



The Nascent Jewish Community of Huánuco

By Rabbi Peter Tarlow

Rosh HaShanah 5768 dawned in the most unusual of ways. The holiday began with a 6 am call from Peru. On the other end of the line was a young man speaking to me in Spanish who said he was from Huánuco (pronounced WA-noo-coh) Peru and that he had received my name from a group of Crypto-Jews and Jews-by-Choice in Guatemala City. After I ascertained that he was telling me the truth, this young man, whose name is Juan Jimenez, began to tell me a strange story.

According to Juan, the city of Huánuco (about 400 kilometers northeast of Lima) had once had a Jewish community. The community was composed primarily of Ashkenazic Jews who had come there for business, settled, and over the course of time married. As early 20th century Peru only permitted the registry of civil status, marriage, and children via the Catholic Church, the population gradually died out and entered into some minimal state of Catholicism.

Over the years the area received other people potentially interested in Judaism. Usually these were either Crypto-Jews (Lima was the Inquisition's headquarters during Spanish rule in South America) or people who no longer accepted Catholicism and were seeking other religious expressions. This religious spiritual quest has increased in this new Millennium.

Juan wanted to know if I would help the community to (1) formally convert to some form of Liberal Judaism and (2) establish itself within World Jewry. He said that Lima's established community chose not to become involved or to help this nascent Jewish community. Exactly why the Lima community chose not to become involved with this potential new Jewish group is not known. Due to being rejected, the community called me and asked if I was willing to help.

After several additional telephone conversations, it was decided that nothing could be accomplished without a first-hand visit. This visit took place during the last week of December 2007. The Huánuco community was told that as an act of good faith and sincerity it would have to fund my trip to Peru and that nothing would be done until I had met with each potential convert and determined their knowledge of



Members of Huánuco's Jewish Community

(Continued on page 9)

India Journal

By Bonita and Gerald Sussman

Part II

(This is the second and final part in the Sussmans' account of their work with the Telugu-speaking Jews in the village of Kothareddipalem, Andhra Pradesh, India. They spent three weeks with the community in July and August 2007. See the Autumn 2007 newsletter for Part I.)

There are various kinds of homes in the village, from concrete houses that seem quite lovely to a kind of thatched-roofed hut. We soon began visiting the community members in their homes. The first home was brick with electricity. Then a hut. The ambience is like a moshav or camp, with the huts close to each other and sparse, though this one had a black and white television along with a dirt floor and thatched roof. They make living without many possessions look inviting, considering how we live in the US.

Generally, they live in very small homes that could fit into our NY kitchen, which is not all that big. Most have electricity; none have running water. They all have *shadai* or a mezuzah on their doors or other Jewish symbols like a menorah or *Magen David* with the word *Tzion* on it. One had the *Shema* in Telugu transliteration on a wall.

They are very hospitable and sincere. We are learning many lessons on life from being here.

There is one family that lives about 200 kilometers from the community. They got rich but remain connected. The family has another five families in their region whom they celebrate with, like a chavurah. It reminds us of the Jews in Vermont who travel long distances to get together to celebrate.

Police Encounters

An Islamic terrorist threat from three years ago is still on people's minds, though they don't think it is a serious danger. In any case Sadok went on our first day to the chief of police to tell them about us. We are not exactly sure why. Sadok's nephew told us that they are reluctant to tell people that they are Jews and that most of their fellow villagers think that the Jews are just another of the other Christian sects of the area.

We met with people from the local special section dealing with foreigners. The outcome is that they suspect us of being missionaries on a tourist visa. We went to the district inspector with Sadok. Sadok apparently convinced them that we were not Christian missionaries but tourists who were also visiting other places in India (as we are) and were not holding large public meetings to preach to others but were having quiet conversations within the confines of the group. The matter seems to be straightened out except that something was left unsigned and we and Sadok are to return to the district inspector. In addition, Sadok mentioned that someone from Intelligence called and wants to meet with us tomorrow, but that everything is fine. I don't

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KULANU ("ALL OF US") is a tax-exempt organization of Jews of varied backgrounds and practices dedicated to finding lost and dispersed remnants of the Jewish people and assisting those who wish to (re)join the Jewish community. Kulanu is undertaking a variety of activities worldwide on behalf of these dispersed groups, including research, contacts, education, conversion when requested, and relocation to Israel if desired. This newsletter is published quarterly by Kulanu, 165 West End Ave., 3R, New York, NY 10023.

Happy Pesach!

Passover begins with the first seder at sundown on Saturday, April 19, 2008. As is our custom, we bring you some Passover recipes. This unusual *charoset* recipe is from Claudia Roden's *The Book of Jewish Food: An Odyssey from Samarkand to New York* (1997). The cake recipe is from *Sephardic Cooking* by Copeland Marks (1992). These books are excellent resources for those who want to be "inclusive" in their Jewish cooking!

Charoset from Turin. Italy

(from Nedelia Tedeschi)

1 pound cooked chestnuts
2/3 cup blanched almonds
2 hard-boiled egg yolks
Grated zest and juice of 1 orange
1/4 cup sweet red kosher wine
1/3 cup sugar or to taste

Boil the chestnuts for a minute or two and drain. Grind the almonds finely in a food processor. Then add the rest of the ingredients and blend to a paste.

Tezpishti

(Turkish Passover Nut Cake in Syrup)

SYRUP

2 cups sugar
2 cups water
2 teaspoons lemon juice

CAKE

5 eggs
1 cup sugar
1/4 cup sunflower oil
Grated rind and juice of 1 orange
2 teaspoons cinnamon
1 1/4 cup matzoh cake meal
1 1/4 cup finely chopped blanched almonds

First make the syrup. Mix sugar and water in a pan and bring to boil. Add lemon juice and simmer 10 minutes. Cool.

Beat eggs until frothy. Add sugar and beat until golden and well mixed.

Stir in all other ingredients, one at a time. Pour into an oiled and floured cake pan (9x13x2 inches) and bake at 350 degrees for 30 minutes. Test doneness with a toothpick.

Remove cake from oven and pour the cooled syrup over it. Let stand for at least 2 hours before serving.



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Ethiopia-American Tourists in Israel

By Kassahun Teffera

My wife Melke Mengiste and I were able to achieve the dreams of our forefathers and mothers — visiting the Holy City of Jerusalem — in the third week of November. My grandfather and Melke's father wished to be buried in Jerusalem; we are lucky to be able to visit the Promised Land alive. We visited the old and new Jerusalem and we were thrilled to be able to see the center of historical, political and religious gravity of the old world. The layers of the buildings — built, destroyed and rebuilt and then destroyed so many times by the various invaders — were mirrors of the lives of the Jews and their unbelievable perseverance, persistence, hope and survival. We found the Holocaust museums a jarring reminder of the harsh realities. We also visited Masada and the Dead Sea. Our tour guides were knowledgeable, helpful and humorous.

In general, we were impressed with the giant economic strides Israel has made in a half century, converting the semi-desert land into an economic miracle and building the superior military power in the region. This was accomplished with only one natural resource — human talent — and was achieved despite constant attacks by its belligerent neighbors. Developing countries have a lot to learn from the experience of Israel.

The highlight of our trip was our visit to the Ethiopian synagogue in Yod. That was made possible with the great efforts of Diane Zeller, who now resides in Jerusalem, the assistance of Martin Kessel, and the willingness and kindness of his daughter, Dalit Avrahamoff, who took her time to arrange and take us to the Ethiopian synagogue.

During our stay in Israel we had talks with many Ethiopian Jews from various walks of life, including the owners of the Ethio-Israel restaurant where we had dinner the first night we arrived in Jerusalem, thanks to Diane. We have talked to military officers, security guards, hotel employees, accountants, and engineers. Many say they have difficulty mastering the Hebrew language. Others say even those who graduated from college cannot get productive jobs because they lack the networking. Few say if one works hard there is always a window of opportunity. Asked about racism, they say it is a reality everywhere, including in the United States. Those few who have succeeded say the focus should be on hard work.

But our visit to the synagogue was inspiring and educational. Kes Yemanu Temeyet and I had a lovely discussion. Kes Yemanu spoke of the experiences of the Jews in Ethiopia with the emphasis on the 19th century. During the time of Emperor Theodoros, whose mother was rumored to be Jewish, the Ethiopian Jews expected something helpful, but for various political reasons it did not happen. So in 1863 the Ethiopian Jews started their journey to Jerusalem, hoping to cross the Red Sea as Moses did over 30 centuries before. On their way, they perished due to hostile environment and disease.

Emperor Yohannes, who was a religious fanatic, succeeded Theodoros. He gave an edict that everyone was to be converted to Cop-tic Christianity or face death and/or physical torture. This resulted in the maiming of thousands of Jews. However, a great number of Jews remained adamant and expressed their willingness to die rather than to convert. Surprised by their defiance and determination to boldly choose death, Emperor Yohannes asked the leaders why they preferred death to accepting the Bible. Their spokesperson replied that, "We the Jews believe in the Orit (original and old) Bible, what you call the Old Testament, which you Christians believe in and on which you based the New Testament. We are truly the firm believers in the Bible and we should not be treated as pagans." The Emperor listened and responded, "If there were judges you could win." But the forceful conversion and brutal death continued.

The Kes said, "When God willed, we came here and have our synagogue built in the design of the synagogue we have had at Ambo Ber in Ethiopia." He said it took them longer to build the synagogue according to the Ethiopian traditional way. At last, that was done and

he was happy and grateful. The synagogue is a symbol of recognition and a link to the past.

He also talked about the challenge the Ethiopian Jews face. The old generation is uneducated and has difficulties adjusting to the new environment. The young ones are in a tug of war between the Ethiopian tradition and the metropolitan culture they have to cope with. He believes the young people need guidance and assistance. They cannot get assistance from their parents and yet have to compete with those young people whose parents tutor and guide them. That has created a challenge, he said. But he is hopeful that things will change over time. He said the government is trying to mitigate the pain of the transition in every way possible, though in a small way. Kes Yemanu is very grateful for all the material and moral support given to the synagogue by many individuals and institutions/organizations.

The Almaz Project, which started in 1993, trains and employs Ethiopian Jewish women in modern sewing techniques to produce a variety of items, including Judaica, tablecloths, wall hangings, and clothing. The project is housed in the synagogue and has outlets in Jerusalem and Te Aviv. It was uplifting to see the women being given a chance to work outside the home and earn income. The project needs more help in marketing the products at home and abroad.

At the end of the trip we were given the Jewish Bible translated into the Amharic language. We are grateful to Isiayas Chane, who welcomed us and kindly briefed us about the synagogue, and at the end he gave us the Amharic Bible, which is being distributed freely.

We wish we could have stayed longer to learn more.

A Sephardic March of the Living

On May 18-26, 2008, hundreds of Sephardic Holocaust survivors will participate in a "Sephardic March of the Living." They will trace the path of the largest Sephardic community to perish in the Holocaust, the Jewish community of Salonika. The march will begin in Salonika (Thessaloniki, Greece), and proceed to Warsaw, Auschwitz, and Cracow to see the fate of Salonikan Jewry. Public ceremonies in both Greece and Poland will commemorate the victims. The trip will bring American, French, and Israeli youth and university student groups, Greek Second and Third Generation groups, and other interested Sephardic and Ashkenazi Jews.

Events of the March include: A visit to Salonikan Jewish sites; an opening ceremony at Freedom Square (Plateia Eleftherias) where Salonikan males amassed for forced labor; tours of survivors' old neighborhoods; a ceremony at train station used for deportation; tours of Jewish and Holocaust sites in Warsaw; a visit to Auschwitz/Birkenau, including a ceremony for Greek medical experiment victims; tours of Jewish sites of Warsaw, including a commemoration ceremony; presentations by Rhodian survivors; touring in Cracow; services and *shuirim* from Salonikan tradition; a concert or theatre production about Salonika; a ceremony at Treblinka Death Camp; a visit to the Haidari Internment Camp in Pireaus, Greece, including the presentation of stories of Greek Jewish survivors.

The tour price is \$1200. The event will be coordinated by Yitzchak Kerem, and Inbar Tours of Ramat Gan, Israel. For information, contact Yitzchak Kerem at ykerem@actcom.co.il, kerems@actcom.co.il, PO Box 10642, Jerusalem 91102, Israel. Tels: 972-2-5795595, 972-544-870316

KULANU BRIEFS

New Board Members

Kulanu has three new Board members – **Andria Spindel, MSW**, of Toronto, Ontario, Canada, **Dr. Barbara Vinick** of Swampscott, Massachusetts, and **Rabbi Steve Leon** of El Paso, Texas.

Spindel, as president and CEO of Ontario March of Dimes, is a skilled manager and administrator with a proven commitment to such Kulanu interests as Jewish diversity and Nigerian Jews. She is chair of her congregation's Jewish Diversity and Inclusion Committee and is assisting Remy Ilona in Nigeria.

Vinick is a sociologist who serves as consultant on special projects for the Hadassah International Research Institute on Jewish Women. She has written two books related to Kulanu - one on Purim celebrations around the world and one on bat mitzvahs around the world. She familiarized herself with Kulanu sources as she gathered her material.

Leon has been a tireless supporter of *Anousim* in the Southwestern US, inspiring and facilitating many to return to Judaism. He is currently working on establishing an *Anousim*-Sefardic Center in El Paso and will be leading an *Anousim* tour to Israel in March.

We will also be saying goodbye to **Rabbi Moshe Cotel**, who has served faithfully on the Board for the past five years and will be stepping down to concentrate on his pulpit duties and his musical projects. A Juilliard-trained pianist and composer, he is concertizing with "Chronicles: A Religious Life at the Classical Piano," a concert/lecture/Torah lesson he developed. He promises to be a goodwill ambassador for Kulanu as he tours the US with his programs.

Sharing Your Simcha with Kulanu

This newsletter has reported many inspiring cases where bar/bat mitzvah candidates or betrothed couples raise funds for and consciousness about Kulanu as part of their simchas.

For example, **Ari Efron** gave a portion of bar mitzvah proceeds to Kulanu for the Rashbi School in Israel and also asked guests to help. The total donated was \$1830, which he dedicated in honor of his grandfather, Dr. Herman Efron.

Another example is **Joshua Posner**. Both he and his parents wore Kente Cloth tallitot (from the Sefwi Wiawso Jewish community in Ghana) at his bar mitzvah, and they bought another one in advance for his brother's upcoming bar mitzvah. He raised \$2418 for Kulanu and also raised money to help his synagogue in Baton Rouge, Louisiana, to recover from terrible flood damage in recent years.

Bar/bat mitzvah students, engaged couples, and those celebrating anniversaries, graduations, and birthdays can write a personal letter saying why Kulanu is important to them and include it with their invitations. Students often raise \$1000 to \$4000 simply by doing this, and they are delighted at how easily they can make such a significant difference.

In addition, using kippot and challah covers made by our communities can enhance an event and help Jews in Africa.

Kulanu has developed fact sheets on celebrating your simcha, containing information on coordinating with Kulanu and designating your beneficiaries, sample letters, advice on thank-you letters, and other fund-raising ideas. These fact sheets are available on the Kulanu website (www.kulanu.org), in the "Getting Involved" section.

A New Ugandan Yeshiva

Rabbi Jerome Epstein, executive vice president of the United Synagogue of Conservative Judaism, recently presented a \$15,000 check to establish an adult yeshiva for the Abayudaya Jews of Uganda. The check was given to spiritual leader Gershom Sizomu at the na-

tional convention of United Synagogue Youth. In its first phase, the yeshiva will consist of a library/beit midrash at which four men and one woman will study. It is hoped the yeshiva will train leaders of Jewish communities in Ghana, Nigeria, and Southern Africa.

About 300 Abayudaya were officially converted to Judaism in 2002 by a visiting delegation of Conservative rabbis.

Gershom Sizomu at the White House

Gershom Sizomu flew into Washington, DC, on the night of December 9 for a 36-hour visit that included two appearances at the White House.

At noon on December 10, he and 14 other Jews who were from countries that experienced oppression met privately with President George W. Bush for a 90-minute discussion. Sizomu spoke about Idi Amin's reign of terror in Uganda and also touched on current conditions in his native country. Other guests included Elliott Benjamin, the vice president



of the Iranian American Jewish Federation; Holocaust survivors Gerald and Joan Schwab; Yuli Edelstein, a former Soviet refusenik and the deputy speaker of the Israeli Knesset; and Judea and Ruth Pearl, parents of slain *Wall Street Journal* reporter Daniel Pearl.

Later that evening, Sizomu joined 500 others for a Chanukah party at the White House.

Sizomu, spiritual leader of the Abayudaya Jews of Uganda, is finishing his last year at rabbinical school in Los Angeles. He and his family plan to return to Uganda in May.

Estelle Friedman Gervis Family Foundation Shines

The Estelle Friedman Gervis Family Foundation has been a consistent and generous supporter of Kulanu programming for the last few years. In 2007 alone, it provided \$35,000 for an Abayudaya primary school boys' dorm with kitchen and land purchase, as well as \$15,000 for nutrition programs for the Abayudaya schools, a health education "train the trainers" program for the high school, and other primary school needs. We can't imagine a better friend to have!

Cape Verdean-Jewish Seder

Plans are underway for the third annual Cape Verdean-Jewish Passover Seder, held at St. Patrick's Church in Boston. The event brings together Jews and Cape Verdeans to explore areas of commonality, including journeys from slavery to freedom. Although there were waves of Jewish immigration to Cape Verde (an island off the coast of West Africa) in the 15th-16th and 19th centuries, there are no practicing Jews there at present. However, it is believed that 30% of Cape Verdeans have Jewish ancestry. The seder attracted 110 participants in 2007. For information, contact j-schwartz@lycos.com (617-953-8487).

KULANU BRIEFS

Jamaica Shalom

A Judaic Retreat is scheduled to be held February 14-20 in Port Antonio, Jamaica. The retreat includes tours of Jewish sights in Kingston and Spanish Town, Shabbat dinner and prayers, Shabbat morning service at the synagogue, and lectures by educator/historian Ainsley Henriques on such topics as Jamaica Jewish history, genealogy, Jews and Slavery in the Caribbean, and Jewish Pirates of the Caribbean. Accommodations are at the Four Seasons in New Kingston and Great Huts resort in Port Antonio. Other dates are possible through special arrangement. Contact DrPaulShalom@yahoo.com or call 202-412-3332.

Sigd Arrives in NYC

The unique Ethiopian Jewish celebration of Sigd was observed for perhaps the first time in North America on November 17, 2007. The holiday, a day of remembrance of the covenant at Mount Sinai, was sponsored by BINA (the Beta Israel of North America Cultural Foundation) in New York City. The observance includes prayer, fasting, and thanksgiving. For information about BINA's second annual celebration next fall, contact info@binacf.org or phone 212-284-6942.

Speakers Spread the Word

If all goes well with visas, on March 10 **four farmers** from the Mirembe Kawomera coffee collective – Jewish, Muslim, Anglican and Catholic -- will present an inspiring program of tolerance and cooperation, including music, at a coffee evening at Washington DC's Sixth and I Historic Synagogue. For information, phone 202-332-1221 or go to www.sixthandi.org.

Romiel Daniel is scheduled to take his audience at the Manhattan JCC on February 17 on a step-by-step enactment of a Indian Jewish wedding.

Shi Lei is scheduled for a US lecture tour February 10-24, to include San Francisco, Seattle, Portland, Savannah, and other cities. Shi, a descendant of Kaifeng Jews who studied and converted in Israel, will speak about Chinese Jewry. He presently lives in China.

Beverly Friend is scheduled to speak on the China Judaic Connection on February 15 at Congregation Beth Shalom in Coconut Creek, Florida.

Rabbi Jeffrey Summit was interviewed on Public Radio International's Afropop Worldwide program on December 13 as part of a series on "Jewish Communities in Sub-Saharan Africa." A transcript of this interview can be found at <http://www.afropop.org/multi/interview/ID/122/Jeffrey+Summit+2007>

Author **Carolivia Herron** and musician **Y-Love (Yitz Jordan)** spoke and performed hip-hop about "Convergences: The Meeting of African-American and Jewish Identities" on January 16 in Bethesda, Maryland.

Vivienne Roumani-Denn spoke on the Jews of Libya following a showing of clips from the documentary film *The Jews of Libya* at the Library of Congress in Washington on November 5.

Aron and Karen Primack spoke on "Jews in Far-away Places" on January 11 at the Rabbinical Assembly Retired Rabbis Association convention in Miami Beach.

Michael Ramberg and **Allison Michael** led special Shabbat services at NYC's West End Synagogue on November 2 using melodies of the Sefwi Wiawso, Ghana, Jewish community. They also spoke about their weeks of volunteer work in Ghana last summer.

Adam McKinney spoke about his journey to Sefwi Wiawso and showed a video he and Daniel Banks filmed there. McKinney also spoke about his experiences as a Jew of color in the US. His presentation was at the Manhattan JCC on November 15.

South African Film on the Abayudaya

Guy Lieberman, director of the South African Broadcasting Corp. documentary, *Pearls of Africa: The Abayudaya Jews of Uganda*, spoke about the film at a screening on December 27 in Jerusalem. A newspaper review said of the film, "It is a remarkable story of hardship and profound faith, prayer and the promise of deliverance, told with humour and joy."

A Volunteer in Uganda

Adam Baldachin is a new Be'chol Lashon intern. He began working with the Abayudaya community in Uganda in October 2007 and will stay until June 2008, teaching Hebrew and computer classes in addition to assisting with ongoing projects. He will begin rabbinical studies at the Jewish Theological Seminary after a two-year deferral to gain some professional and personal experience.

Rabbi Summit's Generosity

Kulanu has been working with the Abayudaya primary and high schools for a number of years. This work has come to fruition with several students being admitted to universities. Since Kulanu's resources were (and are) stretched to the limit, Rabbi Jeffrey Summit stepped in with an independent effort to raise funds to support these university students. As an ethnomusicology professor and Hillel rabbi at Tufts University in Boston, he has been drawing on the good will of these institutions as well as outside donors. He also praises his partners, Clare Villari and Cindy Paisner, for their commitment and hard work. But much of the funding comes from Summit's generosity in dedicating the royalties from his Smithsonian-Folkways CD of Abayudaya music to this cause.

Just recently, Summit wired over \$16,000 for university tuition for the upcoming semester for nine students. As the number of Abayudaya admitted to universities continues to rise, he is seeking additional sources of funding. For information, or to help, contact him at jsummit@tufts.edu.

Condolences

To **Jessie Brooks** on the passing of her mother, Christiann Elizabeth Brooks in London in October.

To **Andria Spindel** on the death of her mother, Diane Switzer Spindel, in Calgary in December.

Refuah Shleymah

Aaron Kintu Moses
Shoshana Leeder
Jack and Diane Zeller

Mazal Tov!

Shoshana Rebecca Li, a descendant of the Jewish community of Kaifeng, China, married **Ami Emmanuel**, a new immigrant from Florida, at Jerusalem's Great Synagogue in January. Mazal tov to the newlyweds!

(Continued on page 6)

BRIEFS (cont.)

(Continued from page 5)

Todah Rabah!

Special thanks to **Janet Nesse** and the law firm of **Stinson Morrison Hecker** for donating laptops for the Telugu-speaking Jews of India.

Kulanu is especially grateful to the **Madav IX Foundation**, whose 2007 grants included \$2,000 for the Kulanu newsletter, \$900 for a Hebrew Learning Center in New Mexico, \$600 for computers for Tutsi in Central Africa, and \$900 for Amishav in Israel.

Kulanu is exceedingly grateful to the **Estelle Friedman Gervis Family Foundation** for its \$15,000 grant for nutrition programs, health education, and other needs of Abayudaya schools. We also gratefully acknowledge an Anonymous \$11,000 donation for a girls' dormitory for the Abayudaya high school.

And we express gratitude to these donors of \$1200-5000: **Abe Pollin, Otto & Marianne Wolman Foundation, The Madav IX Foundation, a supporting foundation of the Jewish Community Federation of Cleveland, Rabbi Howard Gorin, Anonymous, Nat Saks Jewish Education Fund, Aron & Karen Primack, Ronnie Williams & Suzanne Arnpolin, Rachel C. Efron, Temple Sinai, Rabbi Robert Levine, Jeanne & Murray Bodin, and Lois Levy.**

And to these members of the \$1000 Club: **American Society of the Italian Legions of Merit, Angela & Carl Milner, Anonymous, Dr. Jules & Mrs. Josephine Harris, Harriet Bograd & Kenneth Klein, Lionel Okun, and Pamela Yellin.**

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And to the \$100 Club: **Audrey Asher, Barbara Birshtein, Barbara H. Vinick, Bettina & Stephen Winter, Cantor Sheldon & Marcie Merel, Carl Kaplan, Carol Carter, Charles & Edith Brown Weiss, Charles Feigenbaum, Charlotte Schwartz, Congregation BJBE, Daniel & Ruth Sachs, Daniel Vela, Daniel Wein, Diane & Jay Maisel, Dinah R. Pokempner & Robert A. Kushen, Dorothy Nemetz & John Todd, Dr. Sy Scheinberg, Dr. Gayle Kesselman, Dr. Henry & Annelis Frenkel, Dr. Stanley Azen, Frank & Susan Schuster, Fred & Nina Hirsh, Harriette Hirsch, Herman Storick, Ira & Marilyn Polon, James Feldman & Natalie Wexler, Janet & Sidney Quint, Jerome & Lisette Barry, Jonina Duker, Jordan & Sarah Hymowitz, Joseph Berman, Julian Jaffe, Laura & Arthur Brecher, Laz & Ellen Schneider, Linda Greenberg, Marlene & Samuel Halperin, Max & Esther Tickin, Michael & Mary Baron, Mordechai and Matlee Yadin, Norman & Elissa Chansky, Oscar Brown, Rabbi Daniel Nussbaum, Rabbi P. Michael & Israella Meyerstein, Rabbi Reiner, Rabbi Scott L. Glass, Raymond Kaplan, Richard & Dorothy Dorsay, Rosette Teitel, Ruth Shapiro, Sara Krulwich, Seattle Jewish Community School and the Lev Family.**

Maputo's Hebrew Congregation Synagogue

Text and Watercolors by Jay A. Waronker

Set within a central site in Mozambique's capital city, Maputo's synagogue is a beautiful little structure built in the Portuguese Baroque-revival style. The Jewish house of prayer, the only ever built in this southeastern African nation, was consecrated in 1926 on property



procured by the congregation's executive board five years prior. Mozambique was then a Portuguese state and its tree-lined tropical capital was known as Lourenco Marques. How this attractive white-washed synagogue came to

be realized within this outpost of the Diaspora was something I set out to discover as a recent Fulbright scholar on sub-Saharan African Jewish architecture.

The Jewish Community – The Early Years

At the time of the synagogue's consecration, there were some 30 Jews in Lourenco Marques from Portugal, Spain, the Netherlands, Russia, Ukraine, the Baltic States, and various Eastern European nations. They had settled in this enclave beginning in the late 19th century for a variety of professional and personal reasons. As immigrants from the width and breadth of Europe speaking many languages, originating from both the Sephardic and Ashkenazic communities, coming from a range of social and educational backgrounds, and taking on a variety of activities and professions once in Mozambique, they were a diverse, even disparate, group.

Although the synagogue dates from 1926, its congregation was founded in 1899 by Reverend Dr. Joseph Herman Hertz on his arrival in Lourenco Marques from Johannesburg. Dr. Hertz had been exiled by President Kruger's South African Government on account of his pro-British positions. Hertz briefly found haven in Mozambique's capital before resettling in British-controlled Durban a week later, but his short stay in town produced lasting results. At his meeting with Maputo's Jews, Dr. Hertz impressed the need to organize a community, procure space for a Jewish cemetery, find land for building a synagogue, and assist in Jewish education. Over a period of years and in stages, these goals came to be realized.

Steps to Building a Synagogue

During the early years of the 1920s, a Jewish cemetery was founded and a tiny chapel (now derelict) was built on property granted by the municipality in central Lourenco Marques. About the same time an organization called the "*Honen Dalim*" was established. With officers elected and a general assembly selected, it set out to acquire a plot of land to build a synagogue and school as well as to maintain the cemetery.

From 1899 and lasting for a quarter of a century, the Jews of Lourenco Marques had no communal property for congregating. Services, whenever held, were led in private homes or temporarily in commercial property. By the early 1920s, it became clear to the community that a synagogue was needed. In September 1921, as a first step, a building site on Avenida General Botha (formerly Telegraph

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Maputo (cont.)

(Continued from page 6)

Avenue) was purchased. Next to come was the design and construction of the synagogue.

The architect of Maputo's synagogue was the non-Jew Couto Martins of the Public Works, and Raimundo Moreira of Lourenco Marques served as the contractor. Neither gentleman had previous synagogue experience. It is not clear what guidance the synagogue's board gave Mr. Martins nor why the building looks as it does. The building, grandly consecrated in 1926, cost about 1,500 *libras* and comfortably sat 80. Parking for the synagogue has always been on the street, so in its history vehicles have never infringed on the site.

In the 1970s and 80s, after the anti-religion Marxist government took control of the synagogue and other houses of worship throughout Mozambique, Red Cross offices were housed here and the synagogue was used as a warehouse.

The synagogue has a prime location in one of the nicest sections of Maputo and is today on valuable real-estate. Within a short walk is the Museum of Natural History, and in the immediate vicinity are many shops, restaurants, businesses, hotels, low and high-rise residences, and government offices. Also nearby is the early 20th century Geological Museum. This building has often been confused as a synagogue since it features a large window at its façade containing a Star of David.

In the mid-1990s, minor alterations were carried out. A wall was added along the street and painted steel gates with blue Stars of David were installed. While functional, they do not complement the aesthetic of the synagogue. Today the gate is kept locked and the property manned by a team of guards supposedly on duty.

Maputo Synagogue is a Portuguese Baroque-revival building with its white-washed plaster walls, symmetry, liberal classical features, setbacks, swoops, angled walls, vertical projections, planar relief, pronounced shadow lines, and flanking towers. The structure is also notable for its incorporation of scrolls, profiled brackets, volutes, urns, medallions, and bold use of trim. The absolute emphasis on the façade in the theatrical, stage-set tradition is another distinct element of Baroque architecture. From the front, the synagogue is fancy and flamboyant, making for a memorable approach and first impression. It is a relatively exuberant and striking building closely resembling earlier churches built in Portugal or at its former outposts.

Compared to the elaborate front, the sides and rear of the Maputo Synagogue are plain, even dull. Except for a base line and unadorned shallow pilasters interspaced with windows, these three elevations are featureless squat walls. Today the windows are protected by painted steel grilles with a Star of David pattern. These bars are clearly not original and were likely added in the 1990s.

Typical to many early 20th century buildings in Maputo, the gabled roofs of the synagogue are corrugated metal that are supported by a simple wood framing system whose members are exposed at the overhangs. Today the roof, partly rusted and with crude flashing, noticeably sags and is not altogether watertight.

A Restrained Interior

Unlike the elaborate front elevation of the synagogue, the interior is restrained. The pair of painted, paneled wooden doors leads into a small foyer. Its only decoration is a shallow commandment-shaped panel affixed to the wall opposite the entry doors. Today it is blank, but it was once used for synagogue announcements.

From the foyer, the visitor is given a choice, to turn left or right, and pass into anterooms. These small mirrored spaces are identical except for service equipment. The sanctuary, 39' (12m) x 25' (7.5m), comes next. What is unconventional about walking into this room is that the view is not of the *ark*, which is the common focal point of synagogues, but of the synagogue's rear wall. The original drawings for the design of the synagogue show entrances on the opposite wall,

(Continued on page 10)

A Documentary About a Minority's Minority

By Marlaine Glicksman

"When I entered the [white] synagogue, it disrupted the whole service. Everybody stared at me," recalls Sheila, a Hebrew in her late 40s and a member of the Black, Jewish Commandment Keepers Ethiopian Hebrew Congregation. "I resent when everyone asks me how long I've been Jewish. I've been Jewish as long as I can remember."

THE COMMANDMENT KEEPERS is a one-hour documentary on the Commandment Keepers Ethiopian Hebrew Congregation, a highly observant African American synagogue founded in 1919 by Rabbi Wentworth A. Matthew in Harlem, New York, where it still carries on, more than four generations later.

I directed and produced the film (we are currently in postproduction and a near-final cut). We are urgently seeking finishing funds from private donors and foundations for the following purposes: To purchase its archival photos and footage; to compose and record its soundtrack (by international recording star Sussan Deyhim); and to bring the film to broadcast-ready completion. Donations to the **THE COMMANDMENT KEEPERS** are tax-deductible through its non-profit 501(c)(3) fiscal sponsor, Women Make Movies, a nationally recognized distributor of media by and for women. The project has received funding from Steven Spielberg's Fund for Jewish Documentary Filmmaking, the Cosgriff Foundation, the Lovenheim Foundation, New York State Council on the Arts, and the Memorial Foundation for Jewish Culture, among others.

THE COMMANDMENT KEEPERS was screened as a work in progress at Lincoln Center in January 2004, where it sold out 500 seats, was critically well received, and sparked a spontaneous 90-minute discussion on race and religion in America. I believe this represents only a fraction of the film's potential.

The Ethiopian Hebrew Congregation, which established its foothold in Harlem during the height of the Garvey movement and Harlem Renaissance, is a rabbinically recognized, though not embraced, synagogue where greetings of "Shalom!" are heard throughout. Its members keep kosher, kiss the mezuzah, steadfastly observe Jewish holy days and laws, speak Hebrew, and wear *yarmulkes* and *taleisim*. It's also a synagogue where the rabbi carries an African cane and members wear African dress.

THE COMMANDMENT KEEPERS includes exclusive bar mitzvah footage, as well as a wedding, a rabbi's retirement, Passover and its preparation, Rosh Hashanah's *tashlich*, Sukkoth, Hanukkah, and interviews. The documentary challenges the long-held myth of monolithic race and culture, and gives voice to this people unheard and underrepresented in world and Jewish history, on whom little footage or archival material exists. In the members' own words, and in contemporary and archival footage, the film documents the community's history, now encompassing several synagogues and a rabbinic institute. It is the dramatic portrait of a people caught between two conflicting worlds who, despite the obstacles, continue to hang on to their beliefs "by a thread." And a grasp of steel.

The film highlights Harlem's Black and Jewish histories, as well as Black-Jewish relations. It explores the influence and impact of faith, color, and identity on community—especially when the identity claimed conflicts with how that identity is perceived. "People see you as Black first," says Rabbi Sholomo Levy, spiritual leader of the Beth Elohim Ethiopian Hebrew Congregation, a sister synagogue. "So it's not a question of how you see yourself—but how others see you."

(Continued on page 12)

LETTERS TO KULANU

A Bat Mitzvah about Ghana

The bat mitzvah of my granddaughter, Paige Giddings, took place on October 6 in California. Paige spoke about the Jewish community in Ghana in her bat mitzvah speech, and about the work of Kulanu in general, especially in Africa. Most of the congregation and guests had never heard of it and were very excited to learn about your work in these little-known communities. We bought challah covers, kippot, books, and a CD from the Kulanu boutique and had a beautiful display that was put together by an artist friend, including poster boards with information to read and to take, and a table featuring items that were too large for the boards. In addition, we used the kippot during the service and the challah covers for the kiddush. The reaction was overwhelmingly positive. Many express an interest in finding out more about Kulanu.

Paige learned so much through this project. It really added a whole other dimension to preparing for her bat mitzvah. Thank you for all of your help in making this such an educational and meaningful endeavor.

*Marsha Lee Berkman
Redwood City, California*

An Indian Hanukkah Party To Remember

I wanted to let your readers know about an amazing Hanukkah party at the home of the Indian Ambassador to the United States.

My friend Shellyyah Lyomahan and I were greeted by a dazzling array of blue and white lights surrounding the front door. As we walked in, the sounds of Hanukkah music could be heard in the entrance. Inside the "ballroom" were lots and lots of people. It seemed to be the community of Indian Jews together with representatives of Jewish organizations in Washington and others in the legislative or executive branches who work on Indian/Israeli affairs, and many folks associated with the Israeli Embassy.

The host was making Hanukkah remarks when we walked in, followed by Hanukkah songs led by the music director from a local Reform synagogue. Rabbi Maroof of Magen David Orthodox Sephardic Synagogue, was there too. The room had a number of Jewish/Hanukkah decorations. There was a spectacular Indian oil menorah lit and displayed in the middle of the room, together with a couple of other candle menorahs. Throughout the room were placards describing different Indian Jewish communities, as well as photos of the Indian synagogues, rituals, marriages, etc. There were also books around about the Jewish communities in India. There was a lovely band of young men playing Jewish music (I'm told they were from one of the local Jewish day schools). The lead guitar player was Indian Jewish.

Now, in Washington, who you are matters less than what you do. So Shellyyah and I proudly introduced ourselves as representing the DC chapter of Jewish Multiracial Network. (Shellyyah is of Afro-Caribbean descent and I have an adopted Guatemalan son.) People were very interested. We met an Indian/Israeli woman associated with the Israeli Embassy who was very excited to hear about our upcoming DC JMN event (a havdalah dinner celebration on March 1 at the Sixth and I Historic Synagogue), and others were too.

Finally -- the food was terrific! While they did serve potato latkes and *sufganiyot*, the really good food was the paneer and the fried okra and fried tilapia and dal and profiteroles in cardamom sauce and mango rice dessert. We were in food heaven.

Now that we know this is a big event, and we feel that we have an "institutional presence" we hope to have others in the DC area come with us next year. And we also hope to be including the Indian Jewish community in our JMN work here in DC. Shellyyah was resplendent in her Nigerian blue/silver dress amongst the saris. Many thanks to Nissim Reuben of the American Jewish Committee for organizing the event.

*Sonia Rosen
Washington, DC*

An Unusual Shabbaton in South Italy

Sixteen of us at Ner Tamid del Sud just concluded a Shabbaton weekend study, with Kabbalat Shabbat on Friday, Shacharit on Shabbat morning, Torah study, then a kosher "pranzo" and a Chanukah study as well. We ended with a teaching singing session of Jewish music and finally we all learned to dance the Hora.. Sunday was three hours of Hebrew language using the NJOP program for which I received permission to translate into Italian. Whew...

Who was there? A mixture of Italians from all over Italy, including Sicily and Sardegna. Some wanting conversion, including a young man who began studying for the priesthood, learned of his Jewish roots and has been working on conversion for several years (rejected by the Orthodox establishment) before coming to us. His mother also is a part of our class, 68 years old, born in Romania and found her roots after the fall of Communism... also a woman who is the mother of two adopted disabled children... and a woman who works for the World Bank... among others. We will have Beit Din in August.

It is a real joy to do this work and as ever I thank all of Kulanu for your caring, attention and support. Thanks to Kulanu we don't feel so alone.

*Rabbi Barbara A. Aiello
Serrastretta, Italy*

Igbos Need Jewish Books

We have an almost insatiable need for histories of the Middle East, and of the world, authored by Jews. Igboland-based universities and other tertiary institutions need to know the histories of the Israelites, the Jewish People, the State of Israel, the modern Jew, and Judaism.

So far most of our people know just what non-Jewish writers presented about all the above. But with enlightenment increasing by the day, many of our people are interested in knowing what the Jews themselves said, not what non-Jews said about the Jews.

Interested donors can send books to me at the address below.

*Remy C. Ilona
P.O.Box 11505,
Area 10 Post office, Garki Abuja.
Nigeria.*

My D'var Torah

(Bar Mitzvah Speech)

By Zak Cohen

Delivered December 28-29, 2007, in Mbale, Uganda

(The Abayudaya translated Zak's talk into Luganda, line by line.)

I am so honored to be here today with you to celebrate my Bar Mitzvah. I am so happy that you came here to help me celebrate.

Many of you are probably asking why did my father, mother and I travel all of the way from America to be with you on this special day for me.

We started planning for my Bar Mitzvah in New York City where I live. Bar Mitzvahs can be a lot about the party.

Our family thought that this could miss some of the spirit of the Bar Mitzvah day. As my parents and teachers at Rodeph Sholom pointed out, Bar Mitzvah means "old enough to do mitzvot, that is, good deeds." We decided that we would try to put more Mitzvah in my Bar Mitzvah.

I have always been interested in Africa. My family thought that it would be good if we could find a small, Jewish community outside of America with whom we could share my Bar Mitzvah and which could benefit from our mitzvah. By doing so, my Bar Mitzvah would be a more meaningful event for all of us.

We discussed our ideas with the rabbis at Rodeph Sholom. One of the rabbis suggested the Abayudaya. Fortunately, my Tzadakah leader, Noam Katz, had spent several months with you and he was very positive.

We contacted Aaron and other leaders of your community.

We were amazed at how open, friendly and welcoming your community is. When Aaron visited the United States this fall, we had the honor of having him for dinner in our home. And when we finally got here, we saw how committed the community is to living a Jewish life together despite the daily hardships.

Welcoming Shabbat Friday night in a circle around the bimah was a really moving experience for me as a Jew and as a human being. So was the Kiddush and dinner at Aaron's family's house.

All of the community has treated us as part of an extended Jewish family.

On the way from Kampala to Mbale, Samson, who has been our expert guide, stopped at Jinja to show us the source of the Nile. The Nile, of course, passes through Egypt where my parashah, Shemot, and Exodus occurs.

At last Saturday morning's service, Aaron asked the community whether the world has gotten better or worse since the Creation. I really don't know the answer to that question. But what I learned from my Hebrew classes at Rodeph is that Exodus suggests that the Jews did indeed progress from slavery in Egypt to the Promised Land. But to reach the Promised Land, the Jews had to wander in the desert for forty years. The Jews had to wander for so many years because they had to learn how to live together as a community by performing the mitzvot. Only then could the Jews enter the Promised Land.

Your community wants to be connected to Jews around the world. There is also a desire for knowledge not only about Judaism but about the world as well. You believe that you have a lot to learn from Jews in the United States. But in many respects, it is we Jews in the United States who have a lot to learn from you. In our desire for material things, we have lost much of the spirit, community and carrying out of the mitzvot that your community has. Even though your hardships are many, you seem like you have so much. You are so rich in spirit. Your sense of community is so great and everyone has such big smiles.

I feel very honored and privileged to celebrate my Bar Mitzvah with you.

Huánuco, Peru (cont.)

(Continued from page 1)

Judaism.

What follows is a first hand-report of this extraordinary experience in Peru's interior. Being in this part of Peru was like walking into the pages of a Gabriel García Márquez novel. It was a walk back into history. The locale is 4500 meters high, a mixture of highlands and jungle. This is not a place for weak stomachs, but fascinating, to say the least.

During my stay in Peru, I met with a wide variety of people who are interested in conversion. Each person had his/her particular and unique story to tell. Some of these people were seeking to reclaim their lost religious heritage; others argued that their families had always maintained Judaism in secret. Still others admitted to no Jewish heritage or blood ties, but after studying various religious creeds had discovered and come to love Judaism. These were not people seeking aliya or emigration.

I decided to spend a day giving each person a chance to meet privately with me. During these conversations, I asked people to tell me their reasons for desiring to convert. I tried to hear if they were sincere or not, and to learn how they had come to this decision in a land so far from major Jewish population centers.

After a day of intensive interviews, we began a two-day (December 25 and December 26) series of lectures on Judaism. I lectured in Spanish on the sociology of Judaism, the Jewish calendar, Jewish lifecycle events, Jewish customs, Jewish history, and the geography of the Jewish world. Questions were asked (most knowledge of Judaism comes from what these people learn from Spanish language Internet sources) and misperceptions or misunderstandings of basic Judaism were corrected. At the end of these two days, miracles occurred.

The first miracle was that we were able to establish a system for brit-milah, and found a place for ritual emersion (mikveh) in a secluded river. Then, as if the sun decided to shine on the community, the Huánuco Jewish community received the free use of a house. This house will become the first Jewish community center in the Peruvian Highlands in over a century.

The trip ended with specifics being determined and with a plan. After some discussion it was decided that at least 12 people wanted to undergo a formal Liberal Jewish conversion. I will bring at least three male Texas A&M Hillel students with me during their March spring break. The students will help as witness for brit-milah, mikveh and form a beit-din. They will also work with the local Jewish community in repainting and renovating the building that will serve as Huánuco's synagogue. It was also decided that the community would self-finance. This is important because people tend to appreciate what they have paid for and it will prevent outsiders giving contradictory advice that can destroy the community. The Jewish world has a tendency to have too many cooks in one kitchen and it was decided that a strong and caring leadership with a single vision is needed if the community is to go beyond its infancy.

If all goes well and as planned, the formal Articles of Incorporation will be signed; then on Friday night, March 14, the first Jewish service will take place in Huánuco in over a 100 years. Needless to say, there are still many problems to overcome. Because the community is mainly composed of young people, marriages will have to be performed and children will need a Jewish education. A Jewish cemetery will also have to be dedicated. These are not easy problems to overcome, but as Herzl so clearly stated, "*Im tirtzu, ein zo agadah*/if you will it, it is no dream."

Once established, this new Jewish community plans on developing a center of Jewish studies to permit other people to find the beauty of Judaism. It is very much hoped that Kulanu will be an integral part of the growth of South American Judaism. Miracles do happen. *(The author is Texas A&M Hillel director and rabbi.)*

Maputo (cont.)

(Continued from page 7)

but the orientation of the site would have made entering from the far side impractical.

The interior of Maputo synagogue has a smooth concrete floor, now painted a vermillion red, and it appears to be original. Its walls are masonry, loading bearing veneered in plaster that have been painted cool white. Today there are prominent cracks or fissures in areas of the walls. Although these clearly indicate settlement and structural concerns of the 82-year-old synagogue, the building appears stable and in adequate condition.

Narrow casement windows, set high off the floor, line the walls of the sanctuary. Four are along each of the side walls and two at the rear near the corners. These windows, swinging inward, are in poor condition with panes of glass cracked or missing and the wooden units deteriorated or rotted.

The synagogue's sanctuary is a modified basilica plan, an arrangement first devised by the ancient Romans for secular purposes that in time came to be applied to many religious buildings. At its highest point, along the central ridge, the sanctuary is 20'-2" high and the side walls measure 10'-6" in height.

A high circular window with its Star of David pattern is centered on the sanctuary's rear wall. Now in derelict condition, it matches the one at the synagogue's front elevation. At one time it was also glazed with clear glass within the star pattern itself and translucent blue glass filling the perimeter. Over the years, sections of the glass were broken or vandalized (including a series of incidents in 1965) and wrongly replaced, so today none of the colored panes remain.

Lighting within the synagogue today is made up of four small brass chandeliers that hang from the posts and beams. They are in working order albeit tarnished and dirty. Not original to the building since early photographs indicate the synagogue had larger ball chandeliers featuring more arms, the current ones are nonetheless tasteful.

The Seizure and Reclaiming of the Synagogue

After the departure of the Portuguese in June 1975, and ensuing into the 1980s during years of civil war and the Marxist Frelimo government, organized religions were not tolerated in Mozambique. The Maputo Hebrew Congregation Synagogue was taken by the government when President Samora Machel nationalized all privately-owned buildings in 1976. The actual acquisition of the synagogue was not so much a physical seizure as commonly reported but more a default since, during these adverse times, most members of the Jewish community fled from Mozambique. In the spring of 1975, the synagogue's *sefer* Torahs had been sent to South Africa for safekeeping along with the keys to the building. For some years the structure was used for an array of inappropriate activities and functions, including a place reportedly for prostitution, and not properly maintained. Even once the Jewish community regained control of the synagogue, a few leaders allowed the building to be rented out as a kindergarten without any connection to the congregation. While the synagogue did survive these difficult years, its *bimah*, pulpit, furnishings, and many of its fittings were removed and lost.

The furniture found within the building today was put there after

the synagogue was reclaimed by the Jewish community in 1989. The inventory is modest: one small plain wooden table, a small wooden bookshelf, and two steel desks. One desk currently serves as the *bimah*. Draped with a blue cloth with a gold Star of David in the center, this makeshift surface is freestanding and, in the Sephardic tradition, centrally placed in the sanctuary.

The other furniture now in the synagogue is banks of theatre-like seating. Not original to the building, the 45 seats are stained wood, not all matching, in poor condition, in some cases missing seats, and of early 20th century vintage. Two sections are positioned against each of the side walls and five others are stacked haphazardly to the rear of the sanctuary. None are currently used and it is doubtful that any have been regularly sat on since the synagogue reopened in 1989.

The synagogue's ark is centered on the eastern wall of the sanctuary. Since it is Jewish custom to locate the ark on the wall closest to Jerusalem, the synagogue meets that liturgical arrangement. The *sefer* Torahs sent to South Africa for safekeeping during the civil war were

never permanently returned. Today the opening is covered by navy blue velvet drapes hung on a wooden rod.

A couple of years back, the synagogue committee commissioned a local carpenter to fabricate a new pulpit, and paid him half the sum as a retainer. To this day, the work has never been completed nor has the money been refunded.

In the early 1990s, one of the *sefer* Torahs sent to South Africa in 1975 for safekeeping was returned once the synagogue had been reclaimed. It remained in the Maputo Hebrew Congregation Synagogue's ark until 1997, when Chief Rabbi Cyril K. Harris of the Union of Orthodox Synagogues of South Africa authorized Rabbi Moshe Silberhaft, the spiritual leader of the southern African communities and of the African Jewish Congress, to return it to South Africa.

Maputo's Jews had violated conditions for keeping it, including the provision of a minyan. Since that time, the synagogue has been without a *sefer* Torah.

Maputo's Jewish Community and Synagogue Today

Once the Maputo synagogue opened in 1926, the Jewish community remained stable for the balance of the decade and the 1930s. At that time, the Jewish population of South Africa slowed dramatically once the Aliens' Act was enacted. This curtailed Jewish immigration, so Mozambique became a shelter for reluctant refugees. Some Jews who escaped Nazi occupied Europe traveled via Lisbon, it being one of the last neutral European ports, to the likewise neutral ports of Mozambique. Many of the new arrivals were destitute, however, since a Portuguese law prevented non-citizens from seeking employment or engaging in commerce. By 1942, due to World War II and immigration restrictions elsewhere, the Jewish population of Lourenco Marques reached its peak of some 500. Soon thereafter, men of military age and their families were granted visas to enter the Union in British South Africa presumably to enable them to join the army. This reduced the refugee community in Maputo, only to be followed, immediately after the end of the Second World War, by refugees leaving for neighboring Swaziland when work became available to them. By the 1950s, the numbers of Jews living in the city had further decreased. In the 1960s, some Jewish refugees settled in Lourenco Marques briefly during the instability of the neighboring African independence move-

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PUBLICATIONS OF NOTE

✍️ *300 Ways to Ask the Four Questions* is a new 368-page soft-cover, illustrated book that includes translations of the Passover seder's Four Questions in living, ancient, and constructed languages (such as "Shakespearean"). It includes a CD and CVC attached to the back cover. Edited by **Rickey Stein** and **Murray Spiegel**, it costs \$40 (\$35 if you buy three or more copies). To order, or for more information, go to <http://whyisthisnight.com>.

✍️ **Jon Entine's** book, *Abraham's Children: Race, Identity and the DNA of the Chosen People*, was published by Grand Central Publishing in 2007. Entine was motivated to write the book when he learned that his family has a cancer-causing genetic mutation common in Jews.

✍️ *Righteous Indignation: A Jewish Call for Justice*, edited by **Rabbi Or N. Rose, Jo Ellen Green Kaiser and Margie Klein**, was recently published by Jewish Lights. It has been called a 21st-century approach toward social action and *tikkun olam*.

✍️ *The Ethiopian Jews of Israel: Personal Stories of Life in the Promised Land*, by **Len Lyons**, was published by Jewish Lights in April 2007. It contains photographs and interviews covering the challenges and accomplishments of Ethiopian immigrants in Israel.

✍️ *Aromas of Aleppo*, by **Poopa Dweck** (HarperCollins 2007), is a Syrian-Jewish cookbook as well as a history book. It contains photographs, sample menus, and text about traditions and customs of Aleppo's Jews.

✍️ A book about the Jewish community of Bahrain, *From Our Beginning to Present Day*, was just privately published by its author, **Nancy Elly Khedouri**. In the face of a dwindling community (now numbering 36), Khedouri collected stories and recollections of Bahraini Jews in that country and abroad. Iranian and Iraqi Jews settled there in the 19th and 20th centuries when it was a British protectorate, mostly as traders. The community once flourished, numbering several hundred. Although religious freedom exists there, the community never maintained a school – families educated their children about Shabbat and the holidays. The book is available from Divrei Kodesh, 13 Edgwarebury Lane, Middlesex HA8 8LH, England. Tel. 44 20 8958 1133. Sales@DivreiKodesh.co.uk.

✍️ **Susan Fishman Orlins** wrote "A Portrait of the Jews Through Chinese Eyes" for the January/February issue of *Moment Magazine*. She writes of her discovery of a whole genre of "Jewish how-to literature" for the Chinese market, citing such best-sellers as *The Jewish Way of Raising Children* and *The Wisdom of Judaic Trader*. She also presents observations about Jewish facts and history in Beijing, Shanghai, Kaifeng, and Nanjing -- including a discussion of sitting in on Prof. Xu Xin's freshman Jewish Culture class at Nanjing University.

✍️ According to **Frances Kraft's** January 10 article in *The Canadian Jewish News*, "New Organization Supports Jewish Education," Michael Ettedgui of Toronto has established Yaldeinu, an organization that will support formal and informal Jewish education in Bolivia, Colombia, and Uruguay. Ettedgui hopes to include other Latin American countries, the Caribbean, and sub-Saharan Africa in the future.

✍️ "USY Bankrolls First Yeshiva for Abayudaya Jews of Uganda," by **Toby Tabachnick**, appeared in the *Pittsburgh Jewish Chronicle* of January 9. It reports that the Conservative Movement presented a \$15,000 check to Gershom Sizomu on December 26. Sizomu said the new facility will start as a beit midrash/library where he will train four men and one woman to lead holiday and

Shabbat services and officiate at life cycle events. He predicts they "will be able to start a (Jewish) revolution in their communities."

✍️ A January 6 article by **Fabiola Santiago** in the *Miami Herald* is titled "'Lox with Black Beans' Exhibit Shows Subtle Differences in Lives of Cuban Jews." It discusses an exhibit at the Miami Beach Regional Library through February 13 featuring Randi Sidman-Moore's photographs on Cuban Jews in Miami and the anticipated publication of a book on the topic in collaboration with anthropologist Ruth Behar.

✍️ "After 500 Years in Hiding, Jews Bring Prosperity to Iberian Town," by **Rachel Nolan**, appeared in the January 2 *Forward*. It reports on the economic revival in Belmonte, Portugal, where tourism based on the town's famous secret Jews have stimulated the construction of a museum and luxury hotel and jobs such as embroidering "shalom" on items sold at the museum shop.

✍️ "Rural Converts Finish Journey into Judaism," by **Jennifer Siegel**, appeared on Haaretz.com on December 31. It reports that in tiny Cairo, Illinois, with fewer than 4,000 people, 55 blacks converted to Judaism under the auspices of Reform and Conservative rabbis from Memphis.

✍️ "Jews Persecuted in Past Meet Bush," by **Beth Young**, was a JTA feature on December 11. It covered the president's Chanukah meeting with Jewish leaders, including Abayudaya leader Gershom Sizomu.

✍️ *The New Strait Times* (of Malaysia) carried an article on December 4 about Ellen Friedland's documentary film-in-progress about the Mirembe Kawomera coffee project involving Jewish, Muslim and Christian coffee farmers in Uganda. "Coffee Cup of Peace" was written by **Amy Chew**.

✍️ "Unexpected, Impassioned Student of Indian Jewry," by **Cynthia Dettelbach**, appeared in the *Cleveland Jewish News* on November 30. It is about Navras Jaat Aafreedi, who is descended from the Muslim Pashtun tribe in India, and who earned a doctorate writing on "The Indian Jewry and the Self-Professed 'Lost Tribes of Israel.'" His topic in Cleveland was "Jewish Contributions to Indian Cinema."

✍️ "On the Jewish Silk Trail," by **Gloria Deutsch**, appeared in the *Jerusalem Post* on November 22. It discusses China as an increasingly popular destination for Jewish tourists. The author visited Harbin, Kaifeng, and Shanghai, all of which had a Jewish past.

✍️ "On a Desert Journey with the Past in Tow," by **Paul Richard**, ran in *The Washington Post* on November 4. It describes a Smithsonian exhibit on the "Art of Being Tuareg," and mentions the place of Judaism in this North African tribe's art. The "Inadan," a class of Tuareg artisans, believe they are related to the House of David and may be descended from Moroccan Jews.

✍️ "Helping Ethiopian Jews One Family at a Time," by **Bonnie Riva Ras**, appeared in the Fall 2007 issue of *Voices of Conservative/Masorti Judaism*. It reports on Ethiopia-born Rabbi Yafet Alemu's work conceiving and planning Family Education Centers in Israel that include programs for Ethiopian children, teenagers, and parents. The long-range goal is to have such a center in every Israeli neighborhood where Ethiopians live. United Synagogue's member congregations are each donating \$1000 to sponsor one family's participation.

✍️ "One People Many Faces," by **Rahel Musleah**, appeared in the Winter 2007 issue of *Jewish Women International*. The lengthy article discusses the increasingly diverse racial composition of America's Jews, and introduces readers to Persian, Korean, Syrian, and African-American women, active Jews, even rabbis or rabbinic students.

A Documentary About a Minority's Minority (cont.)

(Continued from page 7)

THE COMMANDMENT KEEPERS also illuminates African Americans' long-held psychological affinity, born in American slavery, with the biblical Hebrews and particularly with Exodus's emphasis on exile, suffering, and redemption. As Rabbi Levy tells us, "There has always been an identification within the African American community with the people of the Old Testament and their stories of slavery and liberation."

THE COMMANDMENT KEEPERS begins on Rosh Hashanah, the Jewish New Year, and culminates with the celebration of Passover, which commemorates the biblical Hebrews' flight from slavery and journey toward freedom, paralleling African American history.

The film opens with the theme from *Exodus*, while the congregation, heads covered, swathed in white, solemnly traverse the graffiti-splashed streets of Harlem to the Harlem River in observance of *tashlich*, the worldwide tradition of casting sins upon the water on the Jewish New Year. At the river, in the rain, the community praises God and the Torah. Judith, a congregant in her late 40s and the daughter of a rabbi, explains, "The importance of the Torah is the same for us as it is for all practicing Jews. . . . It informs every aspect of our being—with God at the head."

Yet, as several African American Jews attest, their faith and identity is constantly called to question. Sheba, an actress in her 20s, elaborates: "When I was in college I once had a roommate who tried to 'save' me . . . all night long"; and Uriel, mid-40s, sums up: "Growing up I realized . . . being Black and Jewish made two strikes against me."

The film follows the evolution of the Hebrew community while tracing the transformation of Harlem and Black-Jewish relations. Members recount once-frequent interactions with White co-worshippers. Judith recalls the many corner kosher butchers and bakeries in Harlem. "You used to be able to eat [kosher] out," she says. "You can't do that anymore in Harlem."

"Many people forget," says Rabbi Levy, "that in the early 20th century, Harlem was primarily White and mostly Jewish."

Catherine, 65, remembers Sunday outings to the Lower East Side. "My mother would go down to Orchard Street. She was able to speak Hebrew, and people would always say that she was a Falasha and marvel over us." In archival footage Lower East Siders stare into the camera with the same intensity and curiosity that Black Jews still continue to receive. A Yiddish folk tune sung by Black activist Paul Robeson, who maintained close ties with the Jewish community, adds another dimension to this story of Black-Jewish relations.

THE COMMANDMENT KEEPERS visually chronicles the decades, from Matthew's building his community; to his involvement in the civil rights struggles and the Italo-Ethiopian war; to *Haatzad Harishon*, or "First Step," an organization that sought to unite White and Black Jewish youth.

Yet, as the film details, the Black and White Jewish communities' efforts fell apart in the late 'sixties. "That was the last effort on the part of Black Jews to have any formal relationship with the larger White Jewish community," Rabbi Levy explains. "I see this as a missed opportunity." We witness the devastation wrought upon the Harlem community during that decade while Judith remembers, "All growing up, we never locked our door. Anybody could just walk in, any time of

night or day—I'm talking about in Harlem."

In contemporary footage David, 13, reads the Torah on his bar mitzvah, shedding tears upon this passage to manhood, as Rabbi Chaim White admonishes: "Study! Say no to drugs!"

Sheba recalls growing up as a Black yeshiva student. "Fights would break out," Sheba says, shoving a fist to her eye, as archival footage elaborates on her words.

Under his wedding chuppah, Uriel recites his vows, joyously sealing them underfoot by breaking a glass, in the Jewish tradition. Rabbi Levy shares his experience as a Black rabbi at Harvard, where he had been an editor of African American biographies. Commandment Keepers of all ages, in the synagogue and in their everyday lives, speak about treading the thin line as a minority's minority. Interwoven with interviews and images is a soundtrack consisting of Hebrew songs and Spirituals sung by the congregation, along with original music by Sussan Deyhim.

The Passover seder begins. Several men take their place at the long table at the chapel front to re-enact the ancient ceremony. The community recites the "Ten Plagues" and reflects upon today's: "Chaos."

A young boy calls out. "Violence. Racism." More are added. As **THE COMMANDMENT KEEPERS** illustrates and Rabbi Levy emphasizes: "It's not just a matter of history for us; it's a matter of the present." At the seder's conclusion, the congregation joins hands singing "We Shall Overcome."

Back by the Harlem River, the shofar blows, and the community rejoices in the New Year and their faith. "The experience of African Americans is really the experience of the Jewish people," elaborates Rabbi Levy, as the congregation returns to their synagogue through Harlem in the rain. "Judaism should and does resonate with a message of hope and freedom of oppression. God made a covenant with Abraham and said, 'You shall be a light unto the world, and through you all nations shall be blessed.' And so we're trying to be a blessing to our surroundings and our people."

Donations of all amounts are welcome and will go a long way toward finishing

THE COMMANDMENT KEEPERS—and all add up. A detailed budget is available upon request. In-kind donations, such as camera and editing equipment and soundtrack recording or mixing time, are also being sought. Those interested in supporting the film can also organize a benefit or fundraiser. **THE COMMANDMENT KEEPERS** receives monthly calls of interest from festivals and screening venues. It's important that the film be completed while the topic is timely and the project in demand and can have the greatest impact.

THE COMMANDMENT KEEPERS is a story never told before, a film about faith, community, and redemption. It is a story that promises to prompt Jews of all colors to reimagine their community and themselves. I wanted to challenge the widely held assumption that skin color somehow determines spirituality. In this community's struggle, faith is more than skin-deep.

(Marlaine Glicksman is a filmmaker and journalist based in New York City. See thecommandmentkeepers.net or write thecommandmentkeepers@yahoo.com for further information and to make your donation.)



The Massacre of a Village

By Antonio J. Andrade and M. Fernanda Guimarães

Translated by Manuel Lopes Azevedo

From ladina.blogspot.com

During the 1700s, the village of Carção (pronounced Karssaow, in the province of Trás-os-Montes, northern Portugal) had 150 households according to information collected by Carvalho da Costa, there being some who would reduce it to 120, implying that it had between 500 and 600 inhabitants.

Observe now reader, that only in the 10 years between 1691 and 1701, the Inquisition ordered the arrest of 130 New Christians there, accused of being Jews. It should be noted that all these prisoners, except for some rare cases, were working people, of the adult classes, of the active population. It should also be noted that, in general, the prisons and procedures of the “Holy” Office were serious and involved the sequestration of the assets of the prisoners and consequently the ruination of their houses, the wasting of their farms, and the end of business contacts and networks, which very often took generations to build. Further, many people fearing being imprisoned, would abandon the village and flee abroad. Just like a good portion of those who were subjected to the Inquisition, after getting out of prison, they also looked to emigrate, seeing themselves as tarnished and humiliated, since, at any moment, there were those who reminded them of the ignominious situation of being a Jew.

Worst, meanwhile, the true tragedies occurred in the dungeons of the Inquisition. There were many who went mad there, many who became maimed, and it was not rare for others to die there. Everyone, but everyone, was touched, physically and psychologically. And the height of the tragedy was reached with the delivery of the prisoners to the civil authority to be “relaxed”, which is the same as saying, condemned to death by fire.

Of all this, we have blatant examples in Carção: persons who were maimed, persons who went mad there, persons who died there, persons who chose to commit suicide...there were at least 18 who were condemned to die by fire. It seems that during those 10 years, even all the forces of hell conjured against the New Christian community of Carção, which suffered a true massacre, a terrible holocaust. It is not only surprising how the community survived, but how there were people who resisted, and how 40 years later, the following generation, the sons and grandsons of these victims, knew how to keep alive the flame of Marranism and demonstrate unequivocal resistance to the methods of the “Holy” Office.

During the years of this massacre, there were moments that are important to record and correspond to public “*auto de fés*” in which New Christians from Carção were sentenced. Let us see:

1. There were great waves of arrests in the years 1691-93, and all the prisoners were delivered to Coimbra. Notwithstanding, some of them were later remitted to the Inquisition in Lisbon, perhaps to deal with less common accusations. Seven such prisoners were transferred and ended up in the *auto-de-fé* on 16 May 1694, at the church of St. Domingo’s convent.

2. At the *auto-de-fé* of 17 October 1694, held at the St. Miguel Square in Coimbra, the Jesuit priest Pires de Almeida preaching, 56 persons appeared, 25 of whom were from Carção. Two men were condemned to the fire and one was similarly burned, but in effigy, as he had fled to Castile and it had not been possible to capture him. He was from Carção. João de Oliveira was his name, married to Catarina Pires or Lopes, who was imprisoned in Coimbra from 1691 to 1694.

3. At the *auto-de-fé* of 25 November 1696, also held at St. Miguel Square, 88 people appeared, 43 from Carção. Fourteen were burned alive, 12 from Carção. Five were burned in effigy, one from Carção. We record here the names of those victims from Carção:

Atanásio Rodrigues, 22 years old, son of Francisco Rodrigues, nicknamed the sergeant, and Maria Lopes, married with Clara de Oliveira, who appeared in the same *auto*, condemned to 7 years exile in Angola.

António Rodrigues, 45 years old, shoemaker, brother of the previous, married to Helena Rodrigues.

Helena Rodrigues, above cited, daughter of Domingos Rodrigues and Guiomar Álvares.

Domingos Luís, 27 years old, single, tanner, son of Gaspar Luís and Maria Dias.

Isabel Luís, 29 years old, sister of the previous, married with Gaspar Rodrigues.

Maria Fernandes, 31 years old, daughter of Belchior Fernandes and Violante Lopes, married to Miguel Lopes of Leão, the “Courtier” by nickname.

Matias Fernandes, 25 years old, single, brother of the previous.

Manuel Lopes de Leão, 36 years old, son of Francisco Lopes of Leão (burned in 1667) and of Catarina Lopes, tanner.

Maria Lopes de Leão, 54 years old, sister of the previous, married to Domingos Fernandes.

Domingos de Oliveira, barber and dealer, 52 years old, son of Baltasar de Oliveira and Maria Lopes, married a second time with Inês Lopes.

Francisca Lopes, 56 years old, daughter of Belchior Lopes and Ana Rodrigues, married to Luís Lopes.

Isabel Gonçalves, 56 years old, married to Estêvão Pires, shoemaker, native of Zamora and resident in Carção.

Manuel Henriques, the “Sendineiro” (i.e. from the nearby village of Sendin), shoemaker, married to Maria Lopes. Absent, burned in effigy.

4. At the *auto-de-fé* of 14 June 1699, also at St. Miguel’s Square, friar Domingos Barata preacher, 88 persons appearing, 28 from Carção. Six were burned at the stake and one in effigy. The following from Carção were condemned to the fire:

Jorge de Oliveira, 46 years old, rent collector, widower of Maria Lopes Henriques, brother of Domingos de Oliveira, as noted above.

Catarina Lopes, nicknamed the “worm” (i.e. silkworm), 39 years old, daughter of António Lopes, the “worm”, and of Maria Lopes, married to Miguel Luís.

Bernardo Rodrigues, storekeeper, single, brother of António and Atanásio Rodrigues, who were relaxed in 1694. Bernardo had been imprisoned on 3 July 1693 and died in jail on 20 March 1695. His bones were disinterred to be burned in the fires of the *auto*.

5. At the *auto-de-fé* of 18 December 1701, also at S. Miguel Square, friar Francisco Ribeiro preacher, 90 persons appeared, and two were condemned to the fire. From Carção there were 16 persons sentenced.

Having arrived thus far, it is up to the readers to make the necessary conclusions and find the most appropriate words for this process, which we consider to be a true holocaust of a village. Needless to say, initially, the accusations that support all the cases are basically the same: respecting the Sabbath, fasting on Yom Kippur, participating in funeral rites... Later, alongside the interrogations, the denunciations were particularized and the cases developed. Logically, all prisoners eventually confessed to their guilt and denounced their companions. These, for their part, did the same, for they were promised mercy and forgiveness in exchange for their confessions and acts of repentance.

A new wave of arrests swept Carção in the middle of the 18th century.... This time the New Christians were accused of taking

(Continued on page 15)

India Journal (cont.)

(Continued from page 1)

know exactly what to make of this or if there is any cause for alarm.

In an interesting and somewhat disturbing occurrence, someone claiming to be a reporter for *India Today* came to the shul on Wednesday. Sadok did not let him stay but arranged that he interview all of us in our Guntur hotel the next day. As the man rambled on it became clear that he was not who he said he was. Sadok checked it out with *India Today* and they did not recognize his name. Because he seemed to know a fair amount about us and the whereabouts of the community, we went to the police, who said they would look into the matter.

When the "reporter" came on Shabbat with a videographer, as we had arranged, Sadok summoned the police, who were waiting for his call. They took him to the headquarters of the special branch dealing with foreigners to find out who he really is. They also told him to leave Westerners alone because it hurts tourism. We don't know the end of the story yet.

Economic Development

It is natural to want to help such a poor community. We said we would try to limit items to those that are income-producing. We discussed buying two used bicycles so they can sell vegetables in the marketplace (\$100), one sewing machine (\$100), and some candle-making equipment for up to \$250. This is still being negotiated.

Erev Shabbat, we went shopping with Sadok. We bought two bicycles for \$120 and named them Karen and Harriet (after two Kulanu women helping the community). We got them a non-motorized sewing machine that does zigzag and embroidery (two features that they requested) for \$150. We went to the candle-making store, and it was an expensive adventure. Everything together will cost about \$370. Since we have \$230 left of Kulanu's money we will add the extra \$140 to complete the purchase.

In our opinion they do have a realistic game plan to make a go of the bicycles, sewing, and candles. We will see. They plan to sell the candles locally, and possibly through Kulanu.

They have the capacity to make Chanukah candles that burn about an hour long in different colors. Sadok will look into an export permit.

Marbeh nechasim, marbeh d'aaga (the more material items. the more worry). New needs develop along with the purchases. The sewing machine and the candle-making need a place, since the place where they are now stored is the one-room shul where Sadok and his wife live. If this project flies, there will really not be enough room. They say they can put up a working shack for \$500, plus they need start-up money for the vegetables and baskets to put them in, another \$30 which we will give. And in the beginning they are purchasing 50 pounds of wax (about \$75), when they really could use 100 pounds. We have put some of this on hold till we have a clearer picture of the finances.

We were thinking they could make challah covers easily with the sewing machine. For havdallah candles, they will need the bigger molds, which we haven't purchased. To prevent fights, the elders decided who will get the bicycle. They picked a man whose sons had studied the most Torah. The second bike belongs officially to Sadok, but we have requested that he pick someone to share it with so they also can sell vegetables when he is not using it.

Yesterday we picked out the sewing items for the challah covers. Mrs. Yacobi will make two samples and we will see. We think this project is perfect for them since they have the sewing machine.

We ordered a havdallah candle mold (about \$35) which we will be picking up shortly. We have called the candle business that will be exported the "Bnai Ephraim of India" candles and those that will be sold here, *Ner Tamid*, Everlasting Candles. The latter will be sold to Christian groups if things go as planned. Everyone seems satisfied with these names.

We will see how these businesses go. In the beginning they may need a greater outlay of money, but all this is yet to be seen. We go around with Sadok to purchase the odds and ends, baskets, threads, etc., that the projects need to get off the ground. We are hoping to return with some candles and a challah cloth to show Kulanu. We have added a nice sum to the \$500 of Kulanu's allotment, plus we treat everyone to lunch every day. Not that this comes to a lot, but it does add up with car and the gas every day. But we feel we are doing the right thing and *zedakah* is *zedakah*, especially if you put people into business.

We designed a 12-inch havdallah candle that has swirls and is not tapered. There will be four candles to a mold. We were in luck because the standard candle mold fits the chanuka menorahs that we had. They bought wax dyes in yellow, pink, green and I think blue. We never discussed Shabbat candles. On our list of to-dos is to make the

insert labels for the candles. Our ideas for the labels were either to reproduce one of the children's drawings or to take a photo with the children holding candles. This seems to be the way we are going.

For the challah cloths, we bought two kinds of fabric -- one plain white and the other sari material in kelly green with gold designs. We insisted that we have a sample that has a distinctive Indian look to it. We thought they should have selected material in the blue color line, but they voted on this kelly green. It should be beautiful. We bought some rhinestone-y things and many color threads, and we also bought embroidery patterns for them to choose borders. We think they might come out gorgeous. We suggested that they be sold cheaply at first so they feel successful (like

\$20-25 a piece). We hope to be coming home with two samples.

At Kulanu's request, we told Sadok that future funds are dependent on a proper system of administration and accountability. We asked him to meet with the elders and come up with a written plan. We also recommended that they consult with Christian groups in the community who regularly receive overseas funds.

Summing Up

The closing ceremony was somewhat of a love festival. We asked them about their origins. They said that they had a tradition that they came in 722, the fall of Samaria, from Assyria to Persia to Afghanistan to Kashmir and somehow to where they are now. What they said was a little bit confusing because they also said that there was a period where they worshipped idols like Hindus. They made some connection between themselves and the Madiga people, saying that since their ancestors made sacrifices they knew about slaughtering animals, which was the traditional work of the Madiga peoples, who are a branch of the "untouchables" They said that the Hindus also referred to them as God's people and asked their advice on butchering animals.

We are coming home with what we feel is a huge responsibility to get the word out about this community. We are thinking about next summer. It will take a while to digest this experience. In any case we think it would be extremely helpful to learn at least some Telugu....



The Sussmans receiving garlands of marigolds

Maputo (cont.)

(Continued from page 10)

ment. Nearly all left for South Africa or lands abroad. At the time of national independence from Portugal in 1975 and the years of civil war that followed, a high percentage of Jews left Maputo. Previously small, the Jewish community diminished in size and stature. Following this dark period, the city never attracted many new Jews. Although Maputo is now stable with an improving economy, the Jewish community numbers no more than 20 people. As a result, its beautiful little synagogue is irregularly used and the building is not completely maintained. On a typical Sabbath, services are sometimes held on Friday evenings but never on Saturday. Rarely is there a *minyan*. While the size and vitality of the congregation will unlikely change, let there be hope that funding can be secured to restore the synagogue. May this architectural gem be enjoyed by its congregation and visitors for years to come.

(Jay Waronker is a practicing architect and professor of architecture in Atlanta. In 2005/6, he was awarded a Fulbright Grant to begin the documentation of current and former synagogues and other Jewish architecture in sub-Saharan Africa. With the support of a Littauer Foundation Grant, he will return to the region in the summer of 2008 to expand and complete his work.)

Massacre (cont.)

(Continued from page 13)

"sambenitos" from the church of their relatives burned in the *autos-de-fé* some 30 years before. (A *sambenito* was a sleeveless frock with a painted portrait of the condemned worn on the way to the fire. It was removed just before the person was burned and then hung in the victim's parish church as a deterrent to others.)

After that things calmed down. The New Christian community of Carção, the ones who survived the "massacre," started to feel the dawn of a religious liberty with the end of the Inquisition that occurred some years later.

Editor's Note: Antonio J. Andrade is a teacher and journalist in Trás-os-Montes, Portugal. M. Fernanda Guimarães is an independent researcher at Torre de Tombo, Portugal (national Inquisition archives), and affiliated with Albert Benveniste Chair of Sephardic Studies at the University of Lisbon. Manuel Lopes Azevedo is co-founder of Friends of Marranos (friendsofmarranos.blogspot.com) and Ladina (ladina.blogspot.com).



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