVA UNIVERSITY MUSEUM

Yeshiva University Museum is dedicated to the presentation and interpretation of the artistic and cultural achievements of Jewish life. The Museum, founded in 1973, is distinguished by its wide-ranging and intellectually rigorous exhibitions and, as the cultural arm of Yeshiva University, by its strong educational mission. As a partner in the thriving Center for Jewish History and a participant in New York's lively downtown cultural scene, Yeshiva University Museum makes a distinctive and important contribution to Jewish life and to the world of culture and the arts. The Museum's rich and diverse collections preserve Jewish artifacts, art, texts and material culture for posterity, making objects accessible through exhibitions, educational programs, and research and conservational initiatives. yumuseum.org 🖼️

**CENTER
FOR JEWISH
HISTORY**



15 West 16th Street • New York, NY
cjh.org/oxford

EXHIBITION HOURS

Sunday, Tuesday, Thursday: 11 a.m. – 5 p.m.
Wednesday: 11 a.m. – 8 p.m. Free 5 p.m. – 8 p.m.)
Friday: 11 a.m. – 2:30 p.m. (Free)

DATES AND SPEAKERS

Thursday, June 15: **Brad Sabin Hill**
Tuesday, June 20: **Roger Cohen**
Columnist, *The New York Times*
Wednesday, July 12: **Lenn Goodman**
Vanderbilt University
Tuesday, July 25: **Gerard Baker**
Editor-in-Chief, *The Wall Street Journal*

ADMISSION FEES

Adults: \$8 • Seniors: \$6 • Students: \$6
CJH & YUM Members: Free
Yeshiva University faculty, administration
& students (ID required): Free
Children under 5: Free
Corpus Christi alumni: Free

*Images reproduced by permission of the President and Fellows of Corpus Christi College, Oxford



Joining hands across a common border



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

These are not easy times in which to be a new or returning Jew, especially in Latin America. Those of us who work with *anusim*, crypto-Jews, returning Jews, and people who seek to become Jews, often must spend time not only teaching but also defending these new communities.

ESSAY

Often the opposition to these people comes not from non-Jews but from local Jewish communities, some of whom would prefer to fade into history rather than open themselves to those who seek to join the people of Israel. As a rabbi, I have heard all too often phrases such as: *Un judío se nace y no se hace* (One is Jewish by reasons of birth and not conversion).

People who are ignorant of the Jewish view on conversion or *halachah* (regulation or law) all too often utter these phrases in a hurtful manner. Additionally, it sometimes seems that both the Jewish Agency, a semi-autonomous organization that often handles immigration issues to Israel, and the Israeli Rabbinate, do everything in their power to turn simple into complicated, and joy into sadness.

Throughout Latin America there are thousands, perhaps millions, of people who have at least some form of historical connection to the Jewish people. Not all of these people wish to become practicing Jews, but there are many who at least want to explore their Jewish past. Those who do desire to become sincere members of the Jewish people must do so despite these numerous obstacles. To further ‘muddy the waters,’ there are those who have transformed the “mitzvah of *gerut*” (conversion) into a business, with a wide variety of both prices and standards across the region.

All this is occurring at a time when the border issues between the United States and Mexico are consistently in the news. For Latin American Jews living along the Mexican – US border there are still more complicating issues. Not only is the United States currently reevaluating its border policies, but also this reevaluation is occurring at a time when Mexico is experiencing major economic challenges. In addition, the Mexican peso’s value declined drastically in the last few years, making purchases in the US of Jewish products ever more expensive, and Mexico has recently raised the price of fuel oil by as much as 20%. These economic undulations have caused additional tie-ups along the Mexican-US border. For example, large



Above, children at Chanukah menorah lighting; below, Congregants enjoy trilingual prayer service.



numbers of US citizens seek to take advantage of the peso's devaluation by taking day trips to Mexico. At the same time, Mexican nationals often travel to the United States for shopping excursions or to purchase US fuel that is both of higher quality and less expensive than that found in Mexico. The combination of extra border surveillance along with cross-border shopping and pleasure forays have resulted in extraordinary long pedestrian and motor lines for those seeking entry (or reentry) into the United States.

The above information serves as a background to a unique and special bi-national relationship that has developed between the Jewish community of El Centro California and a new liberal Jewish community in Mexicali, Mexico. This relationship not only symbolizes how Jews have found a way to solve difficult circumstances, but should stand as a reminder that despite borders and languages that separate us, Jews around the world are essentially all part of *Am Yisrael*, the scattered people of Israel.

A bit of background and geography

El Centro, California and Mexicali, Mexico are almost sister cities. In what was once one of the world's most hostile deserts, the area is now called euphemistically, the Imperial Valley. Thanks to irrigation these desert



Left, The Sea of Cortes serves as a mikveh.

Below, Enjoying a Chanukah dinner in Mexicali.



Peter E. Tarlow, PhD

Dr. Peter E. Tarlow is a world-renowned speaker and expert on the impact of crime and terrorism on the tourism industry, plus event and tourism risk management and economic development. He earned his Ph.D. in sociology from Texas A&M University and



Rabbi Peter Tarlow, Ph.D.

holds degrees in history, Spanish and Hebrew literature, as well as psychotherapy. Fluent in many languages, he speaks throughout the world including Latin America, Europe, the Middle East, Africa, the Eastern Pacific, and Asia, lecturing on a wide range of current and future trends in the tourism industry, rural tourism economic development, crime and terrorism, and more. Rabbi Peter Tarlow has also been the director and rabbi of Texas A&M Hillel for the last 30 years. In 2013 he assumed the leadership of TAMU Hillel's center for crypto-Jewish studies/Hispanic Jewish relations, and became Rabbi Emeritus for Texas A&M Hillel. He also taught Sociology and Philosophy at the university level. Currently, he helps Jewish communities throughout the Spanish-speaking world, working with Jewish communities in Colombia, Bolivia, Mexico and Peru. He is an expert on Sephardic and crypto-Jewish history and organizes, in conjunction with Texas A&M University, an annual conference on crypto-Judaic studies. A longtime member of the SCJS, Tarlow also speaks and writes on the crypto-Jewish experience in the Americas, and the history of Jewish life on the Iberian Peninsula.

lands are now rich farmlands producing a great deal of the food consumed. The city of El Centro (California) is next door to Mexicali's US half called Calexico. Note that the names Mexicali and Calexico are simply combinations of the names, Mexico and California.

El Centro is the capital of the region's Jewish community. They are small but active and own a synagogue building, which it rents part of the time to a local Baptist Church in order to cover maintenance costs. The arrangement has allowed both congregations to survive and works reasonably well. >>>



The El Centro Jewish community is well established, dating back many decades, being founded prior to 1933 and reestablished in 1974. The community is a composite community being composed of people from mixed generations and from a variety of locations.

On the other side of the Mexican-US border, a small congregation of Reform Jews has now developed in the large city of Mexicali. Once again, a variety of ages composes this new Jewish community. The community is the only Reform synagogue in this part of Mexico and attempts to serve the Spanish speaking Reform Jewish community of the northern part of the Mexican state of Baja, California. This group was somewhat adrift, and a few

years ago, due to the advice of other Latin American Jewish communities, they sought out my assistance to help them organize and connect with the Jewish people. I saw my job as that of helping this community gain structure and develop a course of both study and action, even guiding those who desired through the process of formal conversion. At times, unique problems arose. For example, although no one objected to circumcision, there was the problem of finding a spot for ritual emersion (*mikveh*) in the deserts of northwestern Mexico. The community took the name of *Beit Shemesh* (house of the sun) in recognition that during the summer months, these deserts are some of the hottest places on earth.

It was at this juncture that the Mexicali Jews began to explore the feasibility of creating a bi-national Jewish community. The still-to-be-born Mexicali congregation approached the El Centro community to see if they might do their conversions in the United States and if the people of El Centro would welcome their participation alongside their soon to be American coreligionists.

Unlike many of the problems faced by new Jews in Latin America, the answer of the people of El Centro was an enthusiastic “yes,” although there were a number of

“

Jews from different places and cultures were able to come together to celebrate the holiday lights and freedom with dignity and love.



Children pose before giant dreidel piñata at international Chanukah.

smaller issues that had to be settled. For example, few members of the Jewish community in El Centro speak Spanish, and most of the Mexicali speak no English, and crossing the border, even with proper documentation, can be a major hurdle especially with summer temperatures reaching well above 120 degrees Fahrenheit. Yet solutions were found. Bilingual translations were created. To serve those without a US entry visa, a bilingual and bi-national *beit-din* was formed on both sides of the border. The community solved the *mikveh* issue by finding a deserted beach at the Sea of Cortes. The beach is about three hours from Mexicali over roads that may best be described as challenging.

In May 2016, after much work, we were able to

conduct a requested conversion ceremony in the El Centro Synagogue, and the American congregation welcomed their new Mexican members of the Jewish family with open arms. Not only did the people of the El Centro congregation welcome these new Jews, but they also arranged a party in their honor. Since that time, the two communities come together once a month. Services are in English with lots of smiles. There is now the intention of either purchasing or creating a bilingual Reform *siddur*.

Cross-cultural creativity abounds. Both US and Mexican Jews celebrate Passover together and the observance of *Sukkot* has developed a bi-national flavor all its own. This year, as part of the Chanukah (*Janucá* in Spanish) the Mexican community brought as a gift a giant *piñata* made in the form of a dreidl. Not only did children from both communities enjoy this bicultural experience, but also children from the neighborhood attended, thus learning about the meaning not only of Chanukah, but also how Jews from different places and cultures were able to come together to celebrate the holiday of lights and freedom in dignity and with love. Just as the Maccabees saved Jews from their hiding places in the Judean deserts, so too is a new and dynamic form of Judaism growing out of the North American deserts as well. 🔥



RABBI STEPHEN LEON

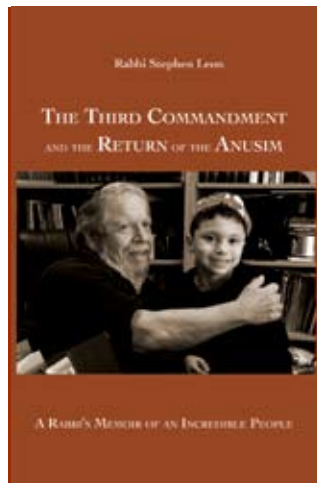
THE THIRD COMMANDMENT AND THE RETURN OF THE ANUSIM A RABBI'S MEMOIR OF AN INCREDIBLE PEOPLE

BY RON DUNCAN HART

Rabbi Stephen Leon, director of the Anusim Center in El Paso, Texas and Rabbi Emeritus of B'nai Zion Synagogue has written his theological memoir about being a rabbi in the American Southwest, telling of his experiences with *anusim* families from Mexico, Texas and New Mexico. He comments on Judaism and its practice, as well as his passion for creating venues for people of *anusim* background to reconnect with Judaism. Since the 1980s he has been a major figure in the Borderlands region of the Rio Grande, recognizing the *anusim* and their motivation for returning to Judaism. During that time 60 to 70 families have returned to live as Jews and become members of B'nai Zion. The stories are telling, such as this one.

"In August of 1986 I became the rabbi of Congregation B'nai Zion, El Paso, Texas. I was in my office just a few days when I received a phone call from a gentleman from Juarez, Mexico, which is just across the border from El Paso. The man asked if he could come and see me and called me, *Rabino*. I didn't even know that *rabino* was Spanish for rabbi. I agreed to meet with him the following day. The man came into my office and introduced himself. His first name was Jesus, but referred to himself as 'Chuyee'. He told me that he was a practicing Catholic from Juarez who went to church every Sunday with his family, and that his grandmother had passed away two weeks ago.

"He continued by telling me that ever since he was a small child of three his grandmother would take Chuyee into a small dark corner of the house on Friday evening and light two candles and say some words in a language which he didn't understand. He was the only family member that was invited to watch this custom. Since his grandmother had died he assumed that his mother would carry on the



practice, but she told her son that this was Grandma's tradition and she was not at all interested.

"Chuyee was very upset and asked other family members why this custom was no longer being practiced. Since he would not let up with his nagging, he was urged to speak to his priest. He told me that the priest answered him as follows, 'There are hundreds of Catholic women lighting candles on Friday night in Juarez, and I know the reason why, but you should really ask a rabbi. He is the correct

person to answer your question.' This was his story as he sat in front of me.

"As I thought of how I would respond to his question, I couldn't stop thinking about the priest's words: 'there are hundreds of Catholic women lighting candles on Friday night'. I told the man that lighting candles on Friday night was a Jewish custom, and that Jewish women have been performing this tradition for centuries. His mouth dropped when he learned that this was a 'Jewish' custom. That idea had never entered his mind. He asked further questions regarding the reasons why a religious Catholic woman like his grandmother would be performing a Jewish tradition and why his mother would refuse to continue the practice."

He still attends services today at B'nai Zion, more than 30 years later.

The Third Commandment and the Return of the Anusim: A Rabbi's Memoir of an Incredible People
2017, Gaon Books, Santa Fe New Mexico

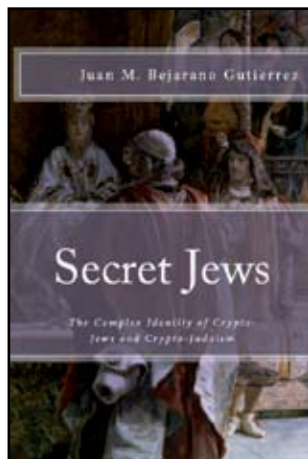
MEMBER'S NEW PUBLICATION



Secret Jews: The Complex Identity of Crypto-Jews and Crypto-Judaism

BY JUAN BEJARANO GUTIERREZ
2016, CREATESPACE

BOOK REVIEWS



Bookshelves of crypto-Judaic studies literature may be generally divided into three categories; academic historical research, personal anecdotal memoirs, and fact-based fiction. *Secret Jews, The Complex Identity of Crypto-Jews and Crypto-Judaism*, Juan Marcos Bejarano Gutierrez's newest book, provides the reader with contributions

from each of those areas. More importantly, he introduces another aspect that influenced the daily lives of Jews, *conversos*, and crypto-Jews of the 14th–17th centuries; rabbinic *responsa*, the considerations and rulings by learned rabbis in large and small communities throughout the Iberian Peninsula and to the lands of the Diaspora.

What holds the reader's interest most might be the book's exploration into what it was like for the individuals who lived during the years of the Inquisition and post-Expulsion times. Placing rabbinic rulings within the context of the broader stage of

history, we learn about the daily decisions of ordinary people who turned to local rabbis for guidance in navigating treacherous civil legalities while making life and death—as well as quality of spiritual life—decisions.

We are reminded that not all rabbis agree all the time and this is most clear when various opinions about “return” or conversion rituals, marriage, and divorce are illuminated. Often theological implications were examined with compassion and practicality, while another rabbinic authority in a different locale assumed a less fluid approach for equally valid reasons. Men and women were often held to varying standards of ritual requirements as a consequence of the rabbis' delicate balancing of desire to perpetuate the faith and the inheritance of Jewish identity while respecting the rigorous boundaries of inclusion and exclusion according to religious law.

The author records that while valuing human life, the concept of martyrdom was not ignored. Differences among religions about the nature and meaning of the Messiah were important considerations to citizens of this period as well.

In one manageable volume (some 275 pages), Guterrez provides the ideal mix of historical fact, contemporaneous personal anecdote and centuries old rabbinic commentary, suitable for well-read students of Inquisition history

and the *converso* experience, as well as for newcomers to this dynamic field of study.

The author seamlessly blends three approaches. The first third of the book provides a summary of the historical events and realities that set the stage for the second section which elucidates the context of the rabbinic responses to questions of the day. The third section of the book is further divided into parts, as the author identifies distinct *converso* realities and the formation of a broad gamut of Jewish identities

Crypto and *converso* experiences are brought to life and read like short stories in nuanced narratives about religious affiliation, family bonds, economic realities and political connections. Sections entitled “Opportunistic *Conversos*,” “Troubled Souls,” “Erratic Individuals,” “Sincere Converts,” and “Skeptical *Conversos*” are all fully-formed character types based upon research. Dialectic discourse among revered rabbis of the 14th–17th centuries highlights Jewish attitudes toward *conversos*, connections between *conversos* and members of the Jewish community, complexities of marriage and divorce, and the process of “return” for *conversos* during those early centuries. Church doctrine regarding *conversos* is juxtaposed with the complex realities of everyday practices.

The author believes that, “the research applies on a very practical level since many of the people [he meets today] are dealing with ‘spiritual’ issues that the awareness of their crypto-Jewish past raises... descendants of crypto-Jews in many ways mirror the various types of *conversos* [portrayed].” Then, as now, there is no single reaction or preferred path.

This book does a good job of keeping the curious reader engaged as it informs like a textbook clothed in a

“

...Many of the people the author meets today are dealing with “spiritual” issues their crypto-Jewish past raises.



collection of short stories about real people. It defies a single classification like religious studies, world history, or sociology investigating the topic from the points of view of Christians and Jews and first-hand accounts of crypto-Jews and *conversos*.

Researchers will appreciate the footnotes to source material and annotations incorporated throughout the text, while casual readers will find these do not distract from the easy readability of the book as a whole. Rather, the supplemental annotations are an invitation of sorts to delve further into the subject through the focused lens of the author.

—Debbie Wohl Isard

Hidden Ones: A Veil of Memories

BY MARCIA FINE

2017, L'IMAGE PRESS



Marcia Fine's latest novel takes us back to the Inquisition in Mexico City in 1650. As the author comments in her historical postscript, many people outside of the enclave of descendants of crypto-Jews have no idea that the tentacles of this horror reached well into Latin America. *Hidden Ones* brings the reader to that very horror, and educates without skimping on plot. Ms. Fine tells the tale primarily through the eyes of Celendaria, a lovely, smart and educated girl of 15.

“
Ms. Fine's book
reminds us how
history remembers
the Inquisition. We
would be wise to
learn from history.”

Celendaria's beloved grandmother, Clara, is given the alternate voice in the story, narrating from her cell in the Inquisition prison. Clara languishes there for five long years and as Celendaria gets used to her absence, we hear less and less of her, and more of the blossoming of Celendaria into womanhood under the watchful eyes of her mother, her grandfather, and the omnipresent Church. The book gives us much to enjoy, despite the dire topic. We long for her suitor, Francisco, to succeed in his desire for her, however inappropriate his occupation. We hope that the cheating Father Lopez gets his comeuppance, but not too much as he is involved with one of the secretly-Jewish girls of the community. And most of all, we hope that Clara will be freed, long after any reason to hope remains. But at the core, this is a story of many, many threads, as we discover, along with Celendaria, just how vast the network of secret Jews is in Mexico.

Ms. Fine allows two others to speak in this story: the Lord Inquisitor Saenz (a surname common to secret Jews which has a charming irony to those who know!) and Clara Celendaria Crespin Mendoza, the descendant of the family, whose words come to us from New Mexico in 1810-1820. These two bracket the book, giving us an anchor with which to steady ourselves as we read. The author's omission of dialog tags, along with

other stylistic informalities, gives the book a diary-feel. The second half of the book as the family journeys north (again, no plot spoilers!) is the most interesting because it feels real. The courage of the family as it encounters strange new dangers reminds the reader that these ancestors of ours went from peril to peril—nothing was safe and no one could be trusted completely. And the tragedy of the book is exactly that: the betrayal by one so close could only tear a family apart. That betrayal could have been more central, more harrowing, and could have taken on more emotional heft than it actually did. But this is the story of a 15 year-old girl, and though times have changed greatly since the 1500s, she is as self-involved as any girl her age would be. And that in itself, is realism.

Today's world seems so different, until we open the newspaper or the computer screen and see the horrors of our own national immigration inquisition. Families are being ripped apart. No one dares trust that their “secret” is safe with others. A knock on the door is ominous, and the consequences — endless imprisonment without seeing a judge, without a lawyer, and ultimately ending, if not in death, certainly in dispossession and exile — are all too familiar. In Spain and Latin America, crypto-Jews violated the law by believing in the wrong religion. Today, the crime is the lack of a piece of paper that allows a person to stand on this soil, and not that. The Church fully believed itself to be doing right, and bestowing good for its people. Ms. Fine's book reminds us how history remembers the Inquisition. We would be wise to learn from history.

—Claudia H. Long

Claudia Hagadus Long is the author of *Josefina's Sin*, *The Duel for Consuelo*, and *Chains of Silver*. Follow her on Facebook, www.facebook.com/ClaudiaHLong and visit her website at www.claudiahlong.com. 📖



CARVALHO'S JOURNEY

A FILM,
A PHOTOGRAPHER
AND FOLLOWING
IN A PIONEER'S
FOOTSTEPS



BY ELLEN PREMACK

ON FILM

“Carvalho’s Journey” is a documentary film depicting the story of John Charles Frémont’s 19th century expedition into the untamed West. It was released in 2015 by New Mexico film maker Steve Rivo and features the visual imagery of photographer Robert Shlaer. The film is a dazzling and dramatic account of the tremendous journey from Missouri to San Francisco, a trip whose

objective was to pass through the Rocky Mountains and Sierra Nevada Range during winter months to document the snow amounts and feasibility of winter rail passage along the route.

Frémont (1813–1890) was an American military officer, explorer and politician who led expeditions into the American West and was popularly known as “The Pathfinder.” In 1853 he embarked on his fifth expedition with a full party of men, mules and equipment to identify a route for a transcontinental railroad through unknown trails and unexplored terrain. Frémont selected daguerreotypist Solomon Nunes



Ellen Premack

Carvalho (1815–1897) to be the first photographer to join a Western exploration, systematically recording his travels through photography.

Born in Charleston, South Carolina to a family of Jewish Portuguese descendants, Carvalho was an American painter and portrait photographer who utilized the daguerreotype method of photography introduced earlier in 1839. By 1853, it reached its zenith.

Carvalho created hundreds of images under the worst of conditions; impossible travel, mules carrying his many loads of equipment, and difficulties of winter weather – freezing and starvation. Despite all odds, he kept taking photos and never abandoned his effort to record each image’s place and time. It was Frémont who ultimately took the

FILM FESTIVAL
FAVORITE &
CRITICS PICK!

“Staggering...breathtaking.”
The Wall Street Journal

“A great story...stunning
visuals. A very rare treat.”
Huffington Post

“Pure movie adventure. Truly
the stuff of legend. I absolutely
loved this film. Go see it.”
Unseen Films

“Critic’s Pick 3.5 Stars.
Beautiful...filled with
surprises.”
This Week in New York

“A surprising and a visually
stunning work.”
The Forward

“It sounds like the scenario
for a Jewish remake of *The Revenant*, but the spiritual
and cross-cultural odyssey
involved in *Carvalho’s Journey*
is more fruitful, and the result
no less far-reaching in its
implications.”
The Jewish Week



CARVALHO'S JOURNEY WRITER/DIRECTOR STEVE RIVO

A real-life 19th century American western adventure story about Solomon Nunes Carvalho, an observant Sephardic Jew born in 1815 in Charleston, South Carolina. In 1853, traveling with John Frémont's Fifth Westward Expedition, Carvalho became one of the first photographers to document the sweeping vistas and treacherous terrain of the far American West. Living alongside mountain men, Native Americans and Mormons, Carvalho overcame enormous odds to produce beautiful art — daguerreotypes that became the lens through which the world experienced the West.

Narrated by Award-winning actor Michael Stuhlbarg
(*Boardwalk Empire*, *Hugo*, *A Serious Man*).

images back to New York where they were copied by the wet plate process and made into prints on paper. After retouching, the prints were given to artists and engravers to create illustrations for a printed report. Surprisingly, the report was never written and Carvalho's daguerreotypes were put into storage where, in 1881, they were destroyed by one of New York's great fires.

Carvalho's great photographic documentation of a Western exploration was lost and his hard-won place in history only a footnote. Despite this devastation, Carvalho wrote a book, *Incidents of Travel and Adventure in the Far West*, published four times in England and America, and reprinted by the Jewish Publication Society of America in 1954. In 1976, Carvalho's great-great-granddaughter, Joan Sturhahn, published his biography, *Carvalho: Portrait of a Forgotten American*. An exhibition of his art and artifacts was mounted by the Jewish Historical Society of Maryland in 1989. Yet Carvalho remains a forgotten and mysterious figure in Western American history because there is so little direct visible testimony to his contribution. His legacy persists in the absence of these historical photographs.

Santa Fean Robert Schlaer is a modern-day daguerreotypist and a man of heroic effort. Between 1994-2000 he attempted to recreate the lost Carvalho daguerreotypes. He outfitted a van equipped to handle his camera and processing equipment while leaving enough space to lie down and sleep. High energy and self-motivated, he is self-taught in his endeavors.

"I never do anything small," quipped the photographer. "There was really nothing heroic about this project. I simply kept at it until I was done." >>>



Photographer Robert Schlaer in the landscape, re-shooting the images of Carvalho.



Passionate, calm, grounded, and highly self-disciplined, Shlaer takes on an idea, be it complex, intimate, seemingly impossible or exacting, and “just lets it happen.” His extremely specific interests may take years to accomplish but he assures himself from the beginning that his skills are suited to his goal. “If this had been easier to do it wouldn’t have been as much fun,” he added.

Professionally, Shlaer was once the world’s only self-employed daguerreotypist. He has also been involved in theoretical biology at the University of Chicago, served as an instructor at Northwestern University Medical School Dept. of Surgery, has created woodwind instruments, and is an accomplished recorder player. He has also been a research associate at Santa Fe’s Palace of the Governors – his varied talents go on and on. What he desires to endeavor, he will intensely study and practice, knowing a



Winter weather was no deterrent.

story will come out of it. He is a man of perfection; an author, a visual art historian, a bagpiper, a bagel maker and a community connector.

Two primary things drew Shlaer to this project — daguerreotype and Frémont. He was enamored of the great

explorer and found a commonality with him; a sense of adventure, living on the edge, life sensationalized, and the need to have a dream. He could seek out magnificent Western panoramas, find the scene exactly as Carvalho had seen it, and “have the feeling that he was following the expedition just as Carvalho did, even though he might be doing it differently.”

Shlaer traveled the routes of Frémont even though historians trivialized the expedition. He accomplished what he set out to do — obtain a sequential set of photographs that were historically just as the first. For six years he persevered and recreated the daguerreotypes that Carvalho shot but were destroyed. Additionally, the purpose of the expedition was lost to history and he needed to recreate it so that Carvalho could be properly recognized for his photographic achievement. Shlaer’s modern day daguerreotypes could replace Carvalho’s — a task that needed to be done.

Currently, Shlaer is working on perfecting his bagpipe technique and finishing a book on topographic artist Robert Kern. His recent book, *Sights Once Seen: Daguerreotyping Frémont’s Last Expedition Through the Rockies*, tells the whole epic story. 🔥

INCIDENTS OF TRAVEL AND ADVENTURE IN THE FAR WEST

WITH COL. FRÉMONT’S LAST EXPEDITION



*Solomon N. Carvalho
Daguerreotype, 1850.*

Library of Congress Daguerreotype Collection

Across the Rocky Mountains including three months’ residence in Utah, and a perilous trip across the Great American Desert to the Pacific. by S.N. Carvalho, artist to the expedition, 1856.

Table of Contents

Preface by the Author	for Food
1. Introduction to Col. Fremont	21. Carvalho Leaves the Expedition
2. Preparing for the Journey	22. A Jew Among the Mormons
3. Learning to Handle a Horse	23. Mormon Ceremonies
4. The Expedition Departs	24. Social Life in Salt Lake City
5. Preparing Buffalo Meat	25. Mrs. Golightly
6. Kansas	26. The Romance of Fanny Littlemore
7. Delaware Medicine Man	27. Hot and Cold Springs
8. The First Buffalo Hunt	28. Carvalho Leaves Salt Lake City
9. Walnut Creek	29. Chief Wakara of the Utahs
10. Cheyenne Indian Village	30. Negotiations With the Indians
11. Bent’s Fort	31. Mysterious Prehistoric Rock Engravings
12. Lost in the Forest	32. Portrait of an Angel
13. Crossing the Mountains	33. On to California
14. Carvalho Loses His Horse	34. Across the Desert
15. Hostile Indian Attack Averted	35. Buoyant Fresh Water Spring
16. Over Snowy Plains	36. Bitter Springs
17. The Expedition Faces Starvation	37. Journey to Los Angeles
18. More Suffering of the Explorers	
19. Search for a Lost Comrade	
20. The Explorers Kill Horses	



The power of dreams has inspired kings and prophets, modern day psychologists and filmmakers as well. Paula Amar Schwartz of Albuquerque, New Mexico is a good example. A woman inspired to create a visual account of a long and fruitful history of the Jewish people in the American Southwest, she struggled with its structure, until one night – her subconscious took over.

Challah Rising in the Desert

BY CORINNE BROWN

She awakened from a dream in which she saw a five-strand, braided challah and instinctively knew its meaning. The history of the Jews in New Mexico had organized itself into five clear segments, enabling her to approach this massive endeavor in an integrated way. Like the tempting bread with five strands, the film now lay before her, rising in the oven of her imagination.

Produced in tandem with a trio of brilliant collaborators, Schwartz highlights, first and foremost, Isaac Artenstein, producer/director. Artenstein directed “Ballad of an Unsung Hero,” which aired nationally on PBS and served as the basis for his feature film “Break of Dawn.” He also directed “Tijuana Jews,” “Border Brujo” and “Growing Up Weston,” and produced the feature comedies “A Day Without a Mexican” and “Love Always.” He is currently working on the giant-screen project “El Camino Real de las Californias” and on interactive media content for the Celebrate Jewish San Diego exhibit at the San Diego History Center. Artenstein has also taught film history and production courses at UCSD and USC.



Paula Amar Schwartz

“I was referred to Isaac by a colleague,” said Schwartz. “I called him up in San Diego and introduced myself, and when I explained my vision, he immediately opted in. It was as if he’d been waiting for my call. Everything so far about this project, in final editing and post production, while searching for completion finding, has been *besheret*.” (Fated or meant to be.)

Schwartz, the primary producer, hails from Pittsburgh, Pennsylvania. Over her illustrious career, she taught at Jefferson Medical College in Philadelphia, published many



ON FILM

scientific articles and books, and served as president of the Philadelphia Society of Clinical Psychologists. She first came to New Mexico in the 1960s to attend UNM and loved her sojourn there. Now retired from a varied career in the neurosciences and her role as a pioneer in biofeedback, she’s home once more in the New Mexico desert, a resident since 1991.

Deeply connected to community, Schwartz has served as past president of the New Mexico Jewish Historical Society and, earlier, helped create a landmark video history about descendants of the





Paula with the film crew

state's Jewish pioneers. She's also remarkably intuitive and has published two books of poetry: *Beyond Time and Space* (2008) and *Unfolding Universe*. (2013).

"Because of my interest in psychology over the years, and especially the works of Carl Jung," said Schwartz, "I've always appreciated the world of dreams. I pay attention to the inner world, the one where the title of the film came from; in fact, how I gleaned its very structure. "Oh my G-d," I thought when I awoke, "that's how to tell the story!"

"Challah Rising in the Desert" celebrates the history and people of New Mexico's unique Jewish community. Challah, familiar to most of us, is the bread used in all Jewish ceremonies, eaten every Shabbat, as well as at holiday meals – and is braided with three, five or seven strands. In this film, it represents the five waves of settlement of the New Mexico Jewish community, from the *conversos* escaping the Spanish Inquisition 400 years ago to the German Jewish pioneers of the Santa Fe Trail in the 1800s, to the engineers and scientists of the 1940s–60s who worked for the scientific laboratory at Los Alamos, as well as the modern-day community of Jewish New Mexicans.

Initially, Schwartz was inspired by a screening of a film about pioneer Jews in Colorado shown in 2014. Her reaction to that production was simple. "We've got a better story and we can tell it." Her goal was nothing less than the creation of a moving tapestry of images and interviews chronicling the waves of Jewish immigration and their interconnectedness, woven together into New Mexico's history and landscape. 🔥

With recognition to other important production teammates:

Mel Schwartz (Executive Producer): the former owner and CEO of Commercial Card and Paper Co. in Philadelphia, where he was also a founding Board Member of the American Liberty Museum and an active member of Columbia Lodge 91 F & AM, and is its oldest living Past Master. After moving to Albuquerque, he has focused on community service and took a leading role in supporting Hillel at UNM. He is a longtime volunteer with the Convention and Visitors Bureau and a member of the Alexis D' Tocqueville Society of United Way. Mel and his wife, Paula, received the 2016 New Mexico Humanitarian Award.

Sergio Ulloa (Director of Photography) recently completed "Tortugas" as part of a series on the environment designed for 180-degree giant screen projection at the Morelia Inter-Active Museum. He's worked as a cinematographer on award-winning shorts including "Sin Sostén" (Cannes Film Festival Winner), "El Viejo" (Best short film at the 17th Annual Short Film Festival in Sao Paulo, Brazil) and "Cages" (Winner of 2009 Palm Springs Short Film Festival). In 2013 he shot Eleanor Antin's experimental documentary "Fragments of a Revolution" and is presently collaborating with Isaac Artenstein on the "Camino Real de las Californias," as well as the *Celebrate Jewish San Diego* multimedia project.

Keith Shapiro (Editor) is another Pittsburgh native on the Challah Rising team. He has spent almost 20 years in Los Angeles working in the film and television industry on a diverse range of projects including television specials such as "One Day in Auschwitz," "Avenging the Alamo," "Ancient Aliens," "America Declassified" and the feature documentaries "Rhino Resurrected" and "Rock God." An avid musician and amateur historian, Keith especially appreciates when all the art forms intersect.

Jaime Valle (Composer) has collaborated with Isaac Artenstein on a variety of film projects including "Love Always" and "Tijuana Jews." His extensive career as a performing and recording artist includes many popular Latin jazz albums as well as major international jazz festivals and collaborations with such luminaries as Steve Allen, The Four Tops, Bob Magnusson, John Lee Hooker, Eddie Harris, Joe Farrell, Alex Acuña, Willie Colon, Mundell Lowe, Poncho Sanchez, Mongo Santamaria and many others.



Register Now!

Society for Crypto-Judaic Studies NOVEMBER 5-7, 2017 • PHILADELPHIA



27TH ANNUAL CONFERENCE

Philadelphia

NOVEMBER 5-7 • 2017

WYNDHAM PHILADELPHIA
HISTORIC DISTRICT

NATIONAL MUSEUM OF
AMERICAN JEWISH HISTORY

MIKVEH ISRAEL
Historic Spanish & Portuguese Synagogue, est. 1740

Visit **CRYPTOJEWS.COM**

The 2017 conference of the Society for Crypto-Judaic Studies will be held November 5-7 in Philadelphia, the first time the event will meet in the Northeast.

The Wyndham Philadelphia Historic District, located in the City Center, is offering a special conference room rate of \$149 (single/double), available for several days before and after the conference.

Conference events will be held at the National Museum of American Jewish History (NMAJH) and at Mikveh Israel, the historic Spanish and Portuguese synagogue, established 1740. The hotel, synagogue and museum are all within one block.

This year's theme is "The Crypto-Jewish Experience in the Americas."

KEYNOTE SPEAKER

Ronnie Perelis, Ph.D.

Ronnie Perelis is the chief rabbi Dr. Isaac Abraham and Jelena (Rachel) Alcalay chair and associate professor of Sephardic Studies at the Bernard Revel Graduate School of Jewish Studies of Yeshiva University. A scholar of medieval and early modern Jewish history, Perelis writes and lectures about the Inquisition, crypto-Judaism, and Sephardic culture. His new book, *Narratives from the Sephardic Atlantic: Blood and Faith*, explores the place of family in the case of three crypto-Jewish autobiographies in the early modern Atlantic world.



See you in Philly!



The Crypto-Jewish Experience in the Americas

Dear SCJS Colleagues
and Friends,

On behalf of the Board and as Conference Chairperson, we are thrilled to select Philadelphia as our host city for the SCJS Annual Conference, November 5-7, 2017! The conference theme is “The Crypto-Jewish Experience in the Americas,” and what better place to hold the conference than in one of America’s historic cities. The conference venues are located in the Historic District of Philadelphia and are within walking distance of Independence Hall, the National Constitution Center, the Liberty Bell, the Museum of the American Revolution (newly opened) and many other sites.

The Wyndam, the conference hotel, is located less than a block from the conference location, the spectacular National Museum of American Jewish History. Nearby is the Synagogue of the American Revolution, Mikveh Israel (founded in 1740), that will be catering our meals. We will also be sharing tourism tips to complement and enhance the enjoyment of your visit. You are encouraged to make your conference reservations early as we only have a fixed number of hotel room reservations at a reasonable \$149 per night rate, and the Jewish Museum has limited capacity. Members, however, will be given first priority.

The Philadelphia conference presents us with an exciting opportunity to connect with our increasing East Coast membership and expand our cherished Southwest roots. Our goal supports former President Genie Milgrom’s vision to broaden the Society’s important mission and scope, and expands its impact both nationally and internationally. Let’s make it happen!

See you in Philadelphia!

Best Regards,

Carl Montoya
Conference Chairperson



Carl Montoya
Conference Chairperson

Dear Members,

I accepted the invitation to guide the Society during the next six months, through the Annual Conference being held in Philadelphia, November 5-7, 2017. How could I say no?

In fact, I am delighted to be among the leaders of the team that will bring 25-plus years of scholarship and camaraderie to my home town, the City of Brotherly Love!

“Proclaim Liberty Throughout all the Land” is emblazoned on the Liberty Bell, a spiritual contribution from early Jewish citizens of the United States. Among those early settlers of our young nation were people of many religions and, as we now know, some members of a hidden community of crypto-Jews.



Debbie Wohl Isard
(above), and National Museum of
American Jewish History (below)



Debbie Wohl Isard
President pro tem



About Mikveh Israel

Many Sephardic synagogues exist worldwide but only a handful carry on the Spanish & Portuguese *minhag* tradition. In North America there are only three: Shearith Israel (NYC), Shearith Israel (Montreal) and my own synagogue in Philadelphia, Mikveh Israel. The grand Esnoga, the mother synagogue for the Spanish and Portuguese community, is in Amsterdam. Spanish and Portuguese *conversos* settled in Amsterdam in the late 1500s and 1600s and brought their traditions with them.

From a personal perspective, the Spanish and Portuguese community has deep meaning for me. It is the closest that I can get to reclaiming my Sephardic Iberian roots. The prayers and melodies used are from the 1600s and are based on the traditions of these early *conversos* who escaped the Inquisition and fled to Amsterdam. We typically sing Ladino songs at our Shabbat meals; we have an Omer counter with words in Spanish, and other relics of earlier traditions.



Ironically, the majority of our congregants at Mikveh Israel are Ashkenazi rather than Sephardim but they value these Iberian traditions. I was lucky—I just happened to live in the Philadelphia area.

If you are interested in subscribing to the S&P newsletter, please send a note to Joshua Mendes, editor, sandpcentral@gmail.com. Joshua is a member of Shearith Israel in New York that was founded in 1654. He has an impressive Sephardic background — and he's also a very nice guy.

—Carl Montoya

National Museum of American Jewish History

The National Museum of American Jewish History presents educational programs and experiences that preserve, explore, and celebrate more than 360 years of Jewish life in America. Its purpose is to connect Jews more closely to their heritage and to inspire in people of all backgrounds a greater appreciation for the diversity of the American Jewish experience and the freedoms to which all Americans aspire.

Established in 1976 and situated on Philadelphia's Independence Mall, NMAJH is the only Museum in the nation dedicated exclusively to exploring and interpreting the American Jewish experience. The Museum was originally founded by the members of historic Congregation Mikveh Israel (established in 1740 and known as the "Synagogue of the American Revolution").



Throughout its history, NMAJH has attracted audiences to the museum while exploring American Jewish identity through special exhibits, lectures, panel discussions, authors' talks, films, children's activities, theater, and music.

The Museum has displayed more than 100 exhibitions in its first four decades of existence. As the repository of the largest collection of Jewish Americana in the world with a collection of more than 30,000 objects, NMAJH has developed extensive institutional experience in preservation, conservation, and collections management supporting the fulfillment of its mission to preserve the material culture of American Jews.

27th Annual Conference • November 5-7, 2017 • Philadelphia

Conference Registration cryptojews.com/confreg

Full Conference Registration

Includes:

All programs and workshops

Six meals total:

Two dinners, Sunday and Monday nights
including social hours prior

Two lunches, Monday and Tuesday, and

Two continental breakfasts, Monday and Tuesday.

Plus morning and afternoon breaks on Monday and Tuesday.

SCJS Member – \$255

Non-member – \$285

Presenters & Students – \$215
(Students must present ID at check-in)

Exhibitors – \$230

(Exhibitors must be registered for full conference and purchase a table)

Full Exhibit Table (6-ft.) – \$150

Half Exhibit Table (share 6-ft.) – \$75

Not an SCJS member? Purchase a Combo Registration
Individual Membership & Full Registration
\$295

A La Carte Options

Sunday Genealogy Workshop – \$50
(Included free with full registrations)

Sunday Dinner and Social Hour Only – \$55

Monday Single Day Attendee – \$95
(Includes Lunch & Breaks)

Monday Dinner and Social Hour Only – \$55

Tuesday Single Day Attendee – \$95
(Includes Lunch & Breaks)

All Kosher Meals!

All meals catered by Mikveh Israel synagogue.
Think delicious food that is Kosher! Vegetarian
options included with meals. Please send
questions to scjsconference@gmail.com.

Walking Tours of Historic Philadelphia

Visit cryptojews.com for details

Wyndham Philadelphia Historic District

A modern hotel in the heart of historic Old City and steps from Philadelphia's downtown center

Simply the best of both worlds. Just one block off Market Street and within walking distance of popular landmarks, including Independence National Park, Liberty Bell Center, Independence Hall, and Betsy Ross House. We're also minutes away from the Philadelphia Convention Center, Art Museum, the Barnes Foundation, Franklin Institute, Rittenhouse Square, Penn's Landing, and the Central Business District.

Parking – hotel reservations include discounted parking available at \$15 per day plus tax with in/out privileges for conference participants. The discount also applies to non-hotel guests who are attending the conference. (For non-

hotel guests, please advise the front desk that you are attending the conference to get the parking discount.)

Wyndham Philadelphia Historic District
400 Arch Street
Philadelphia, PA 19106-2120
215-923-8660 • hotel website



**FOR
HOTEL
RESERVATIONS**

877-999-3223 or wyndhamhotels.com/groups/scjs-society-for-crypto-judaic-studies
Group Code: 11056843SJ (Society for Crypto Judaic Studies)



Of Whales, Jews and The Azores Islands

Members of Mikveh Israel Synagogue in Philadelphia Visit the Azores

BY ELI GABAY, ESQUIRE, PARNAS (PRESIDENT), MIKVEH ISRAEL, PHILADELPHIA • PUBLISHED WITH PERMISSION

APRIL 16, 2016 —

The plane sliced the air above the blue waters of the Atlantic Ocean. Below I saw two whales moving with energy and beauty reserved only for these gentle beings. It was a good omen as we soon landed in Ponta Delgada in the Azores, off the coast of Portugal.

The special trip to Portugal by two Jews, Rabbi Albert Gabbai and myself, to the Azores Islands to be specific, marked a historic return to a land that in 1497 gave the Jews a choice: convert or leave without your children. In 1492, Spain expelled its Jewish population as part of the Spanish Inquisition. Tens of thousands of Spanish Jews subsequently fled to Portugal, where King Joao II granted them asylum in return for payment. However, the asylum was only temporary—after eight months, the Portuguese government decreed the enslavement of all Jews who had not yet left the country. In 1496, to punish the Jews of Portugal who would not pay the head tax of the state, King Manuel deported nearly 2,000 Jewish children to the islands of São Tomé and Príncipe straddling the Equator west of Gabon. The king had wished to



Rabbi Ely Gabbai of Philadelphia in Portugal raises the Torah scroll with the chant, "This is the Torah."



Eli Gabay

colonize the islands, under Portugal's rule. A year after, from the children who were disposed on the islands only 600 were found alive. Hard times followed for Portuguese Jews, with the massacre of 2,000 individuals in Lisbon in 1506, further forced deportations to São Tomé, and later and even more relevant, the establishment of the Portuguese Inquisition in 1536.

To Rabbi Albert Gabbai and myself, this was a real connection to our roots. Both of our families were expelled from Spain in 1492. Some ended in Morocco and Salonika, some ended in Portugal and later Jamaica. And now, we were returning to see the reopening of the Spanish Portuguese Synagogue, Shaar Hashamayim, at 16 Rua de Brumin,

Ponta Delagada in the Azores. It was a synagogue that had a small Sephardic community by its side. In 1818, North African Jews whose ancestors had been expelled from Spain came to the Azores to trade and conduct business; although, the first Jews arrived there in the 15th century. The community almost died entirely in time, leaving its synagogue in shambles. >>>



We came to see Portugal's oldest post-Inquisition synagogue of Shaar Hashamayim, which was built around 1820 and consecrated in 1836, restored in 2015. We celebrated today the one year anniversary to the opening of the synagogue. The mayor of Ponta Delgada, Dr. José Manuel Bolieiro, spoke proudly of the strong bond with the Jewish community. Many families on the Azores Islands know that their ancestors were Sephardic Jews. Many still have Jewish customs that they still practice in hiding or without knowledge. The work was done by José de Almeida Mello, historian and President of Friends of Ponta Delgada Synagogue, Massachusetts State Senator Michael Rodrigues, Mr. Gideon Gradman, president of the Azorean Jewish Heritage Foundation, and many others who labored and toiled to rebuild the synagogue and the museum. Most of all, the people of the Azores came out and celebrated the rebirth of the synagogue.

We took out one of the Torah scrolls, chanting for the first time in centuries the Spanish Portuguese tunes. We blessed the people of the Azores for remembering. Tears were seen in the audience as the ancient scroll was lifted with the chant, "This is the Torah." The scroll was open to



"And when you arrive at the Land." The great Spanish Golden Age poet, Rabbi Yehudah

Halevi said, "My heart is in the East, while I stand in the West."

A relationship of love and hate had now turned to respect and reverence. We have lived together to see Portugal embrace again its Sephardic sons and daughters on the Azores, and celebrate the glory of its Jewish heritage. Some 5,000 visitors passed through the restored Shaar Hashamayim in 2015, mostly

cruise ship passengers. Not a shabby number by any means.

As the whales moved away from the islands on their trek, the Jews of the Azores left across the ocean or lost their identity under the waves.

We sat in the filled synagogue during the ceremony, awed by the gravitas of the moment. Yes, it made me resolute that we should not allow our Spanish Portuguese Synagogue in Philadelphia to follow step. We must keep Mikveh Israel vital, 276 years strong and thriving.



Who Knew?

Amelia Bassano Lanier (1569–1645) was the first woman in England to publish a book of poetry. Born into a family of secret Jews (known as *marranos* back then or *conversos*) she came to London from Venice. At age 13, she became the teenage mistress of the elderly Hener Carey, the Lord Chamberlain. (patron of the Lord Chamberlains' Men, and later, the King's Men.) She gave birth to an illegitimate son, therefore Lord Hunsdon had her removed from the Court. But Amelias's family had become established in the world of the King's Men as composers, orchestra directors, performers and set designers. Amelia was determined to learn as much as she could about the theater and to meet William Shakespeare. It is believed she became his mistress and is the "dark lady" of the famed sonnets. (From Shakespeare online.)





Maria Apodaca

Co-Vice President of Membership, West Coast



Maria Apodaca

This past spring, March 31, I was invited to talk about my personal journey at B'nai Israel in Albuquerque, New Mexico, during Shabbat. At the end of the service, I gave a 30-minute presentation of how I found out about my Jewish heritage; how I received this information

from my father Solomon Luna Apodaca, and some details about the customs that were in the families of the hidden Jews of New Mexico. Some 35 people attended.

I have also been working with a member of Congregation B'nai Israel on a film documentary soon to be distributed all over the United States. The premiere showing will be on June 24 at the New Mexico Museum of Natural History and Science. The film is "Challah Rising in The Desert", the Jews of New Mexico. It is the story of the five strands of the Jewish people that have come to New Mexico, starting with the *conversos* in 1598. I am one of five *converso's* interviewed for this film, along with the German Jews (19th-20th century) and more recent Jewish families to this state-

I also speak monthly with Road Scholars and in May, spoke on three occasions for them. On May 9 I met with a group of 30 people from Congregation Beth El (Minneapolis, Minnesota) with Rabbi Min Kantowitz and Daniel Diaz-Huerta to tell our stories.

Each time that I give my presentations I always show my family tree that goes back some 20 generations and show the books that are good reading about the

subject. I talk about Stan Hordes' book *To The End of Earth* and about how he has made it possible for me to open up about my Jewish history. I also promote Corinne Brown's book *Hidden Star*, a New Mexico crypto story which has received solid reviews. I end with giving out information about SCJS, and telling people if they want more information on the subject of the *conversos*, cryptos, etc., to go to our website. The whole presentation usually runs about 30-45 minutes, including questions (which are usually very good) and which I enjoy the most.

Schelly Talalay Dardashti

Social Media Coordinator

2017 EVENTS

February 8-11
RootsTech, Salt Lake City, Utah
Tips for Tracing Your Jewish Roots

April 23
Orange County (CA) Jewish Genealogical Society
Newport Beach, California
Intro to Sephardic/ Mizrahi Genealogy

May 19-20-21
Festival Djudeo Espanyol, Albuquerque, New Mexico
On the Casa Sefarad committee which produces the Festival.

June 8-11
Southern California Genealogical Society Jamboree
Burbank, California
Speaking at DNA DAY: Tracing the Tribe with DNA
Main Conference: Tips for Tracing Your Jewish Roots



Schelly Talalay Dardashti

>>>

June 18
2nd Annual Jewish Genetics/DNA Conference
Albuquerque, New Mexico

June 24
Premiere, "Challah Rising in the Desert"
(interviewed for/appear in)

July 23-28
IAJGS International Conference on Jewish Genealogy
Orlando, Florida
Speaking four times

- *Talk About Endogamy! The Jewish Persian DNA Project*
- *The Inquisition: Those Who Left*
- *DNA Matching with MyHeritage*
- *Crypto-Judaic Studies Panel* (with Bennett Greenspan and Genie Milgrom)

October 19-22
Texas State Genealogy Conference, Houston, Texas
Topics TBD

Monthly Crypto-Jewish Shabbat dinners, Nahalat Shalom

On Casa Sefarad committee at Nahalat Shalom

Abe Lavender

Editor of JOSPIC



Abe Lavender

January 29, 2017
Temple Beth Tov,
Miami, Florida

A noon brunch program was featured with several contributors to the current (Volume 8) issue of JOSPIC-J (*Journal of Spanish, Portuguese, and Italian Crypto Jews*) and who happen to live in, or

close to Miami. Participating was artist Jonatas DaSilva who focuses on crypto Jewish art. Shirley da Silva, of French and Tunisian Sephardic background, discussed her review of Corinne Brown's book *Hidden Star* (Shirley also happens to be Jonatas' spouse; the review is in both English and French); and Eugenio Alonso, born in Cuba,

raised in Costa Rica, and now of Miami, who discussed his article on the history of crypto-Jews in Cuba (his article in JOSPIC-J is published in both English and Spanish).

Also presenting was Mohamed Ghumrawi, a doctoral student in international relations at FIU, of Lebanese and Palestinian parents (fluent in Arabic, English, and some Spanish) who spoke (in English) on friendly Muslim and Jewish interactions in different parts of history. (Note: that while Ashkenazim in Eastern Europe were being persecuted, exiled and frequently killed in massive numbers, culminating in the Holocaust, because they were not Christians, that many Sephardim, with some ups and downs, were generally living in relative peace with Muslims in Spain, parts of North Africa, and the Ottoman Empire.) Mohamed will describe the good parts of this friendly interaction among us cousins.

I spoke about the return of some Jews and practice of Judaism to the "homeland" of Spain, emphasizing Madrid, in the modern era, starting in the 1940s with a special honor to my late friend, Dr. Jose Benmaman, born in Morocco, lived in Madrid (where he was the first Jew to hold a professorship at the University of Madrid since 1492). His second cousin, Rabbi Baruj Garzon Serfaty, former Chief Rabbi of Spain, who introduced me to Jose, and whose son lives close to Rabbi Armon, also played an interesting role in "Jewish Geography, Sephardi Style," a story I shared.

Carl Montoya

Treasurer

Carl Montoya, SCJS Board Member and Philadelphia resident, presented standing-room only presentations to two local groups. His topic: "The *Conversos*/Crypto-Jews of New Mexico: Rediscovering a Sephardic Heritage." The groups were extremely enthusiastic and highly curious about the *anusim*, and they asked Carl a multitude of questions. The enthusiasm in the area bodes well for the Society's Annual Conference in Philadelphia in November. The groups include:

February 4, 2017
Temple Beth Hillel-Beth El, Wynnewood, Pennsylvania
TORATHON - An Evening of Learning and Discovery
Carl spoke to a packed room of approximately



70 attendees where he discussed his journey as a Returning Jew after having been raised Catholic. Following his presentation, the attendees peppered Carl with numerous questions about his association with his Sephardic synagogue, Mikveh Israel, and issues with his family during this journey.

February 16

Temple Beth Hillel-Beth El, Cherry Hill, New Jersey
Theodor Herzl Group of Camden County Hadassah

Carl spoke to 45 attendees in a single family house that had to limit attendance due to lack of space. Members indicated that it was the most highly attended meeting in years. Carl's presentation was 45 minutes and questions continued for another hour and finally had to be brought to closure due to time constraints. The attendees were fascinated to learn of the existence of the *anusim* and, moreover, were exploring their Jewish roots once again.

Debbie Wohl Isard

President pro tem

Debbie Wows Them in St. Augustine, Florida

The 45 people gathered at the main branch of the St. Johns' County library near downtown St. Augustine, Florida on January 25, 2017 were all searching for clues! Under the auspices of the St. Augustine Jewish Historical Society, SCJS's *La Granada* editor Debbie Wohl Isard (SCJS president *pro tem*) was present to help those searching for behaviors and activities that might signify that crypto-Jews were present in the oldest European city in what would become the United States, as early as September 1565.

In her talk, "Recent Trends in Crypto-Judaic Studies," Isard drew lines from Spanish crypto-Jewry of the 14th century to today by speaking of the motivations, mindsets and activities that delineate some crypto-Jewish traditions. The practice of secrecy was discussed with attention to why and how a family could maintain such an important secret for 500 years, only to begin revealing it warily during the past few decades. Isard also spoke about how Jewish rituals were passed down as family traditions without religious explanation. With hindsight, some people are able to recall nuances of a parent or grandparent's behavior and advice.

Rabbi Merrill Shapiro, President of the St. Augustine Jewish Historical Society (and SCJS member) recalls that attendees posed such questions as: are crypto-Jews really Jews? Didn't many become and remain good Catholics? Were crypto-Jews as literate as they were before they went into hiding? How did crypto-Jews become leaders in the Catholic Church? Is there a difference between crypto-Jews who might be found in the Southwest United States and those whom we might encounter, through historical documents, here in St. Augustine? Are there typical crypto-Jewish family names?

Debbie Wohl Isard is a nationally known student of historical fiction, Jewish pioneers of the Southwest, and the history of Christopher Columbus.



Debbie at the St. Augustine Florida Public Library large meeting hall, speaking to a group interested in the work of The Society for Crypto-Judaic Studies. Many people would not leave and finally were ushered out by Security trying to close the Library at the end of the day. She did a great job creating interest and excitement about SCJS!



Ronit Treatman

Writer/Food Editor for the Philadelphia Jewish Voice

Crypto-Jews at Limmud Philly

Sunday, December 4, 2016 — Gershman Y, Philadelphia

Limmud is an international organization that strives to create individual, collective and communal experiences through learning, which in turn helps to strengthen and develop Jewish identity. This year, Limmud Philadelphia turned to the Society of Crypto-Judaic Studies for a session. I spoke on who the crypto-Jews are; how I discovered them, and what the Jewish world's current stance is towards them.

Philadelphia's Jewish community is mostly Ashkenazi, and not familiar with Sephardic history or traditions. Most know nothing about crypto-Jews. However, the session drew a standing-room-only crowd.

I discussed my curiosity about my family's matrilineal and patrilineal maps, obtained through DNA testing. According to test results, it appears that the Ashkenazi side of my family had lived in Girona prior to the Alhambra Decree. The group was as amazed as I was when I shared that the map indicated part of my family left in 1492, while some remained, forced to convert to Catholicism.

I shared my emotional reaction when I discovered that some new friends who reached out to me on Facebook were, after all this time, from families descended from those forced



Ronit Treatman

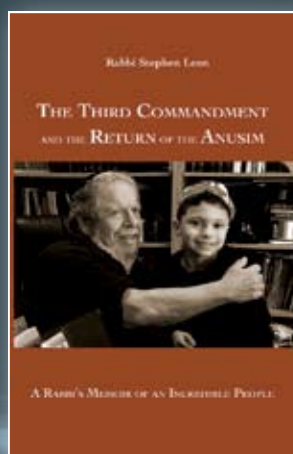
converts from Spain and Portugal who had continued the secret practice of Judaism at great risk to themselves and their families. Limmud attendees were especially interested in current efforts by some organizations to help those crypto-Jews who elect to return to Judaism do so. The Jewish community is slowly becoming aware of the existence of crypto-Jews. 🔥

Historic Tour of Spanish & Portuguese Communities

In August 2017, Torah in Motion will offer a tour of Jewish heritage sites in the USA and the Caribbean, many connected with Spanish and Portuguese congregations. Stops of S&P interest will include Newport, Philadelphia, Charleston, and Curacao, and lecturers will include Professors Jonathan Sarna and Laura Leibman. More information here:

torahinmotion.org/sites/torahinmotion.org/files/usa_2017_itinerary.v3.pdf

A thirty-year memoir dedicated to the remarkable return of crypto-Jews in the American Southwest and the passionate rabbi who served them.



Since the 1980s, Rabbi Emeritus Stephen Leon of B'nai Zion Synagogue and director of the Anusim Center for Return in El Paso, Texas, has been a pivotal figure in the miraculous story of the anusim and their journey to reconnect with Judaism.

"An eye opening, compelling and inspirational story."

— Donna Rosenthal, author, *The Israelis: Ordinary People in an Extraordinary Land*

Order at GaonBooks.com • 505.920.7771



**AUGUST 4-6, 2017
EL PASO, TEXAS**

14TH ANNUAL ANUSIM CONFERENCE

Congregation B'nai Zion
805 Cherry Hill Lane • El Paso, Texas

FRIDAY EVENING, AUGUST 4

SERVICES • SHABBAT DINNER
KEYNOTE SPEAKER

Maria Sanchez, Ph.D.
*Healing the Residual Trauma
of the Inquisition*

SATURDAY AUGUST 5

MORNING SERVICES
SHABBAT KIDDUSH LUNCHEON

Harry Ezratty
*Spanish Jews and Their Role
as Support Groups Before 1492*

Maria Apodaca
Choose Life: A Personal Story Of A Crypto-Jew
AFTERNOON MINCHA SERVICES

Rabbi Danny Mehlman
Current Trends In the Anusim Community

MA'ARIV EVENING SERVICES
HAVDALAH AND MUSICAL PROGRAM

SUNDAY AUGUST 6

SHACHARIT MORNING SERVICES

Rabbi Stephen Leon
*The Third Commandment and
the Return of the Anusim*

Panel: The Future of the Anusim

AFTERNOON
SEPHARDIC-ANUSIM FESTIVAL
**Sephardic-Ladino Music, Foods,
Art, Jewelry, Crafts**



INFORMATION

Rabbi Stephen Leon
rabbisal@aol.com

**NOVEMBER 4-5, 2017
LAS VEGAS, NEW MEXICO**

New Mexico Jewish Historical Society

2017 FALL CONFERENCE
NOVEMBER 4-5, 2017



Making a Difference: 20th Century Jews and Their Legacies

The Charles Ilfeld Company Store
Las Vegas, New Mexico

Based on the rich history of pioneer Jewish families as well as the crypto-Jewish communities in New Mexico, this conference focuses on contributions by diverse individuals and organizations that have made a difference in cultural, political, social, and arts communities in both US and contemporary New Mexico history.

Kicking off the conference will be keynoter, **Dr. Gil Ribak**, Assistant Professor of Judaic Studies at the University of Arizona. Dr. Ribak will set the context of Jewish literary writers of the early 20th century from well-known urban writers to a well-known Yiddish writer who traveled the Southwest. Following Dr. Ribak will be presentations by New Mexico Jewish women poets **Joan Logghe** and **Miriam Sagan**; speakers/panelists to focus on key individuals in the New Mexico State Legislature and current social activists engaged in immigration and refugee issues; and Jewish artists during the New Deal era.

Sunday's program will turn its attention to the Las Vegas Jewish community highlighting individual and family stories and anecdotes. New Mexico Jewish history begins in Las Vegas and northeastern New Mexico with travelers down the Santa Fe Trail and the coming of the railroad. The establishment of both Temple Montefiore and Montefiore cemetery are the cornerstone of New Mexico's diverse Jewish history.

David London, Boulder, Colorado, presents "Synagogue on the Santa Fe Trail: The Future of Temple Aaron," an in depth look at the role of key 20th century families, the Rubin family who ensured and supported the continuation of Temple Aaron in Trinidad, Colorado until financial pressures forced the remaining community members to close the building within the last two years.

For information visit nmjhs.org



Each spring, Jews throughout the world celebrate the holiday of Purim in one way or another. Masks and costumes help bring the Purim story to life, as does the baking of the traditional hamentashen, or filled-cookie, shaped like the three-cornered hat of Hamen, the evil Persian ruler. –Editor

A Crypto-Jewish Purim Celebration

BY MARIA D. SANCHEZ ED.D., LPCC.

AMONG OURSELVES

As an instructor at Casa Sefarad in Albuquerque, I like to remind my classes that Purim is a time for us to remember Santa Esther (*El Dia de Santa Esther*) who was someone like us – hidden until it was the right time! Esther is not a saint in the Catholic Church, but our culture did get away with having *El Dia de Santa Esther* for a very long time. Many of us descendants still hold on to our *Santa Esther* day! Our recent Purim crypto-Sefardi gathering in April, 2017 went well. Few attended, but we definitely were delighted with the *hamentashen* and *biscochitos* made with butter and wine – an old family recipe from my Papa Sanchez who was a baker. He also used to make challah bread. In addition to the delectable cookies, we enjoyed delicious fresh guacamole, organic corn chips, red and white wine and other seasonal treats. (Warning,



Who does this Purim piñata resemble?

the *biscochitos* are addicting!)

This year, we added something new to Purim. A Purim piñata! We closed with a prayer that my Mama Loggie taught me, one written for all the Jews who had been scattered during the Inquisition. (Mama Loggie is a thrice or more-related cousin who was like a mother to me. I am her heir.)

Other members of Nahalot Shalom synagogue attending were Paula Amar Schwartz and her husband Mel; Kim

Meyer, myself, Petra Castro, and Sara Koplik. SCJS members, Schelly Talalay Dardashti and Maria Apodaca were with us in spirit, mind and heart.

Casa Sefarad is working with *Instituto Cervantes* to put together a week of programs which will consist of a Sephardic Shabbat dinner, poetry, art, speakers, old Sefardi New Mexico music, movies, and much more. It will be a celebration of our ties to Spain/Sefarad. Member Sara Koplik is part of our leadership group and is working with the Albuquerque JCC to help those in our community who want to obtain dual citizenship to Spain. (Note: I have received my letter of proof of crypto-Jewish descent signed by the Rabbi!)

Also, as coordinator and an instructor of Casa Sefarad, we have held classes at Holy Family Catholic Church on topics such as Jesus the Jew, Jewish history, Christian history, Ladino, Jewish Saints & Popes, and the final class on Crypto/Anusim Jews and their *costumbres* (customs). The pastor, Father Patrick, of Holy Family, plus Rabbi Minn and myself have been teaching the classes. Father Patrick comes from a *converso* background; in fact, we are related! We will



soon be starting these classes at Congregation Nahalat Shalom as well.

In addition, we are also working on *Theatro Anusim*. I have completed writing a play about Doña Teresa, a former Governor of New Mexico's life who was taken by the Inquisition, and her husband. The play does not follow the book, but dives into the

depths of what she may have done, gone through, felt, smelled, sensed, and thought as she was incarcerated by the Inquisition. Also, I am related to Doña Teresa and her husband. It is so important that we don't forget what our *costumbres* were and still are.

It's worth noting that Congregation Nahalat Shalom has long welcomed

crypto/*converso*/*anusim* into their community since the 1980s. Rabbi Lynn Gottlieb helped all of us to start the Sefardi Shabbat services that take place monthly at Nahalat Shalom, a congregation that has been a tremendous support and umbrella for Casa Sefarad. 🔥

ABOUT CASA SEFARAD

Who We Are: Quiénes Somos

Casa Sefarad (House of Spanish Descent) gathers and unites the Sefardic Jews of New Mexico (variously known as *conversos*, crypto-Jews and *anusim*) for healing, celebration, *comunidad* and learning. We are a program of Nahalat Shalom, a Jewish congregation in Albuquerque, New Mexico, serving Sefardic Jews since 2009. Here we celebrate our heritage with food, art, literature, music and dance.

At the core of this community is a shared, deep, historical trauma resulting from the Spanish Inquisition. The Inquisition turned family members against each other, attempted to destroy their identity, and ultimately cut them apart from their homeland, Sefarad.

In the past, this population has been referred to by the derogatory term *marrano*. Accepted terms today include crypto-(hidden) Jews, *conversos* (those who converted) and *anusim* which is translated as "forced ones" or "raped ones". Some of us have climbed out of hiding, but we came from ancestors who were shamed and tortured and expelled from their homeland. Inside our hearts, we hold a deep longing for Sefarad.

Thirty years ago, three of us started to talk about our roots. Sixteen years ago, our pioneering Sefardic Shabbat Services aired on KUNM-FM radio for two years, led by our beloved Lorenzo Dominguez (of blessed memory) and Dr. Maria Sanchez. We have published our poems in books, and our portraits and art have hung in the art gallery at the synagogue, but also at the National Hispanic Cultural Center which is less than five miles from our site in Albuquerque.

"Selfies for Sefarad," is a collection of photographs of Sefardic Jews around the world. They come from Spain, Morocco, Mexico, Guatemala, Chile, the Caribbean Islands, Jamaica, the Netherlands, the Dominican Republic, Iraq, Syria, Egypt, Cuba, Puerto Rico, the United States, Canada, Germany and Portugal. The collection is a production of Casa Sefarad and will become an ongoing social media project maintained as part of our efforts to grow.

We are heeding the call from those around the world to position Casa Sefarad as a *comunitario* and *cultura* for those who are seeking an entrance into Jewish community, understanding and healing. We want to provide resources for genealogy dual citizenship (which we have established and continue to facilitate) to ensure the continuity for our children who otherwise will grow up with the continued historical trauma, internalized shame, and only hints at their ancient relatives' lives as proud *Judios*.

Currently we have some 150 people who follow us on a list-serve, many of whom are still hidden and hesitant to walk into a synagogue. We provide an inclusive, welcoming and safe place as we celebrate our Sephardic heritage. We also host a monthly Sephardic/crypto-Jewish/*Anusim* Shabbat dinner in Ladino, Hebrew, Spanish and English. Once a year, we produce the annual *Festival Djudeo-Espanyol* which celebrates the history and culture of the Iberian Jewish presence in New Mexico (and beyond) through workshops, Shabbat observance, socialization, and sharing food, music and art.



Harriet Rochlin

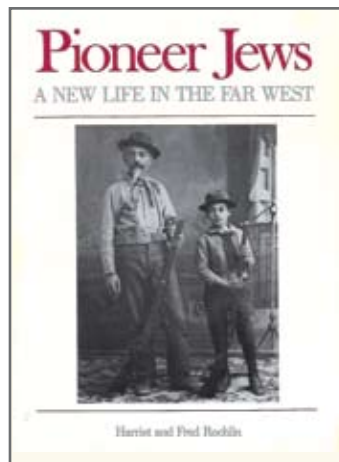
Members of the SCJS study crypto-Jews from many parts of the world but most of our attention is on those of the Southwest. Jews settled in the Western United States early in our history. Until recently, most of them kept their identity a secret, but, other Jews also came West and were open about their faith. Some of these Jews were descended from the Jews of Spain, but most of those who practiced their Judaism openly came from Eastern Europe and had an Ashkenazi background.



Harriett Rochlin

If you wanted to study the history of Jews in the West, where would you look? What would be the best source? The answer is simple. You would consult the works of author and historian Harriet Rochlin, both her fiction and non-fiction works.

Many years ago, the late Trudi Alexy (author of *The Mezuzah in the Madonna's Foot*) invited me to join her for dinner at her home in Tarzana, California. She also invited an old friend. When I arrived I was thrilled to meet Harriet Rochlin. I had her books in my collection and had heard her speak on occasion.



A few years ago, I had the pleasure of working with her at the Autry Museum of the American West. The institution was planning an exhibit and programs on the "History of Jews in Los Angeles." I focused on the Sephardic Jews of the city, most of whom had arrived in the early-20th century, and she worked on the content concerning Jews who came in the early days.

Unfortunately, we lost Harriet on February 6, 2017. Last November, she reached her 92nd birthday, but looked and acted as if she were decades younger. Her knowledge was vast and her published work highly respected. Her best known book is *Pioneer Jews: A New Life in the Far West*.



In her own words

"I began www.rochlin-roots-west.com

17 years ago to offer worldwide my own works on Western Jewish history in fact and fiction. While doing the extensive research that each required, I relied heavily on the ever-growing collections of Western Jewish historical societies, archives, and museums cropping up throughout the region. Eager to share these invaluable sources with other seekers, I dedicated a section of my website to the names and contact numbers of each. When researchers query, I'm pleased to direct them to one of these sources. I take pride in keeping this information current." —Harriet Rochlin

Said Kirkus Review:

"American Jewish history in a fresh, far Western light—unfettered by traditional themes

(Germans vs. East Europeans, the Reform Movement, Socialism, etc.) and closer in outlook to other expressions of ethnic frontier pride. The surprise is that it's a legitimate approach. The book originated, significantly, in the collection of Western Jewish memorabilia formed by Fred Rochlin, a native of Jewish-founded Nogales, Arizona, and the roots-seeking research of Harriet Rochlin, raised in 'the Los Angeles Jewish neighborhood of Boyle Heights.'"



Other works by Harriet Rochlin:

Desert Dwellers Trilogy, a collection of three novels:

- *The First Lady of Dos Cacahuates*
- *On Her Way Home*
- *The Reformer's Apprentice: A Novel of Old San Francisco*

Harriet Rochlin was a great woman and I am grateful to have known her.

—Art Benveniste



Gloria Mound

Gloria Mound was tireless in her pursuit of Casa Shalom and Marrano-Anusim Studies located in Israel, collecting a library of memorabilia, academic and popular articles. The program was a perfect match for Netanya Academic College, and her memory and good work will long live on. I personally remember not only her unforgettable personal style, but even more the hospitality she offered to myself and my students, especially when she was still in Gan Yavneh, Israel, and her late husband Leslie was still alive.

Respectfully,
Seth Ward

Casa Shalom, the Institute for Marrano-Anusim Studies in Israel, is a center for all those interested in the subject of



Gloria Mound

crypto-Jews, including laymen, scholars and genealogists and descendants of *anusim*. The Institute researches and collects material from all over the world, including information about the Jews of Iran (Mashad), Ireland, Sao Tomé, the American Southwest, South America, Cuba and the Carribean Islands, Spain, Portugal and the Balearic Islands.

Its members are engaged in projects linked to universities in the UK and America, including the connection between *marranos* and Free Masonry, and the 18th century immigration from Minorca, Spain to Florida and Cuba. Casa Shalom offers lectures and seminars in Jerusalem and in Netanya.

The late Gloria Mound, the former executive director of Casa Shalom, had been on dozens of speaking tours in the United States and Europe. A very important component of Casa Shalom's work is their commitment to helping the descendants of secret Jews, the *b'nai anusim*, to investigate and reclaim their heritage.



Casa Shalom
Institute for Marrano-Anusim Studies
14/4 MacDonald Street
Netanya 42262 • Israel

Out of Spain, into New Mexico,
500 years of history comes alive
in one woman's journey into her past.

Winner - Arizona/New Mexico Book Awards,
Historical Fiction
Second Prize - International Latino Literary Awards,
Historical Fiction & Inspirational
Finalist - Indie Forward Reviews Annual IPPY Awards,
Historical Fiction & Inspirational
Finalist - Western Writers of America Spur Awards,
Contemporary Fiction

ORDER NOW AT CORINNEJOYBROWN.COM
OR HIDDENSTARBOOK.COM

Stefanie Beninato

A Well-Born Guide / Have Ph.D., Will Travel

— THE ORIGINAL —

Jewish Legacy in New Mexico

— TOUR —

www.swguides.com • info@swguides.com
P.O. Box 1601 • Santa Fe, NM 87504
505-988-8022

REMINDER

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

September 15.

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



Sonya Loya named to Fall 2016 Dean's List at ENMU

We salute long-time SCJS member Sonya Loya of Ruidoso, New Mexico who was named to Eastern New Mexico University's Dean's List for the Fall 2016 semester, we share her pride in this accomplishment.



To be eligible for the Dean's List, a student must complete a minimum of 15 credit hours with a GPA between 3.25 and 4.00. ENMU, a state institution offering associate, bachelor and master degree options, serves students from around the world. Courses are offered on-campus and online.

Manuel Lopes Acevedo launches blog, Ladina

Manuel Lopes Acevedo was our Portuguese correspondent when Dolly Sloan was editor of *HaLapid*. Manuel was a SCJS member and a friend; we first met when he attended the Society meeting in Portugal. He's a well-regarded Portuguese-Canadian attorney whose family is from the Azores Island of Pico and spends much of his time in Portugal. He publishes a news magazine for Canadians with Portuguese ancestors.

Manuel has long been active in the revival of interest in their Sephardic origins that emerged near the close of the past century. He is the founder of the blog, ladina.blogspot.com and the organization Ladina (laden.blogspot.com): Ladina is a Portuguese-based registered non-profit society dedicated to rescuing the memory of Portuguese Jewish *marranos*. Check it out! —Dolly Sloan

Corinne Brown continues to garner praise

Hidden Star, the novel by *HaLapid* editor Corinne Brown, is a Finalist in the Spur Awards (Western Writers of America) and in the Indies Awards created by Forward Reviews for independently published books. Kudos to Corinne! 📖

Welcome to Our Newest Members

Ofer B., Colorado Springs, CO
 Maria B., Gaithersburg, MD
 Bonnie B., Piedmont, CA
 Helene C., New York, NY
 Bonnie F., Philadelphia, PA
 Rabbi Albert G., Philadelphia, PA
 David G., North Miami Beach, FL
 Roberta G., Los Angeles CA
 Rudy G., Tacoma, WA
 Rosalinda G., Los Angeles, CA
 Robyn H., Washington DC
 Michele J., Santa Fe, NM
 Helen J., Bordeaux, France
 Jerold K., Glendale, AZ
 Deborah K., Jerusalem, Israel
 Leslie L., Rochester, New York
 Carol M., Bala Cynwyd PA
 Alexandre M., Rodolfo do Araujo, Portugal
 Jose N., Torre Tarento Huizquilca, Edo de Mexico
 Regina N., Milwaukee, WI
 New York Public Library, Jewish Division, New York
 Nadene N., Beachwood, OH
 Bonnee O., Denver, CO
 Gabriella R., Goodyear, AZ
 Yureth R., Anchorage, AK
 Joel R., Milwaukee, WI
 Susan S., Chicago, IL
 Rosa S., Fort Lauderdale, FL
 Jennifer S., Tacoma, WI
 Ricardo T., Nassau, Bahamas
 Rachel U., Charlottesville, VA
 Ricardo V., Davis, CA
 Matthew W., Portland, OR
 Dellen Z., Edwards, CO
 Diane Z. and David Z., Philadelphia, PA

BACK ISSUES OF HALAPID AVAILABLE NOW

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

\$6 each or four different issues for \$20, plus \$5 shipping. Email the editor (corinnejb@aol.com) with your request and address. Payment instructions will be sent to you.



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
(PREFERRED METHOD)



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
 ☐ Individual (Standard membership) \$45
 ☐ Senior Citizen \$40
 ☐ Institution or Business \$50
 ☐ Sustaining \$100
 ☐ Patron \$1,000

CONTRIBUTION Baca/Duran Fund \$ _____

 Conference Fund \$ _____

 General Fund \$ _____

Name _____

Institution/Business _____

Address _____

City _____ State _____ ZIP _____

Outside USA:

City _____ Country _____ Postal Code _____ Telephone _____

In USA, include Area Code. Outside USA, include Country Code

Email _____

Amount Enclosed \$ _____

Check Number _____

Please make check payable to **SCJS-Treasurer**

and mail to: Carl Montoya, Treasurer
c/o SCJS Mail Box
333 Washington Blvd. #336
Marina del Rey, CA 90292

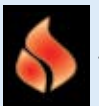
Society for Crypto-Judaic Studies

Join & Donate Online
(preferred method)
cryptojews.com




- HALAPID -

Tudo se ilumina
para aquele
que busca
a luz



All is
illuminated
for those
who seek the light

- Avram Ben Rosh -

Music FROM THE  Heart OF THE Southwest

Traditional Hispanic Violin
Music & Dance of Colorado & New Mexico
Mariachi Music of Mexico

LORENZO TRUJILLO

Music to stir the soul, move your feet, and celebrate Latino culture. Meet Lorenzo Trujillo, violinist, troubadour and performance artist from Colorado whose music and stories bridge the Old World and the New, plus centuries of Spanish Colonial history.

- Recognized by the National Endowment for the Arts as a performance artist in residence and awarded the Colorado Governor's Award of Excellence in the Arts, as well as the *Hilos Culturales* Distinguished Traditional Folk Artist *Premio* for lifetime contributions to the Hispanic folkways of southern Colorado and New Mexico.
- Inducted into the Colorado Chicano Music Hall of Fame, and recipient of the Tesoro Cultural Center's *Tesoro de Oro Award*.

A respected source for traditional music and dance of the Southwestern U.S., Lorenzo has recorded and performed for television, radio and on numerous CDs.

Dr. Trujillo holds a Doctor of Education and a Juris Doctor, teaches music at Metropolitan State University/Denver, and serves as the *Direttore della musica sacra ispanica* at the Conservatory of Music for the Cathedral Basilica of the Immaculate Conception in Denver.

Trujillo honors crypto-Judaic roots in northern New Mexico, a rich heritage that informs and infuses his present religious affiliation.



Photo by Sara Beets, MSU Denver

Available for
Concerts, Special Events,
Lecture Demonstrations

either as a

Solo Artist, Trio or Quartet,
or Director of the famed
Southwest Musicians

whose talented members descend from
New Mexico and southern Colorado.

Find his best-selling CD "The Golden Age of the Southwest: From 1840 to Hollywood,"
a current concert schedule, booking information, and much more at

lorenzotrujillo.com • facebook.com/lorenzo.a.trujillo