Centro de Estudos Judaicos de Trás os Montes -CEJTM - 2021

Relatório anual das atividades e respectivo relatório de contas

Introdução

Estes tempos de pandemia que ainda se fazem sentir obrigaram o CEJTM a repensar a sua forma de cumprir objetivos tendo vindo a ser notória a vontade da maior parte dos associados, que não residem em território nacional a quererem que o Centro de Estudos se torne mais numa rede informal de “associados” do que num organismo formal e legal enquanto Associação sem fins lucrativos.. .
Em todo o mundo a pandemia mudou a vida diária e a forma de reunir.As atividades programadas foram cumpridas, (na sua maioria),mas existe nitidamente uma vontade dos membros associados, que tem vindo a ser debatida em todo o ano de 2021, de passarmos a ser um network informal e não um organismo com toda uma burocracia legal exigida,desgaste e tempo que a mesma acarreta.
Foi decidido, em Assembleia Geral ,que a decisão legal iria ser tomada em novembro de 2022 e que caso se chegasse a conclusão que era a vontade expressa da maioria iriamos encerrar nessa data.Com certeza que, conforme Estatutos seria nomeada uma comissão liquidatária para o efeito a fim de dar cumprimento aos ainda projectos em curso e demais assuntos.

Actividades

O CEJTM suspendeu todas as suas atividades presenciais em 2020 e no corrente ano ainda mantivemos a maior parte das nossas atividades online (ver Plano de Atividades anexo), ampliando o alcance das nossas ações a nível global.
Participamos e fomos sponsors de inúmeras atividades e eventos sempre com o foco da disseminação, em diversas áreas, da Herança Judaica em Trás-os-Montes e Douro bem como da cultura Sefardita em geral dando cumprimento à nossa missão.enquanto associação sem fins lucrativos e aos objetivos estatutários.

No Youtube, os webinars organizados pelo CEJTM, pela JHA /ANU e o programa Portugal entre Patrimónios (P&P) obtiveram um número de visualizações superior a 2020 e os novos videoclipes entre WhatsApp e Youtube alcançaram mais de 25.000 visualizações. Ver sites das respectivas organizações.
CEJTM- https://en.cejtm.org
Jewish Heritage Alliance (JHA) https://www.youtube.com/@michaelsteinberger3973/videos
Portugal entre Patrimónios (P&P) https://www.portugalentrepatrimonios.gov.pt/?p=409
https://www.portugalentrepatrimonios.gov.pt/?p=204
O alcance das nossas ações a nível global tem sido ampliado de forma significativa de ano para ano.

O nosso Centro, sob as restrições governamentais ainda existentes e que todos estamos a cumprir, conseguiu cumprir o Plano de Atividades: (ver anexos e site para mais informações).

1-Humanities Festival in (https://www.cetaps.com/cipsh-dhedu/the-chair/)
Foi adiado pelo organizadores de Maio de 2021 para novembro e não se realizou.No entanto pela parte do CEJTM temos todo o material digital realizado no decorrer do ano.Tanto da Exposição como dos videoclipes que acompanham ou dos textos.

2 – The Jewish Routes in Porto and Trás-os-Montes/Porto and Minho (ATP)
http://www.visitportoandnorth.travel/ATP
Os textos sobre a Herança Judaica dos concelhos inseridos na rota estão prontos e foram entregues a ATP que ficou de dar seguiment junto às autarquias e demais organismos para que as mesmas pudessem ser finalizadas.Da parte do CEJTM terminamos esta fase conforme nos foi pedido.
Temos trazido, ainda , dentro do possível, grupos de turistas culturais a Portugal com ênfase na região Norte e na Herança Judaica da região.Tem havido uma colaboração fantástica dos parceiros e colaboradores do CEJTM para o efeito (Ver site -parcerias e doc anexo exemplificativo de um desses tours)

3 -6 Webinars about Women in Sefarad with JHA and BH. https://jewishheritagealliance.com and https://www.bh.org.il
Todos os 6 webinars foram cumpridos com a colaboração e empenho de alguns dos nossos associados como Aliza Lavie, Joel Rappel e Inês Nogueiro entre outros bem como foram um grande sucesso.de participação e posterior visualização no YouTube.
Esses e demais eventos podem ser vistos no link
https://www.youtube.com/@michaelsteinberger3973/videos
O CEJTM tem sido sempre co-sponsor em todos os webinars o que obrigou a muita dedicação logística,, de tempo e financeira.:

4 – ID – Identities http://www.portugalentrepatrimonios.gov.pt
Foram realizados os posters que estiveram expostos no Museu Nacional de Arte Contemporânea bem como progrmamada

5- AJN https://agenciaajn.com Documentaries- in Spanish- about North and Northern Jewish Heritage. Daremos continuidade a estes projectos em 2021
A AJN,devido à pandemia, não achou oportuno passar este documentários virados para o turismo cultural na sua agência de notícias em 2021.Irão ver melhor altura em 2022.Os pequenos documentários do Porto e Coimbra estão prontos e a recolha no no terreno de demais materiais .foi realizada numa FAM TRIP financiada elo CEJTM, Comunidade Israelita do Porto e ATP
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6- Irene Shaland trabalho logístico e de investigação para a preparação do seu Guia cultural e turistico sobre Portugal tem sido apoiado e coordenado com o CEJTM desde o ano anterior e com maior relevo em 2021 sendo que aguardamos a sua visita em Março de 2022.

7- Temos estado a colaborar igualmente com a Escola de Turismo de Israel na preparação da visita organizada por este organismo a Portugal em Abril 2022 com o fim de trazer cerca de 40 guias deste país a Portugal numa viagem formativa dando a conhecer a nossa História em geral e a Herança Judaica em particular.

8- O CJTM elaborou este ano mais um relatório anual sobre o Anti-semitismo em Portugal para o Kantor Institute da Universidade de Tel-Aviv (TAU) , Israel..

9- Exposição Virtual “At the Crossroads of Sefarad” para organizações. Temos duas programadas: Uma no outono de 2022 no Museu Nacional de Arte Contemporânea, MNAC) Lisboa,Portugal e outra no Bernard Museum of Judaica,USA de 24 de Março a 28/08/2022 h
Os preparativos e logística destas complexas exposições tiveram reuniões físicas e virtuais, além de troca de informação e de realização de conteúdos.
A data no MNAC passou para novembro de 2022.

10. Visita à Torre do Tombo para angariação de fundos para tratamento e digitalização dos processos da Inquisição bem como sua disponibilização online.Um assunto ao qual nos temos dedicado bastante e continuaremos em 2022.Infelizmente os resultados de apoio financeiro ainda estão muito aquém do necessário.Cerca de 4 milhões de euros.

Nota final. O CEJTM quando iniciou o seu trabalho, ainda como um grupo de indivíduos, a título informal, em 1997-1999 e que teve como base o aprofundar a nível cultural e académico o estudo da Herança Judaica em Trás-os-Montes e sua divulgação.
Até 2002, data da sua fundação legal, foi pioneiro nesta matéria pois nada existia no território que cumprisse esta vocação sendo que, embora já existisse muito trabalho de investigação realizado o mesmo estava virado só para dentro deste meio restrito e era desconhecido, tanto dos cidadãos desta região como ainda menos do público em geral, a nível nacional e internacional.
A Comunidade Israelita do Porto, enquanto organismo, era, à época, praticamente inexistente, a Rede de Judiarias só veio a existir vários anos depois, o Centro de Interpretação do Judaísmo e Museu em Bragança foi criado faz uns escassos anos e os vários trabalhos e locais que foram aparecendo com a temática da Herança Judaica e cripto-judaísmo na região são um fenômeno recente,.
Chegámos a um momento onde existem as condições necessárias, através dos organismos do estado e privados acima mencionados, (entre outros), para continuar com mais investigação de qualidade bem como desenvolver rotas e demais eventos culturais sobre esta fundamental e magnífica Herança Judaica em Portugal
Como foi dito no início os associados vêm mais o CEJTM como um parceiro informal e network colaborativo destes organismos visto os mesmos terem, de forma sustentável, criado um

conjunto de atividades que vieram “tapar” o vazio existente, que CEJTM preencheu parcialmente e que fez “ponte” para a atual situação.

Veremos em 2022 se ainda faz sentido à maioria continuar neste formato associativo ou como foi dito nos nossos objetivos do plano de actividades de 2021/2022:
“Assumir um papel de interlocutor entre atores da cultura judaica em Portugal e no estrageiro através um network dos nossos sócios e parceiros mas em formato de :
-“Amigos do CEJTM” - rede colaborativa ou algo semelhante.
Entretanto continuaremos com o programado para 2022 conforme Plano de Atividades.

Chaves, 10 Novembro de 2021

Center for Jewish Studies - Trás-os-Montes CEJTM
Annual activity and respective account report 2021

Introduction

These pandemic times, which are still being felt, forced CEJTM to rethink its way of meeting and still fulfill all objectives. The desire of most members, who do not reside in the national territory, want the Centro de Estudos to become an informal network of “associates' ' rather than a formal and legal body as a non-profit association.
All over the world, the pandemic has changed daily life and the way we get together. The scheduled activities have been carried out (for the most part), but there is clearly a desire from the associate members, which has been debated throughout 2021, of becoming an informal network without all the required legal bureaucracy.In they words: “a lost of time and energy”

It was decided, in the last General Assembly, that the legal decision on this matter would be taken in November 2022 and if the overall conclusion, expressed by majority, will be as above mentioned will close the CEJTM. In order to comply with ongoing projects and other bureaucratic matters a Commission, as in the Statutes, will keep going until the end 2024.

Activities

CEJTM suspended all its face-to-face activities in 2020 and this year we still maintained most of our activities online (see attached Activity Plan), expanding the reach of our actions globally.
We participated and were sponsors of numerous activities and events always focusing on the dissemination, in various areas, of the Jewish Heritage in Trás-os-Montes and Douro as well as the Sephardic culture in general, fulfilling our mission. to the statutory objectives.

On YouTube, the webinars organized by CEJTM, JHA /ANU and heritage in Trás-os-Montes,Portugal entre Patrimónios (P&P) program obtained a number of views greater than 2020 and the new video clips between WhatsApp and Youtube reached more than 25,000 views. See websites of the respective organizations.
CEJTM - https://en.cejtm.org
Jewish Heritage Alliance (JHA)
https://www.youtube.com/@michaelsteinberger3973/videos
Portugal among Heritage (P&P)
https://www.portugalentrepatrimonios.gov.pt/?p=409
https://www.portugalentrepatrimonios.gov.pt/?p=204
The reach of our actions at a global level has been significantly expanded from year to year.

Our Center, under the still existing government restrictions, (which we are all complying with), was able to execute the Activities Plan 2021: (see attachments and website for more information).

1-Humanities Festival in (https://www.cetaps.com/cipsh-dhedu/the-chair/) It was postponed by the organizers from May 2021 to November and did not take place. However, on the part of CEJTM we have all the digital material produced during the year. Both from the Exhibition and the accompanying video clips or texts.

2 – The Jewish Routes in Porto and Trás-os-Montes/Porto and Minho (ATP)
http://www.visitportoandnorth.travel/ATP
The texts on the Jewish heritage of the municipalities included in the route are ready and were handed over to the ATP, which was responsible for following up with the municipalities and other organizations so that they

could be finalized. On the part of the CEJTM, we finished this phase as requested.
We have also brought, as far as possible, tour groups of cultural tourists to Portugal with an emphasis on the North region and the Jewish heritage.(see att files)There has been a fantastic collaboration of CEJTM partners and collaborators for this purpose (See website -partnerships.

3 -6 Webinars - " Women in Sefarad" with JHA and BH.
https://jewishheritagealliance.com and https://www.bh.org.il
All 6 webinars were completed with the collaboration and commitment of some of our associates such as Aliza Lavie, Joel Rappel and Inês Nogueiro, among others, as well as being a great success.
These and other events can be seen at
https://www.youtube.com/@michaelsteinberger3973/videos

CEJTM has always been a co-sponsor in all webinars, which required a lot of logistical, time and financial dedication.:

4 – ID – Identities http://www.portugalentrepatrimonios.gov .pt
Posters were produced and exhibited at the National Museum of Contemporary Art, in Chiado, Lisbon, as scheduled (see att files and site)

5- AJN https://agenciaajn.com
Documentaries- in Spanish- about North and Northern Jewish Heritage.
AJN, due to the pandemic, did not find it appropriate to air these documentaries aimed at cultural tourism still in 2021. They will see a better time in 2022.The record material was carried out in a FAM TRIP financed by CEJTM, Comunidade Israelita do Porto and ATP.

6- Irene Shaland logistical and research work for her Cultural and Tourist Guide on Portugal has been fully supported and coordinated with CEJTM

since the previous year and with greater emphasis in 2021 and we look forward to Irene's visit in March 2022.

7- We have also been collaborating with the Israel Tourism School in the preparation of the visit organized by this organization to Portugal in April 2022 with the aim of bringing around 40 guides from this country to Portugal on a training trip, making our History known in general and Jewish heritage in particular.

8- This year, the CJTM produced another annual report on Anti-Semitism in Portugal for the Kantor Institute of the University of Tel-Aviv (TAU), Israel..

9- Virtual Exhibition “At the Crossroads of Sefarad” for organizations.
We have two scheduled: One in the fall of 2022 at the National Museum of Contemporary Art, MNAC) Lisbon, Portugal and another at the Bernard Museum of Judaica, USA from March 24 to 8/28/2022 h
The preparations and logistics of these complex exhibitions involved physical and virtual meetings, in addition to exchanging information and creating content.
The MNAC date has been moved to November 2022.

10- Visit to Torre do Tombo to fund raising for processing and digitizing the Inquisition processes as well as making them available online.Now is the time to network for the bout 4 million euros still missing in this fundamental project concerning Jewish Heritage in Portugal.

Final Note. The CEJTM started, back in 1997-99, as an informal group of individuals deeply involved in cultural and academic activities Trás-os-Montes and the North region and also in the Portuguese (Sepharadic) Jewish Heritage and its dissemination.

Until 2002, the date of legal foundation, it was a pioneer in this matter since there was nothing in the territory that fulfilled this vocation and, although there was already a lot of research work carried out, it was focused only within this restricted environment and was unknown, both to citizens from this region and even less from the general public, nationally and internationally.

The Jewish Community of Porto, as an organism, was, at the time, practically non-existent, the "Rede de Judiarias" only came into existence several years later, the Judaism Interpretation Center and Museum in Braganza was created less than 7 years ago and the various works and places that have been appearing with the theme of:- Jewish Heritage and Crypto-Judaism in the region are a recent phenomenon.

We have reached a moment where the necessary conditions exist, through the aforementioned state organizations and other private bodies (NGOs), that brought more quality research, awareness as well as Cultural routes and events about this fundamental and magnificent Jewish Heritage in Portugal.

As mentioned at the beginning, the associates see CEJTM more as an "informal partner" and "collaborative network"to those organizations, since they have, in a sustainable way, created a set of activities that came to "fill" the existing void, which CEJTM partially filled in a "bridge" to the current situation.

We will see in 2022 if it still makes sense for the majority to continue in this associative format or as stated in our objectives for the 2021/2022 activity plan:"Assume a role of interlocutor between actors of Jewish culture in Portugal and abroad through a network with our corrente partners but in the format of:-"Friends of CEJTM" - collaborative network or similar.

However, we will continue with the schedule for 2022 according to the Activity Plan.

Chaves , November 10, 2021

Centro de Estudos Judaicos
Trás-os-Montes

PLANO DE ATIVIDADES 2022

Centro de Estudos Judaicos de Trás-os-Montes (CEJTM): Este plano de trabalho do Centro de Estudos Judaicos de Trás-os-Montes (CEJTM), apresenta a planificação de Atividades e intervenção da Associação entre 01/01/2022 – 31/12/ 2022.

Missão: Centro de Investigação, promoção e desenvolvimento dos Estudos Judaicos na região de Trás -os -Montes, Portugal. Bem como um Museu, Biblioteca, Editora e Artesanato**.**

Visão Atual e Outputs 2017-2022: Preservar a Herança Judaica em Trás -os -Montes: património material e imaterial, com recolha e investigação de tradições, costumes e demais aspectos desta cultura sobreviventes na região. Preservar no médio e longo prazo a Herança Judaica- Cripto Judaica na região. Fomentar a cidadania ativa e inter-geracional. Já envolveu o CEJTM mais de 7700 participantes diretos em atividades. Relançado em 2016/7 com vista a fomentar a sustentabilidade agora através da criação e desenvolvimento das Rotas Judaicas de Trás-os-Montes e Douro. Criação e desenvolvimento do Cluster Kosher, seus produtos e marcas.

Atividades/outputs: Conceção das primeiras Rotas Judaicas de Trás-os-Montes, alicerçadas em investigação histórica do património sefardita material e imaterial, análise do perfil do visitante e reativação de memórias/vivências cripto judaicas; Criação de conteúdos informativos digitais, audiovisuais/outros. Formação; Formação através de artes participativas: "Please Touch" entre outros meios catalisadores de proximidade, saberes, práticas e competências; Realização de eventos dinamizadores do património e do turismo cultural; Criação do primeiro Cluster Kosher português gerador de sustentabilidade; Registo em media de património cultural gastronómico sefardita (cooperação Memória media e DIAITA-Património Alimentar da Lusofonia) ; Inserção de Trás-os-Montes nas redes nacionais e internacionais (formais e informais) de temática judaica (académicas/sociais/ culturais/turísticas/bem-estar e económicas).

O trabalho do CEJTM para 2022

1-Humanities Festival maio 2022

(https://www.cetaps.com/cipsh-dhedu/the-chair/)

2 - Rotas Judaicas no Porto em Trás-os-Montes/Porto e Minho

(ATP) http://www.visitportoandnorth.travel/ATP

3 -18 Webinars baseados na Exposição "In the Crossroads of Sefarad" com JHA e ANU.https://jewishheritagealliance.com/ and https://www.bh.org.il (participação igualmente do Dayan Center, da Uni de Bar Ilan (Israel) e Uni de Miami,(USA)

4 - ID – Identidade http://www.portugalentrepatrimonios.gov.pt (continuação com mais duas exposições e trabalho digital)

5 - O CEJTM é patrocinador e faz parte da organização do evento global a 27/03/2022 "the Golden Age of Sefarad and the Abraham Accords"https://www.youtube.com/watch?v=DH5UTaCKezk

6 - Participação no IV International Symposium on Inquisitive Studies Porto 18 a 21 Maio 2022 com intervenções pelo CEJTM de Prof. Aliza Lavie e Dr. Isaac Amon. https://www3.ufrb.edu.br/simposioinquisicao/en

7- 2 Livros – 7 Biografias sobre Judeus Célebres Portugueses (versão em inglês-continuação das traduções).

8- 2 Eventos - Exposição e evento Rotas Judaicas e gastronomia, (evento anual)

9 - Campanha de angariação de fundos CEJTM

10 – Continuação trabalho para - Publicação "Manuscrito de Rebordelo"

11- Relatório anual 2022 para Kantor Center.

12- Criação de material digital sobre a Herança Judaica.

14 – Continuação de trabalho de investigação.

15- Exposição Virtual "At the Crossroads of Sefarad" para organizações. Temos duas programadas: Uma no outono de 2022 no Museu Nacional de Arte Contemporânea,Lisboa,Portugal e outra no Bernard Museum of

Judaica,USA de 24 de Março a 28/08/2022
https://www.emanuelnyc.org/museum

16- Formação a agentes de turismo e outros na Herança Judaica em Portugal .Ex: em Abril de 2022 para a Escola de Turismo de Israel na sua visita em Abril onde participaram cerca de 35 guias/agentes de viagem oficiais deste país.A visita é organizada pelo Ministério do Turismo de Israel.

17 - Irene Shaland
https://globaltravelauthors.com/about-the-author-irene-shaland/

Coordenação e apoio logístico da sua visita ao nosso país de investigação no primeiro semestre de 2022 a fim de publicação de guia temático turístico e histórico sobre a Herança Judaica em Portugal.

Objetivos1. Fundamentar a relevância do desenvolvimento dos projetos acima mencionados em contextos comunitários diversos (cultura, investigação, turismo saúde , ação comunitária).

2. Promover e definir boas práticas profissionais neste âmbito de ação trabalhando em conjunto num “co - laborar” ativo com demais parceiros.

3. Fomentar a experimentação das Rotas Judaicas na região em contextos turísticos, históricos, culturais e comunitários

4. Estimular a capacidade de análise crítica das dinâmicas comunitárias e “co - laborar” como ponto de partida para o desenho e implementação de novos projetos em 2022/2023.Ex ID em museus.

5 - Realização de campanha de marketing para divulgação do trabalho realizado, promover redes parcerias bem como captação de fundos.

No âmbito do desenvolvimento nacional e internacional pretendemos com o nosso programa anual a construção de um dossiê para o ensino da História Judaica em Portugal. Em particular no nosso território.

Com este objetivo de alargar horizontes e de promover redes e parcerias são fundamentais as Rotas Judaicas na região Norte e demais pontos baseados no Sair do Armário”

Promover a reflexão acerca de nova forma de entender o turismo numa perspetiva de sustentabilidade e experimentação diferenciada num cross-selling que envolve a Herança Judaica na Região, a natureza, a

gastronomia e a vocação termal/ bem-estar como produto capaz de trazer economia e interação integrada ao território.

Assumir um papel de interlocutor entre atores da cultura judaica e entidades de financiamento, quer sejam entidades privadas,públicas ou do terceiro sector, nacionais e internacionais.

Desenvolver,operacionalizar e avaliar a implementação do network CEJTM com participação dos associados na elaboração de projectos e nas decisões a tomar.

Direção do CEJTM – Ruth Calvão, Filomena Marques, Pedro Confraria.

HERANÇA JUDAICA DE TRÁS-OS-MONTES

A incidência da influência romana em Trás-os-Montes, nomeadamente em Chaves, permitem considerar muito provável a participação de judeus que então coadjuvavam a romanização no império, com ligações à economia comercial, ao sistema tributário e à administração.

No período visigodo é inequívoca a sua posição em cena no território do futuro Portugal, ocupando-se das indústrias, da arte, das letras, não obstante a marginalização que os primeiros concílios consignam, como o de Elvira no século IV. Mais uma vez a probabilidade de realizações em Trás-os-Montes é praticamente uma certeza.

Com os reinos cristãos de Leão e Castela os judeus são indispensáveis para a criação das estruturas básicas dum estado, a nível económico, administrativo, etc., sendo então muitos cativados para deixarem o território muçulmano e estabelecerem-se nos reinos cristãos.

Em Portugal, desde o início, os judeus gozaram de grande autonomia e protecção. Eles foram indiscutivelmente um dos focos de desenvolvimento de Trás-os-Montes, como se denota no século XIV pelo proliferar de comunas, como Rio Livre, Chaves, Bragança e Mogadouro, em que durante o século XV se torna visível o aumento demográfico, fruto da crescente e contínua imigração ibérica, sobretudo castelhana.

Assim, surgem comunidades também em Vila Real, Mesão Frio, Vila Flor, Alfândega da Fé, Vinhais, Miranda do Douro, Azinhoso, Bemposta, Moncorvo e Freixo de Espada-à-Cinta.

É bem conhecido, por exemplo, o contributo dos judeus transmontanos, nomeadamente os bragançanos, para a política de fomento da agricultura promovida por D. Dinis, pois, dada a sua relevância económica e social, o rei garante-lhes uma protecção especial em troca dum imposto avultado que deveria ser empregue em vinhas, terras e casas.

Eles próprios investem particularmente no cultivo da oliveira e da vinha, tal como acontecia nas margens do Douro do outro lado da fronteira, investimentos que depois dum razoável compasso de espera, propiciavam um lucro ininterrupto com pouca despesa de manutenção.

A vinda de judeus de Espanha aquando da expulsão, as entradas clandestinas pela raia transmontana, os acampamentos de refugiados, os negócios lícitos e ilícitos, acarretaram anos de instabilidade e sobressalto, que culminaram com a expulsão de 1496-97.

A passagem brusca de judeu a cristão-novo, em que religião, cultura, língua, ou seja, uma identidade que tinha de ser mas era impossível ser apagada, a crise económica do dealbar do século XVI, as catástrofes que desabaram sobre o país, como terramoto de 1531, foram os principais factos que determinaram o consenso que o país sofria o castigo de Deus pela apostasia judaica.

Os cristãos-novos transmontanos continuaram a dominar o comércio local e regional, são os motores das grandes feiras da região e da zona fronteiriça, cresce o seu peso no artesanato, como os têxteis, são os principais mercadores despachantes dos portos secos transmontanos.

A exaltação messiânica destes cristãos-novos nos anos 20 é a centelha que leva ao estabelecimento do Santo Ofício, de que foram os primeiros e dos principais visados ao longo dos séculos.

Em pleno século XVI superlotaram os cárceres de Coimbra mas foi graças à sua estratégia de resistência que o tribunal caiu em descrédito viabilizando o perdão geral de 1605.

O Santo Ofício foi extinto em 1821 mas o judaísmo no interior de Portugal continua, em Trás-os-Montes contra tudo e contra todos, como se prova em pleno século XX, quando se descobrem os marranos.

Não obstante a polémica ligada ao conceito de marrano, Barros Basto e a comunidade do Porto criam a “Obra do Resgate”, precisamente para resgatar os marranos do medo e da ignorância, com paciência e determinação.

As viagens do capitão Barros Basto e o “Ha-Lapid”, o jornal da comunidade, propiciam toda uma série significativa de novas comunidades

judaicas de Bragança, a Chaves, a Vila Real, de pequenos núcleos em Torre D. Chama, Rebordelo (Vinhais), Vila Flor, Sendim e Prado de Gatão (Miranda do Douro), Vilar Seco (Vimioso), Azinhoso (Mogadouro), Chacim e Valpaços.

A pouco e pouco o medo ia-se desvanecendo e entrando o judaísmo normativo mas a ditadura militar de 1926 e o Estado Novo travaram este caminho. Sendo a Igreja era um dos baluartes desta mudança política, aproveitou a nova situação para travar e tentar extirpar esta nova apostasia.

De novo os judeus transmontanos conheceram a marginalização, desprezo, perseguição. Barros Basto foi o alvo preferido; perdeu os seus direitos como militar, foi separado do serviço efectivo porque não obstante tudo, não havia provas para o expulsar ou reformar compulsivamente.

Vieram outra vez os anos cinzentos de medo, fuga, vida dupla, crença clandestina.

A Revolução dos Cravos repôs a legalidade mas ainda para muitos as feridas não cicatrizaram. Chegará o seu tempo.

Elvira Azevedo Mea

A HERANÇA JUDAICA EM TRÁS-OS-MONTES

Judeus, conversos, cristãos-novos e marranos fazem parte da alma transmontana.

A Arqueologia, a Epigrafia, a Antropologia, a Etnografia, a Genética fornecem amplas provas materiais para estudo dos judeus transmontanos. Todavia a História vai mais além e ultrapassando as fontes documentais propriamente ditas, consegue captar, relacionar, todas as inúmeras variantes que estas ciências proporcionam, conseguindo fazer emergir essa herança judaica incomensurável em Trás-os-Montes.

Eles foram essenciais para a caracterização do território com o plantio de vinha, oliveiras, amoreiras, desenvolveram indústrias autóctones como os têxteis, impulsionaram a agricultura e o comércio local e regional ao fornecerem o litoral de vinho e azeite, por exemplo; investiram no comércio internacional, participando em feiras de renome, como Medina del Campo, importando tecidos de luxo, como o veludo, enfim, como agentes culturais, sempre dinâmicos, produziram, por exemplo, o manuscrito de Rebordelo.

Sempre presentes nos cárceres inquisitoriais, os transmontanos souberam resistir, levando o tribunal ao descrédito, obrigando-o a mudar de rumo. Os que escolheram a diáspora, continuaram a dinamizar e valorizar os lugares por onde passaram, como Jacob de Castro Sarmento ou a sinagoga de Nova Iorque.

Os marranos do século XX ,“judeus pelo coração”, a Obra do Resgate e a Genética provam que realmente Trás-os-Montes tem alma judaica.

The role of Women in the Marrano / Converso Universe

The installation of the Inquisition court, in Spain (1492) Portugal (1536), forced all Jews to be baptized; also, marriage, funeral rituals, services outside the homes followed Catholic doctrine. Jewish cultural heritage was passed down orally, from generation to generation; but they learned, as a way of survival, the rudiments of Catholicism. The `` contamination '' of faiths was inevitable and over time, most of those who remained in those countries adopted syncretic practices.

However, the Anussim (forcibly converted) said and felt voluntarily Jewish ... and the "individual will" is a dimension that participates in the construction of identity. They did not respond homogeneously to the inquisitorial context: a) some adhered strongly to the new faith; b) others went into exile to continue practicing the law of Moses; c) there were those who became skeptical, disillusioned; d) many continued to be clandestinely Jewish, with varying degrees of adherence and knowledge, showing themselves to be Catholics for the outside world. They are the Marranos who perpetuated sacred traditions, myths, and common memories, produced and reproduced ties of identity.

Despite the Inquisition's efforts to exterminate the memory of Judaism, the new situation reorganized the Jewish community in the absence of scholars and books to guide the people.

The post-destruction Jewish social structure posed a great danger under the watchful eye of the Inquisition and was almost - but not completely - replaced by private prayer rooms. Religious life was copied from community life into a domestic setting and was led by the women. The kosher kitchen has become the center of decision. They also took care of the purity of the dead and burial, recited Psalms, and other prayers (Almost all the prayers and blessings were said in the spoken language - Spanish or Portuguese). All of these in addition to preserving and transmitting traditions and family history. It was the "expert" women who, for the most part, also bore the brunt of the ruling on halakhic questions that arose in their environment. Evidence of miraculous preservation can be found in the fact that prayers recorded in the 90" in Belmonte, Braganza or Vinhais in northern Portugal were known and kept as secret through centuries with few changes and almost identical of the ones registered in the Inquisition files in different centuries. Many special prayers can easly be related with Jewish Haguim and Halakha (Jewish Law). Shabbat, Yom Kippur, Purim/Meguilat Esther,

Pessar are the privileged ones.
The Inquisition files show that the transition from male to female leadership was relatively rapid and is related to the departure of the synagogue. There were cases of female leadership even while there were secret synagogues.
The studies carried out on this socio-religious group, (Marranos /Conversos/Anousim) reveals that they have a specific cultural identity, even if diversified. The most obvious identifying traits include:
• living in a marginal world.
• a common history of persecution (with burned, excommunicated, reconciled).
• apostasy: they were followers of a doctrinal corpus not coincident with any institutional religious corpus.
The woman, initiator for excellence, depository of the mother tongue, consolidated those value systems, fundamental attitudes, and rituals through 500 years. But why did they do it? They knew the dangers this secret initiation means to the families and communities.... Why did Jews adhere to Judaism, despite exterior Christianization?
The practice of inbreeding, fidelity to a philosophy, to the law of Moses, anti-Judaism and anti-Semitism, the desire to be a Jew, the belief in belonging to the chosen people, redemptive wandering and messianic waiting guaranteed the preservation and essential survival until today. Why generations and generations have not forgotten (recreated) rituals and texts with specifically Jewish marks? Why did they retain the ban on consuming pork?
Jews kept historical times worthy of being told, with sacred mark. The memorization of a rite is not static, allows to recover a creative act. And, a) keeping the Sabbath, not working, is to repeat the divine gesture; b) fasting on Yom Kippur, means in the Diaspora, to remember the transgressions to the mosaic precepts, to do repentance for delaying / preventing the coming of the Messiah; c) do not forget the Purim of Ester, in time of duplicity, oppression gained a messianic dimension, nourished hope in a development in justice and peace. (Esther is a model Marrana woman: she hides her religious identity, but she was a savior of the Jewish people); d) Easter is a beginning of time. The Exodus, the departure from Egypt, begins a new era: the end of slavery, the prelude of human enjoyment of freedom.
One very interesting point is that Marrano Women created alternative rituals when the originals were forgotten or made impossible to exist, emphasizing holidays that were particularly related to the spiritual distress in which they found themselves and in

the Inquisition files many testify to believe and observe the Law of Moses for “soul salvation”. A much higher number than in the male testimonies.
Other focus is that Marranas Women prayers and ceremonies reflect a strong intimate affinity with the Creator, repeated requests for forgiveness for the compromises they are forced to make.
One last point, the heterogeneity and conflict of identities that we have been referring leads us to one of the questions posed by many authors/ rabbis in previous centuries and continues: In what extent is it possible to discover, in the processes of adherence to normative Judaism, in Italy, France (XVIII), Portugal (XX), the “vices” of a “Marranism” that some brought and maintained until the 1980s? does "orthodox Marranism" accept normative Judaism and succeed in making this transition/switch -over, particularly women?
What DNA studies tell us about crypto Judaism? Also, an open question in the genome era.
Ladino was the “bonding “in the Sephardic Universe during centuries…Women are the main transmitters of the language in the communities and how this factor preserve the Sephardic identity until now.

JEWISH HERITAGE ALLIANCE

Women Of Sefarad Webinar Series

The Crypto-Jewish Women of Spain

Program Introduction:
Michael Steinberger (JHA)

Opening Remarks:
David Hatchwell (President of the Fundación HispanoJudia)
Shulamith Bahat (CEO, Beit Hatfutsot of America | Museum of the Jewish People)

Keynote Speaker:
Yaakov Hagoel (Chairman of the Executive of WZO)

Introduction:
Prof. **Judith R. Baskin**

Guest Speaker and Presenter:
Prof. **Renée Levine Melammed**

March 7

USA: 2 pm (14:00) EST
Argentina: 16:00
Spain: 20:00
Israel: 21:00

Streaming on Eventbrite

Support Partners

ההסתדרות הציונית העולמית
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Centro de Estudos Judaicos
Trás-os-Montes

MUSEUM OF JEWISH HERITAGE
A LIVING MEMORIAL TO THE HOLOCAUST

ASF Institute of Jewish Experience

EJCC European Jewish Community Centre

JewishGen

AT THE CROSSROADS OF SEFARAD©

A Journey through History, Memory and Legacy

Proposed 26 Educational Webinar Sessions

1. Introduction to the Sefardic Experience (*3 sessions*)

1a. Uncertain Arrival and early centuries of Jews in Graeco-Roman, Visigothic, and Muslim Iberia. Birth of Crypto-Judaism in Iberian Peninsula

1b. The Golden Age: Culture and Civilization of Sefardic Jewry in Medieval times; Breakdown under Almohads and Maimonides' advice to Crypto-Jews

1c. Erosion of Jewish life in Medieval Spain: Reconquest, Disputation, Inquisition, Expulsion. Forced conversions and Crypto-Judaism in Iberia/Diaspora

2. Sefardic Women and the Crypto-Jewish Experience (*2 sessions*)

2a. Testimonies of faith- echoes of the Inquisition- Safeguarding the Crypto-Jewish heritage via customs and traditions - a New Religion? Secrecy and Innovation?

2b. Centrality of Women in safeguarding and transmitting "Jewish Heritage"

3. The Western Sefardic Diaspora (*5 sessions*)

3a. Portugal after the 1497 "Expulsion"/ The Netherlands and "New Jews" ("Reversion" to Judaism)

3b. Menasseh Ben Israel and Readmission of Jews to England

3c. The Portuguese Crypto-Jews of Brazil to 1654

3d. Portuguese Jews and the Atlantic World: Pioneers in a Global Network

3e. British and Danish Jewish Experiences and Question of Slave Trade

4. Sefardic Diaspora and the American Frontier (*6 sessions*)

4a. Spanish Crypto-Jews and the American Southwest

4b. Luis de Carvajal and the Mexican Experience

4c. Portuguese Jews in American Colonies – Foundations of American Jewry

4d. Jews and the American Revolution

4e. Early Twentieth Century – Arrival of "Eastern Sefardim"

4f. Post-World War II Immigrations – Constructing a National Community?

5. The Eastern Sefardic Diaspora (*2 sessions*)

5a. In Ottoman Lands (Salonica, Safed and Sarajevo)

5b. In Arab Lands (Aleppo, Damascus, Baghdad)

6. The North African Sefardic Diaspora (1 session)

6a. North Africa (Morocco, Algeria)

7. One People? Diasporas of Ashkenaz & Sefarad (*2 sessions*)

7a. Amsterdam and Hamburg

7b. Italy and Istanbul

8. Vanguard of Jewish Return to Western Europe (*1 session*)

8a. Commerce, Entrepreneurship, Innovation, Adventure (privateers/pirates)

9. The World of Art, Music, and Literature (*2 sessions*)

9a. Ladino Romanceros, Proverbs, and Music

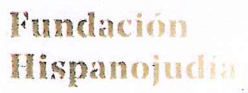
9b. Art and Architecture in Illuminations, Paintings, and Synagogues

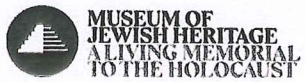
10. "Returning" and Retrieving a Past (*2 sessions*)

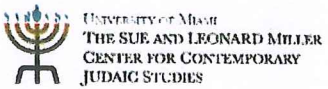
10a. Return of Crypto-Jews to Normative Judaism – Spain, Portugal, Americas

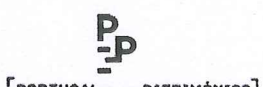
10b. The 21st Century and Beyond: The Enduring Legacy of Sefarad

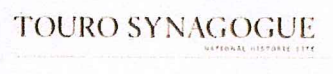
AFFILIATES & FRIENDS OF JEWISH HERITAGE ALLIANCE











JEWISH HERITAGE ALLIANCE

Jewish Heritage Alliance - Women of Sefarad / Interiority & Hope

Package: Marketing Tool Kit

Webinar Description -

Jewish Heritage Alliance in collaboration with our co-hosting partners will deliver the third of a multipart webinar series celebrating the courage and determination of the Women of Sefarad.
.
Except for a relatively brief period termed “The Golden Age”, the Sefarad experience was turbulent, with the Jews of the Iberian Peninsula experiencing oppression, persecution, forced conversions that ushered in the Inquisition. These forced conversions created the converso and Crypto-Jewish phenomenon. Crypto-Jews were conversos that tried to maintain their Judaism in secret while feigning Christianity.
.
During the Inquisition Judaism was put in danger. Crypto-Jews who risked their lives and took responsibility to preserve Judaism by educating and transmitted their knowledge and practices to the next generation were the women. The women were the ones who showed leadership, courage, and responsibility for the continuation of Jewish existence. This conference focuses on the heroic women, their fight for guarding Jewish practices, their prayers, their hopes, and their aspirations.
.
Event Introduction:
Michael Steinberger, CEO & Founder, Jewish Heritage Alliance

Welcome Remarks/Keynote Speaker:
Isaac 'Bougie' Herzog, Chairman of the Jewish Agency

Program Introduction:
Dr. Yoel Rappel, Historian and Senior Research Fellow at Bar Ilan University, Former founder, and director of Elie Wiesel archive at Boston University

Guest Speakers and Presenters:
Dr. Aliza Lavie, a public figure, lecturer, author, and scholar
Dr. Inês Nogueiro, PhD at University of Porto, Population Geneticist, scientific author, and scholar.
.
Join us this Sunday May 2 at 2pm EDT via zoom.

Register at:
https://www.eventbrite.com/e/interiority-hope-tickets-151878928965

JEWISH HERITAGE ALLIANCE

Description for Social Media -

Jewish Heritage Alliance in collaboration with our co-hosting partners will deliver the third of a multipart webinar series celebrating the courage and determination of the Women of Sefarad.
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Register at:
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LINKS

Registration -
https://www.eventbrite.com/e/interiority-hope-tickets-151878928965

Facebook Event
https://www.facebook.com/events/1127292794417591

For FB Event - invitations to be co-hosts were sent to:
Institute of Jewish Experience (accepted)
FHJ
ANU
European Jewish Community
Jewish Gen
World Zionist
Hadassah
Museum of Jewish Heritage

HASHTAGS

#jewishheritagealliance #sefaradic #sefaradit #sefaradexperience #sefaraditaspernambuco #women #womenempoweringwomen #celebratewomensachievements #Sefaradismo #sefarad #jewish #jewishpride #jewishpeople #jewishhistory #cryptojews #conversos #judaism #hebrew #jewishwomen #kosher

We Are All Partners for Peace

After more than one hundred years of conflict, Israeli and Palestinian women are saying ENOUGH! and leading together an initiative that will bring the leaders from both sides to the Peace Tent in Aquaba (Jordan) on the International Day of Peace 2022, to put an end to the conflict.

Michal Rovner
Contact (Tmuna)

Inspired by the women of Liberia and other women worldwide who united to bring long, violent conflicts to a close, Women Wage Peace now has a highly structured plan to drive a local, regional, and international shift to resolve the Israeli-Palestinian conflict.

We, Israeli and Palestinian women from diverse communities, have begun to unite in a broad grassroots action that will bring leaders to negotiate and sign a mutually respectable political agreement for a future of peace and security, with prosperity, dignity, and freedom for ourselves, our children, and generations to come.

what it will take

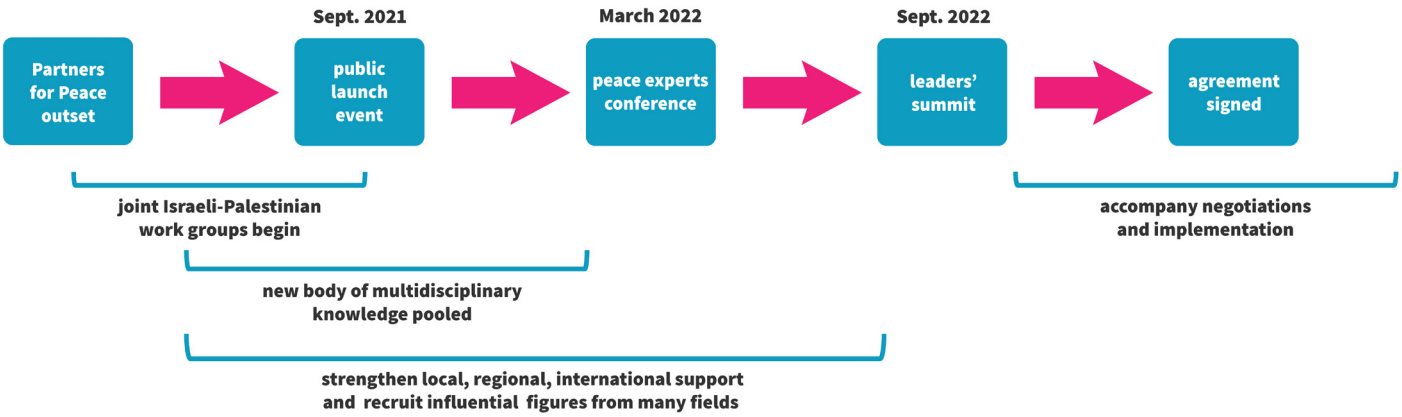
communicating that 'there is a partner' by aligning diverse groups of Israeli and Palestinian women to promote the initiative in ways that demonstrate and strengthen our determination to unite and form partnerships

pooling cutting-edge, multidisciplinary research and innovative strategies in order to create a new infrastructure of know-how and tools for advancing and concluding an agreement, and providing a coherent record of past successes and failures in similar processes, both in Israel and elsewhere

garnering broad public support in Israel, the PA, the greater Middle East, and worldwide by reaching out to influential figures, including women leaders of the Arab world, religious authorities, Nobel Laureates, women and men from the arts, culture, and education

harnessing civic power by linking extensive media and digital campaigns with field operations to bring Israeli audiences into contact with Palestinian peace builders

a focused work plan



unique elements for a favorable outcome

- ✓ **shared leadership by Israeli and Palestinian women** from all walks of life, in the spirit of UN Security Council Resolution 1325
- ✓ **a public sense of urgency** for a lasting solution after the recent war with Gaza and internal outbreaks of violence in Israel
- ✓ **the right timing,** with a new US administration and the Abraham Accords creating an unprecedented window of opportunity for negotiation
- ✓ **the growing influence of Women Wage Peace,** a 45,000-strong grassroots movement capable of connecting diverse communities within Israeli society, building international ties, and leveraging its new UN consultancy status
- ✓ **WWP's insistence on pairing civic engagement with academic research** in order to add significant components that have been lacking in past peace attempts
- ✓ **active participation of Palestinian Israeli citizens** within Women Wage Peace, creating profound connections between Palestinian and Jewish women
- ✓ **diverse partnerships** among secular and ultra-Orthodox Jewish women, those identifying as settlers from Judea and Samaria, recent immigrants from the FSU, Ethiopia and South America, willing to recruit diverse audiences to support this initiative

Supplementary Reading Suggestions

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Annual Kantor Center Report 2022 - Portugal

General

The Antisemitism annual Report for 2021 declares:2021 was "the most antisemitic year in the last decade," the two organizations(World Zionist Organization and the Jewish Agency) said in a joint statement, "but at the same time, this year no Jew in the world has been murdered on antisemitic grounds.

Portugal 2021 is still a kind of a "bubble" in the antisemitism general panorama around the world but there is a crescendum of intolerance , descrimination and hate in each passing year.

Anti-Semitism in Portugal/2021 is a disturbing example of how prejudices can persist over centuries(see introdution). It is particularly distressing that the Internet, which should be a tool dedicated to dialogue and communication is too often used as an instrument of anti-Semitic harassment. Portugal show a significant increase on the various platforms online cases of hate/ discrimination based on antisemitism.
The covid-19 pandemic has "resurrected" anti-Semitic rhetoric and spawned "new myths and conspiracy theories, blaming Jews" for the current health crisis, according to a European Union (EU) report (09-11-2021)
"Anti-Semitism, especially on the internet, has increased during the pandemic", pointed out the Agency for Fundamental Rights of the European Union (FRA), in a report based on official statistics and elements collected by civil organizations, quoted by the France-Presse agency (AFP))."09-11-2021
"Some, such as Portugal and Hungary, do not have any official figures on the phenomenon, pointed out the agency, based in Vienna".09-11-2021
Those news are published also in Portuguese mídia (see links below) They focus on the lack of official data on the subject.
https://www.rtp.pt/noticias/mundo/pandemia-agravou-antissemitismo-na-europa-revela-relatorio-da-ue_n1361757
https://www.dn.pt/internacional/pandemia-agravou-antissemitismo-na-europa-revela-relatorio-da-ue-14300328.html

Portuguese nationality to Sephardi Jews.

Still no official publication on the new regulations for the Sepharidi Law.Due to general election campaign and the previous parliament dissolution it is expected that the regulations will be published in the coming months with the new government already formed

2022 January 30 election was decided in November after the long-running deal between Costa's minority government and its allies in the Portuguese Communist party and the Left Bloc broke down during negotiations over the 2022 budget.Defying all pools, Portugal's ruling center-left Socialists won an outright parliamentary majority in snap general election, securing a strong new mandate for the prime minister, Antonio Costa..A stable government will be crucial for Portugal to make the most of a 16.6-billion-euro ($18.7 billion) package of EU recovery funds it is due to receive by 2026.
The Far-right Chega party which translates as "Enough", entered parliament for the first time with a single seat during the last election in 2019.This time won 12 .Chega, which became the third-biggest contingent mirroring the rise of such formations elsewhere in Europe.The party proposals include tougher Covid-19 confinement rules for Roma people, castrating sex offenders and death penality

Summary of the situation of anti-Semitism in Portugal 2021. Gathers chronological data on anti-semitic incidents collected by CEJTM (Center for Jewish Studies of Trás-os-Montes). It had the collaboration of the Jewish communities of Lisbon, Porto and Belmonte. And the AILPI Association. (Portuguese for Israel)

1.Introduction

In 2014, the Anti-Defamation League noted that there were about 1,8 million Portuguese with antisemitic feelings and that the explanation for the lack of antisemitic manifestations was due to the fact that the Portuguese Jewish community was small, irrelevant and invisible.
https://global100.adl.org/country/portugal/2014

Between 2015 and 2021 ,the Portuguese Jewish community grew about 1000%: from approximately 700 to 7000 Jews.
https://portuguesejewishnews.com/news/can-portugal-be-europe-s-model-for-fostering-jewish-life/

Once the Portuguese Jewish community began to grow and acquire more visibility, with a high volume of Jewish life, crowded synagogues, museum openings and exposure in the media, the millenary material image of the Jews re-emerged from the mists of time, an image where they are never linked to good qualities but only to material interests and dangers.

Between 2016 and 2021, antisemitism has grown exponentially in Portugal. The only threshold not crossed has been that of physical violence. Manifestations of humiliation, hatred, above all online hatred, antisemitic remarks made by influencers, and vandalism are frequently observed.

Curiously, 2021 marks the ten years during which the newspaper “Avante”, of the Portuguese Community Party, has published articles on the “Protocols of the Elders of Zion”, which states that “the conspiracy network being formed on earth clearly originates in openly religious capitalist formations. The truth is that the Zionists, the Vatican and the freemasons are behind this terrible plan."
-https://www.avante.pt/pt/1976/argumentos/116582/

From the Jewish Community of Lisbon in August 2021:
"As you know we are persevering with the implementation of IHRA which has been adopted by the Portuguese government. but not implemented.
The MFA Augusto Santos Silva persists in saying that the Portuguese Constitution already protects its minority communities...
We had two lunch meetings with the Portuguese IHRA delegate Ambassador Luis Barreiros contents of which have been transmitted to the EJC.
Furthermore the President of CIL José Oulman Carp co-signed with President Moshe Kantor letters to the three main Soccer clubs respectively Benfica, Sporting and Porto inviting them to implement the IHRA working definition of antisemitism.
This week members of the Board of CIL had a first meeting with the new Israeli Ambassador to Portugal Dor Shapira and the subject of IHRA was emphasized".

2. Occurrences in 2021

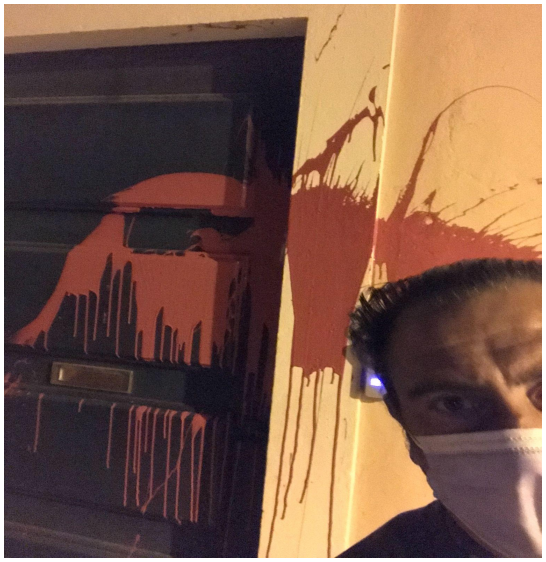
8 February: Rodrigo Sousa Castro, a former “April captain”, wrote on Twitter: "As they dominate world finance, the Jews bought and have as many vaccines as they want. It is a sort of historic revenge. I’ll say no more or else the Zionist bulldogs will attack me".(See last year report on this subject) This antisemitic episode carried out by one influencer is not alone, others have occurred in recent years.
The usual commentators, analysts and anti-racist organisations did not condemn this antisemitic comment, because the religious and social group that is most persecuted in history is viewed as a group of plutocrats of an obscurantist religion, culture and State. Last years, the usual commentators, analysts and anti-racist organisations that are always protesting against discrimination, failed to condemn a Portuguese cartoonist who published an antisemitic cartoon depicting the prime minister of Israel wearing an armband similar to those worn by the Nazis, but with a Star of David instead of a swastika. In the cartoon, the prime minister is shown pushing a coffin covered in a flag of the Palestinian Authority into an oven, above which are the words "Arbeit macht frei", meaning "Work sets you free”, as in the famous gates of Auschwitz.

Between 9 and 20 May, at the time of the conflict between Israel and Hamas, the Portuguese newspapers and TV channels were filled with an overwhelming number of left-wing and far-left commentators and journalists who upheld the false logic of David against Goliath, lambasting the State of Israel as the only one guilty of crimes. The local Jewish communities felt threatened.

On 16 May, a columnist for the newspaper Espresso made a post with Hitler wearing a kippah.

On 18 May, a Jewish family complained to the Oporto British School saying that one boy had accused their daughter that “the Jews were killing children”.

On 25 May, the façade of the house of this same Jewish family, including the mezuzah, was vandalized with red ink.



On 20 May, a group belonging to the German anti-fascist network "Antifaschistishche Aktion" placed stickers of the organisations on the Oporto synagogue, linking it to fascism. The group is also suspected of currently preparing to vandalize the city's Holocaust Museum. Indeed, some of its members were identified as having visited the museum on the day before the action against the synagogue.
This news includes a photograph of the "anti-fascist" figure who vandalized the synagogue in May.
https://www.jn.pt/justica/amp/psp-identificou-antifascistas-que-vandalizaram-sinagoga-do-porto-13755766.html

The director of the Anti-Defamation League (ADL) in Europe stated publicly that "the vandalization of Oporto synagogue shows how the haters of Israel express their hatred of local Jews" while CIP/CJP publicly repudiated " associating synagogues to fascism or any political movements".

On 14 May, a French university student, a Jew living in Oporto, was threatened by an Arab colleague, who also lives in Oporto, without the least provocation or reason except that he is Jewish. The colleague turned up at his door with a pit bull, saying that he did not want to hear any noise.

On 16 May in Cascais, by the Chabad Center, the post on Rua Aristides Sousa Mendes was struck down. See picture below.

Note that Chabad has no security. The Jewish communities have to use their own means of security to protect their members, properties, synagogues, museums and cemeteries.. Portugal does not provide free policing for Jewish structures: museums, synagogues, kosher restaurants, etc. The communities must request and pay for the policing.

In April, 2021 the Jewish Community of Oporto opened the Holocaust Museum of Oporto to fight antisemitism. The extensive security team and the police are paid for by CIP/CJP. To reduce terrorist action, the Museum only opens on working days and for a short period.

In December, journalists, commentators and influencers began contesting the law that gran
The sovereignty of the Portuguese State which can end or change the law and any other law at any time is not in question, but people promoting antisemitism in all its forms is unacceptable. Like in 2020, the group of anti semitism started a significant smear campaign. (see 2020 and 2021 reports)Sephardic Jews in general and Portuguese Jewish communities were humiliated by the antisemites who joined forces and used all possible means.

A short summary of the offenses:

-- antisemitic stereotypes (such as "material interests", "business" and “money”),
-- antisemitic sentences (like “the applicants only want passports of convenience”, that is, they are second-rate Portuguese),
-- antisemitic exaggerations (like “there are tens of millions of candidates”),
-- antisemitic comments (such as “Sephardic applicants have children and spouses” and "Sephardic Jews are born every minute"),

-- antisemitic feeling against Israel (manufacturing a scandal with the number of applicants from the largest Sephardic community in the world, and condemning abusive advertising only in Israel, not other countries),
-- antisemitic slanders without any evidence ("to obtain citizenship the applicants only need to pay thousands of euros to genealogists, lawyers and Portuguese Jewish communities"),
-- antisemitic falsifications (clipping phrases from official websites of the communities out of context in order to distort their meaning),
-- antisemitic lies (falsely saying that the law necessarily requires applicants to have a Portuguese name or to speak Ladino),
-- antisemitic omissions (not presenting one simple example of a convenience passport and omitting any positive effect of the law, which include the investments in Portugal by Sephardic Jews and the growth of Portuguese Jewish communities), and
-- other antisemitic behaviour during a pandemic, such as historical revisionism, spreading hate in the sewers of social media and attempts to use journalist friends, media agents, columnists, professional slanderers and mediocre men who do nothing to dignify others to manufacture scandals against the Portuguese Jewish communities.

On 15-Dez theSolidarity Committee with Palestine asked Mariza(one of the most famous Portuguese singers,both in Portugal and around the world) to cancel a concert in 08 Feb/2022,, Israel. This was noticed in the most important portuguese mida and commented all over portuguese online networking.The Commitee (and other organizations)calls on the fado singer not to agree with the current government's “policies of oppression, occupation, apartheid and ethnic cleansing”

https://www.rtp.pt/noticias/mundo/comite-de-solidariedade-com-a-palestina-pede-a-mariza-para-cancelar-concerto-em-israel_n1370529
https://www.publico.pt/2022/01/13/culturaipsilon/noticia/movimento-boicote-israel-pede-mariza-cancele-concerto-telavive-1991781

3. Roman Abramovich's nationality was reported in the most anti-Semitic terms possible.

Visão magazine :
ttps://visao.sapo.pt/atualidade/politica/2022-01-08-abramovich-portugues-reabre-a-polemica-quem-quer-ser-sefardita-os-negocios-da-nacionalidade/

Abril Blog https://www.abrilabril.pt/nacional/os-abramovich-desta-vida

TSF:
https://www.tsf.pt/portugal/sociedade/comunidade-israelita-do-porto-diz-que-esta-a-ser-alvo-de-ataque-antissemita-14448781.html

Record Sports Magazine
https://www.record.pt/opiniao/detalhe/abramovich-o-judeu-israelita-lituano-e-portugues

CM- TV:
https://www.cm-tv.pt/atualidade/detalhe/multimilionario-russo-abramovich-em-risco-de-perder-nacionalidade-portuguesa

Lusa Agency:
https://www.wort.lu/pt/mundo/navalny-acusa-portugal-de-receber-subornos-para-naturalizar-roman-abramovich-61c84e48de135b92365406f5

Observador Online Newspaper
https://observador-pt.translate.goog/opiniao/abramovich-o-judeu-israelita-lituano-e-portugues/?_x_tr_sl=pt&_x_tr_tl=en&_x_tr_hl=en&_x_tr_pto=sc

TSF radio:
https://www.tsf.pt/opiniao/e-se-abramovich-transformou-uma-lei-justa-num-visto-gold-a-bolei a-dos-crimes-do-nosso-passado-14444539.html

Platform Zap aeiou:
https://zap.aeiou.pt/perfil-da-wikipedia-que-serviu-de-prova-ao-pedido-de-naturalizacao-de-abramovich-foi-alterado-dezenas-de-vezes-nos-ultimos-meses-454108

Blog Templo escondido: https://www.temploescondido.com/topic/roman%20abramovich

Newspaper: Publico.
https://www.publico.pt/2021/12/18/desporto/investigacao/roman-abramovich-cidadao-portugues-desde-abril-1989109
(interests, tricks, business, money, Freemasonry, danger to the nation, this has been the talk of antisemites for centuries and of course in 1933.)
Note:The Board of the Jewish Community of Oporto and the Rabbinate were never contacted by the author of the news.

The news was published on a Shabbat, which prevented a real-time response from the Community and the Rabbinate, who were notified hours later by the Jewish emergency team. This takes us back to the time of the 1973 Yom Kippur war.

What all those publications have in comun -The news describes Roman Abramovich in the darkest terms, tries to ridicule the certification process and connects the oldest Jewish human rights defense organization in the world (B'nai B'rith International) with Freemasonry, even talking about a “lodge” in Porto.

However, the Abramovich's Sephardic certification process (whose full documentation has long been in the possession of the Central Registry of Lisbon) carried out in 2020 and includes certification from the most prestigious international Jewish institutions, some centuries old. See an interesting but very incomplete article by Miriam Assor, journalist and writer of the book "The Famous Jews of Portugal".
https://portuguesejewishnews.com/news/articles/abramovich-the-jew/

The donations that the news suggests have been offered to the Jewish community in Porto amounted to €250.00 (two hundred and fifty euros), the fee for all those who are not exempt from it. In the media and on social networks, nobody believes that the community only received €250.00 from Abramovich. Even when the proof of payment for the amount is shown, the reaction is total astonishment. It is interesting to ask why.

As suspicions, tricks and even supposed bags of money were publicly discussed, an investigation was opened by the competent authorities. The Chief Rabbi of Oporto told the Portuguese press: "Instead of suitcases of money and Jewish Freemasonry tricks, they will find a nationality procedure complying with legal requirements and two payments of 250 euros: the registration fee and the fee charged by the certifying community. The old myth of trickery and business will be exposed."

There was an attempt to ridicule the certification process, referring to Dr.Hugo Vaz, museologist of both the Holaucuat Museum and Porto Jewish Museum of having updated the Wikipedia article (since June 2021) of a notable member of the Portuguese community with information from the international media about his human condition and his actions in the world, mainly referring to Chelsea, the Anti-Defamation League and the fight against antisemitism. The museologist will naturally continue to do so.
https://m.jpost.com/business-and-innovation/article-689461

In summary: In addition to the Minister of Foreign Affairs already having stated on December 29 that Roman Abramovich's nationality is legal, it should be noted that the Portuguese State has long had in its possession the case file of the certification carried out by the Head Rabbi of Oporto and international Jewish bodies.
Regarding the investigations, based in anonymous complaints launched against the Registry Office and against the Jewish community by incorrigible individuals - who implied that subterfuge, donations and Jewish Freemasonry were involved - all outrageous falsehoods and anti-Semitic myths that the Community will expose soon at the Jewish Museum of Porto for schools and tourists. (https://www.jpost.com/diaspora/antisemitism/article-694361)
For the defense of the Jewish community and to prevent further anti-Semitic schemes, Abramovich's certification process is also already in the possession of high religious, cultural and political authorities in Israel.

Summary of positive actions/trends in fighting Anti Semitism collected and sent from Porto Community:

Regarding the activities developed to combat anti-Semitism, mixed with the promotion of Jewish culture and philosemitism, we have put together the following material:

1) Summary of our embracing activity:
https://twitter.com/JewishOporto/status/1421032210321268736

2) Attached is the cooperation project with Muslims from Portugal and abroad.
CIP/CJP is a co-founder of the Combat Anti-Semitism Movement's "The Mukhayriq Initiative - Building Bridges for a Better Future", which is chaired by the Secretary General of the Muslim World League, Sheikh Mohammed Al-Issa.
There are also frequent meetings with the Muslim community of Porto, especially in our museums.
https://twitter.com/JewishOporto/status/1421040791540178945

3) CIP has a cooperation protocol with the Catholic Diocese, something unique in the world, as it involves culture, films, museums from both communities and charitable actions.
ADL considers this relationship a model for the world.
https://twitter.com/JewishOporto/status/1421040548694175748
Porto: a lighthouse among nations:

https://twitter.com/JewishOporto/status/1421040436764946433
This short film about interreligious kindness, which prompted a letter from the Pope himself, is worth watching.
https://www.youtube.com/watch?v=Taq5Tv44q4o

4) Article by the President of the CIP/CJP, in the Portuguese Jewish News, on cooperation protocols with Catholics and Muslims.
https://portuguesejewishnews.com/news/articles/cooperation-with-the-catholic-and-muslim-communities/

5) Article by our museologist Hugo Vaz on the activity he has carried out in the last ten years in the reception of schools, universities and the general public, in a total of 130 thousand people:
https://portuguesejewishnews.com/news/articles/ten-years-of-jewish-community-of-porto-educational-service/

6) Regarding the Porto Holocaust Museum, the most visited in Portugal in 2021, with a total of 40 thousand visitors, overwhelmingly young, follow the official page, which deserves to be read:
https://www.mhporto. with/

7) Regarding the Jewish Museum of Porto, which for security reasons is being used only for the Jewish community, schools and teacher courses, follow the official page:
https://www.mjporto.com/

8) On March 31, the Porto Community opens the "Anti-Semitic Room":
https://portuguesejewishnews.com/news/oporto-jewish-museum-is-building-an-antisemite-room/

9) Letter from the Anti-Defamation League regarding the Museums and their activities belonging to the CIP.

10) The Community often makes a collective offer of the book "Ten Myths against Jews", either to teachers who teach educational courses on the Holocaust, or to Members of Parliament and other influencers.
https://twitter.com/JewishOporto/status/1447108437440086016
11) Examples of Social Philanthropy Actions:
- https://twitter.com/JewishOporto/status/1421036721014181889
- https://www.mazal.news/post/jewish-community-of-oporto-helps-children
- https://www.mazal.news/post/jewish-organizations-distribute-shabbat-meals

- https://twitter.com/JewishOporto/status/1421037578598457349
- https://twitter.com/JewishOporto/status/1421039918193782784
- https://twitter.com/JewishOporto/status/1421039711792009217
-
https://www.mazal.news/post/the-jewish-and-catholic-communities-help-in-the-fight-against-childhood-cancer
- https://twitter.com/JewishOporto/status/1421039086500986880
- https://twitter.com/JewishOporto/status/1421038723924385799

12) United Hatzalah at the service of the Jewish community and all non-Jews residing in the Kadoorie synagogue area.
https://twitter.com/JewishOporto/status/1465322193479520267

13) From Chanukah to the feast of Sukkot, a member of our Board of Directors writes in the newspapers the most relevant Jewish dates:
- https://twitter.com/JewishOporto/status/1465257495446831104
- https://twitter.com/JewishOporto/status/1483134033894719496

14) Videography to teach Jewish history and break prejudices:
(Oporto Jewish Museum short videos):
- https://www.youtube.com/watch?v=Rf0MG0NUEfo
- https://www.youtube.com/watch?v=FOWA3CmSCYs
- https://www.youtube.com/watch?v=jJ7THaCNb5I
(Oporto Holocaust Museum short videos):
- https://www.youtube.com/watch?v=eg2mio5GbAA
- https://www.youtube.com/watch?v=_EJx_8Hlcbc
- https://www.youtube.com/watch?v=HxCJ2fBNam0

15) " Mazal News" is a Community newspaper , which publishes only good deeds and stories of generous feelings.
https://www.mazal.news/

16) CIP also cooperates intensively with the Portuguese Jewish News. The journalists belong to Porto community and to the community of Lisbon.
https://portuguesejewishnews.com/news/

Final note: in the next report I will write about the positive news/actions from the Lisbon Jewish Community and their future Museum.

Lisbon, 02 February 2022

Ruth Calvão
President
Centro de Estudos Judaicos de Trás -os- Montes (CEJTM)
Portugal
www.cejtm.org
cejtm.pt@gmail.com

Título: Sair do Armário - Património material/ imaterial da Herança Judaica na região Norte .

Objetivo: construção de Rotas Judaicas visando recuperar a identidade do imaginário comum e reativar o sentido de pertença das comunidades rurais/ urbanas, parte ativa nos produtos turísticos finais, através da recriação de memórias, tradições, gestos, rituais (etc), gerando turismo sustentável e formação/ emprego. O ponto de partida é a metáfora geográfica "Trás-os-Montes" e busca diálogos transversais, dando voz à resiliência cultural sefardita.

Descrição: as localidades (fase piloto: distritos Vila-Real e Bragança) constituem o fio condutor das rotas, atendendo ao perfil do visitante e ao caráter sócio económico das populações alvo.

Atividades/outputs:

1. Concepção das primeiras Rotas Judaicas de Trás-os-Montes, alicerçadas em investigação histórica do património sefardita material e imaterial, análise do perfil do visitante e reativação de memórias/vivências cripto judaicas;

2. Criação de conteúdos informativos digitais, audiovisuais/outros;

3. Formação através de artes participativas: "Teatro Porta a Porta", "Please Touch" entre outros meios catalisadores de proximidade, saberes, práticas e competências;

4. Realização de eventos dinamizadores do património e do turismo cultural;

5. Criação do primeiro Cluster Kosher português gerador de sustentabilidade;

6. Registo em media de património cultural gastronómico sefardita (cooperação Memoriamedia e DIAITA-Património Alimentar da Lusofonia);

7. Inserção de Trás-os-Montes nas redes nacionais e internacionais (formais e informais) de temática judaica (académicas/sociais/ culturais/turísticas/bem-estar e económicas).

Palavras chave: herança sefardita - rotas culturais

Title: Forsaking the Closet – Celebrating Multifaceted Jewish Heritage in Northern Portugal

Objective: Laying Jewish Routes aiming to restore a shared identity and revive the sense of place and belonging of the rural / urban communities, becoming an active part of the visitor and tourism products and services, through the recreation and celebration of memories, traditions, rituals, etc. As well as training / employment. The starting point is the geographical metaphor "Trás-os-Montes, the name of the region, which translates as “Beyond the Mountains”and seeks transversal dialogues, giving a voice to the Sephardic cultural and echoing their people’s resilience.

Description: The localities (pilot phase: Vila-Real and Bragança districts) are the guiding theme of the routes, taking into account the profile of the visitor and the socio-economic character of the target populations.

Activities / deliverables:

1. Conceptual development of the first Jewish Routes of Trás-os-Montes, based on historical investigation of Sephardic cultural heritage, analysis of visitor profile and reactivation of Jewish crypto memories / experiences;
2. Creation of digital, audiovisual and other informational content;
3. Training through participatory arts: "Door to Door Theater", "Please Touch" and other catalyst tools of proximity, knowledge, practices and skills;
4. Carrying out cultural heritage and cultural tourism events;
5. The development and launch of the first Sustinable Portuguese Kosher Cluster;
6. Registration of Sephardic gastronomic cultural heritage (Memoriamedia cooperation and DIAITA-Lusophony Food Heritage);
7. Integration of Trás-os-Montes into national and international networks (formal and informal) of Jewish themes (academic /social /cultural /tourist /welbeing/economic).

Keywords: Sephardic heritage - cultural routes; Jewish Heritage; Cultural Heritage; Regional Diversity

THE NETWORKING FACTOR:
THE CASE OF “PORTUGAL ENTRE PATRIMÓNIOS”

Project | [Portugal entre Patrimónios] | [PeP]

Lúcia Saldanha
NATIONAL CONTEMPORARY ART MUSEUM

REPÚBLICA PORTUGUESA
CULTURA

PATRIMÓNIO CULTURAL
Direção-Geral do Património Cultural

MNAC

[PORTUGAL ENTRE PATRIMÓNIOS]

WHAT THE MUSEUM SHOULD BE

"It's hard to find spaces
where we can diverge amicably,
where we approach each other
not to be the same,
but to be different,
and that's what the museum
should be."

Olafur Eliasson (2019)

THE ATTENTION

"THE ATTENTION we give attracts the attention we are given. (...) An attention that seeks, that waits, that believes."

José Manuel dos Santos (2018)

[PeP]
3 IDEAS

Memory, attention and thought,
associated with scale,
territory and time,
intersect in **3 IDEAS**:

- dialogic communication,
- a sense of belonging,
- and the ability to co-work.

The **[PeP]** project integrates 72 social organizations
that are directly involved with cultural heritage in its multiple facets,
creating connections and collaborations between them.

Bring together stakeholders in cultural heritage from different
regions of Portugal, exchange ideas, as well as sharing experiences
and creating interactive space for collaboration among the partners.

THINK TANKS
NETWORKING

1st MEETING

1#

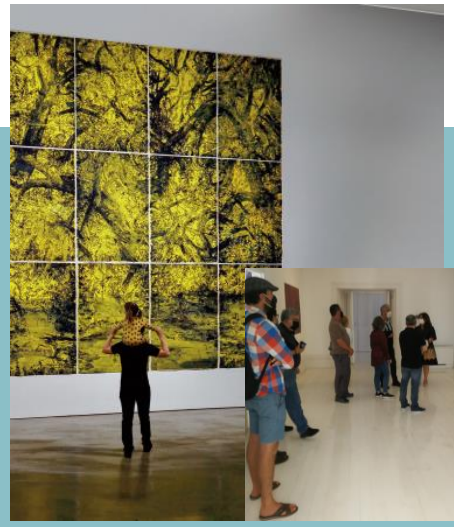
A ATENÇÃO

30 OUTUBRO 2018, LISBOA

THINK TANKS NETWORKING

7 themes, 7 meetings, 7 dates, 7 locations
Themes: 1# ATTENTION, 2# GEOGRAPHY AND UTOPIA, 3# ART AND CREATION, 4# COLLABORATION and INTEGRATED GOVERNANCE, 5# SUSTAINABILITY, 6# CHANGE, 7# INTERGENERATIONAL HERITAGE

EXHIBITIONS
WORLD CAFES



ID:
PUBLIC SPACE

Let's make an effort to gather ideas
and connect people, lots of people,
with things that are happening right now.

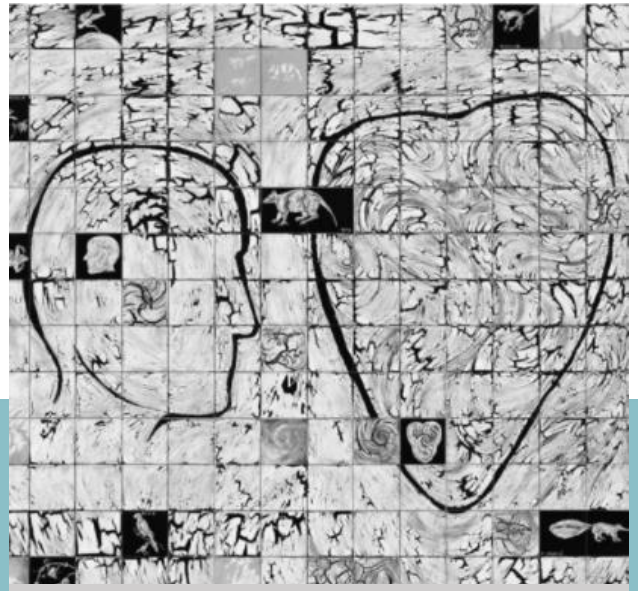
The first **ID: PUBLIC SPACE** is the **ID: BE PORTUGUESE**.
And two more are planned - the ID: MUSEUMS AND HERITAGE and the ID: CONTEMPORARY HISTORY AND ART.

SER PORTUGUÊS

CEJTM, 2021

[PeP]
ONLINE
AND PRINT
PUBLICATIONS

THE FARO CONVENTION and [PeP]



CULTURE
PROBLEM AND SOLUTION

SOCIETY
TOGETHER WE MAKE SENSE

DEVELOPMENT
THE UNDERSTANDING OF COMPLEXITY

The [PeP] project embodies the principles of the Faro Convention, connecting people and communities to their heritage:

By CREATING, through an open space of approximation to art and heritage, the possibility to think and to do with others;
By REVEALING heritage and artistic creation as synonymous with the future in the processes of changing territories;
By CONTRIBUTING to local development and to the sense of belonging of people and communities;
By PROMOTING cultural diversity and collaboration. The quality of life;
By COMBATING social fragmentation, encouraging and favoring shared processes between institutions, professionals, singular individuals, publics and communities;
By QUESTIONING the complexity of contemporary society based on understanding, questioning and different approaches to material and immaterial heritage.

MEMORY AND ACTUALITY IN THE CREATION PROCESS. EXPRESSION OF CULTURAL HERITAGE IN CONTEMPORARY ISSUES.

INSPIRE,
CREATE
AND SHARING.

CONVERGENCES OF THE CREATION PROCESS

Agnès Varda

" (...) ALL TIME IS POETRY.

FROM TIDYING TO CHAOS
TO THE CONFUSION OF HARMONY."

António Gedeão

THANK YOU FOR YOUR ATTENTION

www.portugalentrepatrimonios.gov.pt
lsaldanha@mnac.dgpc.pt

REPÚBLICA PORTUGUESA
CULTURA

PATRIMÓNIO CULTURAL
Direção-Geral do Património Cultural

MNAC

[PORTUGAL ENTRE PATRIMÓNIOS]

Várias Fotografias 2021
Projeto - ID- Identidade

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

PARA TI, O QUE É SER **PORTUGUÊS?**

COMO O IDENTIFICAS, COM QUE OBJECTOS, PENSAMENTOS, PATRIMÓNIO CONSTRUÍDO/NATURAL)

"Ser português é respirar mar em toda sua plenitude."
ISABEL, 53 ANOS, LISBOA

"Ser português é ir pelo Mar para o Mundo inteiro."
MADELENA, 50 ANOS, COIMBRA

"Ser português é ser sol, mar e Europa"
PAULA, 42 ANOS, BEJA

"Ser português é sonho, é Mar e Terra."
GRAÇA, 63 ANOS, VINHAIS

"Ser português é ir pelo mundo e voltar."
NATÁLIA, 32 ANOS, TAVIRA

"Ser português é viver num país de sol e mar mas onde as pessoas são invejosas."
VÍTOR, 62 ANOS, LISBOA

"Ser português é ser Mar."
RODRIGO, 44 ANOS, AVEIRO

WWW.PORTUGALENTREPATRIMONIOS.GOV.PT

WWW.CEJTM.ORG

DESIGNER | **CAROLINA ISABEL**

PROJECTO PATROCINADO POR: RAMI KIMRI | DANA BARANÉS | ARI PINTO | DAVID CHEBACH | TZRUYA CHEBACH | DANNY LANIADO | IGAL URGAD

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PROJECTO ID IDENTIDADE | **SER PORTUGUÊS**

CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

PARA TI, O QUE É SER **PORTUGUÊS?**

COMO O IDENTIFICAS, COM QUE OBJECTOS, PENSAMENTOS, PATRIMÓNIO CONSTRUÍDO/NATURAL)

"Ser português é ser livre e Povo acolhedor. Adoro o meu País!"
CELESTE, 82 ANOS, ALENQUER

"Ser português é ser identidade de Paz, europeu e progresso."
ALEXANDRA, 31 ANOS, GOUVEIA

"Ser português é ser mar e conquistar o mundo."
ARTUR, 28 ANOS, NAZARÉ

"Ser português é ser nobre de corpo e alma."
NÉLSON, 42 ANOS, AÇORES

"Ser português é ser Língua e é ser Mar!"
MARIA, 39 ANOS, LOURES

"Ser português é ser conquistador."
EMÍLIA, 70 ANOS, BRAGA

"Ser português é ser cívico."
PETER, 38 ANOS, AMADORA

WWW.PORTUGALENTREPATRIMONIOS.GOV.PT

WWW.CEJTM.ORG

DESIGNER | **CAROLINA ISABEL**

PROJECTO PATROCINADO POR: RAMI KIMRI | DANA BARANÉS | ARI PINTO | DAVID CHEBACH | TZRUYA CHEBACH | DANNY LANIADO | IGAL URGAD

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

PARA TI, O QUE É SER **PORTUGUÊS?**

COMO O IDENTIFICAS, COM QUE OBJECTOS, PENSAMENTOS, PATRIMÓNIO CONSTRUÍDO/NATURAL)

"Ser português é ser terra, mar e sermos acolhedores."
FRANCISCA, 36 ANOS, VILA NOVA DE MIL FONTES

"Ser português é ser Europa e boa energia, boa vibe."
DANIEL, 21 ANOS, MANGUALDE

"Ser português é acreditar que um mundo melhor é possível, mesmo quando tudo à nossa volta parece indicar o contrário."
MARIA, 70 ANOS, LISBOA

"Ser português é muito bom pois temos uma vida de paz. Temos uma terra boa também."
FILIPA, 31 ANOS, ESPOSENDE

"Ser português é sonhar e viver entre o sol, o mar e a terra. Viver a Europa."
PATRÍCIA, 18 ANOS, V.NOVA DE CERVEIRA

"Ser português é ser acolhedor e viver feliz. Temos uma vida tranquila e sol."
MAURÍCIO, 91 ANOS, GOLEGÃ

"Ser português é uma benção!"
MARIA ADELAIDE, 84 ANOS, LISBOA

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

PARA TI, PORTUGAL ESTÁ TERMINADO NA SUA

IDENTIFICAÇÃO COMO PAÍS?

“Acho que sim, no território, mas cá dentro daqui a uma gerações será um Portugal de mistura de muitas culturas. Não sei se é bom. Perdemos uma identidade de séculos.”

VÍTOR, 42 ANOS, LOURES

“Sim, fechado num território histórico mas como sempre aberto ao mundo e suas gentes. Está a renovar-se, como antigamente..”

SEBASTIÃO, 73 ANOS, GUARDA

“Portugal está acabado no território e aberto na língua e gentes.”

HELENA, 70 ANOS, CASCAIS

“Não, pois é um país livre e democrático num mundo complicado. Tudo pode acontecer.”

DAVID, 20 ANOS, SETÚBAL

“Não, é um país em aberto e a renovar-se.”

PAULO JORGE, 47 ANOS, GAIA

“Sim, fechado a nível território, mas aberto a nível de mentalidades.”

JOAQUIM, 69 ANOS, TORRES VEDRAS

“Sim, está acabado, mas é Europa e aí existe movimento...”

ROSÁRIO, 24 ANOS, ALBUFEIRA

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

PARA TI, PORTUGAL ESTÁ TERMINADO NA SUA

IDENTIFICAÇÃO COMO PAÍS?

"Apesar de parecer fechado não creio que Portugal o seja. Na sua eventual pequenez, ainda demonstra, através do seu povo, o que pode ser o carinho, a hospitalidade e a esperança. E isso, feito com vontade, pode ser eterno."

VANDA, 49 ANOS, SANTARÉM

"Não, nem pode estar com tanta gente a chegar e nós portugueses a diminuir cada vez mais. Já não existe essa coisa de países. É mais a língua que nos une e a Europa, o sermos parte dela."

FÁTIMA, 50 ANOS, SETÚBAL

"Acho que sim, mas agora com a Europa cheia de novos imigrantes muita coisa pode mudar. É tudo muito incerto, o futuro está complicado."

VASCO, 27 ANOS, COIMBRA

"Não sei. Como está na Europa, muito pode acontecer ainda. Muita coisa está a mudar..."

TERESA RITA, 34 ANOS, SANTARÉM

"Sim, está, mas também existe algum movimento com migração."

LUÍS, 30 ANOS, PORTO

"Não sei, a história do mundo muda tanto...tudo em aberto!"

FERNANDA, 39 ANOS, LEÇA DE PALMEIRA

"Sim, está acabado. Só haverá mudança se nos invadirem, como no passado, no tempo dos Romanos, Árabes ou no dos Bárbaros."

MARÍLIA, 47 ANOS, VILA VIÇOSA

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

ESPERAS GRANDES ALTERAÇÕES?

NENHUMAS? ALGUMAS? QUAIS?

"Sim, para maior envelhecimento, baixa produtividade e competitividade, portanto para igual ou pior."
FÁTIMA, 66 ANOS, CALDAS DA RAINHA

"Sim, cada vez mais velho e pobre. Teríamos que mudar tudo radicalmente. Não vejo isso acontecer nas próximas décadas."
PAULA, 67 ANOS, COIMBRA

"Sim, para pior. Só se vier ajuda externa e novas reformas e estratégias. Aí talvez seja possível inverter a pirâmide de envelhecimento."
RITA MARIA, 45 ANOS, ARRUDA DOS VINHOS

"Sim, com a falta de produtividade e envelhecimento da população ativa para bem pior no futuro."
AUGUSTO, 72 ANOS, SEIA

"Se para melhor ou pior não sei. Mas a resposta terá que vir de fora."
SARA, 62 ANOS, FUNCHAL

"Sim, para melhor em infra estruturas mas pior na produtividade e coragem políticas."
RÚBEN, 31 ANOS, CARCAVELOS

"Sim, para melhor se a Europa se mantiver como está agora. Mas duvido."
CARLOS, 40 ANOS, ALCOBAÇA

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CENTRO DE ESTUDOS JUDAICOS
TRÁS-OS-MONTES

ESPERAS GRANDES **ALTERAÇÕES?**

NENHUMAS? ALGUMAS? QUAIS?

"Sim, para melhor pois seremos mais competitivos e abertos a circular dentro da Europa..."
MÁRCIA, 46 ANOS, BARREIRO

"Sim, para pior, pelo elevado endividamento, falta de organização e de energia constitutiva."
FILIPE, 58 ANOS, AÇORES

"Sim, para pior pois não temos um Estado Social sustentável no futuro."
MADALENA, 27 ANOS, SANTARÉM

"Sim, pelos dinheiros europeus iremos fazer mudanças grandes, melhorar."
PEDRO, 27 ANOS, LISBOA

"Sim, para melhor, pois com a ajuda europeia podemos alavancar o nosso futuro..."
RUI PEDRO, 23 ANOS, LISBOA

"Sim, para melhor com a ajuda das "bazucas" e reformas profundas na máquina estado."
MARGARIDA, 42 ANOS, VIANA DO CASTELO

"Não, e se mudar é por imposição forte externa."
MÁRIO, 45 ANOS, BEJA

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The Rebordelo Manuscript, Vinhais, Portugal, 19th century.

Entitled "Prayer Book to the Alticimo Deos todo Pedrozo", ninety nine pages in lined blue sheets of 15X10 cm and brown leather cover.Was transcribed or written in the begining of the 19 century.

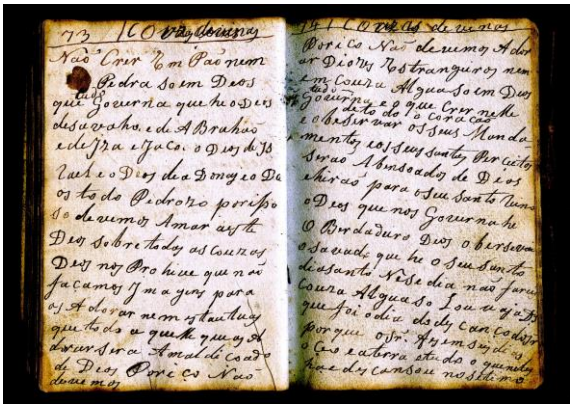
Published (1928) in Ha-Lapid (Rescue Movement Journal), of Captain Arthur de Barros Basto that aim to return cripto- jews to normative judaism.At that time the owner of this rare Manuscript was Mr. Alfredo Gaspar.

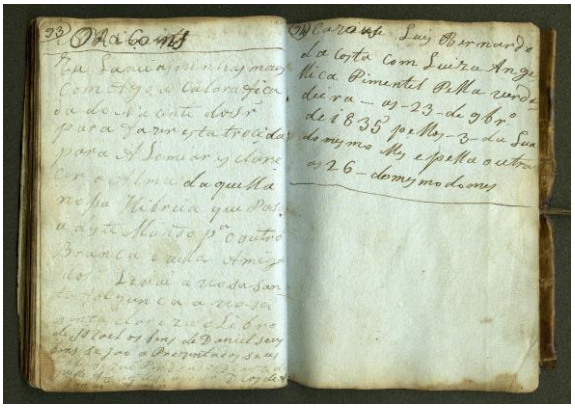
The Manuscript is divided into 3 parts: 73 pages of prayers for different occasions and a series of recommendations for leading a moral life. Into section 2 (Couzas Devinas) a 17 page describing religious precepts as well as biblical passages.The third part,10-page registers family events such as births weddings and deaths.Also a few prays.Some of the prayers are identical to prayers documented in Inquisition files two centuries earlier, a testament to their authenticit

From Vinhais Municipality official site (a free, no academic, Translation of Manuscrypt)-LinK:

http://www.rebordelo.net/cripto-judaismo/manuscrito-Rebordelo.pdf

Original professional scan document pictures





The Global Legacy of the Spanish & Portuguese Circuit

Bridging the Old and New Worlds

Following the 1492 Edict of Expulsion, half of Spanish Jewry departed the Iberian Peninsula for North Africa, the Ottoman Empire, or the Kingdom of Portugal. Those who left Iberia – North African Sefardim and Eastern Sefardim – subsequently developed their own customs, languages, and histories, shaped by an Islamic milieu.

Yet, the story did not end for those in Portugal. In 1497, King Manuel I of Portugal forcibly baptized the entire normative Jewish community. However, crypto-Judaism became entrenched in the country and became virtually ineradicable, despite the arrival of the Portuguese Inquisition in 1536. Indeed, inquisitorial persecution and societal discrimination played a significant role in ensuring that crypto-Jews remained attached to their former brethren. A sense of solidarity based on common origin, nationhood, and societal discrimination bonded them around the globe as members of the Portuguese Nation, or the *Nacao*. This globally "portable sphere" of Sefardic Jewish influence transcended cultural, religious, and geographic boundaries.

Many Portuguese who fled Iberia reverted to their ancestral faith and rejoined their former brethren in the Italian Peninsula and the Ottoman Empire. Many others resurrected a Jewish presence in Europe and the New World. Their accomplishments changed the world. They created the Esnoga in Amsterdam; pioneered Jewish resettlement in England under Oliver Cromwell; formed the first Jewish communities in Brazil, Danish-controlled St. Thomas and Dutch and English outposts in the Caribbean, including Curacao, Suriname, Barbados, and Jamaica. A smaller number found refuge in European colonies along the eastern seaboard of North America (notably Georgia, New York, Pennsylvania, and Rhode Island). They contributed to local economies and societies as well as the growth of religious liberty in the nascent American Republic, famously symbolized by President George Washington's letters to S&P synagogues in New York, Philadelphia, Charleston, Savannah, Richmond, and Newport. Notwithstanding worldwide inquisitorial persecution for nearly three and a half centuries, Portuguese crypto-Jews tenaciously clung to their ancestral traditions.

We seek launch a dedicated platform depicting the global legacy of what we refer to as "The Spanish & Portuguese Circuit" (or the Dutch Circuit). We plan to create a dedicated section on our website and possibly an exhibit, with the ultimate goal of producing a docudrama pilot as a forerunner for a possible Sefarad cable TV series. We would feature and highlight the unintended consequence of the Inquisition. With the high literacy of the Jews (at a time when most people were illiterate), the forced conversion removed the obstacles and restrictions applied to Jews, allowing these "New Christians" exponential growth and prosperity rendering this a very powerful global networks group.

We are trying to coalesce and the communities representing the Spanish and Portuguese circuit to join us in this important initiative. Thus far Touro Synagogue in Rhode Island and Congregation Mikveh Israel in Philadelphia have joined and Jamaica. To advance our mission we need the other communities to join. We thus seek to connect with historic S&P synagogues in Europe (Amsterdam and London), the Caribbean (Barbados, Curacao, Suriname, and St. Thomas), Canada (Montreal), and the USA (New York, Charleston, and Savannah).

Gmail

Ruth Calvao <ruthcalvao@gmail.com>

A DREAM FULFILLED

Leonid Nevzlin and Irina Nevzlin, Museum of the Jewish People <info@afbh.us> 24 de fevereiro de 2021 às 20:05
Responder a: info@afbh.us
Para: ruthcalvao@gmail.com

Dear Friend,

This past Sunday, February 21st, was the fulfillment of a dream for us both as we inaugurated the new Museum of the Jewish People. Our dedication to the museum comes from the profound understanding of the importance of telling the story of our people. And with an ever evolving story comes a totally transformed museum with a new name:

ANU – MUSEUM OF THE JEWISH PEOPLE

ANU – Hebrew for We, Us – is a name that reflects the re-envisioned Jewish narrative that embraces the exceptional and continuing story of the Jewish people and our unity and belonging.

We are delighted to count you among our family of friends of our beloved museum. If you missed the event, or would like to watch it again, please click here for the video.

The museum will reopen to the public on March 3rd and we hope that, in the very near future, you will visit personally and see our stunning and inspiring new venue. In the meantime, explore all that our enterprise has to offer on our website and via our virtual tours here.

We thank our friends worldwide who honored us with their presence at this momentous and historic event and raised, thus far, over $1 million for the museum.

It is never too late to support the museum and invest in the future of the Jewish people by making a contribution or have your name permanently enshrined by choosing one of our dedication opportunities. Click here for information or to make your donation.

Our gratitude and heartfelt thanks are extended to all those who made the event so successful, rich with beauty, content and inspiration.

Wishing you a very happy Purim, filled with joy and laughter! חג פורים שמח!

Leonid Nevzlin Irina Nevzlin

YOU ARE PART OF THE STORY

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