



Kulanu

"All of Us"

Supporting Isolated, Emerging, and Returning Jewish Communities around the Globe



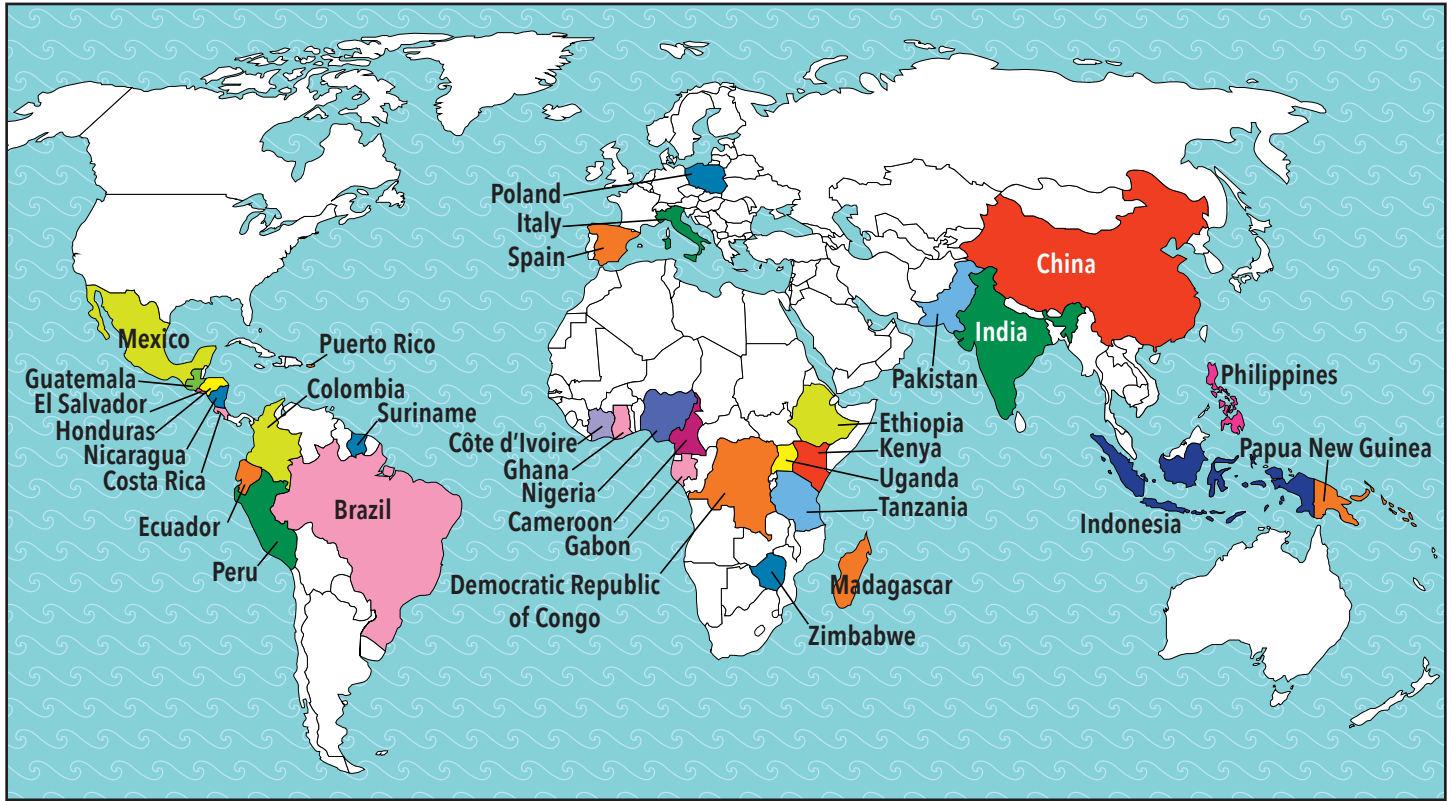
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Matzah! Children enjoying a Passover seder in Uganda (photo by Avaran Loko). See more photos of seders on the back page and a captivating story of matzah-baking in Uganda on page 18.

Where is the World is Kulanu in this Issue?

Kulanu partners with 150+ communities in 33 countries, shown on the world map below. The countries featured in this issue are at the bottom of this page. To see a full list of all our partner communities, visit kulanu.org/communities.



Featured in this issue:

Brazil, pp4, 7



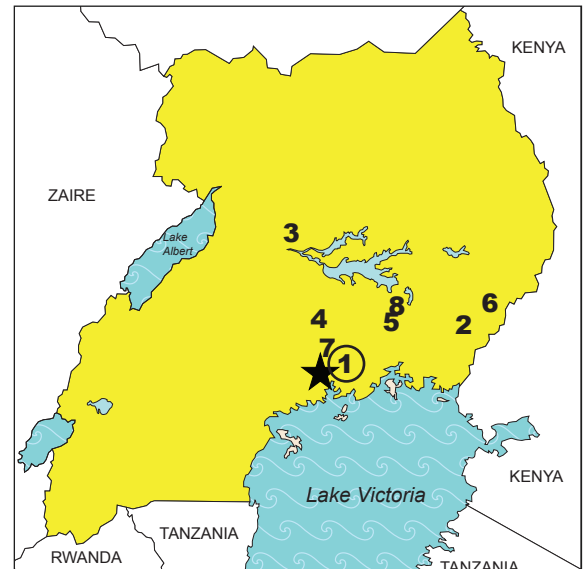
State of Maranhão

Recife, shul of Odmir Pinheiro Braga z"l

Brasília, capital

This map shows some of the locations of the 22 communities that converged on Mukonu (1) for the big Passover "Matzah-Bake" of 2025.

Uganda, p18



★ Kampala, the capital

① Mukono
2. Mbale, Nasenyi
3. Kwania/Apac

4. Luwero
5. Namutumba
6. Namanyonyi, Nangolo

7. Kawempe, Nabweru
8. Buseta

Tanzania, p6



Arusha
Dar es Salaam, commercial capital

India, p4



New Dehli, the capital
Kottayreddypalem, home of the Bene Ephraim community and Sadok Yacobi z"l

A Message from Our President

By Bonita Nathan Sussman



It is an honor and privilege to serve as president of Kulanu. In this role, I am constantly reminded of the incredible power of connection and community, and the role that mobile phones and social media play. We receive inspiring messages of deep

gratitude to Kulanu from Jewish communities worldwide which reflect the essence of our mission and the profound impact we're making together.

From **Nigeria**, we received a moving letter from the Association of Jewish Faith following our Hanukkah Zoom celebration:

"Shalom, everyone, Shalom Israel! From the Women's Forum of the Association of Jewish Faith Inc., we want to especially thank the organizers of the recent program held during the last days of Hanukkah. To the sponsors, organizers, viewers, and fellow Jewish communities who made the event a success, we say thank you. Thank you to Kulanu . . . and all who made this possible. May the Holy One of Israel continue to bless all your efforts."

From **Madagascar**, a community leader shared his spiritual journey since the 2016 conversion:

"After our conversion, our community embraced diverse Jewish paths: Dor Daim, Sepharadim, and Chabad. I have become the leader of a Hasidic Breslov group here in Madagascar, with the blessing of Rav Avrom Ifrah in Israel."

He is now seeking prayer books for his growing community — another reminder of the evolving needs we strive to meet. Interestingly, his group and another in **Côte d'Ivoire**, both calling themselves Breslin Chassidim, wish to become part of the Kulanu family.

We received this message of gratitude from **El Salvador**:

"On behalf of the entire Beit Israel community, we extend our deepest gratitude for your generous financial support. Thanks to you, Rabbi Eliyahu Franco from Israel will be joining us for Pesach, enriching our holiday with shechita, Torah classes, and meaningful sederim. Your support is more than financial — it is a spiritual investment in Jewish life. May Hashem bless you with health, prosperity, and success in your sacred mission."

— Yehoshua Ruiz, President, Sinagoga Beit Israel, El Salvador

We also received a beautiful letter of gratitude from **Tanzania**, which is printed in its entirety on page 6 of this magazine.

These testimonials remind us why we do this work. With your help, we are building bridges, nurturing communities, and strengthening Jewish life in places far and wide.

We are deeply committed to education, youth engagement, and sustainability. Recently, Kulanu supported the development of new schools in **Nigeria, Uganda, and Cameroon**. We are funding Jewish camps across sub-Saharan Africa and sponsoring radio programs reaching wide audiences in **Uganda** and **Ethiopia**. We've launched vocational programs such as tailoring and baking projects to support local economies. This past Passover, we provided funding for seder meals in forty-four communities across the globe.

On another note, we apologize for the error in a previously released electronic version of this magazine. Our beloved **Guershon Nduwa**, who has deeply touched many Jewish communities around the world, is gravely ill. He and his family and friends would appreciate your prayers.

At Kulanu, we embrace all flavors of Judaism and are proud to support such a wide spectrum of traditions. On behalf of "all of us" at Kulanu — and all those whose lives we touch — thank you. *

Of Blessed Memory...

It is with sadness that Kulanu shares the recent news of the passing of two leaders of our partner communities: **Odmar Braga**, who developed a large and established Jewish community of crypto-Jews in Recife, Brazil; and **Sadok Yacobi**, who built a strong Jewish community of the Bene Ephraim in India. Both are righteous Jews who had a vision and established a future for Jews in their respective parts of the world. May they serve as an inspiration to all of us in all of our days.

Odmar Pinheiro Braga, z"l



Odmar Braga (left) with Dani Rotstein (Photo courtesy Dani Rotstein).



Odmar Pinheiro Braga (left), with Rabbi Gerald Sussman of New York and Carlos José Maciel Alves, Bereshit Olam Synagogue, Recife, Brazil, 2014 (Photo courtesy Kulanu).



Odmar (3rd from right), with community members of Bereshit Olam Synagogue, Recife, Brazil, 2014 (Photo courtesy Kulanu).

Renato Amram Althias, a member of Odmar's shul in Brazil, shares:

"We are deeply saddened by the passing of Odmar Pinheiro Braga (November 1952–March 2025), a man whose life was marked by a passion for the arts and writing. His contribution to the world of Bnei Anousim was immense, leaving a legacy that transcends borders and generations. As our *Chachamim* (wise rabbis) say, life does not disappear in death, but is transfigured alchemically. Odmar is now on the other side of life, in the invisible realm, but his presence remains with us. His sweetness, gentleness, friendship, solidarity, and lovingness will continue to inspire and guide us.

"Wherever he is, Odmar will continue to create beautiful worlds and make us smile with his characteristic laugh. His passing is not a 'goodbye,' but a 'see you later,' for we know he will remain with us in spirit. We honor Odmar's life and legacy, celebrating his contribution to the arts and writing. His memory will inspire us to continue creating and dreaming of more beautiful and just worlds."

Dani Rotstein, founder of *Jewish Majorica* in Spain, writes: "During my two visits to Brazil in 2022, Odmar and I spent time together and became friends. Odmar was one of the kindest and most generous people I have ever met. So warm, so caring, so giving, so intrinsically Jewish. He took time to let you in, but once you were in, you were his brother. I will think of him fondly, and anything I can do to continue his legacy of helping the Bnei Anousim of Brazil, I will passionately do so, in his name and in his memory. We will miss you, dear Odmar."

continued on next page

Sadok Yacobi, z”l



Sadok, his wife, children, and grandchildren, welcoming Kulanu board member and magazine editor Judi Klover (not pictured) at the local airport; the suitcase is completely filled with Judaica items donated by Jews from Oregon, 2019 (Photo by Judi Klover).



Left: Sadok, holding a siddur, after offering blessings at his great-nephew's first birthday celebration, a significant milestone in Indian culture, 2022 (Photo courtesy Yacobi family). Right: Sadok and his daughter Beula displaying some of the Judaica items donated by members of Oregon synagogues, 2019 (Photo by Judi Klover).



Sadok, in middle, with daughter Keziya and community members, Hanukkah 2007 (Photo provided by Yacobi family).

Sadok Yacobi, spiritual leader of the Bene Ephraim in Kottayreddypalem, Andhra Pradesh, India, unexpectedly passed from this world in March 2025 at age 69. Sadok led the building of his community's synagogue in 1992 and continued to guide his community in its study of Judaism and adherence to Jewish laws and traditions. Sadok and his loving family welcomed many visitors over the last several decades (including Kulanu Magazine's editor several times over the past eleven years) so that he and those in his community could learn from them. And in return, visitors were enriched by the beauty of the Bene Ephraim's songs, prayers, and traditions, and the warmth of the Yacobi family.

Sadok had a heart for those in his village, Jewish and non-Jewish, who faced their own struggles in life, and he often prayed with them and offered them help when possible. Sadok was known to take walks through his village, greeting neighbors and assisting them if needed, and welcoming others to sit with him in front of his family's home, which also houses the community's synagogue, and study Torah and Talmud together. He had a desire to grow in his faith and to share that knowledge with his Bene Ephraim community.

Rabbi Gerald Sussman of New York, who, with his wife Bonita (Kulanu's president), visited the Bene Ephraim in 2007 and kept in touch with Sadok frequently since then, shares that Sadok was so very dedicated to leading his community for many years. "He was a loyal and believing Jew whose life exhibited holiness and unmovable faith even in very difficult situations. When others outside of the Jewish community told him he would have an easier life if he abandoned Judaism, it only heightened his resolve and faith."

Our prayers are with Sadok's wife Miryam, son Yacob (Anusha), daughters Keziya and Beula (Rajesh), grandsons Rishan Yonathan and Ryan, and the entire Bene Ephraim community.

To learn more about Sadok and the Bene Ephraim, see kulanu.org/communities/india/ and scroll to Bene Ephraim. *

Tanzania Update

By Peres Parpaih

Peres Parpaih, also known as Yehudah Amir Kahalani (his Yemenite name), is a Tanzanian lawyer, university lecturer, and Mori (Yemenite term for spiritual leader) of the Baladi Dardaim Jewish community in Arusha, Tanzania and coastal East Africa.

Since we joined Kulanu around 2019, our Jewish community in Arusha, Tanzania, East Africa, has experienced significant growth and transformation, thanks to the unwavering support and kindness from this remarkable organization. As a group that identifies as Baladi Dardaim, a religious movement within the broader Jewish community that originally began as a segment of Yemeni Judaism, we have always felt welcomed and accepted by Kulanu, despite our unique affiliation.

Kulanu has played a pivotal role in our community life, providing assistance during Jewish holidays which enriched our celebrations and fostered a sense of belonging. Their support has not only been logistical but also deeply meaningful, allowing us to connect with our traditions and heritage in ways that were previously challenging. From supplying us with materials for festivals to organizing events, Kulanu has ensured that we never feel alone during these important occasions.



Peres (Yehudah), 2nd from left, with Israeli visitor Rudy Rochman (center) and other community members after Shacharit service, January 5785/2025

One of the most transformative moments for our community was the financial assistance provided by Kulanu for the completion of our mikvah. This essential ritual bath is a cornerstone of our spiritual practice, and thanks to Kulanu's generosity, we were able to bring this dream to fruition. The completion of our mikvah has not only fulfilled a vital religious need but has also strengthened our community bonds, as it now serves as a place of gathering and spiritual renewal.

We would be remiss if we didn't acknowledge the Kaufmann family, especially Dr. Barry and Lili, who have been instrumental in our journey. Since my childhood, they have supported me and my family, and their dedication continues through Lili's involvement as a board member of Kulanu. Their connection to our community has made a significant impact, as they understand our needs and aspirations on a deeper level. Their advocacy and commitment to our cause have inspired us all.

Kulanu has also facilitated access to Judaica items, educational books, and a network of invaluable volunteers. The variety of resources made available to us has allowed our community members to explore their Jewish identity and practice in more depth. This connection has fostered a spirit of learning and growth that resonates throughout our gatherings and celebrations.

The impact of Kulanu on our community cannot be overstated. Kulanu's grace, understanding, and commitment to inclusivity have provided us with a sense of security and belonging. We are grateful for the bonds we have forged through this partnership and for the opportunities that have arisen as a result of their support.

In closing, we extend our heartfelt thanks to Kulanu for its unwavering support and kindness. Your organization has made a lasting impact on our community, and for that we are forever grateful. Thank you, Kulanu, for being a guiding light on our journey. *

A luta pela identidade Judaica do Maranhão, Brazil

The Fight for Jewish Identity in Maranhão, Brazil

B”H (Baruch HaShem, “Blessed be G-d”)

By Eliyahu Cortez Levy

In 2021, when accompanying a friend whose elderly father needed assistance returning to his native country of Brazil, Eliyahu Levy discovered, in the NE region of the country where they were traveling, a small and isolated Jewish community. Read on to learn about Eliyahu’s efforts to bring Jewish teaching and traditions to Maranhão’s returning Jews.

As the proud grandson of Turkish and Portuguese (Sephardic) Jews, some of my fondest childhood memories in Los Angeles, California, are of waking up to the sound of my Nona’s beautiful voice singing *Ladino* (Judeo-Spanish language of Sephardic Jews) folk songs. Her voice was soft and comforting, filled with passion and emotion as she sang these age-old melodies while baking, and the air in our home would slowly fill with the rich aroma of freshly baked *boyos* and *bourekas* (delicious Sephardic pastries). Growing up, I often heard stories of the Sephardic diaspora — of exiles and journeys, of families like ours who carried their traditions across continents and generations. My Nona’s songs were more than music; they were echoes of a lost world, lovingly preserved in the warmth of our kitchen and in the laughter that followed each shared meal. However, my visit to Maranhão and Brazil’s northeast region in late 2021, where so much of that history had unfolded, was an entirely different experience.



Magen David, a symbol of resilience, in the center of the Gomez (not related to Izabel Gomes described on page 12) family home in São Luís; the Gomez family was investigated by the Inquisition.

Maranhão’s Jewish Legacy

During my visit, it was as though the past and present converged, and the history of our people permeated the air. The more I journeyed through the region and immersed myself in its history, the more I was struck by the stark contrast between the rich Jewish legacy in the area and the absence of any formal recognition by the broader Jewish world of the history of these returning communities. The deep pain and suffering that was endured during the Inquisition were still etched into the land, and yet, in many ways, their legacy had been hidden, forgotten, or erased. One of the most striking reminders of this past was a church known as the *Arquidiocese de São Luís do Maranhão* (the Roman Catholic Archdiocese of São Luís do Maranhão), now a cathedral, which once served as the main regional office of the Inquisition. Like many other churches that have witnessed centuries of persecution, they still stand today. These buildings remind us of the oppression that took place within them.

It was tough to reconcile the fact that these churches — symbols of a time when Jews were tortured and forced to abandon their faith — still occupied the land so many years later. And yet, when I arrived in 2021, despite the weight of this painful history, there was no formal community or synagogue to honor the Jewish legacy of Maranhão. Why should we allow this history to stand unchallenged? Why, in a region with such deep Jewish and Sephardic roots, do the echoes of our ancestors’ struggles still resonate? The absence of a recognized community — a place to gather, pray, and learn — felt like another layer of the silencing of our history. This history and realization motivated us to act. It seemed both symbolic and necessary to reclaim a part of our history and our identity, to create a space where Jewish life could once again thrive in the very land that had once tried to erase it. By organizing these communities, we weren’t just preserving the

past. We were fighting for the future, for a future where the Jewish presence in Maranhão and the Northeast could be visible and vibrant once more! It was time to stop allowing the past to dictate the future and start building a new chapter of Jewish life, one that honored the sacrifices of those who came before us and ensured that the next generations could live freely and proudly as Jews. This was our fight, and it was a fight worth waging.

A Shabbaton Like No Other

I have garnered the support of Brazilian rabbis who, although skeptical, acknowledge that returning Jewish communities worldwide, particularly in Brazil's northeast states such as Maranhão, are part of a historical continuum of Jewish identity. Eager to build on this connection, I reached out to returning Jewish communities across the state, including Beth Yerushalaim and Or Chadash in São Luís, Chofetz Chaïem in Satubina, and Sinagoga Anussim Brasil in Imperatriz, and three smaller independent groups as well as individuals, and together we organized a Shabbaton like no other. For the first time in state history, we welcomed two Orthodox rabbis — one Sephardic and one



Eliyahu (the author) and helper making Baba Ghanoush and other delicious dips for the Shabbaton, São Luís, 2023

Ashkenazi — who were incredibly warm and welcoming. Their presence created an atmosphere of unity, and their leadership transcended our differences, reminding us that we were all one people, bound by our shared faith and history.

What made the Shabbaton even more special was witnessing the children, who had

grown up in such a distant, disconnected way from Jewish traditions, come together to sing with the rabbis. There was a moment of pure joy when the children's faces lit with excitement, and they joined their voices in unison with the rabbis' prayers and melodies. It was a sight that moved me deeply. These children, many of whom were from different parts of the region, were meeting one another for the first time, yet at that moment, they were united in something more significant: one shared identity, one fellowship of being Jews together. They weren't just singing — they were engaging with the essence of our tradition, interacting with the rabbis, and embracing the warmth of the community around them. It was a beautiful reminder of the strength of shared experience and heritage.

The Shabbaton became a spiritual homecoming. People from various communities attended, as well as others from more established and recognized communities, and those who had never met a rabbi in person came together for the first time. Despite the diversity of our backgrounds, we felt a collective bond. The joy, the singing, the shared prayers, and the connection to each other and our history filled the room with an indescribable warmth. We had come from different places, yet we were all part of one greater family. For me, the experience was more than just a religious gathering. It was a moment of deep connection with G-d and our traditions. To see the children engage with such energy, joy, and excitement, and to feel that communal unity, was a powerful affirmation of the resilience of our people. It celebrated what it means to be Jewish and the enduring strength that ties us together, no matter where we come from.

Our Responsibility to Support these Communities

Supporting these communities is more than just a gratifying experience; it is our responsibility. Examples in religious texts support this narrative: helping those genuinely working hard to make *t'shuvah* (a process that brings us back to our truest selves, our families, friends, community,

continued on next page

the Jewish people, Torah, and G-d). For example, the concept of Jewish ancestry, or *Zera Yisrael* (meaning “seed [of] Israel”), is a legal category in Jewish law which indicates that a person who is a descendant of a Jew is, for one reason or another, not considered a Jew according to halachic rulings. Arguably, despite centuries of forced assimilation, they still carry a spiritual and historical connection to the Jewish people.

Another example is *Sanhedrin 44a* — when G-d explained to Joshua the reason for the Jewish people’s defeat at the city of Ai, He said: “Israel has sinned,” (Joshua 7:11). Rabbi Abba bar Zavda says this may be inferred that even when the Jewish people have sinned, they are still called “Israel.” Rabbi Abba says: “This is following the adage that people say: Even when a myrtle is found among thorns, its name is myrtle, and people call it myrtle.” One can argue that their oral traditions, family history, and dedication to rediscovery demonstrate an enduring and determined Jewish soul. Despite many challenges, you can see the persistence of Jewish customs as proof of an unbroken chain of Jewish identity. Parallels can be given to emerging communities like Mexico, Colombia, and Peru, most of which secretly maintained Jewish life for centuries before reintegrating into the broader Jewish world in the twentieth century. These communities started small, with families gathering for Jewish holidays and Shabbat before they gained wider recognition. I believe

Maranhão’s Jewish descendants deserve a similar approach as well, one that prioritizes education, communal support, and a halachic but simplified process which could strengthen their sense of belonging.

Rabbinical Skepticism

I have also encountered extremely skeptical rabbis with *halachic* authority who acknowledge the historical reality of emerging Jewish communities claiming ancestry throughout the world, not just Brazil. At the same time, some maintain that Jewish identity must be verified strictly through *halacha*, with the rabbis highlighting *Kiddushin 66b*, which establishes that Jewish status is passed exclusively through the maternal line, and *Kiddushin 68b*, which explains that this is derived from a verse within the Torah’s prohibition of intermarriage: “And you shall not marry with the non-Jews. Please do not give your daughters to his sons, and do not take his daughters for your sons. For *he* will turn your son away from me, and they will worship other gods.” Brazilian Orthodox authorities acknowledge the community’s efforts and need for support. Still, they stress documented evidence of unbroken Jewish descent, arguing that all individuals must undergo a complete Orthodox conversion, with no exceptions. Reinforcing a lack of documented proof and no authority oversight raises concerns over sincerity and proper observance. The Orthodox position and lack of support have been devastating. Frustration has made some members seek alternative paths within non-Orthodox Jewish movements, pitting members against each other.

Additionally, recognition from mainstream Jewish institutions is nonexistent, leaving communities vulnerable, with children having limited access to formal Jewish education, unlike in major cities where Jewish schools exist. Maranhão’s Jewish children rely on informal learning from parents or online resources. This has led to gaps in knowledge and uncertainty about their identity. Many members of these



Eliyahu (left) speaking to the leadership of emerging communities in Maranhão, promoting strength through unity, São Luís, 2024

continued on next page

communities, driven by a deep longing to reintegrate into the larger Jewish world, often find themselves vulnerable to exploitation. In their desperation to reclaim their heritage, entire families have been deceived by individuals posing as “rabbis,” paying enormous sums for elaborate yet fraudulent conversions and theatrical wedding ceremonies. These predatory schemes not only take advantage of their sincere yearning for acceptance but also sow further division, creating a painful rift between those striving for full Orthodox reintegration and those who, disillusioned by rejection and deception, begin to believe that such acceptance will never come. Although there are clear facts that corroborate some written and family historical accounts, only some rabbis acknowledge their efforts. Yet, internal tensions have also complicated the path forward of these communities; leadership struggles are challenging as different factions have splintered within the community to vie for authority. Some individuals are de facto religious leaders, teaching Jewish law and customs without formal rabbinic training. This has led to disputes over which practices are authentic and who has the “true” authority to lead the communities.

Emerging Communities Returning to Jewish Roots

As we look back at the enduring strength of our Jewish ancestors — those who suffered in silence their whole lives to protect their faith — we are reminded that the history of our people is not

merely one of hardship but resilience, survival, and the ultimate triumph of the Jewish spirit. Their stories are interwoven with the very fabric of our identity as Jews. In Maranhão, there are emerging communities of descendants of these Jews who are seeking to reconnect with their Jewish roots. These communities, long forced to live in the shadows, are now stepping forward in their desire to return to the Jewish people, to revive the traditions of their ancestors, and to embrace the heritage they’ve long been denied. But this journey — this spiritual return — is not one they can undertake alone. Our sacred responsibility is to reach out to them and offer the support they so desperately need.

The Torah teaches us to “welcome the stranger” (Exodus 22:20), and it is through acts of kindness and compassion that we fulfill the mitzvah of *tzedakah* — charity not just as financial assistance but as a profound act of justice and righteousness. The Jewish tradition is built on the idea that we, as a people, are all connected, and when one part of our community suffers, we all suffer. Just as we are told to remember that we were once strangers in Egypt, we must not forget that there are those among us who have long been strangers to their heritage, and now they seek to find their way home. In the book of Isaiah, we are told, “And the foreigners who join themselves to the Lord, to minister to Him, to love the name of the Lord, to be His servants . . . I will bring them to My holy mountain and make them joyful in My house of prayer” (Isaiah 56:6-7). This is the call to help those who seek to return to the Jewish people. We must not only accept them but help them in their journey, for by doing so, we fulfill the very essence of what it means to be a Jew: to honor G-d, strengthen the community, bring unity, and ensure the continuity of our traditions for future generations.

Our ancestors showed extraordinary strength in adversity, and their stories offer us lessons of resilience and responsibility. Their courage was not just personal resilience; it’s a model for us to show that same courage by supporting these



Celebrating Havdalah at Or Chadash Community of São Luís, 2023

communities in their quest for belonging. *Kí Hinei Kahomer*, which means “For behold, like clay,” is a poignant liturgical poem sung during Yom Kippur, a moment of profound holiness and spiritual vulnerability. It captures the essence of human frailty and humility, reminding us that we stand before the Divine as clay in the hands of the potter, shaped by His will. Rooted in the rich Sephardic tradition, its origins trace back to medieval Spain, a time when Jewish poets and scholars infused their prayers with both deep introspection and poetic beauty. This *piyyut* (Jewish religious poem, often sung, chanted, or recited during religious services) serves as a timeless reflection on the human condition, evoking our longing for forgiveness and hope for renewal, and a deeper connection with the Creator.

Shaping the Future of Maranhão's Jews

G-d shapes us. Let us help shape the future of these communities by providing them with the tools, support, and love they need to thrive. May we, too, be the instruments through which G-d's will is fulfilled as we extend our hands to help those in need. Our patriarchs' strength lives on in all emerging communities. By helping them return to their Jewish identity, we are not just offering them a chance to reconnect with their heritage, but we're also strengthening the Jewish

people as a whole. This is not just a matter of cultural preservation — it is a spiritual calling. Helping these communities is a way for us to fulfill G-d's will and to ensure that the Jewish people continue to thrive, just as G-d promised Avraham Avinu. Through our support, whether through educational and religious resources or welcoming hearts, we enable these communities to grow and prosper. The Mishnah (Pirkei Avot 1:2) teaches us, “The world stands on three things: on Torah, on worship, and on acts of loving-kindness.” When we help these emerging communities, we are participating in all three: sharing Torah with those seeking to learn, engaging in acts of worship by assisting them to connect to their faith, and performing acts of loving-kindness by welcoming them back into the fold. In doing so, we elevate their lives and our own as we live out the true meaning of Jewish compassion and unity.

En la lingua de mi kerida madre y de mi chikez, en Ladino: Merci Muncho (in Ladino, the language of my mother and my childhood, thank you very much), to Kulanu for offering support and guidance as these communities reconnect to Judaism.



Bonus Content: Two Jewish Figures in Maranhão's History

Manuel Beckman, or “Bequimão,” was the son of a Portuguese Jewish mother and a German Jewish father. He led what became known as the Beckman Revolt from 1684-1685 in the Brazilian states of Maranhão and Grão-Pará, which was in opposition to Portuguese colonial rule and the Jesuits' control of the indigenous people, among other reasons. Beckman and his followers were also known for challenging the Portuguese crown and its oppressive colonial and religious structures that had long dominated their lives. At the same time, the Crypto-Jews of Maranhão fought to maintain their cultural and spiritual identity. Against all odds, they navigated through their struggle. Beckman's



Beth Yerushalaim's Sefer Torah; scroll of paper, wood, and cardboard, made by Fernando Lucios (president of Beth Yerushalaim)

defiance against the Portuguese monopoly and authoritarian rule mirrored the resilience of those who secretly maintained Jewish traditions.

Beckman caught the attention of inquisitors; his resistance to colonial restrictions and the broader context of Portuguese policies toward New Christians aroused suspicion among those loyal to the Church and crown. In 1684, he and his brother Tomás were investigated by the Inquisition. They fought to preserve their culture, faith, and traditions. These narratives reveal a shared spirit of resistance and resilience. While Beckman's Revolt sought to transform the political and social landscape, the Crypto-Jews of Maranhão were driven by a quest for justice and identity. Beckman was hanged on November 2, 1685, in São Luís, the city where his family had settled. His last words are still a symbol of selfless resistance. *Pelo povo do Maranhão morro contente*, "For the people of Maranhão, I am happy to die."

Izabel Gomes, or "Rainha Esther do Maranhão," is another fascinating figure and a powerful testament to



A tombstone in a Jewish cemetery located in Vila de Boim, in the state of Pará. Nestled in the northeastern interior, it now lies in a state of neglect as many of the tombs and headstones are slowly being washed away by rising river waters, 2022.

the enduring spirit of those who faced unimaginable adversity. Maranhão's Jewish history, often associated with the persistence of Jewish identity in the region, embodied by Izabel's story, like that of the biblical Esther, represents resilience, secrecy, and survival under oppression. Her stories have

been passed down through generations as a symbol of Jewish pride and resistance. Families in Maranhão still recount her stories, highlighting her bravery and militant approach to public defiance. While most religious gatherings she organized were secret, her open distaste and defiance against the Church were very much in plain sight.

At the height of the Inquisition, Izabel was accused of many acts of open defiance that included burning and destroying idols and saints. To attend a Christmas Mass at the Church of Nossa Senhora do Carmo in São Luís, witnesses say she baked a bread shaped like the baby Jesus made of bread dough, which she passed through the hands of her relatives who witnesses say kissed it and then began to tear it apart and ate it, causing great astonishment and hysteria among those present at the religious ceremony.

Born to a noble family, Izabel was willing to sacrifice her comfort and security for the greater good; she inspired her community through strength and perseverance. Like the heroes who came before her, Izabel made extreme efforts to ensure the success and survival of the Jewish flame for future generations, showing a deep commitment to ensuring the survival of the Jewish identity. Her story provides a powerful example of how women shape the world around them, even in the face of tremendous adversity. Though we may never know the full details of Izabel's final days, her story remains a testament to the enduring spirit of those who fought not only for survival, but for the right to live as Jews in a world that denied them that very possibility. She was arrested and taken from Maranhão to Lisbon, Portugal, to face trial. Her arrest and the heartache it caused the community were reminders of the harsh realities they faced, but also of the unyielding strength that continued to flow through their veins. Izabel Gomes' legacy is one of courage and resistance, an indelible mark in Sephardic history of Maranhão, that inspires those who seek to reclaim their history and identity in the face of adversity. ✱

Planning for Kulanu's Future

Do you believe in Kulanu's mission of supporting isolated, emerging, and returning Jewish communities around the world? There are so many ways you can support us, our communities, and Judaism around the world. In addition to making a simple financial donation online at kulanu.org/donate, you can set up a monthly donation, donate items, share your time, or even add Kulanu to your estate plan. Read on to learn more.



Ohavei Olam: Kulanu's heartfelt monthly giving circle

Join Ohavei Olam today and help us transform lives, one month at a time. Ohavei Olam, which translates to "those who love the world," represents the compassionate spirit of Kulanu's dedicated circle of monthly supporters. By choosing to give on a recurring basis, you provide Kulanu with the financial stability to carry out our core activities and respond swiftly to urgent needs.

Ohavei Olam donors enable us to fund core ongoing activities, such as maintaining internet service for a school in Uganda, and to address critical situations such as delivering emergency food aid during the early days of the COVID-19 pandemic.

Becoming a part of Ohavei Olam is as simple as filling in the donation form on our website at Kulanu.org/donate and selecting "monthly." In appreciation for your steadfast support, we will acknowledge you in the Kulanu magazine, which will be delivered to your doorstep twice a year.



In-Kind Donations: Make an instant impact with an in-kind donation to Kulanu

Share your cherished Judaica items, Jewish books, digital devices, or air miles with Kulanu to make an immediate and direct impact on our partner communities. Your in-kind gifts bring joy, education, and spiritual enrichment

to Kulanu partner communities worldwide and reduce the costs of carrying out core Kulanu activities.

- **Digital devices** empower isolated communities by connecting them to the global Jewish community and fostering invaluable, ongoing learning opportunities and a sense of belonging.
- Donating **air miles** helps us to reduce operational costs and expand our reach, enabling us to fly teachers to communities seeking in-person tuition, *batei din* (plural of *beit din*) to prospective converts, or outstanding students to educational opportunities overseas.
- Taking an **extra suitcase** on your next overseas trip at Kulanu's expense helps us to deliver material resources, such as Judaica or siddurim, to communities who otherwise cannot access such items.

Embrace the opportunity to make a difference through in-kind donations and join Kulanu in uplifting Jewish communities in need, one precious gift at a time. Drop us a line if you can contribute at kulanu.org/contact.



Corporate Gift Matching: Make your contribution go further through corporate giving programs and employer gift matching.

Many employers offer gift-matching programs, which means they'll match your donation to Kulanu dollar-for-dollar, doubling the impact of your generosity. We understand that navigating these programs can be tricky, so don't hesitate to contact us for assistance. We're here to answer your questions and guide you through the process. Thank you for partnering with us to make a difference!

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Fundraising: Rally your network to support Kulanu

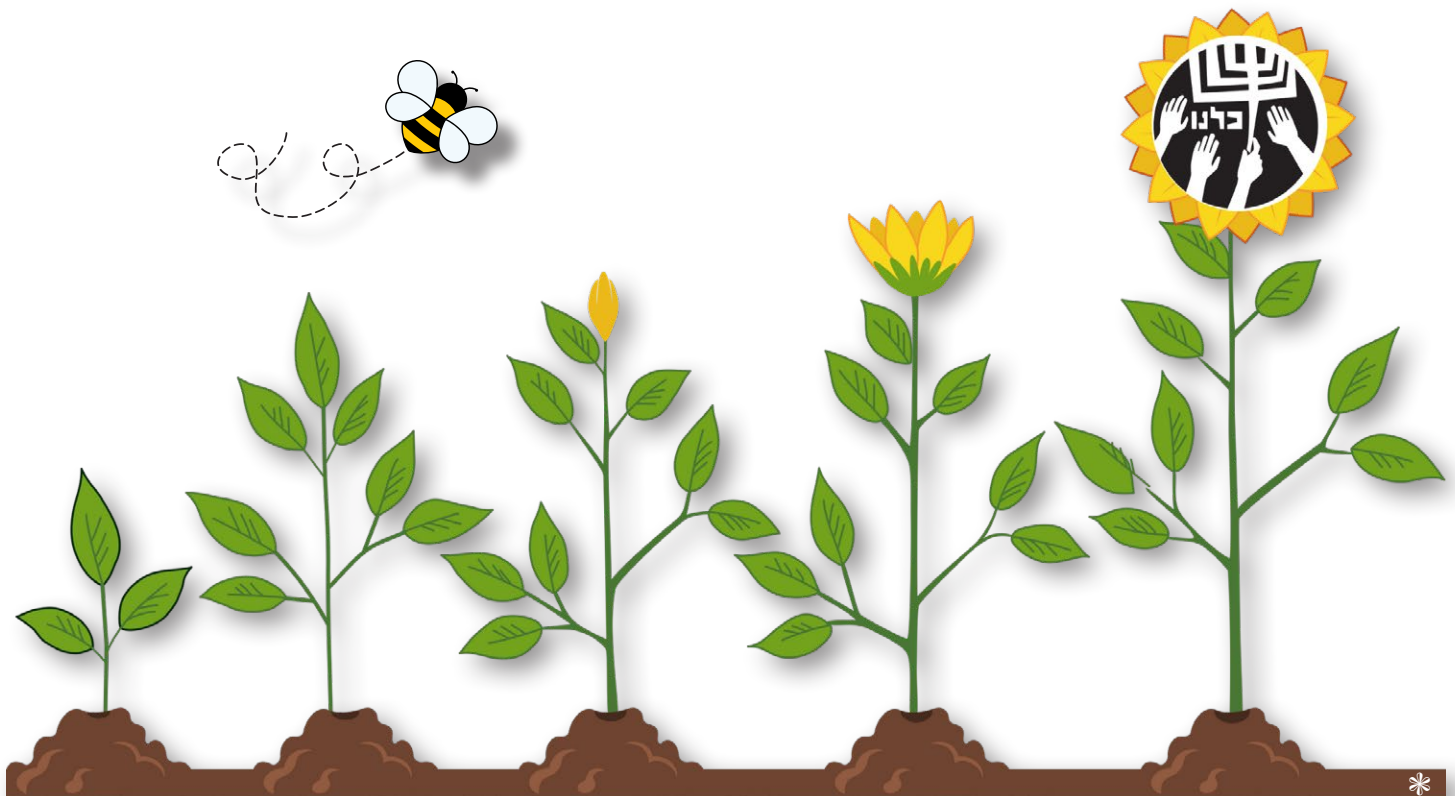
- **Start a Facebook Fundraiser:**
Spread the word and raise money for our cause directly on Facebook. It's easy and effective!
- **Celebrate While Giving Back:**
Make your special day even more meaningful! Turn life's milestones into moments of impact. Celebrate weddings, birthdays, or B'nei Mitzvah by raising funds for a cause you care about.
- **Host Your Own Event:** Let's plan something amazing together! Rally your friends, family, and community to raise funds for Kulanu.

Kulanu's Endowment: Planning and Planting for the Future

Kulanu has supported isolated, emerging, and returning Jewish communities around the globe for more than 30 years, with a strong commitment to our future success and growth. We have been taught to plant for the future, just as our ancestors did for us.

In that spirit, Kulanu's leadership approved the creation of an endowment program to help ensure that the next generation of leaders can reap what we have sown. The Kulanu board overwhelmingly endorsed this initiative, with many members making personal commitments to leave a legacy gift as part of their estate planning. This became an increasingly important mission for Kulanu over the years — especially for Harriet Bograd, of blessed memory, who led the organization for twenty years and was deeply committed to ensuring it could thrive long into the future.

The Harriet Bograd Kulanu Legacy Fund leadership now turns to our generous donor base and asks you to say *Hineni* (Here I am) by signing a Letter of Intent (see the next page) or confirming an existing bequest to Kulanu.



HARRIET BOGRAD KULANU LEGACY FUND

PLANNING AND PLANTING FOR THE FUTURE

The Talmud says, "As my ancestors planted for me, so do I plant for those who will come after me."

Commit to helping secure the future of Kulanu and global Jewish communities by completing this form.

Letter of Intent Form



DONOR(S) INFORMATION

Name(s) :

Address :

City : State :

Zip Code : Cell Phone:

Other Phone: Date of Birth : / /

Email(s):

I/We prefer to be contacted: ☐ Email ☐ Phone ☐ Text ☐ Postal mail

COMMITMENT

- ☐ I/We have already committed to a legacy gift and it is legally documented.
- ☐ Today, I/we make a/our commitment and will legally formalize it within the next ____ months.

GIFT INFORMATION

- ☐ Gift in Will or Trust ☐ Cash
- ☐ Beneficiary of Retirement Plan ☐ Beneficiary of Donor Advised Fund
- ☐ Beneficiary of Life Insurance Policy ☐ Other: _____

The value of my gift will be \$ _____ or _____ %.

PERMISSION TO LIST

To encourage others to make commitments to the future, I/we permit my/our name to be listed as follows:

-
- ☐ I/We wish to remain anonymous at this time.

DATE

/ /

Donor Signature(s)

THANK YOU FOR YOUR COMMITMENT TO THE FUTURE OF KULANU.

This commitment does not create a legal obligation and may be modified by the donor(s) at any time.

Please mail form to: Kulanu Inc. 82 Nassau Street #443 New York, NY 10038 USA
To fill out the form online, please visit: <https://www.kulanu.org/intent>

Kulanu Notes

Passover Across the Globe

This year, Kulanu awarded Passover grants to **47 communities** in **14 countries**: Cameroon, Cuba, El Salvador, Ethiopia, Ghana, India, Kenya, Mexico, Nigeria, Pakistan (pictured), Tanzania, Uganda, Venezuela, and Zimbabwe. These grants enabled joyous, community-building seders that strengthened faith and connection. Thank you for helping us raise \$9,814 toward this year's Passover campaign!



MyZuzah Partnership Reaches Latin America and Beyond



Kulanu's ongoing partnership with MyZuzah continues to strengthen Jewish identity around the globe by providing kosher mezuzot to emerging Jewish communities. Through this collaboration, mezuzot have been distributed to communities in Cameroon, Ghana, Italy, Uganda (pictured), Zimbabwe, and others. This initiative supports the celebration and preservation of Jewish life in diverse and growing communities, most recently reaching Latin America's Anusim communities, as well.

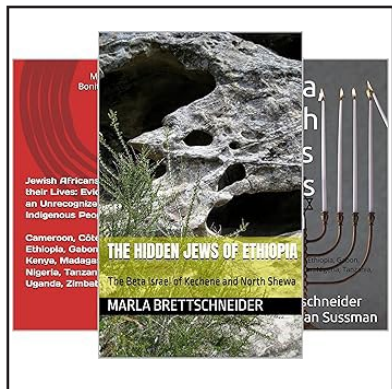
Kulanu-Gelfand Food Security Project Expands

The **Kulanu-Gelfand Food Security Project** continues to expand, supporting sustainable agriculture, poultry, and fish farming across Sub-Saharan African Jewish communities. Grants have already impacted ten countries, with new projects focusing on Gabon, Congo, Zambia, and South Africa. A recent highlight includes a fish farm in Côte d'Ivoire (pictured).



Special thanks to **Mark Gelfand** for his vision and generosity. To learn more about Mark and this ongoing project, read the article on page 8 from this Kulanu Magazine: bit.ly/Kulanu2024Summer.

New Book Series Showcases Jewish Voices in Sub-Saharan Africa



A new collection of five books entitled *Africana Jewish Studies: The Jewish Phenomenon in Sub-Saharan Africa*, edited by Dr. Marla Brettschneider and **Kulanu President Bonita Nathan Sussman**, explores the growing Jewish communities in countries such as Zimbabwe, Cameroon, Nigeria, Ethiopia, Uganda, and Madagascar. Featuring first-person stories and essays, the books cover topics such as Shabbat, Torah study, women's voices, Lost Tribes, antisemitism, and resilience. The collection offers a unique look at African Jewish life and is part of the emerging field of Africana Jewish Studies.

Buy eBooks and paperbacks online at Amazon: amzn.to/4jTkCHa.
Learn more at www.kulanu.org/ebook.

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Hebrew Education Update: Ethiopia, Nigeria, and Uganda



Kulanu is proud to continue supporting Jewish education in Ethiopia (pictured), Nigeria, and Uganda. In Ethiopia, Hebrew classes for children have resumed, with students focusing on Torah teachings and reviewing previous lessons. These weekly classes are now running strong, thanks to your support.

We also continue to support Jewish schools in Nigeria and Uganda, where children are learning Hebrew and Jewish history and traditions. In Nigeria, we're excited to help launch a new after-school program to deepen Jewish learning and community engagement.

A Joyful Celebration with Nigeria's Jewish Community

This past Hanukkah, Kulanu was honored to host two heartwarming Zoom events celebrating the Festival of Lights with the Jewish community in Nigeria. On Sunday, December 29th, we enjoyed a delightful session with the community's children, featuring Hebrew songs, storytelling, and bright smiles. Then, on Monday, December 30th, the **Nigerian Women's Group** (pictured) led a powerful and inspiring gathering filled with reflections, music, and connection. These moments beautifully showcased the spirit of resilience, tradition, and unity that Hanukkah represents — and we're grateful to everyone who joined us.



Watch the recordings here: www.kulanu.org/recorded-sessions.

Improving Infrastructure in Africa's Jewish Communities

Kulanu is proud to share two inspiring stories of impact from our blog.



In Uganda (pictured left), we recently supported the renovation of the toilet facilities at the Tzyon Beit Hamitzvot community, helping restore hygiene and dignity for this dedicated Jewish congregation. Read more: <https://bit.ly/UgandaToiletRenovation>.

nighttime Hebrew learning and community events. Reliable electricity has brought new life and spiritual strength to the community. Read more: <https://bit.ly/NigeriaSolar>.

These projects, funded by Kulanu's grant program, show how infrastructure improvements can uplift both physical and spiritual well-being across Kulanu's partner communities. *



Matzah, Wine, and Unity: Uganda's Unforgettable Pesach Journey

Written by and photos courtesy of Avraham Ben Avraham

Avraham Ben Avraham is a Nigerian writer, blogger, and Chief Editor of African Jewish Voices, a pioneering platform that documents stories of African Jewish communities. Avraham has contributed to influential publications including the Jewish Nigeria Blog, Jerusalem Post, and Kulanu Magazine. Beyond writing, he is a business consultant and professional tour guide, with a growing record of collaboration with international organizations seeking to expand or optimize their operations in Africa.

Pesach, which comes once a year, is celebrated as one of the three festivals when everyone is expected to appear before Hashem as commanded in the Torah. While the Temple stood, people continued to move to Jerusalem, some traveling by caravans accompanied by their households in honor of these seasons of remembrance that would be passed on from generation to generation. Though the Temple is no longer present, and with more Jewish people living outside of Israel, our synagogues and homes have played a significant role in helping us keep these sacred traditions alive.

Uganda, in the eastern part of Africa, recently marked a century-long practice of Judaism, and is also experiencing growth in Jewish observance. This growth is evident in the opening up of new Jewish synagogues and communities in different enclaves around the country. Also,



Yedidayah flips the matzah on the metal baking pan.

this development is occurring at a rate that surpasses that of the surrounding, closest neighboring countries in specific parameters. This is sparked by many factors, including marriages, births, and an increase in the number of new converts across the country.

The Abayudaya, meaning “the people of Judah” in the local language, are well-spread across the federation, from its headquarters in Mbale in the east to Apac in the far north, as well as in the capital of Kampala and other parts of the central regions. However, as their numbers increase, so does the challenge of navigating the corridors of living and practicing Judaism. Most of them reside in communal dwellings near each other in rural settlements, where they primarily engage in farming to grow their crops. But since the country is landlocked, it depends solely on neighboring Kenya to source affordable Jewish products like matzah and wine for Pesach.

Challenges of Locating Pesach Food

Being an eight-day festival marked by the symbolic food of matzah instead of challah, celebrating Passover demands adequate preparation and resources. It's a time for acquiring new utensils or ensuring the ones you have are kosher before the festival begins. But while there's a way of doing all this, the true difficulty lies in getting supplies for Pesach. Nonetheless, the resilience and persistence of these Jewish communities are demonstrated in their ability to celebrate the feasts yearly amidst logistical and halachic challenges.

This year, 5785/2025, as Jews around the world gathered to remember the Exodus from Egypt, Jewish communities that are spread across vast rural and semi-urban areas of Uganda were presented with familiar challenges. Chief among them was the struggle to access two essential symbols of the holiday: matzah (unleavened bread) and kosher wine, both crucial to the rituals of the seder night.

In many parts around the globe, all it takes is a trip to the supermarket if one needs to get Pesach supplies. However, in Uganda and most other African countries, the situation is different. Rarely do people manufacture kosher-for-Pesach products locally or import them in significant

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quantities. This has been the situation for several years, making communities either depend on different sources, stick with expensive imports, or make difficult halachic compromises.

Kulanu's Pesach-Preparation Support

Every challenge has a solution, and, as humans, we are naturally inclined to find solutions to the problems we encounter repeatedly. Normally, everyone would have considered finding a solution for their family and community. Fortunately, one unique individual, Sarah Nakintu, sought a solution to the “matzah drought” affecting her community of Mukono in the central region of Uganda, as well as other communities nationwide. Aside from being the founder and chairperson of the Shalom Women's Development Network (SWODN), Sarah's baking experience and leadership skills launched one of the first efforts to mass-produce matzah for Ugandan Jewish communities. In 2023 it was done on a small scale due to limited resources. The baking of matzah requires strict adherence to Jewish laws. It is also dependent on the use of special equipment, trained supervision, and rigorous hygiene that ought to be observed.

Recognizing these barriers, we asked Kulanu to step in. Since 1995, Kulanu has had a long-standing partnership with Ugandan Jewry,

providing resources, education, financial assistance, and connections to the wider Jewish world. When the request was brought to Kulanu in 2024 for making matzah on a larger scale, Kulanu helped with what turned out to be a “test run,” with an outstanding turnout, also led by Sarah Nakintu. This year, Pesach of 5785, Kulanu did more than just provide matzah for a few. They sponsored a full-scale matzah baking operation as well as the making of kosher wine. These projects involved 22 Jewish communities representing about 95% of Uganda's congregations.

In a historic collaboration, these 22 communities from the eastern, central, and northern parts of Uganda came together for a collective religious operation. The movement resembled a spiritual pilgrimage that saw people travel from near and very far destinations to reach the designated baking center in Mukono. Each community brought its own volunteers to take part in what felt like a national Jewish campaign. There was a tangible sense of purpose in the air as everyone joined the effort of mass matzot-baking to ensure it was widely available during the festival.

“I traveled all the way from the northern region to this place (263 km or 163 miles). Pesach has been a challenge for several years. Our financial resources are limited. Getting matzah into Apac is expensive. But, recently, Mukono has emerged as a place where we can get large quantities of matzah for our community,” Joram, beaming with excitement, told me. Jeremiah Aliro, who also hails from the northern region, shared some intriguing insights: “My community is known as Sharei Tzadek. There are now two communities in Apac — one is Conservative, and the other is Orthodox. We're so grateful to Kulanu for their support to make sure our communities can have matzah.”

The Abayudaya “Matzah-Bake”

From further discussion, I found out that the name of their district, which used to be known as Apac in northern Uganda, has recently been



Volunteers from at least four synagogues are making matzah inside the mixing room.

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changed to Kwanja district; eventually the community had to change their name from Apac Jewish community to Kwanja Jewish community. In fact, we had a lot to talk about, as the event was two days of non-stop matzah baking.

Two temporary baking stations were set up: one inside the building and another outside under a canopy. Each station was equipped with a set of mixing tools, a table, and a fireplace. For those baking inside, a big industrial oven powered by electricity was used, while a set of flat pans served the outdoor bakers. The pans were heated beneath by firewood, upon which the mixed, flattened, and perforated dough was placed.

Each baking session was headed by an experienced supervisor at the mixing and rolling station, and by an overall instructor moving through all the stations to coordinate the entire process. The baking was done in a highly coordinated manner: wheat flour was measured carefully, water was stored separately and used promptly, and the clock was meticulously watched. Teams, usually made up of people from two to three synagogues, worked in rotation, ensuring that every batch was completed within an 18-minute window. While they baked, the women sang songs in Hebrew to uplift themselves and strengthen each other. This group was mostly

women from the Tzyon Beit Hamitzvot Jewish Community in Mukono. They added to the overall effort of the mass baking of matzot for the rest of the communities, since the other communities were only able to bring one or two volunteers, and the hosting Mukono women outnumbered the other delegations.

Another unique aspect that the Mukono Jewish community displayed is their experience in making local kosher wine. In a smart move to avoid dependency on overseas kosher wine, their community has been making its wine for over five years. In parallel with the matzah baking, a supervised process used grapes to produce local kosher-for-Pesach wine. The supervisor was a 75-year-old grandmother and chief brewer, Yechoved Ssozi, who, along with her son and daughter, helped coordinate efforts for this historic wine-making for Pesach. And what was the result? Enough kosher wine to serve at communal seders across the country!

Live Online “Matzah-Bake” with Kulanu

On this same historical record-breaking day, Kulanu sponsored a special speakers series on Zoom anchored by Molly Levine and Rabbanit Bonita Sussman, with Rabbi Ari Greenspan as a teacher and presenter. Thirty minutes into the program, Sarah Nakintu joined as a presenter on the ground, providing live footage of the Uganda matzah baking to the international Jewish audience in real time. During her presentation, she moved through the venue, introducing the groups who were baking, and explaining the baking procedure from start to finish. You can watch the Zoom presentation here: bit.ly/MatzahBakeZoom.

Following the Zoom, which had a significant participation, it was time to take a break and have dinner. With so much left to bake, many would stay up late and continue their baking the next morning. A group led by a young chazzan in Mukono, Moshe Ben Avraham, baked until around midnight before calling it a day. In the



Yowanah standing next to the stacked boxes of handmade matzot and wine for distribution to Jewish communities across Uganda.

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Uganda Matzah-Bake: *continued from previous page*

morning, there was a Shacharit prayer, followed by breakfast, and then the matzah baking continued for the second day. The objective was to get as much matzah as possible, which would be distributed according to community sizes.

At the conclusion of a long day, their perseverance was clearly evident, as an abundant amount of hand-baked matzot was presented before us, neatly packed in elegant white boxes piled on a table. Shortly before that, the produced wine previously stored in a big drum was carefully bottled and labeled “Shalom Wines Uganda.” Then it was time to distribute the matzot to all the Jewish communities participating in the event. From Kwanja to Beth Shalom in Kampala to Luwero and Namutumba, and from the Namanyonyi Jewish community to Kawempe, two boxes of matzah and bottles of wine were given. Others include the Nasenyi and Buseta Jewish community, Nangolo, Putti, and Beit Shalom Nabweru. No doubt, with matzah and wine in hand, the seder night would come alive in various synagogues and community halls.

Across Uganda, as Shabbat ended on Saturday night, Pesach began and the rituals of the seder unfolded — sitting around tables, washing hands, eating bitter herbs, recounting the Exodus story, children asking the four questions, and singing traditional songs such as Dayenu and Avadim



Some members of the beneficiary synagogues pose for a group photo at the end of the event with their matzah and wine that they received for Pesach.

Hayinu. The homemade matzah was crisp and meaningful. The wine was sweet with the taste of effort and hope.

Yosef, a representative from the Namanyonyi Synagogue in Mbale who took part in the baking at Mukono, expressed: “Kulanu really gave Uganda’s Jews massive support by providing matzah, wine, some cash for festival meals, and even our transportation to Mukono.”

In Mukono, the Tzyon Beit Hamitzvot Jewish Community hosted over 70 people in a vibrant communal first seder night. How heartwarming to see the locally made wine raised joyfully for each of the four blessings, a symbol of freedom created by their own hands. Everyone dressed up in colorful outfits as they graced the occasion, seated around the table enjoying a sumptuous meal at the end. With matzah and wine in abundance, they and many others were also able to host both nights’ seders comfortably. Each community found its rhythm, but all were united by a shared sense of purpose: the desire to be Jewish and observant.

Nevertheless, with the success of the matzah and wine projects, communities across the country are already looking ahead. There have been calls and suggestions to continue to enhance the baking to halachic standards and make it an annual event, along with training programs for youth in kosher food preparation and the beginning of local production of other Jewish essentials.

For many, baking matzah and drinking kosher wine are more than rituals — they provide a profound sense of identity. It is evident that Judaism thrives in Africa with dignity, resilience, and strength, even in the face of limited access. The Jewish communities of Uganda, with the help of Kulanu, turned logistical hardship into religious triumphs. They built bridges across synagogues, strengthening inter-communal sect relationships, and reminded the world that freedom is not just a memory — it’s a mission. *

Thank You to Kulanu's Donors!

Donations listed below were received between May 1, 2024 and April 30, 2025. Please contact us at kulanu.org/contact if we missed your name or contribution, and we will list you in a future magazine. *Thank you!*

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Kulanu ("All of Us") is a tax-exempt organization of Jews of varied backgrounds and practices which works with isolated, emerging, and returning Jewish communities around the globe, supporting them through networking, education, economic development projects, volunteer assignments, research, and publicity.

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Passover Matzah Around the World 2025

Our partner communities around the world celebrated Pesach with matzah, wine, grape juice, and fellowship! Enjoy these photos of the seder preparation and meal.

Top row (l-r): Uganda, Bene Efraim in Pakistan, Ohr Torah Synagogue, Abia State, Nigeria. Bottom row (l-r): Uganda matzah-bake (see p. 18), the rest are from Tikvat Yisrael Synagogue, Abuja, Nigeria: Miriam, their leader Sar Habakkuk Nwafor, and Yaphet.

