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Winter Retreat. "Sepharad." 1991-1992.

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The Wexner Heritage Foundation

Winter Retreat

AMERICAN JEWISH
SEPHARAD

JANUARY

24 *through* 26

1 · 9 · 9 · 2

Westfields, Virginia



WINTER RETREAT PROGRAM

FRIDAY, JANUARY 24TH, 1992

Meeting Room

10:00-12:00 pm	Registration	Lobby
11:45-12:45 pm	Lunch Greetings: <i>Rabbi Nathan Laufer, Esq.</i> <i>Vice President</i>	Washingtonian
1:00-2:00 pm	Plenary I SEPHARDIC JEWRY COMES OF AGE: HOW GOLDEN WAS IT? Speaker: <i>Dr. Benjamin Gampel</i> <i>Associate Professor of History, Jewish Theological Seminary</i>	Lincoln Forum
2:15-3:45 pm	WORKSHOP I: SEPHARAD BEFORE THE FALL 1. <i>The Kuzari</i> as an Indicator of the Status of Jews and Judaism <i>Dr. Albert Baumgarten</i> 2. The Courtier — A Unique Jewish Leadership Style: The Case of Hasdai Ibn Shaprut <i>Dr. Menachem Ben Sasson</i> 3. When and Why did Spanish Jewry Create Community? <i>Dr. Bernard Cooperman</i> 4. Sensual Pleasure and Religious Piety: Natural Harmony or Conflicting Pursuits? <i>Dr. Benjamin Gampel</i> 5. Opening the Doors (Avre tu Puerta Cerrada): The Sephardic Folk Tradition in Song and Dance <i>Judith Brin Ingber</i> <i>David Harris</i> 6. Nahmanides' Debate with Pablo Christiani <i>Dr. Steven Katz</i>	Wellesley Jeffersonian IV Monroe Cumberland Cambridge Adams

	7. Bahya Ben Asher: Selections from his Unique Commentary on the Bible <i>Rabbi Henoch Millen</i>	Marlborough
	8. Spanish Jewry's Obsession with The Messiah: Messianic Themes in the Writings of Abraham Ibn Daud, Moses Maimonides and Yehudah Halevy <i>Dr. David Ruderman</i>	Jeffersonian V
	9. Philosophy and Judaism: Aliens or Allies? <i>Dr. Marc Saperstein</i>	Franklin
	10. Rabbi Abraham Ibn Ezra: A Golden Age "Renaissance Man" <i>Dr. Uriel Simon</i>	Jeffersonian I
	11. Sexual Symbolism in Spanish Kabbalah <i>Dr. Hava Tirosh-Rothschild</i>	Hamilton
	12. Warrior, Diplomat, Poet: The Career of Shmuel HaNagid <i>Dr. Jeffrey Woolf</i>	Suite 346
3:45-4:45 pm	Free Time—Prepare for Shabbat	
4:45 pm	Welcoming the Shabbat & Candlelighting	Jeffersonian III & IV
5:15-6:15 pm	Services Orthodox	Jeffersonian II
	Conservative	Jeffersonian V & VI
	Reform	Adams
6:30-8:00 pm	Dinner	Washingtonian
8:15 pm	Speaker: <i>Mr. Leslie Wexner</i> <i>Chairman</i>	
9:15 pm	Oneg Shabbat	Westfields Lounge

SATURDAY, JANUARY 25TH, 1992

7:30-9:30 am	Breakfast	Washingtonian
8:30-11:00 am	Services Orthodox	Jeffersonian II
9:00-11:00 am	Conservative	Jeffersonian V & VI
9:30-11:00 am	Reform	Adams
11:00-11:15 am	Kiddush	Promenade
11:30-12:30 pm	Plenary II TRAGEDY AND TRANSCENDENCE: THE IMPACT OF 1492 Speaker: <i>Dr. David Ruderman</i> <i>Director of Jewish Studies, Yale University</i>	Lincoln Forum
12:45-2:00 pm	Lunch	Washingtonian
2:15-3:45 pm	WORKSHOP II: SEPHARAD AFTER THE FALL 1. The Re-Education of Marranos as Jews <i>Dr. Albert Baumgarten</i> 2. The Power of the Media in Medieval Spain: The Case of The Holy Child from LaGuardia <i>Dr. Menachem Ben Sasson</i> 3. Between Two Faiths: Conversos (Marranos) and Judaism <i>Dr. Bernard Cooperman</i> 4. Gazing into the Countenance of Gentile Women: Solving the Riddle of Jewish Apostasy <i>Dr. Benjamin Gampel</i> 5. The Inquisition and the Jews <i>Dr. Steven Katz</i>	Franklin Madison Cumberland Jeffersonian V Hamilton

6. The Spanish Influence on Abravanel's
Ideal Jewish Government
Rabbi Henoch Millen Wellesley
7. The Sephardic Jews of 17th Century
Amsterdam: The Challenge of Living
in Two Worlds
Dr. David Ruderman Jeffersonian IV
8. Why do Calamities Befall Us:
Responses to 1391
Dr. Marc Saperstein Marlborough
9. The Crescent Rises in the East:
The Moslem Ottoman Alternative
to Christian Spain
Dr. Haim Shaked Adams
10. Eclipse and Expulsion in the Writings
of Don Isaac Abravanel
Dr. Uriel Simon Monroe
11. A Struggle for Domination: Spanish
Jews in Ottoman Turkey
Dr. Hava Tirosh-Rothschild Cambridge
12. They Should Have Seen it Coming:
A Look at Spain's Jewish Leaders
Before (and After) the Expulsion
Dr. Jeffrey Woolf Jeffersonian I
- 3:45 pm Free Time
- 4:45 pm Mincha
Orthodox Jeffersonian II
Conservative Jeffersonian VI
- 5:15-5:45 pm Shiur
"SPANISH COMMENTATORS ON THE
TEN COMMANDMENTS"
Speaker: *Dr. Menachem Ben Sasson*
Director of Research,
Ben Zvi Institute,
Hebrew University Jeffersonian I

5:45-6:00 pm	Ma'ariv Orthodox Conservative	Jeffersonian II Jeffersonian VI
6:00-6:15 pm	Havdalah	Washingtonian II & III
6:15-7:00 pm	Concert VOICES OF SEPHARAD Medley of Sephardic Folk Songs & Dance	Lincoln Forum
7:15-8:30 pm	Dinner	Grand Dominion
8:30-9:30 pm	Evening Program Speaker: <i>The Honorable Yitzhak Navon, Fifth President of the State of Israel</i>	Grand Dominion
9:45-11:00 pm	After Hours with Jon Simon, Pianist	Westfields Lounge
SUNDAY, JANUARY 26TH, 1992		
7:15 am	Services Orthodox Conservative	Jeffersonian II Jeffersonian VI
7:45-8:45 am	Breakfast	Washingtonian
9:00-10:00 am	Plenary III AFTER THE EXPULSION: NEW PLACES Speaker: <i>Rabbi Herbert Friedman President</i>	Lincoln Forum
10:00-10:30 am	Evaluations	Lincoln Forum
10:30-11:00 am	Departures	





The Wexner Heritage Foundation Winter Retreat

JANUARY

24 *through* 26

1 · 9 · 9 · 2

Westfields, VA

SEP HARAD

Was the Golden Age of Spanish Jewry (10th - 13th Centuries)
Only a Myth?

What Caused this Age to Come to an End?

How did the Expulsion in 1492 Affect the Course of Jewish History?



551 Madison Avenue
New York, New York 10022
212 365 6115
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Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
614 484 2772

November 11, 1991

TO: Wexner Heritage Foundation Members
FROM: Herb, Nathan, Ramie and Lori
RE: Winter Retreat
January 24-26, 1992

AMERICAN JEWISH

The year 1992 marks the 500th anniversary of the expulsion of the Jewish community from Spain. This catastrophe affected the shape of Jewish life in many parts of the world for generations.

A certain period (10th through 13th centuries) is known as the "Golden Age" of the Spanish Jewish community. What was the cultural and communal life which produced such a designation? Who was affected by the so-called "Golden Age", and how golden was it really? What happened to bring this "Golden Age" to an end?

In the centuries under consideration, Spain consisted of numerous independent districts and city-states, control of which passed successively to various Moslem and Christian rulers. What relation did the inter-religious dynamic (Jewish/Moslem as opposed to Jewish/Christian) have to the relative security of the Jewish community? What became of Spanish Jewry after their expulsion from the Iberian peninsula, and what is their status today? Are there contemporary lessons to be learned from the Jewish experiences in Spain during the six centuries we will survey?

Our Winter Retreat entitled Sepharad will be held at:

Westfields
International Conference Center
14750 Conference Center Drive
Westfields, Virginia 22021
703-818-0300
703-818-3655 FAX

which is 15 minutes from Dulles Airport outside Washington, D.C.

HOTEL REGISTRATION

To confirm your participation and reserve your hotel room and workshop selections, please complete the enclosed Registration Form. Be sure to include your spouse's name, only if s/he is attending. All rooms are double occupancy. Those attending without a spouse will be assigned a roommate. If you desire a Single Room, it is available at an additional charge (\$ 45 per night). Please use the form to indicate whether you and/or your spouse requires vegetarian food.

If you are unable to attend, please return the registration form with a note of explanation.

TRAVEL INFORMATION

Airline ticketing will be handled by Adelman Travel. Please call our contact, Vicki at 1-800-231-3999 to reserve your flights.

Below is the flight schedule. Please be sure to book the appropriate flight for your city with Adelman Travel.

Friday, January 24th

<u>DEPART</u>	<u>FLIGHT & NUMBER</u>	<u>DEPART TIME</u>	<u>DULLES ARRIVAL</u>
Newark	United # 575	9:10 am	10:26 am
Philadelphia	United # 1235	9:35 am	10:27 am
Boston	United # 1019	8:40 am	10:17 am
Hartford	United # 1055	9:05 am	10:22 am

Sunday, January 26th

<u>FLIGHT & NUMBER</u>	<u>DEPART DULLES</u>	<u>ARRIVAL TIME</u>	<u>ARRIVE</u>
United # 1584	12:12 pm	1:17 pm	Newark
United # 1214	12:20 pm	1:12 pm	Philadelphia
United # 1032	12:15 pm	1:37 pm	Boston
United # 1258	12:10 pm	1:23 pm	Hartford

Transportation between Dulles Airport and Westfields will be supplied. The Wexner Heritage Foundation will cover all costs for members and spouses, except incidentals and spouse's airfare.

Members who do not plan on using Adelman must contact Lori Baron with their flight information. Members are responsible for any additional air costs that may result.

WORKSHOP REGISTRATION

There are 2 sets of Workshops:

- I. Sepharad before 1391
- II. Sepharad after 1391

Enclosed is the title of each session for workshops I and II along with brief descriptions for your review and selection. Also enclosed are brief biographies of the faculty.

Please indicate your first, second and third choices on the enclosed Registration Form and return immediately but no later than December 3rd. WORKSHOPS WILL BE ASSIGNED ON A FIRST RECEIVED BASIS.

You can return the Registration Form by mail or by FAX (212-751-3739).

If you have any questions regarding your registration, transportation or accommodations, please call Lori Baron. We look forward to seeing you in January.

THE WEXNER HERITAGE FOUNDATION

W I N T E R R E T R E A T

January 24 - 26, 1992

REGISTRATION FORM

NAME _____ SPOUSE'S NAME _____
(as it should appear on name tag) (if attending)

COMMUNITY _____

☐ I/We will Attend ☐ I/We are unable Attend

☐ I would like a Single Room (\$45 per night) ☐ I would like to room with _____

☐ I/We require Vegetarian Meals
(Dietary laws observed)

Please place the number of your First, Second and Third choices for Workshop I and Workshop II in the appropriate spaces below.

Your Workshop Choices:

Spouse's Workshop Choices:

	1st	2nd	3rd
Workshop I	_____	_____	_____
Workshop II	_____	_____	_____

	1st	2nd	3rd
Workshop I	_____	_____	_____
Workshop II	_____	_____	_____

Please return Registration Form to Lori Baron IMMEDIATELY (No later than December 3rd) either by mail or FAX (212-751-3739).

WEXNER HERITAGE FOUNDATION

1992 Winter Retreat

WORKSHOP I -- SEPHARAD BEFORE 1391

1. Warrior, Diplomat, Poet: Rabbi Dr. Jeffrey Woolf
The Career of Shmuel HaNagid

The Golden Age produced many outstanding Jewish leaders, but few can equal the diversity and color of the Nagid. This session will look at his life and writings to see how he combined so many lives into one, and to what extent he was typical of Spanish Jewry.

2. Rabbi Abraham Ibn Ezra: A Dr. Uriel Simon
Golden Age "Renaissance Man"

Although the Renaissance took place centuries after the Golden Age for Spanish Jewry, Ibn Ezra is a pre-cursor of the classic "Renaissance Man". The workshop will explore some of his contributions to the fields of Bible commentary, religious and secular poetry, mathematics, astronomy, astrology, theology and Hebrew grammar.

3. Sensual Pleasure and Religious Dr. Benjamin Gampel
Piety: Natural Harmony or
Conflicting Pursuits?

How did the poets of the Golden Age attempt to reconcile a life of worldly sophistication and material pleasure with their traditional attachment to ritual observance and theological piety? We will read from the writings of several poets, especially Dunash Ibn Labrat.

4. Spanish Jewry's Obsession with Dr. David Ruderman
The Messiah: Messianic Themes in
The Writing of Abraham Ibn Daud,
Moses Maimonides and Yehudah Halevy

The late Gerson Cohen, in a now-classic essay, once argued that Messianism in Judaism was primarily a Sephardic cultural trait. This session will consider the Cohen thesis through an examination of three major Jewish thinkers in Moslem Spain. Was Cohen correct, and does Messianism provide a key for comparing the cultural profiles of Sephardic and Ashkenazic Jewries? Was (and is) this Messianic pre-occupation good or bad for the Jewish people?

5. The Courtier -- A Unique Jewish Leadership Style: The Case of Hasdai Ibn Shaprut Dr. Menachem Ben Sasson

This workshop will examine the essence of the so-called Golden Age of Spanish Jewry by dealing with the phenomenon of the Jewish courtiers. Leaders like Hasdai were responsible for the creation of a "new type" of Jew in Spain by: striving to succeed in the non-Jewish world; safeguarding the rights of Jews both in Spain and in other countries; being involved in international politics; developing a unique Jewish culture; building their leadership within the Jewish community. We will examine Hasdai's remarkable life, and his influence on Spanish Jewish leaders in later generations.

6. Bahya Ben Asher: Selections From his Unique Commentary On the Bible Rabbi Henoch Millen

Bahya Ben Asher, an exegete, preacher and kabbalist, flourished in Saragossa, Aragon in the 13th century. He is most famous for his unique commentary on the Pentateuch. In his work, Bahya interprets the Pentateuch in four ways: literal, homiletical, rational and mystical (according to the Kabbalah). This session will present an overview of his life and works, and will dwell on examples of how specific verses of the Torah can be interpreted on four different levels.

7. Sexual Symbolism in Spanish Kabbalah Dr. Hava Tirosh-Rothschild

The 13th century was the heyday of Spanish Kabbalah. During this century the magnum opus of Kabbalah -- the Zohar -- was composed, consolidating the world view, symbolism, and religious practices of Kabbalah. Spanish Kabbalists employed daring sexual imagery to capture the rhythm of God's inner life. Imaging God as an androgyne, Spanish Kabbalists attempted to unlock the mysteries of divine sexuality in order to bring about the unification of the masculine and feminine aspects of God. By focusing on the feminine aspect of God -- the Shekhinah -- this session explains the nature of Kabbalistic erotic symbolism and its relationship to Kabbalistic rituals.

8. **Nahmanides' Debate with Pablo Christiani** Dr. Steven Katz

The religious debate over the merits of Christianity which took place between Nahmanides (Ramban) and the convert, Pablo Christiani, in Barcelona in 1263 is one of the most famous Jewish-Christian encounters of the entire medieval era. It represents both the triumph and tragedy of Spanish Jewry before 1391. In our group discussion we shall try and discern why this is so.

9. **Philosophy and Judaism: Aliens or Allies?** Dr. Marc Saperstein

Writing in the twelfth century in Moslem Spain (and later in other Islamic countries), Maimonides is widely considered the greatest medieval Jewish philosopher. When his writings became available to Jews living in Christian communities, particularly in Christian Spain and Southern France in the 1230's, they sparked a heated controversy over whether philosophy itself was an appropriate field for Jews to study. The workshop will briefly examine Maimonides' achievements, but will focus principally on the differing viewpoints of Jewish scholars in Islamic and Christian environments.

10. **The Kuzari as an Indicator of the Status of Jews and Judaism** Dr. Albert Baumgarten

Yehudah Halevy gave his book, The Kuzari, the subtitle "An Apology for a Despised Religion". The book's protagonist, the Khazar king, is at first presented as displaying a thorough distaste for Judaism. On the other hand, Halevy has often been called the "most Jewish" of the thinkers of the Middle Ages, most willing to discard the conclusions of philosophy in favor of biblically based tradition, and most aggressively proud of his faith, to a point some moderns might call chauvinist or racist. In this session, the attitudes of defeat and confidence simultaneously displayed in The Kuzari, will shed light on the intellectual, spiritual, political and material strengths and weaknesses of the Jews of Spain in Halevy's day.

11. When and Why Did Spanish Jews Create Community? Dr. Bernard Cooperman

Most of us assume that pre-modern Jewish communities were associations of pious individuals bound together under the authority of a rabbi. This turns out not to be true. In this session, we will examine charters and other documents from formal Jewish communities in medieval Spain, and discover that many of today's problems of social discipline existed then too. Jews were frightened by assimilationist tendencies, and created lay-led community structures in an attempt to withstand them.

12. Opening the Doors (Avre tu Puerta Cerrada): The Sephardic Folk Traditions in Song and Dance Judith Brin Ingber and David Harris

The roots of Sephardic society in the Spanish milieu spawned the development of a rich cultural tradition based on Ladino, the Judeo-Spanish language of Sepharad. This workshop will explore the historic roots and current diversity of folk traditions in Sephardic cultural expression. The workshop will be illustrated by slides and live performance.

WEXNER HERITAGE FOUNDATION

1992 Winter Retreat

WORKSHOP II -- SEPHARAD AFTER 1391

1. They should Have Seen It Coming: Rabbi Dr. Jeffrey Woolf
A Look at Spain's Jewish Leaders
Before (and After) the Expulsion

Life for Jews in Spain deteriorated steadily from 1391 on, yet the expulsion shocked all levels of Jewish society. We will try to discover why Spanish Jews didn't see their expulsion on the horizon and how, in fact, they reacted to the shock.

2. Eclipse or Expulsion? The Dr. Uriel Simon
Writings of Don Isaac
Abravanel

Abravanel was a major figure in the world of politics, finance and the humanities at the end of the fifteenth century. His bible commentaries attempt to explain the collective crises of his generation, seeking to find in the Biblical narrative a practical guide for a traumatic era. This workshop will focus on the writings of a remarkable individual who occupied a pivotal position at the turning point of Iberian Jewish life. We will read selections from Abravanel's commentary on the Bible.

3. Gazing into the Countenance of Dr. Benjamin Gampel
Gentile Women: Solving the
Riddle of Jewish Apostasy

In the late fourteenth and early fifteenth centuries (well before any threat of Jewish expulsion from Spain), large numbers of Jews converted to Christianity. The precise reasons remain a mystery. Light on the riddle is shed by a letter from a Jewish student to his converted teacher.

4. **The Sephardic Jews of 17th Century Amsterdam: The Challenge of Living in Two Worlds** **Dr. David Ruderman**

An exploration of the unique cultural world of those former Conversos (Marranos) who fled the Iberian peninsula and returned to Judaism in this new haven of religious toleration. We shall consider their grappling with traditional norms, the tension between orthodoxy and heterodoxy, their love-hate relationship with Iberian culture, and the background leading up to the crises surrounding both Benedict (Baruch) Spinoza and the followers of the false messiah Shabbetai Zvi.

5. **The Power of the Media in Medieval Spain: The Case of The Holy Child from LaGuardia** **Dr. Menachem Ben Sasson**

This workshop will deal with the history of blood-libels as well as public propaganda against Jews in the context of Medieval Spain. It will examine the events of 1391 and the limits of the Jewish response, as well as the reaction of the Conversos (converts to Christianity) at that time. Special attention will be given to the new reality of "New Christians" living in proximity to Jews. The case of the Holy Child of LaGuardia will illustrate these phenomena, and also the power of the media, even in the Middle Ages.

6. **The Spanish Influence on Abravanel's Ideal Jewish Government** **Rabbi Henoeh Millen**

Don Isaac Abravanel (1437-1505) was a Spanish Jewish commentator, philosopher and statesman. He was Finance Minister to the kings of Portugal, Spain and Naples. A victim of court intrigues, he suffered expulsion in 1492 with the rest of Spanish Jewry. In his writings, he developed a view of the ideal Jewish government, which was heavily influenced both his experiences in realpolitik, and by traditional Jewish ideas of the Messianic era. This session will examine his life and works, with specific emphasis on his views of the ideal Jewish government.

7. **A Struggle for Domination: Spanish Jews in Ottoman Turkey** Dr. Hava Tirosh-Rothschild

The Expulsion from Spain brought masses of Spanish Jews to Ottoman Turkey. Within half a century, the Spanish refugees rebuilt their social institutions, and their culture prevailed within Ottoman Jewry. Yet, the Spanish rise to prominence did not go unchallenged. Especially during the first two decades after the Expulsion, native Turkish Jews (known as Romanyots) and Jewish refugees from other countries resented the Sephardim and attempted to curb their rising influence. The relationship between the Sephardim and Romanyots was accompanied by acrimonious public disputes and personal rivalries. This session explains the structure of the Jewish community in Ottoman Turkey, the nature of inter-communal struggle, and the reasons for Spanish cultural prominence.

8. **The Inquisition and the Jews** Dr. Steven Katz

The decline and eventual elimination of Spanish Jewry after 1391 is inextricably connected in popular historical memory with the Spanish Inquisition. Yet this historical memory does not always provide an accurate reflection of events as they actually unfolded. In this session we shall examine the nature of the Inquisition, its anti-Jewish ideology, and the real consequences of its behavior.

9. **Why do Calamities Befall Us: Responses to 1391** Dr. Marc Saperstein

In his "Iggeret Musar", Solomon Alami tries to grapple with the devastating pogroms of 1391 and the attempts of the Jews to recover, reconstruct, and make some sense out of what happened. He argues that the devastation must be God's punishment for the sins of the Spanish Jewish communities, and provides a withering critique of the ethos of Spanish Jewry and its established leadership.

10. **Between Two Faiths: Conversos (Marranos) and Judaism** Dr. Bernard Cooperman

After 1391, there were many Jews in Medieval Spain who converted to Christianity, in several generations, and under various circumstances. These "Conversos" often found themselves balanced precariously between two worlds. The honesty of the conversion was suspect in the eyes of their new co-religionists. But neither was it safe nor practical for them to rejoin Jewish communities, either in Spain or elsewhere. As the years passed, new generations of conversos found themselves hanging between the two religious worlds, often no longer sure what they believed or where they belonged. We will examine their spiritual and personal agonies through memoirs and eyewitness accounts.

11. **The Re-Education of Marranos As Jews** Dr. Albert Baumgarten

In Italy and especially Holland in the 17th century, significant numbers of former Jews or their descendants sought to return to the religion of their forebears. Returning to Judaism was a dangerous step, requiring the conviction to run considerable risk and undergo significant difficulty. The Conversos had, since their conversion to Christianity, lost contact with Jewish tradition, and acquired a thoroughly non-Jewish perspective on the Bible and on religious thinking. How to re-integrate them into Jewish life posed a fascinating educational and philosophical problem for the Jewish community. A whole literature was produced in Spanish and Portuguese to enable these returnees to learn about Judaism. The re-education of the Marranos will be examined as one of the important responses of Jewry after the Expulsion.

12. **The Crescent Rises in the East: The Moslem Ottoman Alternative to Christian Spain** Dr. Haim Shaked

In 1453, the Ottoman Turks conquered Constantinople, thus sealing the fate of the Byzantine empire and creating a new Moslem superpower, and an alternative haven for the Jewish communities of Spain and Portugal. What were the makings of the Ottoman empire? Why would it tolerate, indeed welcome, the Jews? What were the historical consequences?

FACULTY BIOGRAPHIES

Dr. Albert Baumgarten

is Associate Professor of Jewish History at Bar Ilan University in Ramat Gan, Israel. He has held several prestigious research fellowships, including a Fulbright fellowship and an appointment to the Institute for Advanced Studies at Hebrew University. He holds a Ph.D. in history from Columbia University.

Dr. Menachem Ben Sasson

is Director of Research and Deputy Chairman of the Ben Zvi Institute of Hebrew University in Jerusalem. The Ben Zvi Institute is the leading center in the world for the study of Sephardic Jewry. Ben Sasson holds a doctorate in Jewish history and Islamic Studies from Hebrew University, and has conducted post-doctoral research at Cambridge University.

Dr. Bernard Dov Cooperman

is Professor of Jewish History and director of the Meyerhoff Center for Jewish Studies at the University of Maryland. He is a leading authority on the Jewish communities of the Mediterranean basin in the late Middle Ages and early modern periods, particularly in Italy. His books have explored social conflict, immigration, and economic history of Italian Jewry, among other topics. He was educated in his native Canada, the United States and Israel, and holds a Ph.D. from Harvard University.

Dr. Benjamin Gampel

is Associate Professor of Jewish History at the Jewish Theological Seminary. Winner of a prestigious research grant from the National Endowment for the Humanities, his research centers on the Jews of Spain and Portugal during the medieval period. His most recent book is entitled The Last Jews on Iberian Soil. He has taught at University of Maryland, Yeshiva University, American University, and Hebrew Union College.

Judith Brin Ingber

teaches dance on the faculty of the University of Minnesota. A Wexner Heritage Foundation alumna, she has been resident choreographer and dancer with Voices of Sepharad since its inception. She served for five years as Assistant to the Director of Inbal Dance Theatre in Israel, and has studied Sephardic dance in Turkey and in Israel. David Harris has been music director and vocalist for Voices of Sepharad since he founded the group in 1986. He has studied and performed Sephardic music in Greece, Israel, Turkey, Poland, Yugoslavia and Spain. He is active as a singer, actor, dancer and cantor in the Minneapolis area, and has performed with the Minnesota Opera and St. Paul Chamber Orchestra among many others.

Dr. Steven T. Katz

is Professor of Jewish Studies at Cornell University. He holds several doctorates, including a Ph.D. from Cambridge University. He has taught at Dartmouth, Yale, University of California at Santa Barbara, Hebrew University, University of Pennsylvania and Harvard. His many books are well respected, especially in the fields of holocaust studies, philosophy and mysticism; three new books on related topics are scheduled for publication in 1992. He is also editor of the journal Modern Judaism.

Rabbi Henoah Millen

is headmaster of the Columbus (Ohio) Torah Academy, and former headmaster of the Westchester (NY) Day School and principal of Detroit's Akiva Day School. The Vice President of the Educators Council of America, he holds a Ph.D. in Jewish Philosophy from the Bernard Revel Graduate School of Yeshiva University.

Dr. Hava Tirosh-Rothschild

is a specialist in Jewish intellectual history in the Medieval and Early Modern periods. She is Associate Professor of Religious Studies at Indiana University, and previously taught at Emory, Columbia, Hebrew Union College (New York and Jerusalem), and Ben Gurion University (Beer Sheva). She holds a doctorate in Jewish Philosophy and Mysticism from Hebrew University in Jerusalem.

Dr. David Ruderman

is Frederick P. Rose Professor of Jewish History at Yale University. He is an authority on medieval and modern Jewish history and on the history of Jewish thought, subjects on which he has published three scholarly monographs and numerous articles.

Dr. Marc Saperstein

is Professor of Jewish History and Thought, and Chairperson of the program in Jewish and Near Eastern Studies at Washington University in St. Louis. Educated at Harvard, Hebrew University and Hebrew Union College, his field of expertise is Jewish-Gentile relations (both Jewish-Christian and Jewish-Moslem), especially in the medieval period. Prior to assuming his current position, he taught at Harvard Divinity School.

Dr. Haim Shaked

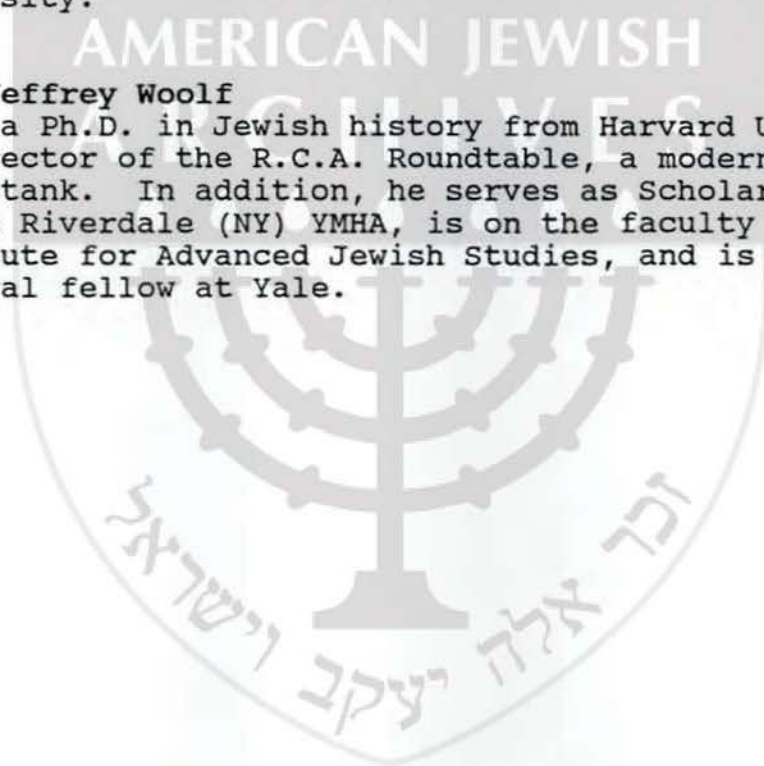
is Professor of Middle East Studies at the University of Miami's Graduate School of International Studies; Professor of Middle Eastern History, Department of Middle Eastern and African History; Senior Research Fellow, the Dayan Center for Middle Eastern and African Studies, Tel Aviv University.

Dr. Uriel Simon

is Professor in the Department of Bible, and Co-Director of the Institute for the History of Jewish Bible Research, at Bar Ilan University in Ramat Gan, Israel. He is a leading figure in Oz V'Shalom, Israel's religious peace movement. During 1991-92, he is serving as Visiting Scholar at Yale University.

Rabbi Dr. Jeffrey Woolf

holds a Ph.D. in Jewish history from Harvard University. He is director of the R.C.A. Roundtable, a modern Orthodox think-tank. In addition, he serves as Scholar-in-Residence at the Riverdale (NY) YMHA, is on the faculty of the Drisha Institute for Advanced Jewish Studies, and is a post-doctoral fellow at Yale.



**WEXNER HERITAGE FOUNDATION
1992 Winter Retreat**

SEPHARAD

**AMERICAN JEWISH
ARCHIVES**

**They Should Have Seen It Coming:
A Look at Spain's Jewish Leaders Before (and After) the Expulsion**

Rabbi Dr. Jeffrey Woolf

WORKSHOP II

Number 1

I.

AND ALL OF THE NATIONS OF THE WORLD SHALL SEE THAT THE NAME OF GOD IS EVOKED
OVER YOU AND THEY SHALL FEAR YOU.

He who is the servant of one of the King's noblemen is not a great as is if he were the
servant of the king himself, for the servant of the king is feared even by the the nobles and aides of
the king for fear of the king, since that servant is called by the name of the the king who is lord of
them all.

AMERICAN
ARCHIVES

---Commentary of Bahya b. Asher to
Deuteronomy XXVIII:10

(mid 14th Century)
Spanish

II.

Who in his right mind would maintain that that the return to Zion at the time of the Second
Temple constituted a full redemption? For there was then no total ingathering of the exiles, but
rather merely some few 40,000 males who came from Judah and Benjamin along with those who
accompanied them from Babylonia. But noone from Ammon, Moab, Egypt, Greece, France, Spain,
and North Africa, where Jews were scattered since the first destruction, came but only of those in
Babylonia and even of those only the dregges of society came...

---Commentary of Don Isaac Abravanel to
Deuteronomy XXVIII

III.

...And the expulsion of the Jews from the Land of England, and all of the rest of the Western
Countries, especially from France during which twice as many died as the number who went out of
Egypt, and above all, now the expulsion of the exile of Jerusalem that is in Spain, which dwarfed
the other expulsions.

---Ibid.

IV.

And all of this punishment, while extreme, was nevertheless from God, its purpose being that Jews not be sold as slaves in the hands of their enemies as merchandise, as is done with Negroes, Muslims and the like who are set aside for eternal labor. Rather, they shall remain among the lords of the land, the kings of the earth, and shall be servants to kings, and not slaves to the rest of the populace. And so, in fact, were were the Jews during the entire duration of our exile the treasure of the kings and nobles, the lords of the land, and not the servants of the common folk.

--- Ibid.



NAORER PROGRAM -- January 9-13, 1992

9TH ANNUAL CONVENTION HOLLYWOOD BEACH HILTON HOTEL HOLLYWOOD, FLORIDA

Thursday, Jan. 9

10 AM - 5 PM Registration
4 PM Singles Tea with the Board
5 PM - 6 PM Happy Hour
8 PM OPENING SESSION, includes:
President's Message - Sylvan Schwartzman
Honoree's Message - Ezra Spicehandler
10 PM Ice Cream Social

Friday, Jan. 10

8:30 AM Shacharit Service
9-10:30 Lecture I - Marc Saperstein: "The Road to Expulsion:
Spanish Jewry, Conversos, Inquisition & Monarchy"
10:45 Women's Forum - Ruth Richter, Chair
"Are Spouses Emeriti Too?"
LUNCH is on your own. The AFTERNOON is free.
5:30 Shabbat Service: Sermon by David Polish
7:00 Shabbat Dinner together, then Oneg

Saturday, Jan. 11

9-10:30 Shabbat Service: Sermon by Gunther Plaut
10:40 Joseph Glaser: "CCAR into the Future"
12:00 Luncheon honoring Ezra Spicehandler
5-6 PM Happy Hour
DINNER is on your own.
8:15 Lecture II - "New Structures & Challenges in the
Sephardic Diaspora...1492-1625"

Sunday, Jan. 12

8:30 Shacharit Service
9-11:00 Business Meeting
11-12:00 Retirement Finances
LUNCH is on your own. The AFTERNOON is free.
7 PM Closing Banquet, including:
Installation of officers, Special Awards and Program:
"Funeral and Wedding Stories" - Joseph Glaser

Monday, Jan. 13 BREAKFAST ONLY. CONVENTION HAS ENDED.

- Addenda: 1/ Forty additional members have already agreed to participate.
Their names will appear in the official program.
2/ Renda Hertz will lead a daily morning walk.
3/ No group picture this year. Bring your camera.
4/ An afternoon excursion is being planned.
5/ The hotel is one half block from the beach.
6/ As you make restaurant plans, please try to include a friend or
colleague who is alone.

Fax sent to Bruce Soll.

January 21, 1992

ATT: Bruce Soll

RE: Notes for Les

Dear Bruce:

I don't know what Les wanted it for, but here is the exact Churchill quotation, from a speech on 10 November 42, regarding the victory at El Alemein in the Egyptian Desert:

"This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."

- The highly placed Jews who reached the courts of the Spanish Kings were educated, elegant, skilled and useful to the monarch (in finance, trade, or the military profession). They were also educated in their Jewish heritage and committed Jews. They were not assimilated, as we use this word today. There was no way they could fight against the Catholic church or the Inquisition, because the King himself was unable to fight the church and therefore could not help them even if he wanted to. The only way many Jews could save themselves was to accept baptism. They were called "conversos", and were constantly under surveillance to see if they practiced Judaism in secret (Marranos). When the

expulsion order came in the spring of 1492, the Marranos, the open Jews and the new Christian Jews were all deported.

- The highly placed German Jews in 1933 were not offered the option of conversion - because Hitler's theory defined Jewishness as racial, which was unchangeable. The Jewish population of Germany was 600,000. Of these, half understood that they should leave and did so during the years 1933-39. A large number went to Palestine, others wherever they could gain admittance. The other half did not understand Hitler's ferocity and remained to lose their lives. Here again, the Jews could do nothing to defeat their enemy except to flee.

If they had united to fight Hitler and weaken his movement before he came to power, or even in the first three years 1933-36, when he was still relatively weak, perhaps the outcome might have been different. But neither the democratic world nor the German people opposed him - so how could the Jews alone have done so?

- The highly placed American Jews at the end of the 20th century face neither expulsion nor decimation - not now nor in the far foreseeable future, perhaps never in America. They do face, however, a danger equal to that of 1492 or 1933 - the danger of death, this time self-inflicted, i.e. suicide.

The intermarriage rate has become so common, and is entered into so casually, and acquires such acceptance because it is deemed inevitable, that the Jews themselves will not realize what they are doing until it is possibly too late to reverse a course which could lead to their very disappearance in only 2 or 3 generations (60-75 years). The Spanish and German Jews could do little to avert their fate. The American Jews are tragically causing their own fate by their utter lack of concern for their own survival.

- Enlightened Jewish leadership in America must make every effort, through every possible channel, to stop this race toward the cliff.
 1. All Jewish schools must explain to the children why intermarriage is a danger unless the non-Jewish partner is brought in to the Jewish group.
 2. All Jewish parents must instill in their children a pride in Judaism by practicing rituals at home.
 3. All community centers and summer camps must intensify their Jewish identity programs.
 4. All Hillels and other programs on college campus must be massively strengthened.
 5. Synagogues must serve as the gateway for bringing non-Jewish spouses and children in, rather than neglecting them or worse, keeping them out. Synagogues, traditionally outside the Federation orbit, might need Federation funding for additional rabbis, extra

teachers, psychologists, group therapists to serve this non-Jewish population.

- We might not be able to stop intermarriage, but we can definitely do two things: 1) slow it down; 2) develop a wide outreach program to bring many of the non-Jewish spouses and children in, as converts, or at least as willing participants in creating a Jewish household environment.

Hope some of the above is helpful.

As ever,

Herb

Herbert A. Friedman

HAF/jf



Jewish and Near Eastern Studies

November 20, 1991

Rabbi Herbert A. Friedman
The Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022

Dear Herb:

Thank you for your note. It is always gratifying to hear that people are using my Moments of Crisis. I have received letters about it from strangers in various parts of the United States, and even from Australia. This has justified my decision to try to reach out to a somewhat larger audience than the limited group academics ordinarily write for.

As for the talk on the Sephardic Diaspora--this will involve pulling together material from various lectures in my course in Jewish History in Christian Europe into an organized presentation. I do not have anything I could give to you right now, and even in January it will probably be in the form of any outline, not a fully written text. I am not sure that the outline will be of much help, but if you think it will, I will be glad to send you a copy when it is prepared.

It will be nice to have a chance to chat at the Retreat in January.

With all best wishes,

Sincerely,



Marc Saperstein, Chair
Goldstein Professor of Jewish History and Thought

SUMMER INSTITUTE TEACHING FACULTY -- 1992
(as of 1/7/92)

Uriel Simon (?)	Bible (2 lines?)	
Judith Hauptman	Talmud (2 lines?)	
Herbert Bronstein	Liturgy (3 sessions)	} 1 line
Joseph Rackman	Studying Bible Yourself (2 sessions)	
Saul Berman	Jewish Law (2 lines?)	- ?
Jim Ponet	Maimonides (1 lines)	
David Wolpe	<i>Jewish College kids</i> (1 line)	
	Mysticism (1 line)	
	Midrash (1 line?)	
Michael Berenbaum	Holocaust (2 lines)	
Alvin Rosenfeld	Literature (2 lines)	
Arnold Eisen	Contemp. Jewish Philosophy (2 lines)	
Neil Gilman	Theology (2 lines)	
Samuel Lachs	Judaism & Christianity (1 line)	
Haim Shaked	Geo-Strategic Israel (2 lines)	
	For Islam	
David Saperstein	Political Issues (2 lines)	
Joel Soffin (?)	Jewish Skills Workshop <i>How to Practice Jewish "How to"</i> (1 line)	
Herbert Friedman	Leadership (1 line)	
Nathan Laufer (?)	(1 line)	
Ramie Arian (?)	Life Cycle (1 line)	
_____ (?)	Israel Politics	

August 7, 1991

President Yitzchak Navon
World Zionist Organization
28 Ramban Street
4th Floor
Jerusalem 92268
Israel

Dear President Navon:

I was glad for the opportunity to meet you in the La Romme Hotel several weeks back.

We are delighted that you have agreed to address our membership at our 1992 Winter Retreat. Unfortunately, a conflict arose regarding our originally scheduled dates of February 7th - 9th and we were forced to move the retreat up to the weekend of January 24th - 26th. This would mean that you will be speaking to our members on Saturday evening, January 25th instead of February 8th. We truly hope that your schedule will permit you to make this change and that our members will be able to benefit from your presence and message.

Rabbi Friedman is away on vacation but instructed me by phone to fax this to you immediately so that you could have the maximum latitude in rearranging your very busy schedule. We regret any inconvenience this may cause you and look forward to hearing from you as soon as possible (our fax number is (212) 751-3739).

Sincerely,



Rabbi Nathan Laufer
Vice President

cc: Rabbi Herbert Friedman, President
Wexner Heritage Foundation

NL/jbg

HF -
FYI
-NL

AUG 14 '91 08:24 FH AAAAAAAAAAAAAAAAAA

P.1



To: Rabbi Nathan Laufer
From: Yitzhak Navon

Thanks for your fax dated 7/8/91. I accept the new date,
Saturday evening, January 25th.

Best regards,

Y. Navon
Yitzhak Navon

HF—
F41
—NL

Judith Dances

June 23, 1991

Rabbi Nathan Laufer,
The Wexner Heritage Foundation
551 Madison Avenue
New York City,
New York 10022

Dear Nathan,

I was so pleased to be able to talk at length with you on Monday. Lunch was an added bonus, and I've thought often since then about our conversation. Though I feel I was unable to say something conclusive which could define and finalize either a workshop or a performance for your February retreat, I appreciate the opportunity to speak with you at such length. I'm also glad I could show you some of our newest video. Eventually I'll be able to send you a copy of it.

I thought you might be interested in the paper I gave at the international conference of the Society of Dance History Scholars (on the influence of Hispanic culture on dance). Actually, it was a lecture/demonstration, but it would show you my sources and give you an idea of how I use historical (such as we have it) Jewish dance material. David Harris, the musical director and singer for Voices of Sepharad, also can work in the scholarly mode; he recently gave a paper on Ladino music at the second international Sephardic conference at the State University of New York, Binghamton.

I know the two of us could work up an interesting presentation or two. By way of visual material recently I was given slides from a Sarajevo Sephardic hagadah pre-expulsion with some actual movement/dance indicated, as well as Sephardic women dancing after their liberation from Auschwitz. At first glance it would seem there could not be two more contrasting images, but as I think about it, they actually show a remarkable continuity.

I look forward to further communications about how we might add to your retreat. Thank you for being so open to the possibilities of adding a dimension from Jewish culture and arts to your programming. Your response is both refreshing and stimulating to me.

Warmly,



Judith Brin Ingber
4209 Basswood Rd.
St. Louis Park, Minn. 55416
612 • 920 • 1712

PLENARY I -

~~WHY~~ WAS ISLAM + THE JEWS : A CO-EXISTENCE
(Why was Moslem Spain good for the Jews?)

Friday
afternoon

(Workshops - according to Ruderman suggestion)

- WHY WAS THERE A GOLDEN AGE OF SPAIN? - 10th-11th century
- what were the characteristics
- Was it golden for everyone?

PLENARY II

Saturday
1st morning

WHY DID THE CHRISTIAN MONARCHS (FROM THE JEWS)
(Why was Christian Spain good for the Jews?) - What caused the
(workshops) - Absorption decline & how did the
Jews prosper

PLENARY III

Sun morn -

workshops with no plenary

Sunday
late
morn.

~~THE~~ SEPHARDIM IN THE MODERN WORLD

Speaker - Friday night - Maurice Hershkovitz-Toldano

" Sat. lunch - Spanish Ambassador

Concert - Sephardic arts - Sat. note

**SEFARAD: THE RISE AND FALL OF A JEWISH COMMUNITY AND ITS
ENDURING LEGACY FOR AMERICAN JEWRY**

**PLENARY A: THE SEPHARDIM OF SPAIN: BETWEEN ISLAM AND
CHRISTIANITY--BENJAMIN GAMPEL**

**WORKSHOPS A: The Jews of Moslem Spain
[proposed topics for illustration only]**

Judaism and Islam: Parallels and Contrasts
The Evolution of the Jewish Community, its institutions and values
within the Moslem Orbit
The Courtier Culture and its Critics
Hasdai Ibn Shaprut as Communal Leader
The Flowering of Hebrew Poetry in Spain
Maimonides as Philosopher and Halakhist
Alfasi and Maimonides: The development of Jewish Law in Spain
Halevi's Social and Religious Critique
How Golden was the Golden Age of Spain?: the Limits of Jewish-Moslem
Co-Existence
IBN EZRA - URI-SIMON

**PLENARY B: FROM CONVIVENCIA TO LIMPIEZA DE SANGRE: THE
CONVERSO PROBLEM, THE INQUISITION, AND THE BEGINNINGS OF
RACIAL ANTI-SEMITISM- PROFESSOR YOSEF KAPLAN, CHERRICK
PROFESSOR OF JEWISH HISTORY, HEBREW UNIVERSITY**

WORKSHOPS B:

Barcelona: The Jewish-Christian Debate in the Middle Ages
Nahmanides: Portrait of a Jewish Leader
The rise of Kabbalah in Northern Spain
The Bible and its Interpretations in Medieval Spain
Science and Translations: The Jews as Cultural Mediator between
Islam and Christianity
The Maimonidean Controversy
The Debate of Tortosa
Crescas and Albo: Philosophers and Defenders of Judaism
The Jewish Community in Christian Spain: the development of the
halacha

PLENARY C: TRAGEDY AND TRANSCENDENCE: THE IMPACT OF 1492 ON JEWISH HISTORY: DAVID RUDERMAN

WORKSHOPS C:

The Jewish Community in the Ottoman Empire: The Migration and Restructuring of Jewish Life

Joseph Karo and the Shulhan Arukh, Sephardic Halachic Creativity

Mystics and the Messiah in Safed: Isaac Luria as Communal Leader

The Mystical Messiahship of Shabbetai Zevi: The Effects of Communal Disintegration

The Marrano Diaspora: From Christianity to Judaism

The Jews of Amsterdam

The Converso Jews of the New World

Benedict Spinoza: The Limits of Tolerance in the Jewish Community

Shabbetai Zvi and Spinoza: The Crisis of Authority in the Seventeenth Century

YITZCHAK HAVON OR YOUNGER SEPHARDI

PLENARY D: THE SEPHARDIM IN THE MODERN WORLD AND THEIR IMPACT ON CONTEMPORARY JEWRY: TO BE GIVEN BY A CONTEMPORARY SEPHARDIC LEADER LIKE RABBI MARC ANGEL, ~~MISSIN GORN~~, A CULTURAL FIGURE IN ISRAEL ETC.

Plenary speaker

HEAD OF BEN-ZVI INSTITUTE

ONE ISRAELI

WORKSHOPS D:

Operation Magic Carpet and the Aliyah of Sephardic Jews to Israel

Jewish Life in Arab Lands in the 19th and 20th Centuries

Sephardic Jews and the Holocaust

The Religious ^{Approach} Life of Sephardic Jews

The Sephardic-Ashkenazi Controversy in the State of Israel

The Rising Political and Cultural Power of Sephardic Jews in Israel

Sephardim and the Russian Jews: The Beginning of the Sephardic Decline?

The Cultural Traits and Political Attitudes of Contemporary Sephardic Jews

Is there a Basis of Jewish-Arab Co-Existence in Light of the Sephardi Experience?

*flexibility
adaptability*

Cultural Arts:

A program of Sephardic Music: e.g. Voices of the Turtle or Sephardic dance-Judith Ingber, Voices of Sepharad etc.

SEPHARDIC ROCK MUSIC - ARI SANS

INTRODUCTION

MARRANO DIASPORA

Emigrating Marranos could travel to four different kinds of countries: Muslim lands; newly developing Protestant territories; Catholic countries outside the jurisdiction of Spain and Portugal; Catholic countries within the peninsula orbit.

1. Muslim Lands

Morocco; Ottoman Empire (Cairo, Jerusalem, Safed, Damascus, Constantinople, Salonika).

2. Protestant Territories

Netherlands, (Amsterdam became one of the greatest Jewish centers in the world in the 17th century), Hamburg and other German cities in the north; England; Curacao, Barbados, Martinique, other Caribbean islands; Surinam.

3. Catholic countries outside Spain and Portugal

Italy (Rome, Ancona, Ferrara, Venice); France (Bordeaux, Bayonne and other Provence communities).

4. Countries under Spanish or Portuguese orbit

These were always dangerous, because the Inquisition could come: Sicily, Sardinia, Naples, Antwerp, Latin America.

In almost every place they settled, they quickly rose to prominence in international and domestic trades, banking and finance. They helped establish national banks and stock exchanges. They were important in the large trading companies - Dutch East Indies and West Indies Companies. They established manufacturing plants for soaps, drugs, handicrafts, armaments and shipbuilding. In international trade they had almost a monopoly on coral, sugar, tobacco and precious stones. They were also distinguished in medicine and the arts and literature. Thus, they contributed mightily in those places where they were allowed to stay.



I. PORTUGAL

100,000 - most forcibly baptized, but determined to hold onto their Judaism in secret. Inquisition did not come to Portugal for another generation (1536). Expulsion of Jews in 1497. Flight of Marranos was continuous.



II. MOROCCO and across North Africa

The newcomers from Spain and Portugal were economically and culturally superior to the native Jewish population. The Sephardic scholarly mercantile elite was quick to dominate Jewish communal life in Morocco. The sultans employed some of the well-connected immigrants as commercial and diplomatic go-between with the Portuguese crown, and employed others who had military skills. Most of the newcomers preferred living in the Portuguese held coastal towns rather than the Islamic interior. They joined in the defense of these Portuguese enclaves against Muslim attacks. The Portuguese were notably tolerant toward the Jews in their African possessions. The Sephardic Jews played a significant role in Moroccan commerce from the time they arrived until today.

III. ITALY

- A. A good land *5' - 6' - 1/2* Italia - The Island of God's dew.
- B. 15th-16th centuries - age of Renaissance. Thirst for knowledge; flowering of the arts; society freed from restraints; full development of talent; great opportunities; society reasonably democratic.
- C. Jews spread throughout entire peninsula, invited by local nobles to serve as "bankers", i.e. moneylenders. From 1300's - Jews came from Germany after expulsion; 1400's - ditto from France. 1500's - ditto from Spain - in the thousands. Conversos reverted to living as Jews. New tolerance and humanism gave Jews room to breath.
- D. Jews began to take interest in general culture around them. Sephardim flowed to larger towns, went into trade rather than moneylending, learned Italian quickly, and were influenced by society around them.
- First ghetto was in Venice. Talmud printed in Venice in 1515. Shulchan Aruch in 1574.
- E. Inquisition came to Portugal in 1536, many Conversos fled to Italy, large numbers settled in Ferrara, where they were allowed to practice Judaism openly - by 1553 there were ten synagogues in Ferrara. Famous USQUE family lived there. Abraham was one of pioneers of Hebrew printing. His son Solomon wrote

WARBURG
Del Banco was original family name. After expulsion of 1600 They moved to little village near Hamburg called Lueburg.

plays and poetry, including a translation into Spanish of Petrarch, one of Italy's greatest poets. This achievement says much of the situation of the Jew in Italy at that time.

F. Near Ferrara is Bologna, to which Jews also gave a name indicating ^{how} wonderful it was - here God lives. 21-18-12

G. Story of Ancona Boycott - as illustration of dark side in Italy.

Paul IV (1555) - leading the Counter Revolution - instituted vicious anti-Jewish policy. Ancona suffered. Jews moved to nearby port - Pesaro. Boycott of Ancona, supported by Dona Gracia in Turkey failed.

The Crisis (1492-1600)

Spanish edict of expulsion included Sicily and Sardinia which were under Aragon rule. In Sicily more than 6000 Jewish-owned houses were confiscated - Sardinia less - altogether 40,000 Jews left the two islands - most to Northern Italy, some to North Africa, Greece and Turkey. In 1503, Kingdom of Naples also came under Spanish rule, and in 1510 tens of thousands of Jews were expelled.

A second crisis arose when the Catholic church started its reaction to the Protestants, and the Jews were caught in the backlash. In 1553 Pope Julius III ordered all copies of Talmud in Italy to be burned, on the charge that it

blasphemed Christianity. Ghettos were instituted almost everywhere and Paul IV ordered (in 1555) that all Jews lock themselves in at night. All houses outside ghetto were to be sold.

At Ancona, 25 Portuguese Marranos were found guilty of practicing Judaism and were burned at the stake. This type of oppression went on for almost half a century, and came to a climax when Clement VIII in 1593 ordered all Jews to leave the papal domains within 3 months, excepting Rome, Ancona and Avignon. This policy of expulsion was followed in all other Italian states - and lasted for the next two centuries. (1600 and 1700's).

Those Jews living in Italy between 1600 and 1800 were in Ghettos - and life was surrounded with all manner of restrictions, in dress, travel, occupation, etc. Intellectual life in the ghetto was inevitably inferior to that of the preceding period.

When the French armies of Napoleon entered Italy in 1796, the new revolutionary spirit triumphed and the walls of the ghettos were demolished. Jews received equal rights.

IV. OTTOMAN EMPIRE

In the 14th century, when the Ottoman Turks took over the territory of the former Byzantine Empire, they found a small number of Jews who had been there since Roman times, and had suffered badly under the Byzantine rulers. The Turks gave the Jews religious liberty and did not molest them. At that time there began for the Jews under the Ottoman Empire a long period of peace with no restrictions.

^{Ott. Emp. was}
Most dynamic power in the world in 15th - 16th
centuries - Hungary to Yemen. ^{Score} ~~Tens~~ of thousands of Jews came from Spain and Portugal. Turkish Sultan welcomed them, but they were "dhimmi" or "protected" and paid special tax. Second-class, but not persecuted.

When Mohammed II conquered Constantinople, in 1453, he made the Hacham Bashi (Chief Rabbi) a member of the State Council, representing the Jews. In 1479 Rabbi Isaac Zarfati sent a circular letter to all Jewish communities in Germany and Hungary urging them to come live in Turkey. Sultan Bayazid received Jews and Marranos from Spain with great hospitality. He is reported to have said: "You call Fernando a wise King - he who impoverished his own land and enriched ours!"

According to Rabbi Eliahu Capsali, a 16th century Ottoman historian:

"Bayazit heard of the evil the Spanish king had brought upon the Jews, and that they were seeking

refuge. He took pity and wrote them letters and sent emissaries to proclaim throughout his kingdom that none of his city rulers may be wicked enough to refuse entry to the Jews or to expel them. Instead, they were to be given gracious welcome. Anyone who did not behave in this way would be put to death."

The Sultan's welcome even extended to sending ships to bring the Sephardic refugees from Western Mediterranean ports to sanctuary in Istanbul, the Ottoman capital then called Constantinople. During the 16th century Turkey contained 100,000 Marranos and later in the century, Constantinople had 44 synagogues.

*Samuel Usque said:
"This city was a mother in Israel."*

Under the reigns of Suleiman the Magnificent (who built the walls of Jerusalem and Tiberias) and Selim II, covering the period of 1520-1574, the Jews attained their greatest prominence. When the ritual murder accusation spread in Turkey, Suleiman issued an edict directing that every such accusation was to be tried and judged not by an ordinary court, but in the presence of the sultan himself.

Letter written in 1550 from Provence Jews settled in Salonica to Jews back in Provence, urging them to come, for they will find food and peace. There were 20,000 Jews in Salonica (known as "Jerusalem of the Balkans"), more tens of thousands in Istanbul with scholars, schools, leadership, funds for paying ransom for Jews captured by pirates, and

economic prosperity. Samuel Usque, poet and historian, said "this city was a mother in Israel."

Basic Formula Was:

SERVICE, LOYALTY & MONEY = PROTECTION & AUTONOMY

Jews were useful to government, as educated middle class (administrators), as manufacturers of all cloth for army, as international merchants in port cities of Salonica and Istanbul. Some of the Sephardic immigrants were skilled in the art of making weapons and helped the Turks to produce their own cannon and powder. The Jews paid a special tax in addition to dhimmi tax, in return for which they had complete autonomy to run their own affairs.

The Mendez family, one of the richest, were residing in Lisbon as Christians. The head of the family was Dona Beatrice, and they moved to Antwerp, then to Venice where she was imprisoned by the Inquisition on charges of attempting to defect from Christianity.

Her nephew escaped from Venice, went to Turkey and persuaded the Sultan to give her protection, by promising that the family's wealth would be transferred to Turkey. The Sultan agreed, Venice had to release her.

Once in Turkey, they all openly returned to Judaism. Beatrice changed her name to Gracia, the nephew became Joseph Nasi. Gracia spent the rest of her life in works of charity and encouraging Jewish learning. Joseph rose high

in the favor of the Sultan, was made Duke of Naxos and planned a Jewish settlement in Palestine.

The Sultan, Sulemein the Magnificent (who built the walls of Jerusalem and Tiberias) granted him complete rights over the Tiberias section. He arranged to introduce cultivation of the silkworm, for silk was in great demand in Europe - and also arranged a number of ships to convey Jewish settlers from Italy. War broke out between Turkey and Venice, so his ships could not sail to Italy - and the plan failed.

In the Ottoman Empire Marranos could openly return to Judaism. Samuel Usque described the great nation of Turkey to his brethren as "a broad expansive sea which our Lord has opened with the rod of His mercy...Here the gates of liberty are always wide open for you that you may fully practice your Judaism". After the first wave of immigrants settled in Greece and Turkey, by 1517 large numbers went to other provinces of the Ottoman Empire - Egypt, Syria and Palestine.

Jewish Messianic expectations began to reawaken. A Spanish exile in Jerusalem, one Abraham ben Eliazer ha-Levi, wrote that the End of Days would occur in the 1520's and the Messiah would arrive in 1530 or 31. David Reubeni appeared in The Holy Land in 1523, claiming to be a prince from a Jewish Kingdom in Ethiopia.

By the mid-1500's the number of Jews in Palestine had

reached 10,000. Most of the settlers were Safardim, and Safed became the foremost town in the country. It was the seat of a burgeoning textile industry, and was also the home of leading scholars and mystics. Safed was a great center of Cabala. Isaac Luria lived there from 1569 to his death in 1572. Joseph Caro, born in Toledo in 1488, died in Safed in 1575, wrote the Shulchan Aruch there.

The sixteenth century was an interlude of prosperity and security in most of the Arab provinces of the Ottoman empire. With the decline of the power of the Empire toward the end of the century, a new Sultan, Murad III, introduced restrictive measures - forbade the wearing of silk by the Jews, and ordered the wearing of a high conical hat - forbade the construction of synagogues and other harassments. The 17th - 19th centuries were oppressive years.

An extensive celebration program has been prepared by the Quincentennial Foundation of Istanbul, an organization established by a group of prominent Jewish and Muslim residents of the city. The program includes the re-dedication of the oldest synagogue, dating from 1420; the publication of scholarly volumes; a festival of Judeo-Spanish music in June; the planting of a Thanksgiving Forest on the banks of the Bosphorus, and a series of 3 concerts by the Israel Philharmonic, led by Zubin Mehta, in the 12,000-seat Roman amphitheater in Ephesus in Asia Minor.

"CHRISTOPHER COLUMBUS"

by Salvador de Maderiaga

Macmillan, 1940

Ch. XVI, P. 143

"The letter to the King and Queen with which Colon begins the diary of his first voyage contains the following words: 'And thus, having expelled all the Jews from all your kingdoms and dominions, in the same month of January Your Highnesses commended me that with a sufficient fleet I should go to the said parts of India; and for that purpose granted me great honors and ennobled me so that henceforth I should be styled Don and should be Grand Admiral ^{of the Ocean Sea and Viceroy and Governor-General} in perpetuity of the Islands and terra firma.'

These words have puzzled all historians. How could Colon be so inaccurate writing but a few months after the events? The Jews were expelled in August by a decree signed on March 31st. January had nothing to do with it. Yet these words in their very inaccuracy are one of the most revealing utterances of Colon.

Why bring in the Jews at all? He is going to speak about his voyage, possibly the only Castilian enterprise of the day which had nothing whatever to do with the Jewish question. What are the Jews and their expulsion doing in his caravel? Does not this unwarranted recall of the expulsion of the Jews suggest a subconscious obsession in his mind with the fate of his brethren? The obsession was indeed so strong that it led him to record as

simultaneous events which took place at different dates; but these two events - the Jewish defeat and his own victory - were so closely intertwined in the soil of his being where his motives ^{had} ~~his~~ their roots, that he gave them both as occurring in January - in the month in which he won his victory over the King and Queen.

Hence that sentence, so irrelevant and so much at variance with the outward facts, merely an unguarded expression of his inner thoughts; 'Having expelled the Jews, you sent me to India and made me a Grand Admiral. Having abased my race, you raised me.'"

P. 196

"August 2nd! He was not to leave Spain till August 3rd. But he made everybody go on board August 2nd.

August 2nd was the day of the great Jewish exodus. The melancholy human herds, limbs of mankind torn away from the body to which they had belonged, wandering desolate hither and thither in the Peninsula for the last three months, now trudging along under the broiling sun of Castile, now mourning dejectedly by their century-old cemeteries which they were to abandon forever, gathered at last in half a dozen parts to sail also - not to a new fantastic world wrapped up in the glory of a fiery imagination, but to the same old, cruel, savage world which their ancestral memory knew only too well and had every reason to dread.

'Those who went to embark in El Puerto de Santa Maria and in Cadiz,' says Bernaldez (a contemporary chronicler), 'as soon as they saw the sea, shouted and yelled, men and women, grown-ups and children, asking mercy of the Lord in their prayers, and they thought they would see some marvels from God and that they would have a road opened for them across the sea; and as they remained there many days and saw nothing happen except misfortune, some wished they had never been born.'

All was over by August 2nd. Orders were given that the ships conveying the exiled Jews were to leave on that day. Hundreds of thousands left on that fateful date, some to rebuild their fortunes in other lands, others to suffer martyrdom at the hands of pirate or Saracen. And on that date, which saw the affliction of Israel, Colon also chose to embark. He left the Spanish soil for his high mission on the same day the Jews left it for their second exodus.

On Friday, August 3rd, half an hour before sunrise, Colon gave the order to sail, blissfully ignorant of the vast future which history was suddenly to open out before mankind."

DON'T INCLUDE - These are diversionary

Following expulsion:

Hold the two Messianic stories until the end:

①

David Reubeni - appeared in Venice 1523

Solomon Molcho - joined him in Portugal - few
years later

~~Offer audience?~~

After audience with

Charles V, King of Spain and Holy

Roman Emperor, 1532,

Molcho was burned and Reubeni

died in prison 1538 .

Following Chmelnitski:

②

Shabbatai Zevi: almost 130 years

later - 1665-6

February 10, 1992

Hon. Yitzhak Navon
5A Alroi Street
Jerusalem, Israel

Dear Yitzhak,

Several weeks have passed since our retreat on Sepharad, and I have just finished reading the participants' evaluations. In general, their remarks are glowing, and I wanted to take a moment to thank you for the important role you played.

The participants were deeply moved that you felt them important enough to warrant a trip all the way from Israel. They were inspired by the depth of your experience. They liked what you said to them. Here is a small sample of some of the things they wrote about your participation:

"He gave me a warm, fuzzy feeling...."

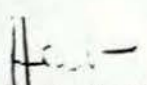
"I loved him...."

"He is a proud man...."

Many of the members also commented on your friendliness and accessibility. Informal interaction over meals and at other unstructured times throughout the retreat made our members feel close to you, and enriched the specialness of the experience for them.

We are grateful that you shared so generously of yourself in being with us. Your presence helped to make it a truly memorable event.

Warmly,


Rabbi Herbert A. Friedman
President

WEXNER HERITAGE FOUNDATION
WINTER RETREAT JANUARY 24 - 26, 1992
WESTFIELDS

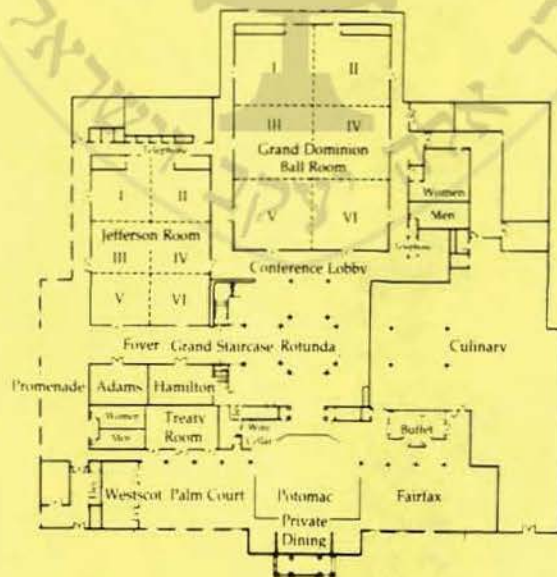
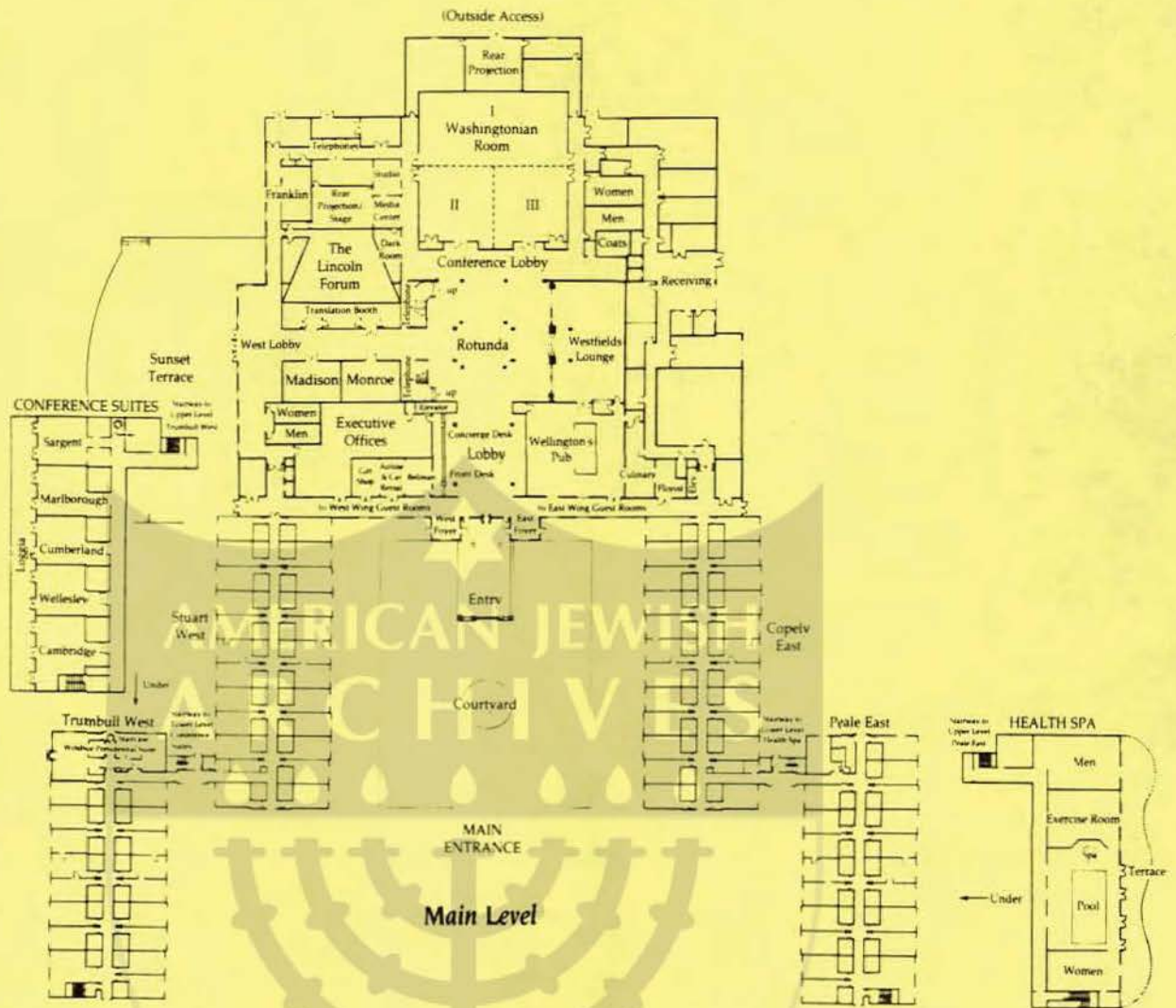
As
1/24/92

DAY	TIME	SESSION	ROOM	SET UP	SPECIAL INSTRUCTIONS
Fri 1/24	9:00-10:00 am	Tie Down Mtg			Amenity Basket/JI Tape
	10:00-12:00 pm	Faculty/Member Registration	Lobby	2 - 6 ft tbls 4 chairs	snacks-sliced fruit coffee/tea/soda
	11:45-12:45 pm	Lunch & Welcome	Washingtonian	Rounds for 243/ 230	Podium/Mike on Platform 4 washing stations inside room near doors
	1:00-2:00 pm	Plenary I (Gampel)	Lincoln Forum	Classroom for 243	Podium/Mike Video Tape
	2:15-3:45 pm	Workshop I #1 Woolf	Suite 346	Conference for: 15	Flip chart/Markers Audio Tape
		#2 Simon	Jeffersonian1	21	
		#3 Gampel	Cumberland	17	
		#4 Ruderman	Jeffersonian5	21	
		#5 Ben Sasson	Jeffersonian4	21	
		#6 Millen	Marlborough	14	
		#7 Rothschild	Hamilton	21	
		#8 Katz	Adams	21	
		#9 Saperstein	Franklin	21	
		#10 Baumgarten	Wellesley	16	
		#11 Cooperman	Monroe	23	
		#12 Ingber/ Harris	Cambridge	17	

DAY	TIME	SESSION	ROOM	SET UP	SPECIAL INSTRUCTIONS
Fri 1/24	3:45-4:45 pm	Free Time			
	4:45-5:15 pm	Candle lighting Welome Shabbat	Jeffersonian4 Jeffersonian3	Hollow U/No chairs TBA	4 ft table by door Yalmalkas/Bobby Pins
	5:15-6:15 pm	Services Orthodox 48" curtain	Jeffersonian2	Theatre for 50	4 ft table at frt&bck of room
		Conservative	Jeffersonian 5 & 6	Theatre for 120	4 ft table at frnt&bck of room
		Reform	Adams	Theatre for 40	4 ft table at frnt&bck of room
	6:30-8:00 pm	Dinner	Washingtonian	Rounds of 10 for 243/230	4ft table outside door for seating cards/ 4 washing stations inside platform/podium/mike hidden videotaping
	8:15-9:15 pm	Speaker (Wexner)	Dinner Room		
	9:15-11:00 pm	Oneg Shabbat	Westfields Lounge	Cocktail tables	Open Bar/Cakes Cookies/Coffee/Tea
Sat 1/25	7:30-9:30 am	Breakfast	Washingtonian	Rounds of 10 for 243/230	2 washing stations
	8:30-11:00 am	Services Orthodox	Jeffersonian2	Theatre for 50	4 ft table at frnt&bck of room
	9:00-11:00 am	Conservative	Jeffersonian 5 & 6	Theatre for 120	
	9:30-11:00 am	Reform	Adams	Theatre for 40	
	11:00-11:15 am	Kiddush	Foyer	Coffee Break Style	Wine, pound cake coffee, tea
	11:30-12:30 pm	Plenary II (Ruderman)	Lincoln Forum	Classroom for 243	Podium/Mike

DAY	TIME	SESSION	ROOM	SET UP	SPECIAL INSTRUCTIONS
Sat 1/25	12:45-2:00 pm	Lunch	Washingtonian	Rounds of 10 for 243/230	4ft table outside room for seating cards/4 washing stations inside Platform/Podium/Mike
	2:15-3:45 pm	Workshops II		Conference for:	Flip Chart/Markers
		#1 Woolf	Jeffersonian1	21	
		#2 Simon	Monroe	19	
		#3 Gampel	Jeffersonian5	21	
		#4 Ruderman	Jeffersonian4	21	
		#5 Ben Sasson	Madison	19	
		#6 Millen	Wellesley	16	
		#7 Rothschild	Cambridge	15	
		#8 Katz	Hamilton	21	
		#9 Saperstein	Marlborough	17	
		#10 Cooperman	Cumberland	17	
		#11 Baumgarten	Franklin	19	
		#12 Shaked	Adams	21	
	3:45 pm	Free Time			
	4:45 pm	Mincha Orthodox	Jeffersonian2	Theatre for 50	4 ft table at frnt&bck of room
		Conservative	Jeffersonian6	Theatre for 40	
	5:15-5:45 pm	Shiur (Ben Sasson)	Jeffersonion1	Theatre for 75	

DAY	TIME	SESSION	ROOM	SET UP	SPECIAL INSTRUCTIONS
Sat 1/25	5:45-6:00 pm	Ma'ariv Orthodox	Jeffersonian2	Theatre for 50	
		Conservative	Jeffersonian6	Theatre for 40	
	6:00-6:15 pm	Havdalah	West Lobby	Standing	Havdalah candle/spices
	6:15-7:00 pm	Voices of Sepharad	Lincoln Forum	Classroom for 243	
	7:15-8:30 pm	Dinner	Grand Dominion	Rounds of 10 for 258/235	4ft table outside door for seating cards/4 washing stations inside
	8:30-9:30 pm	Speaker (Navon)	Dinner Room		
	10:15-11:30 pm	Cocktails	Westfields Lounge	Cocktail tables	Open Bar Dry Snacks/cakes
Sun 1/26	7:15 am	Orthodox Services	Jeffersonian2	Theatre for 40	4 ft table at frnt&bck of room
		Conservative	Jeffersonian6	Theatre for 40	
	7:45-8:45 am	Breakfast	Washingtonian	Rounds of 10 for 243/230	Platform/Podium/Mike 2 washing stations
	9:00-10:00 am	Plenary III (Friedman)	Lincoln Forum	Theater for 243	Podium/Mike Video Tape
	10:00-10:30 am	Evaluations	Lincoln Forum		
	10:30-11:00 am	Departures			



Second Level



WESTFIELDS
INTERNATIONAL CONFERENCE CENTER

FACULTY BIOGRAPHIES

Dr. Albert Baumgarten

is Associate Professor of Jewish History at Bar Ilan University in Ramat Gan, Israel. He has held several prestigious research fellowships, including a Fulbright fellowship and an appointment to the Institute for Advanced Studies at Hebrew University. He holds a Ph.D. in history from Columbia University.

Dr. Menachem Ben Sasson

is Director of Research and Deputy Chairman of the Ben Zvi Institute of Hebrew University in Jerusalem. The Ben Zvi Institute is the leading center in the world for the study of Sephardic Jewry. Ben Sasson holds a doctorate in Jewish history and Islamic Studies from Hebrew University, and has conducted post-doctoral research at Cambridge University.

Dr. Bernard Dov Cooperman

is Professor of Jewish History and director of the Meyerhoff Center for Jewish Studies at the University of Maryland. He is a leading authority on the Jewish communities of the Mediterranean basin in the late Middle Ages and early modern periods, particularly in Italy. His books have explored social conflict, immigration, and economic history of Italian Jewry, among other topics. He was educated in his native Canada, the United States and Israel, and holds a Ph.D. from Harvard University.

Dr. Benjamin Gampel

is Associate Professor of Jewish History at the Jewish Theological Seminary. Winner of a prestigious research grant from the National Endowment for the Humanities, his research centers on the Jews of Spain and Portugal during the medieval period. His most recent book is entitled The Last Jews on Iberian Soil. He has taught at University of Maryland, Yeshiva University, American University, and Hebrew Union College.

Judith Brin Ingber

teaches dance on the faculty of the University of Minnesota. A Wexner Heritage Foundation alumna, she has been resident choreographer and dancer with Voices of Sepharad since its inception. She served for five years as Assistant to the Director of Inbal Dance Theatre in Israel, and has studied Sephardic dance in Turkey and in Israel. David Harris has been music director and vocalist for Voices of Sepharad since he founded the group in 1986. He has studied and performed Sephardic music in Greece, Israel, Turkey, Poland, Yugoslavia and Spain. He is active as a singer, actor, dancer and cantor in the Minneapolis area, and has performed with the Minnesota Opera and St. Paul Chamber Orchestra among many others.

Dr. Steven T. Katz

is Professor of Jewish Studies at Cornell University. He holds several doctorates, including a Ph.D. from Cambridge University. He has taught at Dartmouth, Yale, University of California at Santa Barbara, Hebrew University, University of Pennsylvania and Harvard. His many books are well respected, especially in the fields of holocaust studies, philosophy and mysticism; three new books on related topics are scheduled for publication in 1992. He is also editor of the journal Modern Judaism.

Rabbi Henoch Millen

is headmaster of the Columbus (Ohio) Torah Academy, and former headmaster of the Westchester (NY) Day School and principal of Detroit's Akiva Day School. The Vice President of the Educators Council of America, he holds a Ph.D. in Jewish Philosophy from the Bernard Revel Graduate School of Yeshiva University.

Dr. Hava Tirosch-Rothschild

is a specialist in Jewish intellectual history in the Medieval and Early Modern periods. She is Associate Professor of Religious Studies at Indiana University, and previously taught at Emory, Columbia, Hebrew Union College (New York and Jerusalem), and Ben Gurion University (Beer Sheva). She holds a doctorate in Jewish Philosophy and Mysticism from Hebrew University in Jerusalem.

Dr. David Ruderman

is Frederick P. Rose Professor of Jewish History at Yale University. He is an authority on medieval and modern Jewish history and on the history of Jewish thought, subjects on which he has published three scholarly monographs and numerous articles.

Dr. Marc Saperstein

is Professor of Jewish History and Thought, and Chairperson of the program in Jewish and Near Eastern Studies at Washington University in St. Louis. Educated at Harvard, Hebrew University and Hebrew Union College, his field of expertise is Jewish-Gentile relations (both Jewish-Christian and Jewish-Moslem), especially in the medieval period. Prior to assuming his current position, he taught at Harvard Divinity School.

Dr. Haim Shaked

is Professor of Middle East Studies at the University of Miami's Graduate School of International Studies; Professor of Middle Eastern History, Department of Middle Eastern and African History; Senior Research Fellow, the Dayan Center for Middle Eastern and African Studies, Tel Aviv University.

Dr. Uriel Simon

is Professor in the Department of Bible, and Co-Director of the Institute for the History of Jewish Bible Research, at Bar Ilan University in Ramat Gan, Israel. He is a leading figure in Oz V'Shalom, Israel's religious peace movement. During 1991-92, he is serving as Visiting Scholar at Yale University.

Rabbi Dr. Jeffrey Woolf

holds a Ph.D. in Jewish history from Harvard University. He is director of the R.C.A. Roundtable, a modern Orthodox think-tank. In addition, he serves as Scholar-in-Residence at the Riverdale (NY) YMHA, is on the faculty of the Drisha Institute for Advanced Jewish Studies, and is a post-doctoral fellow at Yale.

