

INSIDE



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Combatting Hatred and Anti-Semitism: A Conversation with Sue Parker Gerson of the Anti-Defamation League

By Diane Joy Schmidt

New Mexico is experiencing increasing acts of hate and antisemitism. On July 30, on Tisha b'Av, the front window of the Holocaust and Intolerance Museum on Central Avenue in downtown Albuquerque, featuring a display of civil rights marches from its current exhibit, was smashed. Museum administrator Lyn Berner said the vandalism occurred during lunchtime, "between 12:15 pm and 1:15 pm MST," as reported by the *Albuquerque Journal*.

It was during exactly that same hour when John Lewis, the great civil rights leader, congressman and voting rights advocate, was being laid to rest in Atlanta, Georgia. Former President Barack Obama began his eulogy at 12:05 pm MST and the casket was brought out of the Ebenezer Baptist Church at 12:36 pm, as reported by ABC News.

Under current New Mexico law, if the perpetrator of the vandalism at the Holocaust Museum were to be apprehended, they could only be charged with property damage. In response to this violent hate-crime, the following week Jewish Federation of New Mexico Executive Director Rob Lennick and Albuquerque NAACP President Harold Bailey issued joint letters to announce an alliance and "to pressure the state legislature to increase the penalties for hate crimes," as the *Journal* reported in the

Sunday, August 9th paper, "Alliance pushes for stronger hate-crime laws."

The article reports, "Lennick said the alliance was organized to 'vigorously support effective hate crime and domestic terrorism legislation for our state,' and it was calling upon 'all citizens of New Mexico to stand together against all forms of hate speech, violence and crime.'

"Together, the alliance and the citizens of New Mexico 'will work with legislators to craft stronger hate crime legislation.' And those state leaders who fail to support this effort, said Bailey, 'will be made known to the public.'"

In 2003, then-Anti-Defamation League (ADL) Director Susan Seligman worked with the New Mexico state legislature to pass a bill, signed by Governor Richardson, that mandates 2- to 4-hour hate-crimes training for police officers here. In 2009, the Obama administration's new Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act was enacted, to expand hate-crimes to include those against disabled people and gay, lesbian and transgender people, an effort spearheaded by the ADL at the U.S. Congress. The first hate-crime successfully prosecuted under that new law was in New Mexico.

In 2010, police in Farmington, N.M. responded to a report of a developmentally disabled Navajo man who had been branded with a swastika. Because of their



Sue Parker Gerson

hate-crimes training, the Farmington police notified the FBI agents in the area, which led to the eventual conviction of the perpetrators in federal court, with lengthy prison terms. In contrast, the district magistrate court in Aztec, New Mexico half-heartedly tried the case at the state level, and exhibited a low level of understanding of what a hate-crime is.

New Mexico has been progressive by comparison with many states that do not even require hate-crime training. Under New Mexico state law, hate crimes

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Beirut Blast: A Stick in a Country without Carrots

By Shadi Basil
Special correspondent to the Link

On the morning of August 4th, 2020, I had just ended a video call with my mom, who lives in Beirut, where we were talking about Lebanon's worsening economic and security situation. Twenty minutes after I hung up, she called me again. As I answered the call, I saw a look of sheer terror and disbelief on her face. I asked her what had just happened, but she couldn't articulate the words to describe what had transpired. She was still in

shock. All she could say was "we just had the biggest scare of our lives!" She kept repeating that sentence over and over, until I finally yelled "What happened?"

She told me that she had just heard the loudest explosion she had ever witnessed in her life. Mind you, she has lived through a 15-year civil war and two Israeli invasions. I asked her "louder than the Hariri explosion?" which was a mammoth explosion that occurred in 2005 which killed Rafic Hariri, the prime

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The Future is Now

By Rabbi Dr. Rob Lennick, CEO
Jewish Federation of
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My, how times have changed! When I was a little boy growing up in Brookline, MA in the late 1950's and early 1960's – although my mom and our family (other than my great-grandfather Louie) were not inclined to go to synagogue – we always had a very strong sense that being Jewish was a source of pride and responsibility.

I was taught that the highest form of being Jewish was to use my mind through education to make the world a better place. Of course, my mother always wanted me to be a doctor. Also, from an early age, I watched my great-grandfather do all sorts of things that were expressions of his love of Judaism and the Jewish community. Besides going to shul with him, I remember going to a UJA fundraiser featuring Theodore Bikel; seeing him receive a plaque from his temple brotherhood for being president; and going to a big “dress up” dinner in his honor hosted by Israel Bonds.

At the time, I didn't really understand any of it. But I knew that Jews *gathering* together was very important to him – gathering to pray, to eat, to celebrate, to sing and dance. And I thought it all was exciting! And it felt important to me, even as a young child. Little did I know how important those formative experiences would be in my future life.

As a pre-teen, in contrast to my mom's disconnection from organized Judaism, I wanted to go to Hebrew school, partly because I really stunk at sports. It turned out I really stunk at Hebrew school too! I was susceptible to outbursts of anxious laughter born of boredom in class which led to my being kicked out in 5th grade. Poor Mr. Ross, may he rest in peace, didn't know what to do with me and it was he or I. Guess who prevailed?

I had no choice but to go see the rabbi. Now it turned out that while I really could not make it in Hebrew school, I really loved to go to temple for services. I learned to love davening by going with my great-grandfather to his old-world Conservative shul, Temple Beth Zion in Brookline.

From as early as I can remember, I considered it a welcomed challenge to be able to daven as fast

as those old men who were always there. (They were probably no more than the average age of 40!). And as a result, I learned, almost in spite of my Hebrew school failure, many valuable synagogue skills. I could

daven like a champ. I was a natural at blowing the shofar. And soon I was chanting Torah at junior congregation. I found my place.

I was 11 years old when I started meeting with Rabbi Zev Nelson. Most kids were afraid of him. I was thrilled because at least I didn't have to go to boring Hebrew school. We would talk once a week for half an hour and he would tell amazing stories from the Torah and we would discuss them. He soon taught me the lesson, that I had observed (but did not fully understand) from my great-grandfather: that Jews need and love to gather.

He told me the story of the 12 spies who went into the Land of Israel before the people crossed the Jordan River under Moses' leadership and how only Caleb and Joshua came back believing in God's promise that the Jewish People would inherit the land. The ten other spies were scared, negative, lacking faith, even self-loathing, saying: “We are like grasshoppers compared to the people living there.” And then Rabbi Nelson told me that the reason a minyan (the quorum of people required for public prayer in Judaism) requires ten people is based on the ten naysayers in this story! I was confused. Why would the gathering of Jews for praying (which seems based on believing) be based on the people who believed the least?

And here is how he answered. He said, “Imagine a fence. The reason for the fence was simply to outline a special field, surrounded by many other unmarked fields, where anyone who wanted could come in and freely enjoy the many vegetables growing there. The fence was not to keep people out,

but to show the way into the wonderful field of beautiful food. He went on to say that the people who would come to enjoy these vegetables were all of four feet tall. There was no door on the fence. People were just free to climb over, come on in and enjoy.”

Then he asked, “Would it make sense to build a fence that was ten feet tall if the fence was just there to show people where the plentiful field was located?” I said, “Well if you built such a big fence, probably most people would not be able to climb over. Like me, I'm short so I probably wouldn't make it... unless someone helped, and they might not. So, wouldn't the owner of the field want the lowest fence possible to identify the special field but not keep people out, but to let people in?”

Rabbi Nelson patted me on the head and said, “And this is why the minyan is based on the ten naysayers, to remind us that when it comes to gathering, we Jews should make it as easy as possible, because why would God create such a beautiful field and then say: Keep out? As Jews we should always find ways to bring people in.”

And then Rabbi Nelson said the life-changing words, he would later repeat when I became a bar mitzvah: “You know Bobby, you think like a rabbi. Maybe someday you'll decide to become a rabbi and help every Jew feel that they count.”

After learning the lesson about the fence, I began to understand that Judaism and Jewish culture are all about being together; about gathering together. Our religion is truly not intended to promote isolation or separation – but rather, in Pirkei Avot 2:5, Hillel decisively said, “Don't separate yourself from the community.” We are a people with a deep tradition of gathering together. We have neither monks nor monasteries. We are a community together. Judaism has never been about isolation. And yet, here we are.

Here we are in 2020, living for the most part in a state of forced physical separation – which is so counterintuitive to what is at the

heart of Jewish experience: Gathering together. In this time of physical separation the most amazing thing has happened. Everywhere you turn we find literally endless opportunities to BE together, yes virtually, but together in new and different ways. Ironically and powerfully, with all of the physical separation, we continue to gather in larger numbers through Zoom and other means, *than ever before*. Despite the physical separation, we are gathering more than ever. Just in a different way.

I want to point out one major lesson in all of this: In 20th century American Jewish life, after our community created ways for Jews to gather when we were not accepted in many areas of secular life, eventually our community became more integrated and accepted in society, as we developed our institutions, synagogues, JCCs, schools and a whole range of organizations. We created all these new physical “gathering places,” and they created growing opportunities for togetherness. But, over time, these 20th century Jewish institutions sometimes created higher walls, and competition between all these Jewish places – and silos developed across the Jewish community. More and more, people began to focus on their “own field.”

Now, in the 21st century – if Covid-19 has done anything positive for Jewish life – it is that it has forced the tearing down of many of those silos.

We have arrived in a new era, one of greater connection and participation. Zoom and the virtual Jewish community have broken down geographic boundaries, and many of the many issues that made gathering in person challenging for some. And now we have more involvement in Jewish activities. And this appears to be true everywhere.

We have just begun to embrace the opportunity to envision a community where togetherness is possible in new, non-siloed ways. While separated physically, we have the opportunity to look at the many ways some people feel marginalized in Jewish life. We have

the opportunity to break down barriers. We can come together in new, profound and inclusive ways.

Covid-19 has brought many challenges. Fortunately, the Jewish Federation of New Mexico has been able to provide relief during this time. We created the Jewish Community Assistance Fund to help families and individuals struggling because of Covid-19. We provided funding for basic needs to Navajo and Pueblo communities. We gave a grant to support access to health care for documented and undocumented immigrants.

We continue to play a role in helping our entire community survive and recover from the impact of Covid-19. We made the largest grant in our history to enable the JCC to remain solvent as a beacon of Jewish life in our state. We are fostering pluralism and inclusion. We are all together creating a vision for a compelling and exciting future.

And perhaps, most importantly, we continue to fuel our basic Jewish love of gathering. Soon we will all be able to gather again in person. And hopefully when we do, we will have learned more than ever before from our forced physical separation – that going forward we must be more inclusive, more pluralistic, more accepting of our diversity, more gathered together than ever before.

The vision of a more unified and less siloed, more cooperative and less turf oriented, more collaborative and less competitive, more inclusive and less marginalized – Jewish community is at hand.

We are part of yet another time of Jewish renaissance.

Stay well. Stay strong. Stay connected and let us gather in every way we can with hope and excitement. The future is now!

My great-grandfather Louie would be so proud of us!

Loretta and I wish you and yours a Shanah Tovah, u'Metukah, u'Briut:

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My Summer Internship Supporting New Mexico's Jewish Community

By Aviva Maxon



Aviva Maxon

I spent this past summer as an intern for the Jewish Federation of New Mexico (JFNM) and Jewish Community Foundation of New Mexico (JCF). I graduated from Bosque School in May and want to go into Jewish community organizing after college. I decided I didn't want to wait to start working in the Jewish community, so I reached out to Erika Rimson of the JCF. To my great delight, Erika did have some projects for me.

Over the course of almost three months, I learned a great deal. I worked on the first Limmud New Mexico event, interviewed LIFE&LEGACY donors, and updated the JFNM's social media presence (follow us on Instagram @JewishNewMexico). I also attended all kinds of meetings at the Jewish Federation and had a variety of conversations about supporting Jewish life in New Mexico.

The first thing I learned was how wide and diverse the Jewish community in New Mexico is, and the different kinds of support that are needed. Our community stretches from Las Cruces to Raton and even Trinidad, Colorado.

It's a community that covers over 120,000 miles. But that distance does not stop connection and engagement across the state.

The second thing I learned was the difference in the rolls of an organization's board and professionals. Before this summer, I had done volunteer work with a variety of Jewish organizations, but I never really understood the difference in the rolls of a long-term volunteer (like a board member) and a professional staff person. Now I know! Boards set the big-picture guiding ideas of an organization, professional staff people take those guiding ideas and outcomes and do the work of making an idea a reality.

The third thing I learned was how important to people our community is. While interviewing

LIFE&LEGACY donors, I noticed a common theme: their families grew up in this community, it's where their friends are, and the center of their lives. People come

to our Jewish community from all sorts of backgrounds, and they all find a home here. I think that's really special.

Overall, I am so lucky that I got

to work at the JFNM and JCF this summer. I won't forget the lessons I learned or the people who taught them. And I can't wait to continue enhancing the Jewish community

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Sari Krolik, Robert Lewis, Trish Miller, Kay Prather, Karen Rosenblum, Leona Rubin, Paula Amar Schwartz, Chuck Stein, Judy Wechsler, Janet Yagoda Shagam, Richard and Gail Wornack, Congregation Albert's Caring Committee, Congregation B'nai Israel's Chevrat Chesed

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Bon Voyage Marvin and Gail Gottlieb

The Jewish Federation of New Mexico wishes our past president, Marvin Gottlieb and his wife Gail all the best as they move to Florida to be closer to their grandchildren. Thank you for your service to our community, your many years of volunteering, and your sense of humor through difficult and joyous times. You will be missed, and your absence felt.



THE JEWISH COMMUNITY ASSISTANCE FUND (JCAF)

The Jewish Community Assistance Fund (JCAF) provides emergency and recovery support to individuals and families within the Jewish community impacted by COVID-19.

The JCAF will provide financial assistance for basic emergent needs resulting from COVID-19 including food, shelter, medical care, prescriptions and supplies, personal care, childcare, basic home staples, transportation for work and medical appointments, and other needs not covered by the CARES Act. The JCAF does not provide support for businesses at this time.

Jewish members of the New Mexico and Southern Colorado Jewish community, their immediate family members of all faiths living with them, and those of all faiths employed within the Jewish community are eligible to apply.

Grants will be made up to \$1,800 per household on a one-time basis. Applicants will be required to provide a strictly confidential application, documentation and a declaration of need. Grants will be made on a rolling basis.

If you, or someone you know would benefit from the JCAF, please contact the Jewish Federation of New Mexico at 505-348-4458 or at jcaf@Jewishnewmexico.org. Once contact is made, a confidential application will be forwarded.

In keeping with the mission of the Jewish Federation of New Mexico, the goal of the JCAF is to provide help to individuals and families with emergent and ongoing basic needs resulting from the COVID-19 crisis.

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Op-Ed: Can You Be Jewish and Antisemitic?

By Halley S. Faust

How many times have we seen a Jew write into the *Santa Fe New Mexican* or *Albuquerque Journal* complaining about Israel? Sometimes these plaintiffs begin with a variation of “I’m Jewish. It’s not antisemitic to criticize Israel’s policies.”

There are two underlying claims here: Being Jewish automatically exempts one from being antisemitic, and criticism of Israel’s policies is not antisemitic. Both are often wrong.

First, a person can be Jewish and antisemitic: Bobby Fischer, the 1972 world champion of chess, claimed that “The Jews are a ‘filthy, lying bastard people’ bent on world domination through such insidious schemes as the Holocaust [...], the mass murder of Christian children [...] and junk food...(*The Atlantic*, December 2002)

Fischer was Jewish and an antisemite.

Let’s be clear: the nature of a statement or an act being antisemitic is not dependent on the actor’s religion, no matter how well-intentioned. “I’m Jewish” provides no special moral authority, dispensation or cover. “Being Jewish” provides no immunity from being antisemitic.

Of course, not all Jews and others who criticize Israel are antisemitic, but some do utilize antisemitic tropes in their criticism of Israel. Which takes us to our second claim: Often what the letter writer claims is not truly Israeli *policy*.

Do the Israel Defense Forces have a *policy* of targeting children for arrest or shooting? No. But depicting such claims either through written articles or pictures is practiced by anti-Israel groups like the Jewish Voice for Peace (JVP) or Santa Feans for Justice in Palestine (SFJP).

Take the recent dispute over fabricated murals on Old Pecos Trail in Santa Fe, supported by JVP and SFJP. One

was of an Israeli soldier purportedly only feet from the Palestinian youth, Muhammed al-Dura, and his father, pointing his gun at the two. Another depiction was of a soldier pointing his gun at two young children while their mother was shielding them.

These were both fabricated – lies being represented as the truth. They were part of what is known as “Pallywood,” faked images and videos made-up to evoke negative emotions against Jewish Israelis. Yet a member of SFJP claimed in a letter to the *Albuquerque Journal* that Israelis killed the boy even though the claim has been refuted.

We can look to the International Holocaust Remembrance Alliance for what would make a claim antisemitic. Here is a *partial* list:

1. Applying double standards by requiring of [Israel] a behavior not expected or demanded of any other democratic nation.
2. Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
3. Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
4. Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
5. Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
6. I would add at least four more characteristics frequently invoked: making purposely misleading statements about Israeli acts or policies
7. claims taken out of context,
8. blaming the wrong party for cause and effect,

9. misstating the true historical record.

In addition to the ABQ *Journal* letter mentioned above, here are some examples of recent op-eds or letters written to the *Santa Fe New Mexican* that have illustrated these conditions, producing antisemitic statements:

A February letter claimed that the \$3.8 billion annual funding of military assistance from the US to Israel causes Israeli settlers to throw garbage onto the roofs of Palestinian homes - absurdly implying that garbage throwing is an Israeli policy at least partially encouraged because of US funding. The letter began, “I’m a Jewish American...” This violates #2 above.

A February op-ed claimed that Israel should not arrest Palestinian teens throwing stones. Israel has had a number of its citizens killed by stone-throwing Palestinian teens, the last as recently as May 12, 2020 when a 21-year-old soldier was murdered. All Western countries arrest and prosecute youths for throwing stones. This violates #1 above.

In January 2020, a letter to the editor claimed that “the West Bank and Gaza are [just like Native American reservations] ... Suffering is suffering,” she wrote. But historical context is important to understand why suffering occurs and why it may be perpetuated. This violates at least three antisemitic principles above: #6, 8, and 9.

There are many more examples of these antisemitic slurs that violate IHRA standards. Those criticizing Israeli policy, whether Jewish or not, should make sure that their criticism is truly about Israeli policy, and that they are not applying double standards when tackling Israel’s actions.

Halley S. Faust is chairman of Santa Fe Middle East Watch. More information can be found at www.sfmew.org.

LETTERS TO THE EDITOR

Thank you for this issue (Summer 2020). You combine news, teaching, community information, and interesting history, all in one beautifully laid-out and substantial newspaper. The chart with all the symptoms of the various illness-

is already taped to my fridge.

Thank you.

Sincerely,
Eli Follick

As a former resident of Albuquerque, but now residing a decade in Las Vegas, NV, I have

come to appreciate the *Link*’s printed page. Las Vegas has only *The Israelite*, a free community commercial undertaking with a second page editorial, restaurant reviews, multiple synagogue news and pictures, lots of ads, a for-your-health supplement, off-

set by a Chabbad rabbi’s Torah commentary. There is no Federation newspaper in Las Vegas.

I have been a subscriber of the *Link* since when Mrs. Milstein was editor and her son the Israel correspondent. The *Link* has consistently been full of interesting person opinion, essays, poems, local synagogue, JCC and Federation events, newsy diaspora stories and of course, Israel politics. It usually takes two or three readings to ferret out the assorted details of the articles, then gets tossed, to await the next issue, just like a daily newspaper.

If the *Link* were an electronic version, I am afraid it would be way less interesting and harder to weave through the articles. Please continue this newspaper, worthy of a “Jewish Pulitzer.” The *Link* does indeed link Jews to the Jewish community at large, even when viewed from another state and city.

Thank you,
Mark Zimmerman

It is not incumbent on you to complete the work. But neither are you free to desist from doing your part.

– Rabbi Tarphon

The axiom that politics and morality do not go together can give you an excuse for a generation or two. But at the end of the day, the system is bound to fail.

– Martin Buber

Thank you very much for writing that article in the *Link* called “Grappling with the history of slavery and oppression in New Mexico.” (page 7, Summer 2020).

Every word of your article about slavery and oppression in New Mexico was important for all of us to read and to talk about and to do something about.

Especially at a time like this, your article is important. Thank you for writing it and publishing it in the *Link*.

Janet Kastel Goldberg



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Op-Ed: At a Crossroads

By Iris Keltz

A debate that has been raging in my family for 53 years, is now being argued across the American-Jewish community. Peter Beinart, an influential Jewish-American journalist and intellectual recently claimed that Jewish dehumanization of Palestinians is the greatest threat to a peaceful resolution.

In 1967, a Palestinian family from East Jerusalem offered me sanctuary during a war that changed the face of the Middle East. When we first met, I had no idea they were the feared enemy I'd been warned about all my life—they hate us; they want to drive Israel into the sea; they prohibit us from visiting our holy places. This proved to be nonsense. The Palestinians (generically referred to as Arabs) encouraged me to pray beside the Wailing Wall, got permission for me to enter the Dome of the Rock on the Temple Mount, the Ibrahimi mosque in Hebron, welcomed me in their village, and

suggested an itinerary when I told them I was going to Israel. I felt no rancor from them, just profound sorrow that they could not join me on such a sojourn.

I returned to NYC with a Palestinian husband, a new family, and an important message—Palestinians are not an existential threat to Israel, and in fact could become friends and allies if given the chance. After 53 years of carrying this challenging banner, I am familiar with the justifications, accusations, and fear:

"No one has the right to ask a country to return land that was won in war."

"Israel is our safeguard against another Holocaust."

"Israel is the ancestral homeland of the Jewish people."

"Israel has valid legal and historical claims."

"To single out and criticize Israel for doing what other countries have done is anti-Semitic."

"I am a self-hating Jew."

I respond to these charges by holding the shield of international law. Even the celebrated Balfour

Declaration (1917) establishing a homeland for the Jewish people in Palestine, promised that the civil and religious rights of existing non-Jewish communities would not be violated. Many UN resolutions have been passed since then but the one that inspires me is the Universal Declaration of Human Rights. Adopted in 1948 as a response to Holocaust, this life affirming document promises "freedom and equality for every individual regardless of sex, color, creed, or religion." International law might be toothless, but it is not dead, and might be humankind's best and possibly last chance to create a lasting peace based on justice.

It also aligns with Jewish law.

It should come as no surprise that the Palestinian struggle for self-determination has drawn support from Black Lives Matter (BLM) and indigenous people across the world. Equality and freedom are profound human needs. The Hasidic community in Crown Heights found themselves in a self-described mor-

al quandary after the killing of George Floyd. They wanted to support their African American neighbors, but considered BLM to be anti-Zionist, even anti-Semitic. BLM described Israel as a settler-colonialist state. In spite of this, on June 7th, the Hasidic Jews marched in solidarity with their neighbors.

The signs they carried: "Love thy neighbor!" If an agent of the justice system murders in cold blood, it is a human issue, an American issue, and an issue of Jewish law." From Deuteronomy, "Justice, Justice, shall you pursue." From the Babylonian Talmud "Whoever can protest and does not is accountable for their sins." From Hillel, "That which is hateful to you, do not do to another." Supporting racial justice for Black lives is only a moral quandary if Palestinians are exempt.

On June 6, 2020, Aymen Odeh, Palestinian member of the Knesset spoke at an anti-annexation rally in Tel Aviv alongside US Senator Bernie Sanders. Over 6,000 Israelis, Jewish and Pales-

tinian, cheered their messages.

Odeh: "We are at a crossroads. One path leads to a society with a real democracy, civil and national equality for Arab citizens. The second path leads to hatred, violence, annexation and apartheid. We're here to pick the first path. Without justice there can be no peace."

Sanders: "The futures of the Israeli and Palestinian people are entwined. The illegal annexation of any part of the West Bank must be stopped, the occupation must end, and we must work toward a future of equality and dignity for all people."

I don't always agree with my mother who just turned 105, especially regarding Israel. But in response to ongoing violence, mayhem, militarism and suffering, she proclaimed: "I don't understand why we can't just share the place." Mom has not become a one stater. It's her Jewish ethics recognizing the humanity of all people. No exceptions.

Op-Ed: Israel You Broke My Heart and Broke Your Promise

By Emet Ma'ayan

"Israel you broke my heart and broke your promise" is what my sign read when I attended the July 1st Day of Rage protest in support of Palestine and in protest of Netanyahu's proposal to annex 30% of the West Bank. This was the first of this kind of protest I've attended. The line was drawn, and the time came for me to stand and say I don't agree. The protest started with cars gathering in the Walgreens parking lot of San Mateo and Central Avenue. About eight of the 50 cars were other Jews. Their cars and signs were decorated with similar messages, "Jews against annexation," and "Jews against the occupation."

We fell in line with the other cars with messages for peace and naming the annexation as cruel and unjust to Palestinians living there. Some signs had maps comparing the occupied West Bank, Gaza and proposed annexation to the settlement, occupation and annexation of Native American land. I felt a mix of emotions - and among them was sadness. When did Israel's policies, which are aligned with Trump - become the bar for loyalty?

If we do not speak up to our

own politicians, they will assume we are in support. If we do not speak out to our federations and clergy, then they will assume we are in support. Jewish tradition is based on our ability to speak out and wrestle our truth, and yet so many of us in the US are uncomfortable with that. Certainly, in Israel where more Jewish citizens are against the annexation, they are speaking out. It is our duty to do the same here in the US.

After the march about a hundred of us gathered masked and properly distanced to listen to speakers plead for the safety and dignity of Palestinians. The last speaker was a young Jewish woman who grew up in Albuquerque and told the story of going to Israel at age 16. She said it was a turning point when she met Israeli soldiers only a few years older than she who spoke about Palestinians with such hatred and racism. She said after that she never found a home in the Jewish community. We have lost so many of our youth because somewhere along the way the Jewish community resisted valuing their opinions. It doesn't serve the American Jewish community to close our ears and our doors to those who disagree with

Israeli policy.

Trump's ambassador to Israel is his former bankruptcy lawyer who, along with Jared Kushner, is a huge investor in the settlements. I refuse to follow a pro-Israel agenda created by them.

If the sovereignty of the settlements and the annexation of the settlements passes, Israel will have firmly solidified herself on the wrong side of history. If I remain passive, then I am in support of a homeland that is based

on stealing and occupation. Instead I choose to contact my US representatives and let them know I'm not in support and I choose to do the same within the Jewish community.

Not in my name.



"Forgiveness is the key to action and freedom." — Hannah Arendt

As we enter the New Year of 5781, we thank you for your support and for joining us in our ongoing efforts to stop antisemitism and to secure justice and fair treatment for all.

Best wishes for a sweet, happy and – most of all – healthy New Year
from your ADL Mountain States Region
serving New Mexico, Colorado and Wyoming.



Responding to Racism and Exclusion: An Open Letter to Our Community

Dear Friends,

After the murder of George Floyd, members of our Jewish community leadership began a discussion about how to respond to systemic racism and begin empathetic and impactful conversations with other communities. In order to approach that aspiration with integrity, the suggestion was made that we begin such a process by looking within our own community to identify and understand our own experiences of marginalization and exclusion as preparation for those discussions with others. As a result, a marginalization discussion group was formed, and we have been meeting during the last few months to explore exclusion and marginalization within our Jewish community.

We have approached this discussion with humility and a recognition that we would be discussing difficult experiences and sensitive issues. *We are blessed with wonderful, diverse, creative, involved communities. Our purpose has been to talk about not only the strengths of our community, but opportunities to become more inclusive, pluralistic and welcoming so that all Jews will find a meaningful place in our community.*

We are in the days of Elul, approaching the high holy days, a time for introspective reflection, for *teshuvah* -repentance and return. This is an ideal moment to pause and consciously ask ourselves how we've marginalized others and begin the work to change our behavior as a tangible way to show respect.

We would like to share the progress of our ongoing conversations.

Thus far we have:

- Built a courageous space for honest sharing and listening where we have suspended judgement and empathetically listened to each other about our personal experiences of exclusion along the paths of our Jewish lives.
- After listening and gaining clarity about the many different experiences of exclusion, we have identified common themes of marginalizing behaviors in the Jewish community.
- Explored conscious and unconscious bias within ourselves and come to understand how these get expressed in our interactions within the community.
- Recognized the need to develop strategies to educate the Jewish community about racism, exclusion and marginalization within our community. We intend to further our work and share with the community action steps to mitigate these problems and replace exclusion with inclusivity whenever possible.

During this process, we have realized that all of us have had personal experiences of marginalization in our Jewish journeys that have led us to the following understandings:

- Marginalization in Jewish life is real and often goes unaddressed.
- Sometimes we segregate ourselves within our own community.
- Our limited exploration suggests that marginalization occurs around at least these issues:
 - Level of Education
 - Level of Financial Contribution
 - Insider/Outsider Social Status or Cliques
 - Job Status: Professional/Non-Professional
 - Jewish Ethnicity: Ashkenazic/Sephardic/Crypto-Jewish
 - Race
 - Streams of Judaism/Denominations
 - Marital/Relationship Status
 - Traditional/Non-Traditional Families
 - Gender/Nonbinary
 - Sexuality/LGBTQIA/Queer
 - Affiliation/Non-affiliation
 - Support/Criticism of Israel
 - Disability
 - Jews by Choice/Jews by Birth
 - Newcomers to Community/Community Veterans
 - Clergy/Non-Clergy
 - Hebrew Knowledge-Fluency with Liturgy/Lack of Hebrew Literacy
 - Age
 - Presentation of Self in Everyday Life – Clothing, etc.
 - Political Party Alignment
- This limited list of areas of marginalization in Jewish life present opportunities for institutional and self-reflection followed by action steps to overcome the tendency to turn our distinctions and differences into silos and gates that make some people feel like outsiders.
- There is a need for open discussion about the role of financial commitment in Jewish life.
- We encourage all Jewish spaces to foster **brave and caring conversations** that will lead to greater inclusion, diversity and pluralism.
- We encourage all Jewish spaces to allow for reflection about the culture of gossip, and how that reinforces exclusionary behavior.
- We acknowledge the reality of affinity bias, a learned set of comfortable points of common identity that often drive the energy we expend in building relationships; and we have come to recognize that affinity bias also contributes to limiting our exposure to others with different affinities.

- We encourage inclusive and embracing behavior across our community that honors everyone's individual integrity.

Therefore, we have set forth the following goals:

- To encourage all Jewish boards/leadership/groups to reflect on the negative influence of familiar affinities that may dominate our organizational structures and to consciously listen to hear those with different affinities and work to promote new patterns of inclusion.
- To share strategies with the community that emphasize a culture where everyone thinks of every person as an individual.
- To create and promote opportunities to identify, assess and encourage the overcoming of negative narratives that we often use to bolster our affinity biases.
- To name, identify and address what have become known as the "Ashkenormative" structures that seem to dominate Jewish communal life especially in the United States and consider more pluralistic, ideas of community.
- To emphasize that all Jews are entitled to their own relationship with Israel.

Our next steps:

We plan to develop concrete strategies to educate the Jewish community about racism, exclusion, and marginalization within our community leading to a guidance document that will include specific action steps to mitigate these problems and replace exclusion with inclusivity.

And in regard to what brought us together to begin with, we hope that building on what we have learned from this process, we will be better prepared to best engage in meaningful dialogue and healing with Black, Brown, Asian and Indigenous communities.

For more information about this exciting and profound exploration into a more inclusive vision for creating Jewish community please contact Rob@Jewishnewmexico.org.

With hope and respect,

Rob Lennick, Jewish Federation of New Mexico
Sara Koplik, JFNM and Hillel at the University of New Mexico

Leon Natker, New Mexico Holocaust Museum
Ellen Satz, Congregation B'nai Israel
Rae Siporin, New Mexico Jewish Historical Society
Wendy Steinberg, Temple Beth Shalom
Phyllis Wolf, Jewish Community Center of Greater Albuquerque
Marc Wunder, Congregation Nahalat Shalom

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that change does come, and there is strength in numbers. Let us not forget how many Jewish people around the world are Black and now African American. These sisters and brothers are leading us all

into a better future and I, for one, am grateful. Let us join their struggle against racism so that finally our children will truly know an America of equality, one blessed with liberty and justice for all.

Brian Colon is the New Mexico State Auditor

Nahalat Shalom Stands with Black Lives Matter



Congregants lined up on Rio Grande Blvd to decry racism, and a large message in support of racial justice was hung on the side of Nahalat Shalom's building.

On Sunday morning, July 19, members of Nahalat Shalom socially distanced on Rio Grande Boulevard to demonstrate Nahalat Shalom's support for the Black Lives Movement and against the systemic racism that pervades our society. Members stood along Rio Grande Boulevard, each

person or family spaced 60 feet apart, holding signs for passing drivers and cyclists to see that expressed our Jewish support for racial justice. A similar socially distanced demonstration was held on the evening of August 6th at the corner of Martin Luther King Jr and University boulevards.

L'Shanah Tovah

Wishes for a sweet and healthy New Year from Hadassah Chapter of Albuquerque

www.Hadassah.org/Albuquerque

Can We Talk about Race?

By Tiziana Friedman

I am a Black, queer, Jewish woman. Over the course of my life, I have encountered the same racial problem with the leaders of organizations that I have worked or volunteered for, and communities that I am engaged in. That problem is passive complicity, and its sting is especially sharp in Jewish spaces.

Earlier last month, an event of mine was flagged and removed from an online Jewish group for being political. The rules of this group specify that there shall be no posts about politics. My event was an allyship workshop that I shared, discussing how the experiences of being a white or white-passing Jew influences the way one perceives, discusses, and acts on racial issues while giving some 101 knowledge about how to support and advocate for Black/Indigenous People of Color (BIPOC) during these tumultuous times.

On the flyer, there was a picture of a black fist in a circle with the words "Black Lives Matter" beneath. Those three words caused my post to be removed. Those words are not inherently political.

My existence as a Black Jewish woman is not inherently political. It is not inherently political to discuss being anti-racist. It is not inherently political to acknowledge the harm Black people have suffered in this country for four hundred years and counting.

It is not inherently political to

teach non-BIPOC individuals how to educate themselves and one another so as to not put the burden of educating onto people of color, who are dealing with fear and trauma on a daily basis.

Racial justice does not belong to any political party or politician. Rather, it is a civil rights issue, it is a social justice issue, and above all it is *tikkun olam*.

More painful though, was the response from the leadership regarding this grievance. They first explained how all events were allowed to be shared on the page, to which someone responded with misinformation about the BLM movement.

They said this behavior was "benign...not threatening" and they suggested I "take the high road" and expressed they were loath and reluctant to remove anyone from the group. This is a recurring response, of which I've been on the receiving end of multiple times.

But these interactions are not benign. They are microaggressions, and microaggressions inflict real damage.

On one side, I've got someone politicizing my existence. On the other, I have those in a position of power asking me to turn the other cheek and not make too much noise. And this is passive complicity: when those with the resources and capacity to act do nothing because they either don't believe, or don't perceive, that harm has already been done, they don't want to get involved, they

don't want to upset the status quo, or a little of all of the above.

This happens to BIPOC individuals every day - we are told we need to control our reactions so as not to be disruptive to the larger group or force leadership to make decisions that are uncomfortable for them. We are shown again and again that our pain is not as important as keeping the community shielded from the discomfort of addressing the rotten, racist nooks and crannies within.

I see it all the time. I experience it all the time. And I no longer have the luxury of minimizing these experiences on a daily basis. Read the room.

Why does your comfort take priority over my humanity?

My soul yearns for a space my where my Blackness more than matters - it is wholly seen, wholly embraced, and wholly beloved in the Jewish community. And I'm not alone. As Black Jews of color, we find this only when we find each other - little pockets of sisterhood and brotherhood that are so necessary, because it brings a sense of communal Jewishness that we rarely, if ever, feel from the wider Jewish spaces that bring us together.

I'm tired. My Jewish BIPOC sisters and brothers are tired. Too many times have I thrown my heart into a community only to feel the sting of otherness. Too many times have I felt my acceptance in Jewish spaces was *in spite* of my skin. Too many times have I felt tokenization and ques-

tioned whether my presence was there to check a box.

I have never, not once, entered a Jewish space (or any space) where my melanin was celebrated, where I didn't have to educate and carry myself as an ambassador for all Jews of color, where I could be joyful about my Blackness, queerness, and Jewishness all at once. Never have I entered a Jewish space where I was simply allowed to exist. Mattering is the bare minimum.

It's not *my* job to make the non-BIPOC people around me comfortable around issues of racism and a system of white supremacy that they benefit from. It's not *my* job to ensure that racism is dealt with swiftly and appropriately.

My job is to make it home from runs in my own neighborhood when I am tailed by a white supremacist with a gun and am nearly run over by a giant, lifted truck with a confederate flag on the bumper in broad daylight.

My job is to make it home when I am pulled over for driving-while-black and am given a ticket for my bike rack obscuring my license plate.

My job is to assure my weeping father, my superhero, that if given the choice, I would choose my Blackness and him as my father one million times out of one million.

My job is to search the news every day for my father's face, to assure myself that he has not become the most recent victim of

lethal police brutality.

My job right now is to stay alive.

Anti-racism work is *your* job. No space is automatically an anti-racist space, an inclusive space, or a diverse space - it must be carefully and intentionally grown in those directions, which includes sometimes needing to intervene, to call out, and to call in. This is hardest to do amongst colleagues and friends. But this is the work. Jewish values demand action.

The first question God asks man in Torah is the shortest question. I believe it also to be the biggest question. Adam and Eve hid themselves in the Garden after eating the apple. God asks them one word. *Ayecha?* Where are you? Adam and Eve did not respond, *Hineni*, I am Here, and thus forfeited the opportunity to come forward to admit their shortcomings and wrongs.

The High Holy Days are fast approaching, and are a time of *ayeche*. Will you respond *Hineni*, I am Here? Will you be proud of where you are standing?

While being a Jew in America is not always easy, our Jewish ancestors and relatives came here for the same reason as the Irish, the Italians, the Turkish, and countless others: to escape persecution and death, and to seek a better life for themselves and their children.

My ancestors came to this country in chains, and their children are still bound by them. I am still bound by them. My Jewish brothers and sisters, *ayeche?*

Op-Ed: As Jews We Must Advocate for Black Lives Matter

By Brian Colon

A wise man once said, "We are all brothers and sisters and must start with kindness first remembering who we are and be a representative of that blessing."

We are sometimes too slow to stand for those on the margins. I stand quickly when it comes to pushing back against those who speak ill of my people—the Jewish people—having gone to Hebrew school at B'nai Israel in Albuquerque and taken great pride in being a Jew.

However, I have been reflecting and feel I was too slow to stand with the Black Lives Matter movement and message,



Brian Colon

which is now seven years old. Maybe we find it difficult to be compassionate for others going through struggles, marginalization and hatred because the Jews have endured so much for so long and if we are to "lean in" on the societal ills for Black people in America, it causes us to reflect on our own historical and collective pain.

Black Lives Matter is a message and a movement that should actually resonate with each of us. It should strike a chord because of what we have faced as Jewish people, often having been driven out and having to find new ways in new countries with our own experiences and collective struggle.

New Mexico is a melting pot of blood lines and mixed heritage, but we share the same heritage and history of persecution. We have walked down this unknown path to try and find acceptance or be acknowledged for our contributions. A path where we have been ostracized, singled out, vilified and persecuted.

Many of us here in New Mexico are Hispanic Jews (Conversos/crypto-Jews) who were forcibly removed from their homes and countries and came to this new land to forge lives and survive as best we could. Some even learned through generations of abuse to hide our beliefs behind closed doors and practice our faith in a way that we could earn a living and raise our families as peacefully as possible.

A person cannot hide the color of their skin, and for that very reason alone we need to be more attuned to the persecution that our brothers and sisters of African descent face daily. Laws that are meant to keep people safe are written in a way that suppress and oppress others, even local laws are used to drown out voices and metaphorically keep the privileged knees on the necks of others they see as "less than."

We faced this challenge this past century as Jews in Europe and we continue to see these vile displays and behaviors targeting our families to this day. It is a painful experience

to witness continued acts of hatred, violence and antisemitism (as recorded by the ADL), but I am asking that we all take that pain and channel it into action so we can all be upstanders against racism, standing shoulder-to-shoulder with our Black sisters and brothers, and speaking out.

We, more than most, should be able to find the empathy and the moral desire to stand up against the systemic injustices that have occurred for more than 400 years. This allegiance should come naturally and feel comfortable when we look through the lens of our own story as a Jewish people. I hope you will join me in *listening* to our Black community, so they are truly heard and then act as allies and accomplices in forcing change that is long overdue.

Let us all help prepare for a better tomorrow for our Black/African American families and ourselves. We must stand together because as human beings we know

Tisha b'Av, John Lewis, and the Obligation to Vote

By Diane Joy Schmidt

Tisha b'Av, the ninth day of the month of Av in the Hebrew calendar, occurred this year on Thursday, July 30, 2020. It is the day that traditionally commemorates the saddest tragedies of the Jewish people throughout history, beginning with the destruction of the First and Second Temples. This year, this same day also was the funeral of the great civil rights leader, John Lewis, who devoted his life to voting rights. There was a meaningful correlation that reverberated between these two events.

Jewish people vote, religiously. It was estimated in 2008 that 96% of all people who self-identified as Jews voted in the presidential election. This impetus to vote may be traced to the destruction of the First Temple, the Temple of Solomon, in 586 BC by Nebuchadnezzar, the King of Babylon. When he exiled the Jews of the Kingdom of Judah to Babylon, Jews would learn to acclimate themselves as a people without a land.

John Lewis, when he knew he was dying, earlier in July penned an essay to be read aloud at his funeral. Listening to it, one can feel his deep religious convictions about voting. He wrote, "Democracy is not a state. It is an act, and each generation must do its part to help build what we called the Beloved Community, a nation and world society at peace with itself.

"Ordinary people with extraordinary vision can redeem the soul of America by get-

ting in what I call good trouble, necessary trouble. Voting and participating in the democratic process are key. The vote is the most powerful nonviolent change agent you have in a democratic society. You must use it because it is not guaranteed. You can lose it."

Lewis saw the storm coming. Earlier that same morning, July 30, before Lewis was buried, the U.S. president, having not been invited to the funeral, tweeted "...Delay the Election until people can properly, securely and safely vote???"

In a *Washington Post* perspectives column published later that day, "Trump's Delay the Election" checks all 8 rules for fascist propaganda," Yale University professor of history Timothy Snyder wrote "With this tweet, the president both revives fascist propaganda and exploits a new age of Internet post-truth: He follows a trail blazed by fascists, but adds a twist that is his own. A fascist guide to commentary on elections would have eight parts: contradict yourself to test the faith of your followers; tell a big lie to draw attention from basic realities; manufacture a crisis; designate enemies; make an appeal to pride and humiliation; express hostility to voting; cast doubt on democratic procedures; and aim for personal power.

"...This is where the differences with historical fascists begin. Fascists believed in responsibility: a terrible responsibility, as they understood it — the need to destroy an old decadent world in the name of a new racial paradise, to drown democracy in blood, to fight wars for territory abroad, to set the

world on fire. Trump has no such visions and no sense of responsibility, terrible or otherwise. He simply prefers to stay in power and have a comfortable life. He expresses just enough fascism to make this possible."

In their regular column, "Ask the Rabbi, the independent Jewish magazine *Moment* asked rabbis in the May-June 2016 issue, "Are We Commanded to Vote?" Rabbis from nine different flavors of Judaism responded. All agreed that while we are not 'commanded' to vote, we are obligated to (God did not "command" us to vote because back in Biblical days we lived in monarchies, not democracies). In short, voting is definitely a thing, among Jews.

Each person counts, and by voting, you affirm that value. Chabad Rabbi Dov Wagner responded, "We each count. Every one. And each person counts for no more—and no less—than one. Although that may be arguable at times in the vagaries of our political structures, it never varies where it truly matters—in our absolute and essential value in the eyes of G-d."

Judaism teaches *tikkun olam*, that we are here to repair the world, to be involved in the social welfare of society. Modern Orthodox Rabbi Yitzhak Greenberg of Riverdale, NY, wrote, "The prophet Jeremiah does say that the Israelites should join in the country where they live, should build it, seek its welfare and pray for it. Voting is a key way to assure the well-being of the country. I believe that democracy is the political system most likely to advance the Torah's goal of *tikkun olam*—to repair the world—so that every human being is treated as an equal, valuable and unique image of God."

Independent Rabbi Gershon Winkler underscored how this passage from Jeremiah was related to Tisha b'Av, "It was long ago

suggested that we do what we can to contribute to the general welfare of the lands in which we sojourn. One could argue that voting may be a part of this contribution. The suggestion came to the prophet Jeremiah in a message from God, which he forwarded to our exiled ancestors following the destruction by the Babylonians of the first Jewish commonwealth more than 2,400 years ago:

"To all [those] I have exiled from Jerusalem to Babylon: "Build houses and settle down; plant gardens and eat of their yield. Start families, have children, and help your children start families, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace of the village to which I have exiled you, and pray to God on her behalf, for in her state of peace shall you too find peace" (Jeremiah 29:4-7)."

In 2018, Rabbi Josh Levy wrote, in an essay for the Reform community of Great Britain, "Reform Judaism in 1000 Words: Tisha B'Av," about how Tisha b'Av allowed a freedom that gave agency to each individual. "The model of Judaism lost in the destruction of the Temples was one in which God is the preserve of one location — the Temple in Jerusalem; one caste — the hereditary priesthood...As a result of the loss of the Temple, Judaism evolved to a form in which all can be in relationship with God irrespective of where we are or who we are ... through prayer and through the way in which we live our lives."

Navajo humanist Frank Morgan has expressed a deep sentiment in Navajo thought in his teachings, "They say that Shiprock was a great flying monster and it was later killed by the older Warrior Twin, Monster-slayer. Eagles evolved from transformation of the monster. We say that there is always transformation from destruction."

Vandalism at Holocaust Museum Leads to Alliance Against Hate Crime

On Thursday, July 30, while the burial of civil right leader and U.S. Representative John Lewis was being televised, hate crime vandalism took place at the New Mexico Holocaust Museum and Gellert Center for Education in Albuquerque.

Leon Natker, executive director of the museum, reported that the perpetrator deliberately damaged a window in front of a civil rights exhibit. It appeared like someone had taken a hammer or baseball bat to the window as an act of hate aimed at the exhibit.

It appeared like someone had taken a hammer or baseball bat to the window as an act of hate aimed at the exhibit. He pointed out that under current law, the perpetrator could simply be charged with property damage, and called upon our elected leaders, "to make it a priority to address hate crimes in the state of New Mexico at the next legislative session."

This attack got the attention of the NAACP. Dr. Harold Bailey, president of the Albuquerque chapter reached out to the museum and the Jewish Federation of New Mexico proposing the creation of an alliance to work together to promote strong hate crime laws in New Mexico.

Dr. Bailey was, "greatly offended," by the attack at the Holocaust Museum, adding, "It was an attack on both of our communities." NAACP also made a generous donation to the museum to help with repairs following the damage.

Rabbi Dr. Rob Lennick, CEO of JFNM



Damaged window at the Holocaust Museum

said, "This should not be dismissed as an attack on property. It was an attack on people and reflects the continuing reality of hate crime right here in our own community. We are moved and inspired by the outreach and support of NAACP and look forward to growing our coalition against hate crime." The alliance is looking to expand participation and welcomes participation from all other communities wishing to support the advancement of effective hate crime legislation.

For more information please contact: Rob@JewishNewMexico.org

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New Mexico Secretary of State
Maggie Toulouse Oliver

Colorado's Holocaust and Genocide Education Bill, and its Implications for New Mexico

By Diane Joy Schmidt

On July 9th, Colorado became the 13th state to pass a bill that Holocaust and genocide education be taught in high schools. Sue Parker Gerson of the ADL Mountain States, who also runs the ADL's Governor's Holocaust Remembrance Program for the region, said this was very close to her heart. The bill was 20 years in the making in Colorado. The Jewish Community Relations Council, the ADL, and Jewish Colorado were lead organizations who worked together and with the legislature there.

Colorado's Governor Jared Polis signed House Bill 20-1336 standing together with 97-year-old Holocaust survivor Fanny Starr at the Jewish Center in Denver. The bill requires high school students to learn about the Holocaust and genocide as a prerequisite to graduation.

The Colorado bill details definitions of the Holocaust and genocide and includes, in clause c., that "Holocaust and Genocide studies means studies on the Holocaust, genocide, and other acts of mass violence, including but not limited to the Armenian genocide." Colorado schools have until 2023 to put together curriculum and identify source materials, and each district in Colorado will decide how they will implement it.

Each state's bill is slightly different. On July 23, Delaware's Governor Carney passed their Holocaust and genocide education bill, for both middle and high school students. The following week Massachusetts passed their bill, also to begin in the sixth grade. Many of the reported incidents of anti-Semitism occur in schools.

Arizona currently has bills working their way through their house and senate. The Anne Frank Center USA's 50 States Initiative has made it a goal to see bills passed in every state. The federal Never Again Education Act supports the US Holocaust Museum in providing educational materials.

To date, no bills specifically mention teaching about the Native American genocide, a shadow that hangs over this country's history.

Pulitzer-prize winning historian John Toland writes in his book, *Adolf Hitler: The Definitive Biography*, on page 702, "Hitler's concept of concentration camps as well as the practicality of genocide owed much, so he claimed, to his studies of English and United States history. He admired the camps for Boer

prisoners in South Africa and for the Indians in the wild West; and often praised to his inner circle the efficiency of America's extermination—by starvation and uneven combat—of the red savages who could not be tamed by captivity."

This passage was pointed out in the article "Hitler Studied U.S. Treatment of Indians," *Indian Country Today*, 8/8/16, by Elicia Goodsoldier.

The Navajo's Long Walk took place here in Arizona and New Mexico a little over 150 years ago, where close to 10,000 Navajo people were rounded up in a scorched earth policy ordered by the government, beginning in 1864, and marched from their lands across Arizona and New Mexico in winter some 400 miles to an internment camp at Bosque Redondo, near Fort Sumner, some 80 miles from the Texas border. Many died along the way and another 2,000 died of starvation over the next four years, until a treaty in 1868 finally allowed them to return to a smaller area of their lands.

The decimation of Navajo women of child-bearing age during those years created a significant genetic bottleneck that may be the cause of a number of genetic mutation-based diseases suffered by Navajo families (See Erickson RP. 2009. "Autosomal recessive diseases among the Athabaskans of the Southwestern United States: Recent advances and implications for the future." *Am J Med Genet Part A* 149A:2602-2611).

These include a very rare deadly pigmentation disease that has received particular attention, explored in the award-winning documentary "Sun Kissed." The very rare XP gene mutation, xeroderma pigmentosum, causes children to become severely sun-burned after only a few seconds of exposure to the sun. Generally found within one in a million, it has now appeared among some Navajo families, statistically, among one in 30,000. Individuals with the disorder can never go outside during daylight hours, are about a thousand times more likely to develop skin cancer and suffer an early death.

Another contributing cause of these various genetic mutation diseases may also be the effects of 40 years of deadly uranium contamination throughout the Navajo Nation, where the EPA has identified over 530 abandoned uranium mines remain.

The Uranium Education Program at Dine College in Shiprock,

New Mexico points out that there are many hundreds of additional contaminated sites, not just the mines themselves. "Uranium mining and milling has left large areas of the Navajo reservation contaminated with abandoned mines, mine waste and mill tailings and associated radiation. There are well-documented problems with lung cancer and silicosis in former Navajo uranium miners, and there is great concern among uranium millers and other Navajos who reside near contaminated areas about late effects of radiation exposure from these sources. There has been growing concerns over various environmental issues and their impacts to health and the environment."

Jews know well the devastating effects of inherited diseases as a result of a genetic bottleneck. One in four is estimated to carry a genetic mutation. Following a model aggressive screening campaign led by Jewish doctors, the deadliest, Tay-Sachs, has been virtually eradicated. Couples routinely seek genetic screening.

The most common disease is Gaucher disease. The National Gaucher Foundation states that "Gaucher disease can affect anyone, occurring in up to 1 in 40,000 live births in the general population." However, "Gaucher disease is more common among Jews of Ashkenazi (Eastern European) descent, occurring in approximately 1 in 450 within this population."

A very aggressive type of breast cancer, found mainly among Jewish women, is also found to be prevalent among Catholic Hispanic women in northern New Mexico and southern Colorado. This has stimulated lively inquiry and is being studied in relation to the history of Jewish Conversos who settled here over 500 years ago following the Inquisition.

For further information about the Native American experience, the Smithsonian's American Indian Museum has begun an online curriculum, Native Knowledge 360 Degrees, which "provides educators and students with new perspectives on Native American history, cultures, and contemporary lives." Their website has information about the Long Walk at <https://americanindian.si.edu/nk360/navajo/long-walk/long-walk.cshtml>. The Navajo Nation Museum, in Window Rock, Arizona, has a large-scale permanent panel display, and the Fort Sumner Historic Site/Bosque Redondo Memorial museum was dedicated in 2005.

The Long Walk is only one part of the story. The Pueblo Indians have theirs, and a series of forced-march resettlements occurred throughout the country, the best-known being The Indian Removal Act of 1830 that resulted in the Trail of Tears.

Jewish Holocaust survivors and their families have expressed concerns that the Holocaust is in some way diminished by identifying other atrocities in the world as genocide. No comparison is implied.

Over the last twenty-five years, the Shoah Foundation has collected the testimony of survivors of the Holocaust, and in addition, as their website details, of survivors of other genocides, including "the Guatemalan Genocide, which killed some 200,000 civilians in the early 1980s, mainly indigenous Mayans," and, in Armenia, Rwanda, Cambodia, and most recently, genocide being carried out by ISIS against Yazidis, Muslims and Christians.

The Shoah Foundation has a new initiative "Stronger Than Hate," following the recent rise in antisemitism and hate against others, together with the University of Southern California, to provide educational materials through their eye-witness accounts to help students recognize and counter hate.

The Jewish people are in a unique position to bestow recognition on the wounds of others. Historic trauma is exacerbated when there is lack of knowledge and resulting denial. The historic atrocities committed against the Native American population of North America, call for our attention. At this time, while there is no active effort yet to pass a bill in New Mexico mandating the teaching of the Holocaust and other genocides, if this effort does go forward here, it would be an historic opportunity to include an initiative joining together with Native educators, that addresses the little-told history of our first citizens.

L' Shanah Tovah



From the board, staff, and volunteers of
New Mexico Holocaust Museum
and Gellert Center for Education
616 Central Avenue SW, Albuquerque
(505) 247-0606
info@nmholocaustmuseum.org
www.nmholocaustmuseum.org



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sit around the table
this year, in our
hearts we are
together.**



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It is Up to Us to Overcome Covid-19

By Gilad Katz, Consul General of Israel to the Southwest

Our lives and the lives of every person on this planet have continued to be affected, directly and indirectly, by Covid-19. The basic sense of security, stability, and normalization have been interrupted and uprooted. No, I am not a physician, nor am I an expert in public health. All I have are my personal values, beliefs, and thoughts that have helped to shape my perception surrounding these difficult times. Allow me to share some of those with you, now.

The Jewish High Holy Days are once again knocking on our doors. There seems to be no better time to reflect on the past year, while also looking forward to the hope of our future, in the coming new year. The dramatic impact that this once-in-a-century pandemic has had and will continue to have on our lives, is beyond expression. That is why I think

the battle against this virus is not only in the hospitals and in the suffering economies. It is in each and every one of us: the very nature of us as human beings, communities, and societies is at risk. That is why we all have to remember that fighting, and hopefully defeating, the pandemic is one thing. Doing so, while protecting our most precious values, beliefs, and human character is a different challenge altogether.

Rosh Hashanah is the perfect opportunity to take a moment to remember who we are, what is important to us, and how we can stand together as a community in the face of these uncertainties, while nourishing our spirit as we look to a brighter future.

Sometimes numbers speak for themselves. The numbers that relate to Covid-19 are one of these cases. Here are a few figures: the global Covid-19 death toll has already surpassed 850,000 and is continuing to climb. In the U.S. alone, over

180,000 Americans have died from Covid-19.

When talking about masses of people, we tend to forget the individual. That is why our sages emphasized the idea that every single person is important when they said:

“Each one who saves one soul is as if he saved a world and its fullness.”

Remembering that there are real people behind these numbers is not only important, but essential. Honoring those who have been taken by this horrible virus, standing side-by-side with others who continue to feel its devastating effects, and providing aid to those most vulnerable are crucial tasks.

Two of the most vulnerable communities in this pandemic are the elderly and those with underlying health conditions. Self-quarantining and social distancing are only two of the many methods health professionals recommend to prevent the spread and inhibit mass infection. As Jews, one of our

more fundamental mitzvot is visiting the sick. However, at a time when we are unable to physically visit and take care of others, we must find alternative ways to show our support and provide assistance to at risk groups and individuals in our communities.

The Consulate General of Israel to the Southwest is continuing to work to do just this, adapt in these uncertain times and show that we are here standing with our communities in the Southwest region. From providing take-home-meals to frontline medical staff and hospital workers to offering warm meals to senior citizens from local kosher and Israeli owned restaurants in the community. We are doing what we can to help make a difference. We continue to work in fulfilling our obligation to our fellow man while keeping ourselves and others safe.

Believe me when I say, I know that there are no easy solutions to address the chal-

lenges that we currently face. Moreover, unfortunately, there are difficult decisions that have to be made on a personal and communal basis. Our morals, values, and strength are being tested to the fullest extent. Even in these most challenging times, we must do our part in having hope for the future and doing what we can for our community.

I pray to the Almighty that we all will have the strength to stand up to these challenges. Let us define ourselves as righteous. If we do so, not only will we be doing the right thing, we will also be able to educate our children and our children's children on cherishing life and obeying the fundamental Jewish law of “Love your fellow neighbor as yourself.”

I send to all of my friends in all of the Jewish communities in the Southwest my personal greetings and hope that we will all be engraved in the Book of Life.

– Shana Tova to y'all.

Feeding Future Generations: Leket Israel Nourishes Young People at Risk

The problems of western society have not escaped Israel. Drug abuse, alcoholism, single parent families, and poverty

are creating an environment whereby hundreds of thousands of Israeli youth are at risk. Many find themselves floundering and falling through the cracks within the standard educational system, and are not coming close to reaching their potential, often leading to them dropping out of school in their mid-teens.

In reaction to this phenomenon, last chance high schools have sprung up throughout the country to attempt to get these youth off of the streets and to offer them a real chance of becoming literate, completing their matriculation exams, entering the army, and providing the basis for a possible future professional vocation, and ultimately breaking the poverty cycle.

In late 2016, Leket Israel's “Feeding Israel's Youth at Risk” project began distributing hot meals to 450 youth attending these last chance high schools. As the project grew, it also began serving after-school programs, kindergarten-age children of African refugees in Tel Aviv, immigrant youth in Eilat, an overnight shelter for teenage girls and two rehabilitation centers for young men in Jerusalem.



“Growth in the project has been made possible through the introduction of several new meal collection routes using paid drivers and leased refrigerated vans. The food, rescued from hotels, corporate cafeterias, and IDF bases, is delivered either directly to a soup kitchen or school, or to a distribution hub for cold storage overnight and delivery the next day,” explains Joseph Gitler, Leket Israel's founder and president.

“The meals these children and teenagers receive help bring them to school, keep them focused and able to learn, and ensure that their basic nutritional needs are being met.”

According to Gitler, nearly 1,300 children and youth at-risk in eleven cities (Arad, Eilat, Jerusalem, Kiryat Gat, Ofakim, Ramle, Lod, Rechovot, Tel Aviv, Kiryat Ata, and Tzfat-Meron) received a daily hot meal at the start of 2020. However, the onset of the Coronavirus pandemic in mid-March resulted in schools

closing and government restrictions shuttering businesses, including much of the catering sector. Hotels closed, events were cancelled, and corporate employees began working from home. This resulted in Leket Israel's traditional prepared food sources drying up.

Adamant that the needs of Israel's youth would not be ignored, Leket Israel began operating under a temporary emergency model to help address quickly changing and expanding critical needs resulting from a surge of unemployment and the populace now forced to shelter in place.

Within a week, the organization changed its business model and moved from meal rescue to meal purchase, coordinating with seven catering companies and 59 non-profit recipients and municipalities in over 30 cities. In some cases the catering company delivered the meals directly to the recipient organization, in other instances, Leket Israel's drivers delivered a week's worth of meals (specially chilled) to recipients' homes, or to the nonprofits where the food was collected by the recipients themselves or distributed by local volunteers.

At the height of the project, 11,000 meals a day were purchased for distribution (5,000 of the daily meals were delivered to families with children and the remaining 6,000 meals a day were delivered to the housebound invalid and elderly).

As the country has recently reopened the project has resumed regular operations and is providing rescued food once again to shelters, and after school and kindergarten projects. Service to high schools will resume with the start of the new school year in September, at which time, the project expects to be back up to full capacity servicing an estimated 1,200-1,300 children and youth, in eleven cities.

“Feedback from the participating schools to date has been overwhelmingly positive. Teachers and principals describe how the hot food encourages greater attendance, keeps the students off the streets, and is a crucial factor in keeping the students relaxed, motivated, and focused on their studies.”

“We are proud to consider the Jewish Federation of New Mexico an important partner in our work to promote the success of Israel's youth at-risk, while providing them with basic nutritional needs,” stated Joseph Gitler. “This is a true win-win project.”

“Regularly being fed a quality hot meal at school contributes significantly to the teenagers' feelings of self-worth and sense of being cared for and nurtured.” explains Gitler.

To learn more about the initiative, please visit Leket Israel's website at: www.leket.org/en or email: joseph@leket.org

A Long Journey: The Hidden Jews of the Southwest

By Paula Amar Schwartz

A Long Journey grew out of our earlier film, *Challah Rising in the Desert: the Jews of New Mexico*. At every venue where we showed *Challah Rising*, schools, community centers, museums and film festivals we encountered individuals who told us about their family history as hidden Jews. Some cried, others were happy, enthusiastic, wanting to tell their family story. All of them urged us to move forward and make a film about their unique history.

Director Isaac Artenstein and I were stunned by the power of their stories and determined to find a way to create a film documenting the lives of these resilient courageous settlers. Soon after starting to conceptualize how we would go about telling their story, Franz Joachim of KNME, NMPBS, came to us with the proposal that we partner in creating a one-hour documentary, with KNME as the presenting station for national PBS distribution. We are thrilled with this partnership.

The resulting *A Long Journey: The Hidden Jews of the Southwest*, premiering on PBS November 19, 2020 at 7:00 pm, interweaves history with the fascinating accounts of individuals and families whose secret for generations was their hidden Jewish roots. Their five hundred-year journey started in Spain, continued through colonial Mexico, and into remote villages in northern New Mexico, southern Colorado, and the Texas border region.

When the Inquisition stretched from Spain and Portugal into New Spain, hundreds of Jews were persecuted, jailed, and killed, accused of “Judaizing.” Luis de Carvajal the Younger, nephew of the powerful governor of the province of Nuevo León, was put on trial and tortured by the Inquisition in 1596, for secretly practicing what they recalled of their Jewish faith. After the trial, many of his family members were burned at the stake.

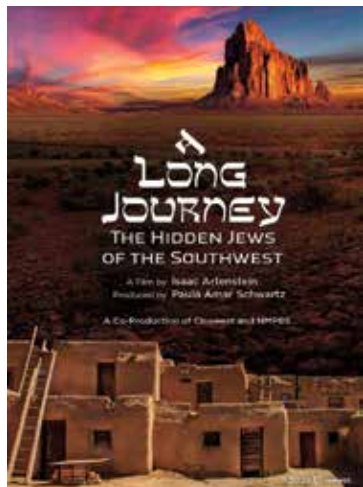
Two years later, Juan de Oñate led 700 colonialists up the Camino Real and along the Rio Grande, claiming New Mexico for the Spanish Crown. Among the colonialists were Jews escaping to remote regions where they could safely practice their religious and cultural traditions. The descendants of these Jewish colonialists reflect and, indeed, embody the mix of diverse cultures and histories that have played so powerful a role in the Southwest’s development.

In editing *A Long Journey*, we combined the stories of the main characters with the work of recognized academics to shed light on the historic and cultural relevance of this unique tale. Bill Carvajal, the president of the Anusim Center in El Paso, recalls how his grandfather told him as a child that “it wasn’t very popular or very safe to reveal a Jewish heritage.” He also relates the tragic tale of the Carvajal family, and how their 16th century martyrdom reinforced his decision to come back to the Jewish faith and actively work to preserve and disseminate this unique cultural legacy. (*Anusim* refers to those who were forced to abandon Judaism against their will.)

Tim Herrera, from Cuba, NM, is shown herding cattle at his ranch where he shares family research that led to his discovery of a hidden *Sephardic* ancestry. We accompany Tim to the La Jara Catholic cemetery on a visit with



The Herrera family celebrates Shabbat



a cousin, where they discuss the meaning of the small rocks placed on top of the gravesites of relatives.

Blanca Carrasco, from El Paso, conducted her family research during the production of *A Long Journey*, resulting in a genealogical book that demonstrated that her biological father, Israel Garza Salinas, was a direct descendant of pioneering *Converso* families that helped settle the city of Monterrey, Mexico. She’s moved by deep emotion when she reflects on the suffering and torture endured by her family at the hands of the Spanish

Inquisition.

Ron Duncan Hart, author of the documentary’s companion book, *Crypto-Jews: The Long Journey*, takes us on his field research to historical sites along the Rio Grande, following Juan de Oñate’s expedition. Prof. Hart also talks about his collaborative work with historian Sara Koplik, director of the Sephardic certification program of the Jewish Federation of New Mexico that helps descendants of *Converso* families authenticate their research so they can claim Spanish citizenship offered by the government of that country.

Rabbi Stephen Leon of Congregation B’nai Zion of El Paso chronicles his work for over 30 years helping borderland residents identify their Jewish Sephardic roots. We journey with Rabbi Leon across the border to Ciudad Juarez, where he meets with and instructs residents of that border city seeking a return to Judaism.

Charlie Carrillo is a nationally recognized devotional artist (*santero*) specializing in carved Catholic saints and painted wooden *retablos*. While working on his PhD in anthropology, he discovered his Jewish roots and embarked on a journey of self-discovery that led to the incorporation of Jewish themes and iconography in his creative work. His spirituality is expressed as a practicing Catholic, while incorporating ancient Jewish themes in his artwork.

The complexity and variety in these stories recall the braided challah metaphor of our earlier film. It can be thought of as a seven-strand challah made up of the journey to escape persecution, the journey to a new world, the journey of identity formation, the journey of rediscovery, the journey of learning, and the journey of wholeness. The seven-strand challah, celebrating freedom is traditionally only made during the Jubilee year, when slaves are freed, and the land allowed to remain fallow. It was another perfect fit!

A Long Journey: The Hidden Jews of the Southwest is also a story of self-awareness and a celebration of the richness and diversity found in the American Southwest.

For more information, go to www.challahrising.com.

Sharing Centro Sefarad NM with the World

Centro Sefarad NM, the new Sephardic heritage program of the Jewish Federation of New Mexico, is quickly becoming a resource for information, reaching thousands around the world.

Centro’s weekly Thursday Zoom-in sessions on Facebook have been viewed thousands of times by people in many countries, either through live participation or watching the recorded programs.

The past two months have featured “Sephardic medieval archival research in Spain,” by genealogist Maria Jose Surribas of Barcelona; “The Jewish presence in Mexico,” by Rabbi Jordi Gendra Molina; “The 1391 destruction of the Mallorca community,” by Hazzan Neil Manel Frau-Cortes; the personal story of “Sangre Judia” author Pere Bonnin; the journey of Ytzjak Lopez de Oliveira of Belmonte, Portugal; Maria Apodaca’s personal story; and “A Taste of Centro Sefarad NM” with author Genie Milgrom, Hazzan Neil Manel Frau-Cortes, Maria Apodaca, Rabbi Gendra, and others.

The program has just added once-monthly bilingual Spanish/English programs, led by Rabbi Jordi Gendra Molina and focused on Sephardic customs and traditions, with holiday themes, Torah readings, guest speakers and handouts. Future dates include September 26 (Forgiveness), October 31 (Torah and annual cycle), November 27 (Chanukah), December 18 (Chanukah), January 29 (Tu Bishvat), February 26 (Purim), and March 26 (Passover).

In addition, Schelly Talalay Dardashti and Maria Apodaca have presented team programs online for the Memphis Jewish Historical Society, the Jewish Genealogical Society (JGS) of Greater Boston and Temple Emanuel, JGS of San Diego, JGS of Broward County (Florida), and more.

Maria shares her “It Only Took 500 years” personal journey, while Schelly presents “Jewish Ethnicity: Migration, History and DNA.”

In early March, just before the United States shut down over Covid-19, Rabbi Jordi, Maria and Schelly attended the huge RootsTech conference in Salt Lake City, attended by over 20,000 in person. Schelly presented on Sephardic resources, while Maria staffed the busy booth, answering questions from many attendees.

Centro Sefarad NM’s activities are shared to some 50 specialized pages and groups on Facebook. As one respondent said, “The world knows all about Centro Sefarad NM!”

Schelly will present at the virtual Hispanic “We are Cousins” conference in September, speaking on “Did your Abuelita...” and “Sephardic Resources: An Introduction.”

Plans are being created for the annual Resiliencia! Sephardic Festival with the Instituto Cervantes and Centro Sefarad NM, to be held online October 18-21, 2020.

To be added to Centro Sefarad NM’s mailing list, email CentroSefaradNM@gmail.com, and follow us on Facebook at [CentroSefaradNM](https://www.facebook.com/CentroSefaradNM).



New Mexico Jewish Link's Article on Holocaust Education Wins National Award

By Diane Joy Schmidt

New Mexico Jewish Link received its fifth Rooker award this year. The Chaim Sheba Medical Center Award for Excellence in Writing about Social Justice and Humanitarian Work gave an honorable mention to the article: "An Albuquerque 8th grade class' trip to visit a concentration camp in Poland," by Diane Joy Schmidt, published in Winter 2019 issue recognizes the unique program of the Montessori Elementary and Middle School in Albuquerque.

This public Montessori charter school studies the Holocaust and other genocides, beginning in the sixth grade, and sends its eighth graders on a two-week trip to Poland. They visit a concentration camp and the Polin Museum of the History of Polish Jews, built on the site of the Warsaw Ghetto, as well as other cultural sites and museums. During the year they also visit the Navajo Nation museum's panel exhibit on The Long Walk in Window Rock, Arizona, and read about other genocides and violence against groups.

Montessori graduates said that they "feel they have a greater awareness and understanding of world history than others at their high school." The program is a beneficiary of the Jewish Federation of New Mexico.

The award-winning article was also republished by *New Mexico Kids!* (circ. 30,000) at the request of their editor Nancy Plevin. The quarterly newspaper is circulated to 350 schools in the state.

Ongoing surveys by the Claims Conference on Jewish Material Claims Against Germany (Claimscon.org) have shown that in 2018, 22% of Millennials in the U.S. were unaware or unsure of what the Holocaust is; subsequent surveys conducted in 2019 in Canada, France and Austria showed similar misconceptions. In Austria, more than 50% felt National Socialism could happen again in Europe. Encouragingly, the majority there (83%) felt Holocaust education should be taught in all schools.

If you would like to donate to the upcoming school trip to Poland in May, 2021, (which hasn't yet been ruled out), or donations will be used to support their Holocaust and genocide curriculum, send a check with a note that the donation is for the trip to: The Montessori Elementary and Middle School, Attn: Stan Albrycht, Business Manager, 1730 Montano Rd. NW, Albuquerque, NM 87107.

For teachers throughout the state, The Olga Lengyel Institute for Holocaust Studies and Hu-



man Rights (TOLI) sponsors a five-day summer training (postponed in 2020) in Albuquerque, "Teaching the Holocaust for Social Justice: The New Mexico Summer Satellite for Educators" (<https://www.toli.us/satellite-program/new-mexico/>).

The seminar "is intended to reach educators from schools across the state who are looking for meaningful ways to teach the Holocaust and other events that reflect intolerance and persecution. [...] Toward the end of the seminar, focus will turn to the diverse peoples of New Mexico [...], teachers explore questions related to the history of New Mexico and the importance of social justice."

Additionally, the Anti-Defamation League offers an anti-bias, anti-bullying curriculum, "No Place for Hate," program for schools. In the program, teachers, students, parents work to have a culture of inclusivity for the entire school community. In New Mexico, the Mandela International Magnet School in Santa Fe is the first in New Mexico to adopt the program. ADL's Mountain States Sue Parker Gerson said, "We've reached over 60 schools and 50,000 students."

Gerson said that a school that wishes to participate signs up at the ADL website and is then contacted by their education team. Right now, all ADL programming is taking place online, at least through the end of the 2020 calendar year, and while hands-on training is preferable, Gerson said that does make it possible for more rural schools to participate.



**Wishing Our Community
a Happy and Healthy
New Year 5781**

*The Board and Staff of the
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Rabbi Rob Lennick, Deborah Albrycht, Jennifer Dennis, Ali Ezzeddine, Rabbi Arthur Flicker, Rabbi Jordan Gendra-Molina, Kristen Gurule, Sara Koplik, Sarah Leiter, Stacey McMullen and Erin Tarica.

Governor Announces Council for Racial Justice

On July 31, Gov. Michelle Lujan Grisham announced the membership of the Governor's Council for Racial Justice, an advisory group tasked with counseling the administration and monitoring state institutions, holding them accountable for taking action to end systemic racism and ensure that all persons receive fair and equal treatment and opportunities.

The governor announced her intent to create the council in the wake of peaceful protests around the globe following the death of George Floyd in Minneapolis. Floyd, a Black man, died while a white police officer pinned him to the ground with a knee to his neck while investigating a non-violent crime. Applications for the council were open to the general public.

"As I said at the outset of this overdue global movement for racial justice, we must not let the passion of this moment fade," Gov. Lujan Grisham said. "In New Mexico, our multicultural heritage is both an opportunity to move forward and a mandate to reflect on where we've come from as a means of shaping an equitable future for all. My commitment is that my administration will listen first. I am grateful to the New Mexicans who have volunteered their time and energy to this work. We have the opportunity to lead as a state. I am confident we will seize the moment."

The selected members represent a diverse group of New Mexicans from across the state, ranging in age, race and ethnicity, with a wide variety of expertise and focuses. Rabbi Robert Lennick, the CEO of the Jewish Federation of New Mexico, was selected to serve in the central committee along with 23 other individuals.

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Students Receive Isbin Scholarships

Two students who graduated from Albuquerque-area high schools in May received the Neil Isbin Scholarship, a \$1,000 scholarship toward college tuition. The scholarship was established in memory of Neil Isbin, a lifelong human rights activist. It is awarded annually to students who have demonstrated achievements or ongoing volunteer work supporting human rights and human dignity. The 2020 scholarship recipients and the colleges they will be attending this fall are Diana Cereceres, South Valley Academy graduate (Loyola Marymount University) and Neil Katzman, Bosque School graduate (Harvard University).

Diana's belief in the importance of healthcare access for all, especially women, fueled her interest in volunteering with Planned Parenthood and South Valley Peers in Action and continues to motivate her. Neil's experience as an EMT First Responder and his role in helping create Project ECHO's First Responder telehealth program at UNM Health Sciences Center ignited his passion to fight for equitable healthcare access within New Mexico.

Created by Neil Isbin's parents and friends in partnership with the Jewish Federation of New Mexico, the fund is managed, and scholarships are administered by the Jewish Community Foundation of New Mexico. For more information, contact erika@jcfnm.org or visit jcfnm.org/grants

DONOR SPOTLIGHT

Melissa Drolet

Melissa Drolet, originally from Philadelphia, PA, fell in love with the southwest when she came to Santa Fe for college in 1970. Growing up, Drolet was very involved in her Jewish community. Her parents were founding members of their synagogue, and they vacationed with her childhood rabbi's family every year. After college and getting married, Drolet and her husband moved to the Navajo Nation for work and lived there about twenty years. In 1991, the Drolets moved to Albuquerque, when their children were four and six years old. It was extremely important



that her kids be raised Jewishly, and that they needed to be part of a Jewish community. The family joined Congregation B'nai Israel right away, even buying a house in the same neighborhood.

Drolet taught in the religious school for many years, as well as served on the board of trustees and the sisterhood board. Drolet recently finished a two-year term as sisterhood president. For Drolet, Congregation B'nai Israel became a second home. It gave her kids a Jewish education and friends and has helped her become a more knowledgeable and aware Jew through the adult education programs.

Drolet said, "I remember when my mom passed away, she left some funds to go to the synagogue, and I thought 'Oh, I should do that

too.'" Drolet brought her family to Albuquerque to have a Jewish community and that's exactly what they got: a second home, a second family, a place full of support, love and learning. To Drolet, leaving a legacy gift through LIFE & LEGACY fulfills her obligation, not only to her family, but to the whole community.

Everyone, regardless of age, wealth or affiliation has the ability to make a legacy gift that will last forever. How can you help assure Jewish tomorrows in New Mexico?

Contact Erika Rimson, Executive Director, Jewish Community Foundation of NM to learn more. erika@jcfnm.org or 505.348.4472



National Jewish Endowment Building Initiative Tops \$1 Billion in Commitments Including \$5.4 Million in New Mexico

Local Jewish organizations secure \$5.4 million in legacy commitments from 250 donors to date through LIFE & LEGACY initiative.

250 local donors in Albuquerque and Santa Fe have made 330 legacy commitments to support the New Mexico Jewish community. These commitments are part of a collaborative endowment building effort that includes nine Jewish organizations and congregations, the Jewish Community Foundation of New Mexico and the Harold Grinspoon Foundation's LIFE & LEGACY initiative, the goal of which is to provide future financial stability.

In less than eight years, LIFE & LEGACY has motivated more than 17,000 donors in 63 communities across North America, including in Albuquerque and Santa Fe, to commit more than a billion dollars in current and after-life-time assets to the Jewish organizations which shaped their lives. In challenging times like these, endowments provide organizations with the financial stability to meet evolving needs. Legacy commitments ensure that organizations that are providing impactful programs and services during both calm and turbulent times have the necessary resources to adapt.

"The cooperation and collaboration fostered by LIFE & LEGACY as local organizations work to a shared goal of endowment building is especially critical now," said Arlene D. Schiff, na-

tional director, LIFE & LEGACY. "Even in the midst of so much disruption and uncertainty, we continue to empower many generous and committed individuals and families to give back to the Jewish organizations that have played and are playing an important role in their lives."

The commitments made by New Mexico's legacy donors enhance a community-wide effort to ensure a bright Jewish future. A full list of LIFE & LEGACY participating organizations and the donors who are supporting them can be found at www.jcfnm.org/legacy.

"Providing Jewish organizations with a strategy to help secure their long-term financial goals is absolutely vital, especially now in the middle of an economic crisis," said Harold Grinspoon, founder of HGF. "Supporting our Jewish institutions is critical to ensuring future generations are able to enjoy our rich culture and heritage. I am thrilled that LIFE & LEGACY is motivating donors to make legacy commitments that will sustain vibrant Jewish communities for years to come."

To learn how you can be part of securing New Mexico's Jewish future call 505.348.4472 or email erika@jcfnm.org.

LIFE & LEGACY is an initiative of the Harold Grinspoon Foundation (HGF). HGF assists communities across North America, through partnerships with Jewish Federations and Foundations, to promote after-lifetime giving to build endowments that will sustain valued organizations and vibrant Jewish communities for future generations. Through training, support, and monetary incentives, LIFE & LEGACY motivates Jewish organizations to se-

cure legacy gifts, steward donors, and integrate legacy giving into the philanthropic culture of the Jewish community.

MORE THAN 17,000 PEOPLE ACROSS NORTH AMERICA HAVE HEARD THE CALL.

All together, their commitments have now surpassed \$1 billion to help ensure the future of the Jewish community. But our community is strongest when everyone joins in.



THIS ROSH HASHANAH YOU CAN HELP SECURE SWEET NEW YEARS FOR GENERATIONS TO COME.



Join the 250 individuals and families in New Mexico who have already committed \$5.4 million. Every gift counts!

LIFE & LEGACY New Mexico community partners; Congregation Albert, Congregation B'nai Israel, Congregation Nahalat Shalom, HaMakom (Santa Fe), Jewish Care Program, JCC of Greater Albuquerque, Jewish Federation of NM, NM Jewish Historical Society and Temple Beth Shalom (Santa Fe).



To learn more, contact: Erika Rimson, Executive Director Jewish Community Foundation of NM erika@jcfnm.org ~ 505.348.4472 www.jcfnm.org/legacy

Presented in collaboration with the Jewish Federation of New Mexico

L'Shana Tovah
With warm wishes from the Jewish Community Foundation of NM Board & Staff

JCC Annual Fall Book Fest Will Bring Eight Authors to New Mexico

By Phyllis Wolf

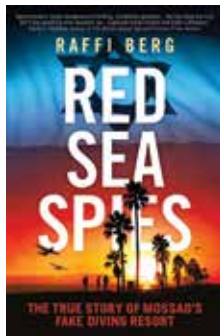
For the past 15 fall seasons, the JCC has hosted a diverse slate of Jewish authors with newly published books on tour through the Jewish Book Council. This year is different in two ways.

More authors have accepted our invitations, and each will appear virtually via Zoom. This line-up represents the best of fiction, nonfiction and memoir, featuring topics of Jewish interest. More information about the books, authors and event registration is available at: ABQJewishBookFest.com

This Fall's Book Fest Line Up:

Sunday, October 18, Noon:
Raffi Berg, *Red Sea Spies: The True Story of the Mossad's Fake Diving Resort*

This is the true story that inspired the Netflix film 'The Red Sea Diving Resort.' In the early 1980s on a remote part of the Sudanese



coast, a new luxury holiday resort opened for business. Designed for divers, it attracted guests from around the world. Little did the vacationers know that the staff were undercover spies, working for the Mossad – the Israeli secret service! Providing a front for covert night-time activities, the holiday village allowed the agents to carry out an operation unlike any seen before. What began with one cryptic message pleading for help, turned into the secret evacuation of thousands of Ethiopian Jews who had been languishing in refugee camps, and the spiriting of them to Israel. Written in collaboration with operatives involved in the mission, endorsed as the definitive account and including an afterword from the commander who went on to become the head of the Mossad, this is the complete, never-before-heard, gripping tale of a top-secret and often hazardous operation.

Raffi Berg is the Middle East editor of the BBC News website and has extensive experience reporting on Israel and the wider region. His article, *Scratching the Surface of This Story*, was the most read original feature in the history of the site, with more than 5.5 million readers to date.

Tuesday, October 20, 7 pm:
Rachel Beanland, *Florence Adler Swims Forever*

Set in Atlantic City in 1934, *Florence Adler Swims Forever* tells the story of a Jewish family struggling to conceal the drowning of

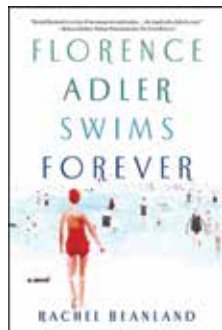
a cherished daughter for fear that her pregnant sister, Fannie, will lose her baby. Taking each family member in turn, Beanland writes of this tragic death and tender secret from the point of view of Fannie's daughter, 7-year-old Gussie; Fannie's husband, Isaac; and her parents, Joseph and Esther Adler. The narrative expands to include the perspective of the Adlers' young refugee boarder, Anna, and the handsome non-Jewish lifeguard Stuart. All conspire to keep Fannie ignorant while she endures high blood pressure and bed rest: "We can't tell Fannie. Not when the pregnancy is already so precarious."

Rachel Beanland is the author of the debut novel, *Florence Adler Swims Forever*, which was released in July of this year by Simon & Schuster. The book was selected as the Barnes & Noble Book Club pick for July and was named a featured debut by Amazon and an indie next pick by the American Booksellers Association. Rachel has an MFA from Virginia Commonwealth University and lives in Richmond, Virginia with her family.

Thursday, October 22, 7 pm:
Yusef Bashir, *The Words of My Father: Love and Pain in Palestine*

A Palestinian-American activist recalls his adolescence in Gaza during the Second Intifada, and how he made a strong commitment to peace in the face of devastating brutality in this moving, candid, and transformative memoir that reminds us of the importance of looking beyond prejudice, anger, and fear.

While an Israeli soldier shot him, it was Israeli doctors who saved Yusef and helped him eventually learn to walk again. In the wake of that experience, Yusef was forced to reckon with the words of his father. And like the generous, empathetic man who raised him, he too became an outspoken activist for peace. Amid the tragedy of the ongoing Middle Eastern conflict, *The Words of My Father* is a powerful tale of moral awakening and a fraught, ferocious, and profound relationship between a son and his father. Bashir's story and the ideals



of peace and empathy it upholds are a soothing balm for these dangerous and troubled times, and a reminder that love and compassion are a gift—and a choice.

Yusef Bashir made his way from the Gaza Strip to the United States, where he earned a BA in international affairs from Northeastern University and an MA in co-existence and conflict from Brandeis University. Now living in Washington, DC, Bashir has worked on Capitol Hill, and served as a member of the Palestinian diplomatic delegation to the United States. Yusef is an accomplished author, a vigorous advocate of Israeli-Palestinian peace, and a much sought-after public speaker.

Sunday, October 25, Noon:
Meg Waite Clayton, *Last Train to London: A Novel*

The New York Times best-selling author of *Beautiful Exiles* conjures her best novel yet, a pre-World War II-era story with the emotional resonance of *Orphan Train* and *All the Light We Cannot See*, centering on the *Kindertransports* that carried thousands of children out of Nazi-occupied Europe—and one brave woman who helped them escape to safety. Truus Wijsmuller, a member of the Dutch resistance, risks her life smuggling Jewish children out of Nazi Germany to the nations that will take them. It is a mission that becomes even more dangerous after the Anschluss—Hitler's annexation of Austria—as, across Europe, countries close their borders to the growing number of refugees desperate to escape.

Meg Waite Clayton's National Jewish Book Award finalist *The Last Train to London* is a national bestseller in the U.S., Canada, and Europe. Her screenplay for the novel was chosen for Meryl Streep and Nicole Kidman, sponsored by The Writers Lab. Meg's novels include: *The Race for Paris* and *The Wednesday Sisters*. A graduate of the University of Michigan Law School, she has published over 100 short pieces in *The Los Angeles Times*, *The New York Times*, *The Washington Post*, *Forbes*, and *Runners World*.

Tuesday, October 27, 7 pm:
Rachel Barenbaum, *A Bend in the Stars*

This literary WWI-era novel and epic love story is of a brilliant young doctor who races against Einstein to solve one of the universe's great mysteries. Grounded in real history -- and inspired by the

solar eclipse of 1914 -- *A Bend in the Stars* offers a heart-stopping account of modern science's greatest race amidst the chaos of World War I, and a love story as epic as the railways crossing Russia.

Rachel's debut novel has been named a *New York Times* summer reading selection and a Barnes & Noble discover great new writers selection. It is also a *Boston Globe* bestseller. Rachel's second novel, *The History of Time Travel*, is forthcoming from Grand Central (2021).

Rachel is a prolific writer and reviewer for the *LA Review of Books* and the *Tel Aviv Review of Books* among others. She is an honorary research associate at the Hadassah-Brandeis Institute and a graduate of GrubStreet's novel incubator. She is also the founder of *Debut Spotlight*. She has degrees from Harvard in business, and literature and philosophy. She lives in Brookline, MA.

Thursday, October 29, 7 pm:
Alexandra Silber, *White Hot Grief Parade*

A powerful and luminous story of grief and coming-of-age and a beautiful tribute to the relationship between a father and daughter. Alexandra "AI" Silber seems to have everything: brilliance, beauty, and talent in spades. But when her beloved father dies after a decade-long battle with cancer when she is just a teenager, it feels like the end of everything. Lost in grief, AI and her mother hardly know where to begin with the rest of their lives. Told with raw passion, candor and wit, *White Hot Grief Parade* is an ode to the restorative power of family and friendship—and the unbreakable bond, even in death, between father and daughter.

Alexandra Silber's first book, *After Anatevka* is now available in paperback. She is an award-winning actress and singer who starred most recently as Tzeitel in the Broadway revival of *Fiddler on the Roof* and Hodel in the same show in London's West End. Her other credits include *Master Class Arlington*, *Carousel*, *Kiss Me Kate*, and *Hello Again*. She lives in New York.

Sunday, November 1, Noon:

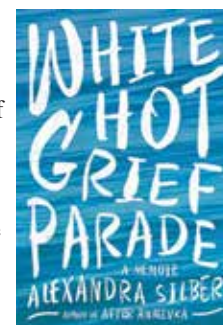
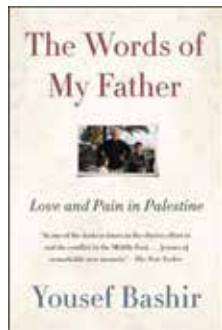
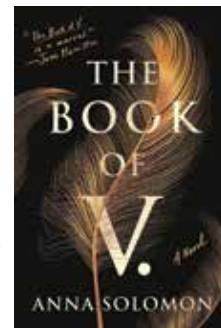
Anna Solomon, *The Book of V.*

"The engrossing, highly readable, darkly sexy third novel by Anna Solomon...*The Book of V.* is a meditation on female power and powerlessness, the stories told about women and the ones we tell about and to ourselves." *The New York Times Book Review*. For fans of *The Hours*, a bold, kaleidoscopic novel intertwining the lives of three women across three centuries as their stories of sex, power, and desire finally converge in the present day.

Anna Solomon is the author of *Leaving Lucy Pear* and *The Little Bride*, and a two-time winner of the Pushcart Prize. Her short fiction and essays have appeared in publications including *The New York Times Magazine*, *One Story*, *Ploughshares*, *Slate*, and more. Co-editor with Eleanor Henderson of *Labor Day: True Birth Stories by Today's Best Women Writers*, Solomon was born and raised in Gloucester, Massachusetts, and lives in Brooklyn with her husband and two children.

Wednesday, November 4, Noon:
Esther Safran Foer, *I Want You to Know We're Still Here*

"Esther Safran Foer is a force of nature: a leader of the Jewish people, the matriarch of America's leading literary family (her son Jonathan Safran Foer authored *Everything Is Illuminated*), an eloquent defender of the proposition that memory matters. And now, a riveting memoirist."—Jeffrey Goldberg, editor-in-chief of *The Atlantic*. *I Want You to Know We're Still Here* is the poignant and deeply moving story not only of Esther's journey but of four generations living in the shadow of the Holocaust. They are four generations of survivors, storytellers, and memory keepers, determined not just to keep the past alive but to imbue the present with life and more life.



New Mexico Humanitarian Awards: Recognizing Vivian and George Skadron

By Phyllis Wolf and
Carolyn Moran

Since 2008, the New Mexico Humanitarian Awards (NMHA) have been organized and sponsored by the Jewish Community Center in conjunction with outstanding local community partners, to celebrate those who have selflessly devoted themselves to help others.

This year due to challenges associated with the Covid-19 outbreak, the JCC board of directors voted to transition the NMHA dinner into a virtual format to be held the evening of Wednesday, October 14th.

Each year, an individual or couple is honored with the Harold B. Albert Jewish Community Service Award. This award recognizes those whose service to the Jewish community reflects the highest integrity, love for others and commitment to the ideals of Jewish life. This year's award recipients, Vivian and George Skadron, who joined the Albuquerque community in 1999, epitomize the spirit of this meaningful honor.

George was born in Austria and immigrated to the United States at the age of three, escaping the Holocaust. Fast-forwarding, he concluded his professional career during 1986-1998 as professor emeritus and chair of the physics department at Illinois State University. In retirement, he served between 1998 and 2018 as adjunct professor of physics at UNM. George's prior leadership activities in the community, include serving on the board of directors of the JCC (2001-2003), and on the board of directors of the Jewish Community Foundation of New Mexico (2015-2019). As well, he served on the board of directors of the Albuquerque chapter of Sigma Xi, a scientific research honor society for scientists and engineers (2005-2008).

Vivian is George's full partner in life and community betterment endeavors. Born in Chicago, she graduated from Indiana University with a B.S. in education and



Vivian and George Skadron

completed post-graduate work at St. Francis University, leading to a master's degree in guidance and counseling. Her professional work includes elementary school teacher, assistant director of the YWCA in Fort Wayne, IN, alumni director for Indiana and Purdue Universities in Ft. Wayne, and executive director of the Ft. Wayne Jewish Federation.

As federation director, Vivian provided hands-on leadership to resettle over 100 refugees from the former Soviet Union. This involved housing, jobs, language, counseling. After moving to Albuquerque, Vivian continued her

support of the Jewish Federation of New Mexico.

In 2003, she was presented with the Woman of Valor Award and in 2019 she received the Mimi Efrogmson Life of Leadership Award. Love of Israel prompted her to visit and revisit Israel fourteen times over the span of 45 years, leading federation missions, guiding family trips, and taking a ten-month sabbatical in Jerusalem during 1994-1995.

In 2015, the couple was dismayed by the shift of many university humanities departments from support for Israel to protests against it. They noted the rise in support for the BDS (boycott, divestment and sanctions) movement,

while students lacked a basic understanding of Israeli or Palestinian history.

UNM does not have a Jewish studies department and very few classes are taught about Judaism. George and Vivian sought a way to bring lectures to UNM from distinguished professors on topics in contemporary Jewish studies, including Israel-Palestine relations.

Thus, was founded, largely at the instigation of the Skadrons and funded by them through the Jewish Community Foundation of New Mexico, the Contempo-

rary Jewish Studies (CJS) Lecture Series of semi-annual lectures. The CJS has now brought eleven exceptional lecturers to our community over the past five years.

The outstanding characteristics of the two together, George and Vivian Skadron, are their eagerness to take initiative; to bring in, rather than exclude, others with diverse perspectives; to participate fully in all their contexts, from personal friendships to social groups, cultural associations, academic and political affairs, religious activities that reflect their Judaism.

Their home, their conversation, their values, their actions all evince an ethical foundation in Judaism. Congratulations, Mazal Tov to George and Vivian.

We look forward to you attending the JCC virtual event this year to celebrate these honorees and the others who will be named subsequent to press time. Tickets for the event are \$125 per person with proceeds going to support our JCC, which is currently experiencing financial challenges. Even so, part of the JCC mission to support those in need in our community. Therefore, a portion of the proceeds will also go to providing meals to those in need in our community.

Please visit jccabq.org or call (505) 332-0565 for additional information or to purchase tickets in support of this event.

When the World Feels Like A Scary Place: Essential Conversations for Anxious Parents and Worried Kids

Whether you are a parent, grandparent, teacher or a person seeking guidance on handling your own fears and anxieties during the COVID-19 pandemic, *When the World Feels Like a Scary Place* is an urgent and necessary book. It brings solutions to a problem that is only going to get worse—how bad things happening in the world affect us and our children, and how we can raise engaged and confident kids despite them.

We are delighted to bring to our community, Dr. Abigail Gerwitz, a child psychologist, who is a leading expert on families under stress, a mother of four, and the author of *When the World Feels Like a Scary Place*, just out from Workman in July 2020. She is Lindahl leadership professor in the department of family social science and the Institute of Child Development at the University of Minnesota, where she has devoted her career to developing and testing award-winning, skills-based parenting programs that promote children's resilience.

Dr. Gerwitz will speaking on Sunday, September 13 at noon on Zoom. Her presentation will be followed by questions and answers from the local audience. To register and for information about purchasing the book, visit jccabq.org or holdmyticket.com. For questions or for help getting registered, contact Maya Siler, mayas@jccabq.org



Dr. Abigail Gerwitz

You Are Invited!



present the



October 14, 2020

Since 2007 The New Mexico Humanitarian Awards have been organized and sponsored by the JCC in conjunction with outstanding local community partners, to celebrate those who have selflessly devoted themselves to help others.

Due to challenges associated with the Covid-19 outbreak, the JCC Board of Directors has voted to transition the NMHA dinner into a virtual format to be held the evening of Wednesday, October 14th. We look forward to you attending the JCC virtual event this year!

Tickets for the event are \$125 per person with proceeds going to support your JCC.

A portion of the proceeds will also go to providing meals to those in need in our community.

Please visit jccabq.org or call 505-332-0565



The JCC is Open!

By Shelly Prant, JCC CEO



After being shut down for three months, the JCC reopened on June 15 in the new reality of COVID-19. We had an eager team of JCC staff to welcome members back to the JCC.

It felt wonderful to reconvene as a community at the JCC, greet each other, even though our faces were hidden behind masks. You could see the enthusiasm and relief in the eyes of the JCC members as they returned. Yes, things looked different, with health screens, temperature checks, and limited capacity to serve our members due to state mandates. We were able to reopen our Family Enrichment Center (FEC) to a third of capacity with little smiling faces and a grateful response from working parents. The rest of our on-site programs are limited to 25% capacity. We have opened the fitness area and pool for lap swimmers and swim lessons.

More recently, the state mandates were updated to include group fitness classes.

This summer, we missed the joy and the energy of the children in camp and having fun in our pool along with their families.

We have continued to maintain a keen eye on mitigating the spread of COVID-19 in our JCC and Albuquerque community.

We have put in place all the necessary procedures to protect our members, guests, and staff and keep them healthy. Our members continue to praise us for the excellent job we are doing to keep them safe. If you are a member who has been hesitant to return to the JCC, or not a member yet, please check out the facility. I am sure you will feel confident to return/join once you see our safety measures in action!

We are still in a very fragile financial state, with many staff furloughed and facing a large deficit.

The virus will continue to disrupt our operations and threaten our financial security as we continue to seek ways to meet the interests and needs of the community. However, we are heartened by the outpouring of support from many members who donated their membership fees while we were closed and

to those who made donations to ensure the future of the JCC.

The need is ongoing, please consider making a donation to the JForward Campaign at our website: jccabq.org/donate.

There are still many unknowns in the future and a long road ahead. However, the JCC is very fortunate to have a resilient, creative, and committed staff, and any initial panic that we had has turned into the ability to successfully pivot and provide alternative programming.

We have offered on-line Jewish arts and cultural programming as well as fitness classes since the pandemic began. The ABQ (Virtual) Jewish Film Fest has received raves as has our weekly Wednesdays @ JCC which pivoted to Wednesday Virtual Coffee. We look forward to the upcoming virtual Jewish Book Fest in the fall.

Please save the date for the virtual New Mexico Humanitarian Award event on October 14. You can go to jccabq.org/new-mexico-humanitarian-awards for more information, tickets, and virtual program ad sales.

I look forward to the future success of the JCC with your continued support and participation in our programs! Feel free to contact me shellyp@jccabq.org with questions and suggestions.

The JCC's Work to Pivot Online during the Pandemic

By Phyllis Wolf

As Jews, we have been tested throughout time and have demonstrated our unshakable resilience and creativity in times of strife. Responding to the demands and limitations of a pandemic world, our JCC has been working hard to continue to connect and engage our community in unanticipated, innovative ways. We have created programming which builds on the advantages of online connection, rather than bemoaning its limitations.

We translated our weekly in-person Wednesdays @ JCC to 'Virtual Coffee' and have convened some 15 sessions since late April. Our guest speakers have included: Rabbis Min Kantowitz, Deborah Brin, Dov Gartenberg, and Paul Citrin and local speakers Gail Rubin, Naomi Sandweiss, Norma Libman, and Harvey Buchalter, among others. This has become a popular part of the week for many. Contact Maya Siler, ACE coordinator at mayas@jccabq.org to receive notifications of upcoming sessions.

Moving the ABQ Jewish Film Festival online was another important shift. We consulted with colleagues across the Jewish professional field and the film festival community, to quickly learn how to bring this signature annual event to New Mexico. It's been so gratifying to witness the adoption of this virtual approach by film devotees.

To watch contemporary, acclaimed Jewish-themed movies from around the world in the safety and comfort of our own homes, and then meet for follow up discussions has been a hit. The post-screening conversations on Zoom have afforded access to filmmakers and relevant guests from across the country and world, that would not have been previously possible.

The response has been overwhelmingly positive with upwards of 100 series passes purchased. One attendee said: "I have to tell you how impressed I have been with the films so far. I am equally (or even more) impressed with the discussions. We have all been 'housebound' to varying degrees and you have opened our (at least my) world. Thank you!"

More people than ever before are Zooming into our programs, and we are so grateful to 'see' you. Of course, we understand the limitations of online experiences, but we appreciate having an online format that allows us to stay connected.

The JCC is deeply grateful to all of the speakers, entertainers, clergy, filmmakers, authors and donors who are helping us to provide meaningful, stimulating, entertaining and provocative programs.

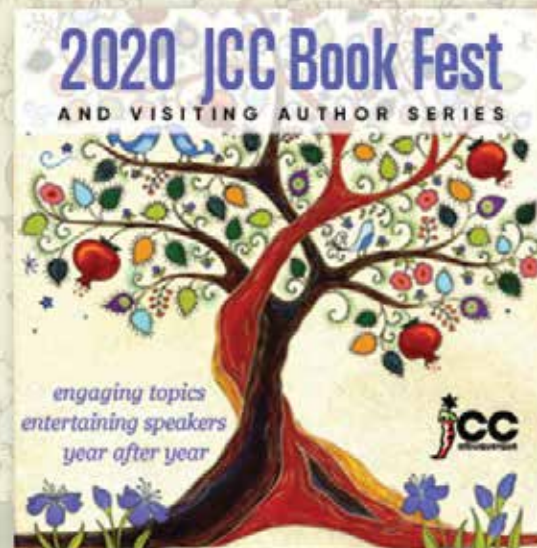
We are continually creating new programs and have many exciting ones in the weeks to come, including the Fall Book Fest and Author Series.

We offer most programs for free or low cost, but we still have expenses. We invite you to consider making a (tax deductible) donation to the Arts, Culture, Education at the JCC (ACE) at whatever amount you can – no contribution is too small. Please contact Phyllis Wolf at (505) 610-0248 or email phyllisw@jccabq.org for more information.

In the meantime, we look forward to 'seeing' you soon!

Save the Dates

2020 JCC (VIRTUAL) BOOK FEST & AUTHOR SERIES



10/18 - 11/5

Our mission is to:

- Present authors and books that encourage learning and community conversation
- Promote reading, writing, and awareness of Jewish culture through books of all genres
- Provide a rich variety of stimulating Jewish author programs with wide appeal

For more info and updates, visit and 'like' <https://www.facebook.com/JCCABQBookFest>



Rosh Hashanah Memories and Recipes

By *Eli Follick*

I was born in August so, officially, I have celebrated 75 Rosh Hashanah holidays. Somehow, while I remember some notable ones, the ones that mean most to me are from my youngest days.

In my house, Rosh Hashanah was a big deal. It was impressed on me early on that while we did celebrate, we had to be conscious of doing everything right as providence in the year ahead was at stake. My Zaden (grandfather) told me that G-d had a big book, the Book of Life, with my name in it. He was keeping track of me and everything I did to check if I was to have a good year after Yom Kippur when the book was closed. A whole year!

I paid attention to the details or as many of them as I knew. I studied Torah every day, said all my prayers, put my pennies in the pushka (charity) box every day except Shabbos and helped my mom and dad as they asked me to do something. The hardest part was living happily with my brother and sister. Each of us sometimes went in different directions. Occasionally, parental guid-

ance was necessary to settle upsets.

As we got closer and closer to the big day, my mom did a lot of shopping. I went along to carry some of the load. Our home was a gathering place where all parts of my extended family gathered for the special meals. Zaden, Bubby, Tanta Rose, Uncle Morris, his wife and their three children, Emily, our upstairs neighbor who lived alone and was an unofficial family member and others. It was not unusual for Zaden to bring home unattached guests from shul. All were welcome and given seats at two joined tables stretching into the next room.

After the opening prayers on sweet wine and raisin challah dipped in honey, my mom and dad started bringing out the food. Starting with soup and including roast chicken, roast beef, sweet potatoes, candied carrots, sweet noodle kugel, sweet bread pudding and a few other vegetable dishes. Desert was always a very sweet apple honey cake and tea sweetened with ample amounts of honey. Everything sweet to hope for a sweet new year.

As I look back now, I don't have to wonder how I developed a gut the

size of Yankee Stadium. As years went by, I unfortunately suffered from diabetes and other conditions. My doctors told me the only way to cure some of my problems was to lose weight, increase exercise and make healthy lifestyle choices.

I changed and changed more. First on the list was better eating habits. I began to make huge changes in my recipes while keeping to religious traditions that meant so much to me. For example, my Rosh Hashanah dinners lately have included baked breast of chicken, a portion of Tzimmas souffle and a good-sized salad. Never heard of Tzimmas souffle? - here's the recipe.

Eli's Tzimmas Souffle

1 ½ pounds sweet potatoes (three cups when mashed)
2 carrots sliced
2 apples sliced
¼ cup water
¼ cup unsweetened apple juice
2 beaten egg whites (no yolk)
1 ½ tsp lemon peel

Bake potatoes, peel and mash
Combine carrots, apples and water.
Simmer covered for 15 to 20 minutes

Stir into mashed sweet potatoes
Mix in apple juice and lemon peel
Beat egg whites into soft peaks and carefully fold in,

Pour into lightly greased 8 x 8 inch casserole dish
Bake in preheated 350 degree oven for 35-40 minutes. Carefully, check frequently to prevent overcooking. A two by two-inch portion will make a nice, healthy side dish.

I couldn't forget dessert. But it had to be healthy and simple to make. Try this one.

Eli's Simple Apple Sauce

1 ½ pounds of apples. I like a mixture of green apples, fuji, and/or gala.
You pick what you like.
½ cup unsweetened apple juice or unsweetened apple cider or

unsweetened pineapple juice.
½ tsp cinnamon
½ tsp vanilla extract

I wash but usually don't peel the apples. Cut up and place in pot

Add the fruit juice or cider and the cinnamon and vanilla

Bring to boil and reduce heat and let simmer for about 10-15 minutes

Use a ricer to mash the mixture up. This makes about 3 cups. A good portion is about ¾ of a cup. This may be the best applesauce you ever tasted.

All in all, these food and recipe changes and others made a difference. I have lost weight and my diabetes is in remission. I still observe the holidays, but I think now that I might live for a few more of them.

New Year Recipes from Central Asia, for a Most Unusual Time

By *Schelly Talalay Dardashti*

Rosh Hashanah is a delicious time of the Jewish calendar, as we both remember the generations no longer here and look to the future. Our kitchens reflect this duality as we pull out dog-eared family recipes and continue to look for new recipes connecting our lives and traditions.

This year will be different as the guest lists will be much smaller, if any at all, and the menus can be much simpler as well.

In the past, our holiday meals were always fusion—my childhood Ashkenazi tradition mixed with the delectable Persian dishes that share equal space in my kitchen, as well as other recipes that have become our own holiday traditions.

Living in Iran before the revolution, I picked up a Central Asian Jewish dish called *henaghi*. This mix of sautéed onions, toasted ground walnuts, veal or chicken, broth and eggs, produces a torte-like dish with an unusual taste and texture. The real problem is in not eating it all before the guests arrive.

HENAGHI

3 Tbs. oil
1 cup onions, finely chopped
2 cups walnuts, finely ground
2 cups chicken stock (homemade is best)
1 lb. veal or chicken, cut in tiny

pieces.

2 eggs, beaten with 2 Tbs.

water

Salt and pepper

In a large, non-stick frying pan, add oil and sauté chopped onions until golden, lower the heat to medium, add walnuts and stir constantly until walnuts are fragrant and toasted. Don't burn! Add chicken stock and the tiny pieces of veal, simmer until tender, season with salt and pepper. When veal is tender, remove pan from flame and cool slightly. Add the beaten eggs and stir thoroughly. Place back on fire and cook over low heat until the dish is solid, like a torte. Turn out onto platter, cool and cut in wedges. It is very unusual, and I only make it for Rosh Hashanah as an appetizer.

CARMELIZED STUFFED ONIONS

These are something else – and work for a small group.

Meat filling:

1 lb. ground beef
1/3 cup short-grain white rice
1 tsp. ground allspice
2 Tbs. vegetable oil
1 tsp. ground cinnamon
1 tsp. kosher salt
1/4 tsp. white pepper
1 onion, chopped (1/2 cup, optional)
1 cup pine nuts (optional)

Rinse and soak rice in water for 30 minutes, drain. In bowl, mix meat, rice, allspice, oil,

cinnamon, salt, pepper, and if using onion and pine nuts. Mix well and use as below.

Stuffed onions:

3 Spanish or Vidalia onions
1 lb. meat filling (see above)
3 Tbs. tamarind concentrate
2 Tbs. fresh lemon juice
1 tsp. kosher salt
1 tsp. sugar

Cut a vertical slit down the side of each onion and remove outer peel. Put onions in a large saucepan, cover with water, bring to boil. Reduce heat to low, simmer for 20 minutes until the onion layers begin to soften and come apart. Drain and remove onions; separate layers.

Place a tablespoon of filling into each onion layer and roll tightly. Preheat oven to 350°.

Place stuffed onion rolls in a medium ovenproof saucepan or casserole. In small bowl, mix the tamarind concentrate, lemon juice, 1 cup water, salt and sugar. Pour over onions. Cover with an ovenproof plate to keep the rolls submerged in the liquid and to keep from opening. Bring to a boil over high heat, reduce heat to low, cover and simmer for 30 minutes until juices have thickened and meat is cooked. Transfer to oven and continue to cook for 1 hour and 20 minutes. Remove from casserole or pan, and place rolls on a platter. The color is beautiful and the fragrance exotic.



Local Bagels

YES....Boiled!

and additional house-made

Appetizings:

Potato Knishes

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Rugelach & Challahs

Fresh Israeli Salads

Order Online for Fresh Pickup

ruthiesbagels.com

Pick up curbside or inside @

The Rhubarb & Elliott Cafe

Located in the lobby of

The Jewish Community Center

5520 Wyoming Blvd NE

Creating a Small Holy Place, *Mikdash Mayat*: The High Holy Days at Nahalat Shalom

Like many congregations across the country, Nahalat Shalom has chosen to celebrate the High Holy Days on Zoom this year to honor the Jewish principle of *pikuach nefesh* - saving a life. We are honored that Rabbi Emerita Deborah J. Brin and Cantor Beth Cohen will lead our community in an engaging, authentic and inspiring experience. Education Director Batya Podos will offer children's and family programming, and Noach Bloom will grace us with his extraordinary Torah reading. The Alavados Holy Days and special guest musicians will pro-



Rabbi Emerita Deborah Brin offers words of wisdom to help us prepare for this extraordinary time.

vide uplifting and lively music through the wonders of Zoom: Jeff Brody (violin), Ilene Dunn (flutes), Barbara Friedman (electric bass), Gabrielle Rosen (violin), Neal Weinberg (trombone) and Ian Brody (cello). We have no membership or fee requirements and welcome everyone to join us during this truly New Year. Please contact office@nahalatshalom.org for information about how to join us.

*Message from
Rabbi Emerita Deborah Brin*

These pandemic times are forcing us to do

things differently, often preparing the road as we are walking down it. This is not the first time a crisis has turned our collective world upside down.

After the destruction of the First Temple in 586 BCE, many of us were sent into exile in Babylonia. Everything we knew was destroyed and we couldn't fathom how we were supposed to worship our God in exile and without our Temple. We sat down "by the rivers of Babylon, and there [we] wept". [Psalm 137:1]. We not only wept, we got creative.

It is probably during the Babylonian exile that the idea of the synagogue emerged. The prophet Ezekiel who was prophesizing before and after the destruction and during the exile, told the people that God said, "I have been a small sanctuary [*mikdash mayat*] for them in the lands where they have arrived" [Ezekiel 11:16]. In other words, even in the darkest of times, we could still gather together and connect with the community and with the Source of Life & Energy in the Universe in the synagogue [the *mikdash mayat*, the small holy place].

We are all participating in a vast transformation. How we work, shop, play, engage with others and how we 'do Jewish' has changed and continues to morph. We are inventing things as we go along. For 'doing Jewish together' during the High Holy Days, I am inviting you to create a *mikdash mayat*, a small holy place in your very own home. Think about the virtual holy space you want to create where you or you and your family can be during our High Holy Day experiences.

What device do you want to use for Zooming? We want to be able to see and be with our community members and friends during these Zoom experiences. If you allow your camera to be on, then we will see you and a small amount of the room where you are sitting. So thinking about what is behind you, or what virtual background you want to choose, is important. Think of a place to be where the distractions will be limited, and your emotional, spiritual and cognitive experience will be as enhanced as possible.

What will make it possible for you to be open to this new way of being together? Think about what clothes you want to wear, and how to decorate the space so that it feels special. For the evenings of Rosh HaShannah and Kol Nidre, for instance, you could have Shabbat/festival candles nearby and we can all light them together and see them burning in everyone's special small holy place.

I look forward to "seeing" you and "being with you" for Rosh Hashanah and Yom Kippur. I know that Zoom can be a little overwhelming and disorienting and that many of us are feeling 'zoomed out' or, as the new 'Yiddish' word has it, 'oies-ge-zoomt.'

Zoom does have some advantages: you don't have to worry about getting there early so you get a good parking place and a seat toward the back of the sanctuary. No matter what, in this time of radical transformation, we will still be together even though we are apart. I am looking forward to it.



NAHALAT SHALOM 5781

2020 High Holy Days

**Rabbi Emerita Deborah Brin
Cantor Beth Cohen**



Maggidah Batya Podos, Noach Bloom, Alavados Holy Days Band

Please join us for an authentic and creative REMOTE experience including prayers, reflections, music, stories, participation and family events.

S'lichot

Saturday, Sept. 12	7:30 – 9:45 pm 10:00 pm	Community Wide Program Nahalat Shalom
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Rosh HaShannah

Friday, Sept. 18	5:30 pm 7:00 – 9:00 pm	Family Program and Virtual Dinner Erev Rosh HaShannah Service
Saturday, Sept. 19	9:00 – 9:45 am 10:00 am – noon 1:00p – 2:30 pm 3:00 – 3:45 pm	Family Service Shacharit and Shofar Torah Reading and Discussion Storytelling
Sunday, Sept. 20	9:00 am 10:00 am	Tashlich – outside* Taschlich – Zoom

Yom Kippur

Sunday, Sept. 27	5:30 pm 7:00 – 9:00 pm	Family Program and Storytelling Kol Nidre
Monday, Sept. 28	9:00 – 9:45 am 10:00 am – 12:30 pm 1:00 – 2:30 pm 3:00 – 3:45 pm 5:00 – 5:45 pm 6:00 – 6:45 pm	Family Service Shacharit Torah Reading and Discussion Storytelling Yizkor Ne'ilah

Sukkot

Friday, Oct. 4	10:00 – 11:00 am	Celebration in Sukkah on Zoom
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Simchat Torah

Thursday, Oct. 10	6:00 pm	Yizkor, Service and Hakafot
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**Nahalat Shalom does NOT require tickets or membership
Your generosity supports us. Everyone is welcome.**

**Please contact us for information about joining us for High Holy Days:
office@nahalatshalom.org 505-343-8227 www.nahalatshalom.org
Nahalat Shalom, 3606 Rio Grande Blvd. NW, ABQ NM 87107**

Rabbi Gold's Healing into Action Shabbaton and Retreat this November

Nahalat Shalom is hosting a virtual three-day Shabbaton and retreat with Rabbi Shefa Gold on November 6-8, 2020. We originally invited Rabbi Gold to lead us in an extraordinary Shabbaton and retreat for the weekend after the election, realizing that we would all need the deep wisdom and healing that she offers.

Now, after six months of pandemic and the continuing outcries for racial justice, we know that we need Rabbi Gold's guidance more than ever. The Shabbaton and retreat "Healing into Action" will now be available to everyone through the magic of Zoom.

Please contact office@nahalatshalom.org for more information about this unique event or visit our website www.nahalatshalom.org for more details soon. Please visit Rabbi's Gold's website to see all of the spiritual inspiration that she offers: www.rabbishefagold.com.

Message from Rabbi Shefa Gold

The political situation that we find ourselves in has been filled with spiritual peril, for me and for many of my colleagues and friends. My deepest intention is to love everyone, to know the whole world as my extended family. And yet, I find myself seething in outrage, and sometime despairing. My reactivity reveals some pretty

shadowy places, places in me that are yearning to be healed.

In order to come to clarity about what needs to be done and what our role is in response to the dysfunctions of government, the poisons of public discourse, the calamities of climate change, the lack of compassion for those in need, and the policies based on fear and hatred ... we each need to engage in a process of moving from reactivity to wise and loving response.

I see this process as a spiral dance that keeps sending us towards connection, collaboration and energizing hopefulness. These are the steps that I take on this journey from healing into action: Receiving blessing and coming into gratefulness; facing the challenges and honoring our pain; transforming our perception and embracing paradox, and lastly, overflow.

We begin by opening to blessing, relaxing the tension and constriction that impedes the flow of breath and simple goodness. We enter into a state of gratefulness for the process itself, for the opportunity to rise to the challenge before us.

From that place of strength and fullness, we can turn and face what is difficult, grieve what has been lost, come out of numbness

and begin feeling the pain that we share. We can honor that pain by knowing that it is tied to our love and to the truth of our connection that has been shattered and shadowed over by layers of illusion. When we stop resisting that pain, we can move through it, with support.

In the process we find our love again, and step into a wider view. As our perception shifts, we see the bigger picture and begin to know ourselves as integral to the cosmos. We expand. We embrace the paradox that this is a difficult and dangerous journey and yet, in this moment we have already arrived.

And then the spark happens. Imagine your every expression, action or gesture of generosity as overflow.

In that place of connection and fullness, we leave the struggle behind and open as channels of the Divine flow, trusting that flow more and more, dedicating ourselves to refining and purifying the channels that we are. We release our attachments to the outcome of our actions and begin to trust that when we are connected to Source, all that we give is the overflow. We are nurtured by the flow that moves through us. We don't have to worry about burning out. In that

realization, the spiral dance leads us back to gratefulness.

We can walk through that door of gratitude and be empowered. We can receive the blessing of Life as an amazing adventure,

and we can become a blessing as we each shine with our unique refraction of Divine light.

During this weekend Shabbaton, we will take this journey to wholeness together.

Welcome to Nahalat Shalom's Innovative, Virtual Religious School

This is an unusual year, and educators and religious schools are trying to find our way. Nahalat "sent" four of our teachers to a four-week online training with NewCAGE, a pluralistic organization dedicated to providing excellence in Jewish education to every denomination of Judaism. One of the most important things we learned is that in these times, it's not just about the student education – it is also about family education. The more we can involve families, the more we thrive.

We are putting this understanding into practice through an expanded High Holidays family program. We begin with a parent class taught by Rabbi Min Kantrowitz on Elul and preparing for the High Holidays. We follow up with a virtual family Shabbat potluck on Erev Rosh Hashana be-

fore the evening service. On Rosh Hashana and Yom Kippur mornings, we have children's services, and in the afternoons, family storytelling gatherings. We have a combined real-life and on-screen tashlich service for families and the community and are planning the same careful hybrid for Sukkot. In every situation, students have the opportunity to create and participate.

If you are interested in coming to any of these events and you are not a member of Nahalat Shalom or enrolled in our school, you can contact the office at office@nahalatshalom.org to reserve a spot and receive a Zoom link. We welcome you to all our events at Nahalat Shalom. No fees or membership is required for any of our services.

We experimented this summer with six weeks of Simcha Summer Camp, inviting families to explore their family history, their home, their creativity, and find ways to make mitzvot out of isolation. On August 30, we launched our integrated, interactive programs for Gan (pre-K to first grade) and Cheder (grades 2-7) that include Jewish culture and customs, Torah, Hebrew, prayer and online community building.

This year, under the leadership of our new education director and storyteller Maggidah Batya Podos, we are going deep rather than wide. Rather than two-hour Sunday program we had last school year, now we offer half an hour for Gan and an hour for Cheder – choosing our curriculum carefully to maximize our time together without sacrificing content or creative ways of being together.

It's an unusual year, but we're excited about the possibilities, and we are grateful for the opportunity to bring the best Jewish education we can through the computer screen and the magic of Zoom which enables us to touch the lives of our students. If you're interested in learning more about our program, contact Nahalat Shalom's Education Director Batya Podos at batsongs@gmail.com.

NAHALAT SHALOM Religious School 2020-2021

GAN PreK-1: Sunday, 10:00 – 10:45 am

CHEDER Grades 2-7: Sunday, 10:30 am – 11:45 am

First day of class for both Gan and Cheder – Sunday, August 30



We offer an integrated, experiential program including Torah, Hebrew, Jewish life cycles, values and prayer. We will begin this year holding "virtual school" through Zoom and will re-evaluate our plans according to safe social distancing in January. Grades 2-7 meet every week; PreK-Grade 1 meet twice a month. Nahalat Shalom offers the opportunity for each family to create a **customized B'nai Mitzvah experience** for your child with a choice of clergy, teachers and learning experiences. Our loving teachers attended four weeks of training this summer, learning best practices to provide your children with an authentic experience on Zoom. Our Education Director, Maggidah Batya Podos brings years of experience both in Jewish education and storytelling.

We welcome your family - wherever you are on the path of Judaism. Together we will learn about each other and our precious heritage.

For more information, contact Education Director Batya Podos:

(971) 285-5127 batsongs@gmail.com and visit our website www.nahalatshalom.org.



A Grandmother's Reflections during Ta'Corra Brieno's Bat Mitzvah

By Sharon Cosby

My granddaughter, Ta'Corra Brieno became a bat mitzvah on August 22 during Shabbat Shoftim. Like many things during this day and age, it did not occur "as usual." Unless you consider the abnormal and most challenging to be our new normal.

Due to the disease of our time, her bat mitzvah was postponed in anticipation of the opening of the synagogue. We had no idea that four months later, the Congregation Albert's building would still be closed. Ta'Corra asked if her bat mitzvah could be done through Zoom, and after much technological planning, it became possible.

On the second of Elul, when the big day finally came, Ta'Corra's bat mitzvah was held under a tent, in her backyard, as the southwest desert heat beat down upon us. Her Torah reading was what she originally prepared, Tazria/Metzora. Despite the months that passed, it felt very appropriate. While impressed by the technological capabilities of our time, still I am awed by the correlations of this event to our day, and our history.

The Torah portions of Tazria and Metzora



discuss contamination and quarantines, just like what we struggle with now, during Coronavirus. The process of receiving the Torah occurred outside in the desert while the people were covered in clouds of glory.

Our simpler tent may not have been clouds of glory, but the shade it provided was greatly appreciated. And finally, the month of Elul is said to be a time when HaShem is in the field; easily accessible to all.

Not everything stops. Even in this challenging time, I am proud of my beloved granddaughter and her many accomplishments. Ta'Corra's Hebrew name, Nedavya means generosity, and the verb volunteer (l'hitnadev) comes from this same root (nun-dalet-vet). Indeed, this is what Ta'Corra did. She went first, so that the rest of us could follow.

My oldest granddaughter was able to overcome the adversity of this moment, despite so many difficulties. Our entire family is grateful for the many blessings that she brings into our lives and look forward to a time when we can celebrate together again, after this terrible scourge has been lifted.

Until then, we pray that you and all of those whom you hold close are safe and well.

Hope during this Season of Reflection

By Rabbi Harry Rosenfeld

This time of year, we are called on to reflect back. So, I have.

With the pandemic, I haven't gotten a haircut or beard trim since mid-February. My hair is as long as it was back in the late 60's and through 70's, and my beard is longer still. Yes, most of my hair evaporated over the years. The remainder morphed from reddish brown to white.

Seeing my hair this long and this white, I have taken to comparing the me of then to the me of now. "Back in the day" I boycotted school to end a war. I lobbied for the ratification of the Equal Rights Amendment. I watched as the Ohio National Guard patrolled streets being consumed with protests against racism. I mourned the murder of four students at Kent State University by that same National Guard.

Today we are still at war. We fight for women's rights through the Me Too movement. As we watch the vid-

eos and read the accounts of African Americans needlessly being killed, we confront our personal racism and its pervasiveness in our communities. Federal forces are again being sent to put down anti-racism protests.

And I reflect: Can we ever change? As Theodore Herzl said: "If you will it, it is not a dream."

Will we ever see a complete change of ourselves or our society? Doubtful. But if we can change, even by a small fraction, we make the world better.

It is what we do during these forty days from the first of Elul through Yom Kippur. This season of reflection and repentance carries its message of hope. We each ask; Where do I continue to fall short and how do I move forward? How have I grown through the years and what have I learned that can make my community and my life better for all? As Hillel said: "If not now, when?"

Shanah Tovah Tikateivu

Jewish Educational Conference Adapts to the Time of Coronavirus

Uplifting. Spectacular. Transformative. Nourishing. Awesome. Inspiring. Fun. Informative. Educational.

These are just a few of the words used by the Jewish educators who took part in the recent month-long NewCAJE virtual conference. NewCAJE is a non-profit, trans-denominational organization advocating for Jewish education and Jewish educators in all job descriptions in the field.

Rachel Sternheim, education director and Ronni Sims, faculty member at Congregation Albert, attended NewCAJE throughout the month of July. They each set up their own schedules by selecting from among almost 500 events. Altogether, they attended a total of over 100 different events including individual learning sessions, deep-dive longer term courses, social gatherings, cohort networking, spiritual events, and entertainment.

During this time of Coronavirus, several sessions focused on virtual teaching tools and strategies for Hebrew and Judaic Studies; curricula designed to integrate Jewish traditions and values with current concerns and challenges along with methods for building relationships with students, families, and the wider community. In addition, sessions in creative use of art, drama, and storytelling to enhance lessons; in-depth Torah and text study; and best practices to ensure each student's success and comfort were among the many topics framing the learning sessions which they attended.

In describing her experiences at NewCAJE, Sternheim said: "The conference supported my work intellectually and emo-

tionally by allowing time for participants to chat, share ideas, and find ways to support each other as we bring new technologies and teaching methodologies to our teachers, families and students."

Sims declared the conference: "A mind-expanding milestone in professional development. It empowered Jewish educators to re-think, innovate, create and craft memorable, meaningful Jewish life and learning experiences- experiences that will joyfully engage our students and families as we move forward through these difficult times and beyond."

The NewCAJE in-person conference is usually held for 6 days in the summer. The virtual conference took "a sad situation and turned it into something positive," according to one of the almost 1,400 attendees from 47 states.

The conference's opening session, entitled "A Summit on the Future of Jewish Education," tackled here-and-now issues such as distance learning, social entrepreneurship, individualized curricula, and building caring communities.

"We are excited that twice as many teachers and educational directors than usual took part in NewCAJE this year, but we are not surprised," noted Rabbi Cherie Koller-Fox, NewCAJE president. "Jewish educators have had to learn new skills to be able to operate in a virtual reality. They are essential workers, working overtime to provide their students from preschool through adult a quality experience."

"In these uncertain times, NewCAJE is helping Jewish educators prepare for the

school year ahead and lifting their spirits along the way. Everyone understands that the future that we face concerns us all. Pluralism is a value that has animated NewCAJE from the beginning. The organization believes that a field of Jewish education that works together and knows each other across all silos gives us the greatest chance of success," Koller-Fox explained.

Sternheim and Sims look forward to sharing the wealth of knowledge, information, and resources gathered at NewCAJE with their colleagues at Congregation Albert and the other Jewish education professionals in New Mexico. They will also be implementing many of the innovative concepts and creative teaching strategies which they learned at the conference.



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High Holy Days 2020



Our services may be online but they are NOT virtual! They are live on Zoom and Facebook Live! Join us online for High Holy Days, Sukkot and Simchat Torah.

Services for Families with Young Children (ages 1-7)

Rosh Hashanah
Saturday, September 19th
9:30am: Family Service with Shofar Sounding

Yom Kippur
Monday, September 28th
9:00am Family Service



Youth Services (ages 8-13)

Rosh Hashanah
Saturday, September 19th
12:00pm Youth Service
Yom Kippur
Monday, September 28th
11:45am Youth Service



The 2020 - 2021 school year is beginning! Join us for virtual classes from August 17 - Sept. 4. We are looking forward to in person classes as soon as possible, as we follow NM guidelines



If you and your family are not yet members of our school and temple community, we invite you to call and see why our 5 star early childhood center is the place for your child to learn, play and grow (serving children 2yrs of age - kindergarten.)

Contact:
Dale Sides Cooperman, MA, ED, Spec.
at ecc@congregationalbert.org
or at (505) 883-0306

All Services

S'lichot: A Community Program

Saturday, September 12th

7:00 Meditation

7:30 Havdalah

8:00 Program-Cantor Patti Linsky performing "Altar Ego" with S'lichot Service following program

Cemetery Memorial Service

Sunday, September 13th

1:00pm Kever Avot V'Imahot



Rosh Hashanah

Erev Rosh Hashanah

Friday, September 18th

6:00pm

Rosh Hashanah - First Day

Saturday, September 19th

10:30am

2:00pm Shofar in the Park

Rosh Hashanah - Second Day

Sunday, September 20th

9:00am Torah Study

10:30am Service

Yom Kippur

Kol Nidre-Erev Yom Kippur

Sunday, September 27th

7:30pm

Yom Kippur

Monday, September 28th

9:30am Torah Study

10:30am Morning Service

12:45pm Afternoon Study

2:00pm Meditation

Yom Kippur (Cont'd)

3:00pm Service

4:45pm Yizkor & N'ilah

6:00pm Havdalah

Sukkot

Erev Sukkot

Friday, October 2nd

5:30pm Drive-Thru Sukkah

6:30 Service

Sukkot

Saturday, October 3rd

9:00am Torah Study

10:30am Drive-Thru Sukkah

11:30am Service



Simchat Torah

Erev Simchat Torah

Friday, October 9th

6:00pm

Atzeret Simchat Torah

Saturday, October 10th

9:00am Torah Study

10:30am Morning Service with Yizkor



Congregation Albert School of Jewish Studies 5781

(Kindergarten - Grade 10)

Engaging in Jewish life and exploring Jewish identity in a meaningful community of life-long learners

An innovative CASJS Program designed for 5781!

Within Judaism we have our own built-in structure—yearly cycle of the Torah, celebrations, holidays, Shabbat and the rhythm of the academic year. Our goals are to use this structure to bring students and families together to continue the learning while nurturing meaningful peer communities connected to Judaism and the Jewish community.

Classes will be online Sunday mornings and Wednesday evening beginning September 13

We look forward to resuming in-person classes when it is safe to be together

To find out more contact Education Director Rachel White Sternheim

rachel@congregationalbert.org or call 505-883-1818 ext. 3011

Swimming Upstream over 35 Centuries

By Rabbi Paul J. Citrin

“Go with the flow” is not a life philosophy Jews have embraced over our thirty-five-century history. Instead of going with the flow, we seem to have missed the boat. We have swum against the current of popular cultural mores and values. We have intentionally exerted ourselves to make an upstream journey motivated by our life experience as a people.

Here are a few examples. In the ancient pagan Middle East, amidst idolaters and people who sacrificed their children to their gods, Israelites were ethical monotheists, followers of an invisible God who made ethical demands. During the days of Christian empire in Europe when people flocked to the Church to find personal salvation for their souls, Jews thought in terms of “we, ours, and us” and of communal well-being in this world. Wherever we lived in the cities and towns of Christendom, we took care of our poor and indigent, our widows and orphans. Eventually we arrived in a place which esteemed rugged individualism, self-reliance, and material acquisitiveness. It is called America.

The American ethos, like so many other swiftly flowing streams in which we have immersed challenges our well-practiced ability to go against the flow. It turns out that we Jews have done well in the American currents of material success, educational attainment, and political participation. At the same time, we have navigated against the rapids of exclusive self-concern. We created federations, we support synagogues, and we give to worthy funds both Jewish and secular. We still understand and act on the principle that *tsedakah* is our non-negotiable ethical obligation while the contrasting concept in

the mainstream is charity which is dependent on the state of one’s mood and attitude.

In a culture which exalts individualism and personal achievement, most Jews continue to commit themselves to support and contribute to community. From our gathering at Sinai as one people to our standing up to be counted in synagogue on Yom Kippur, we affirm the power of community to make us whole persons.

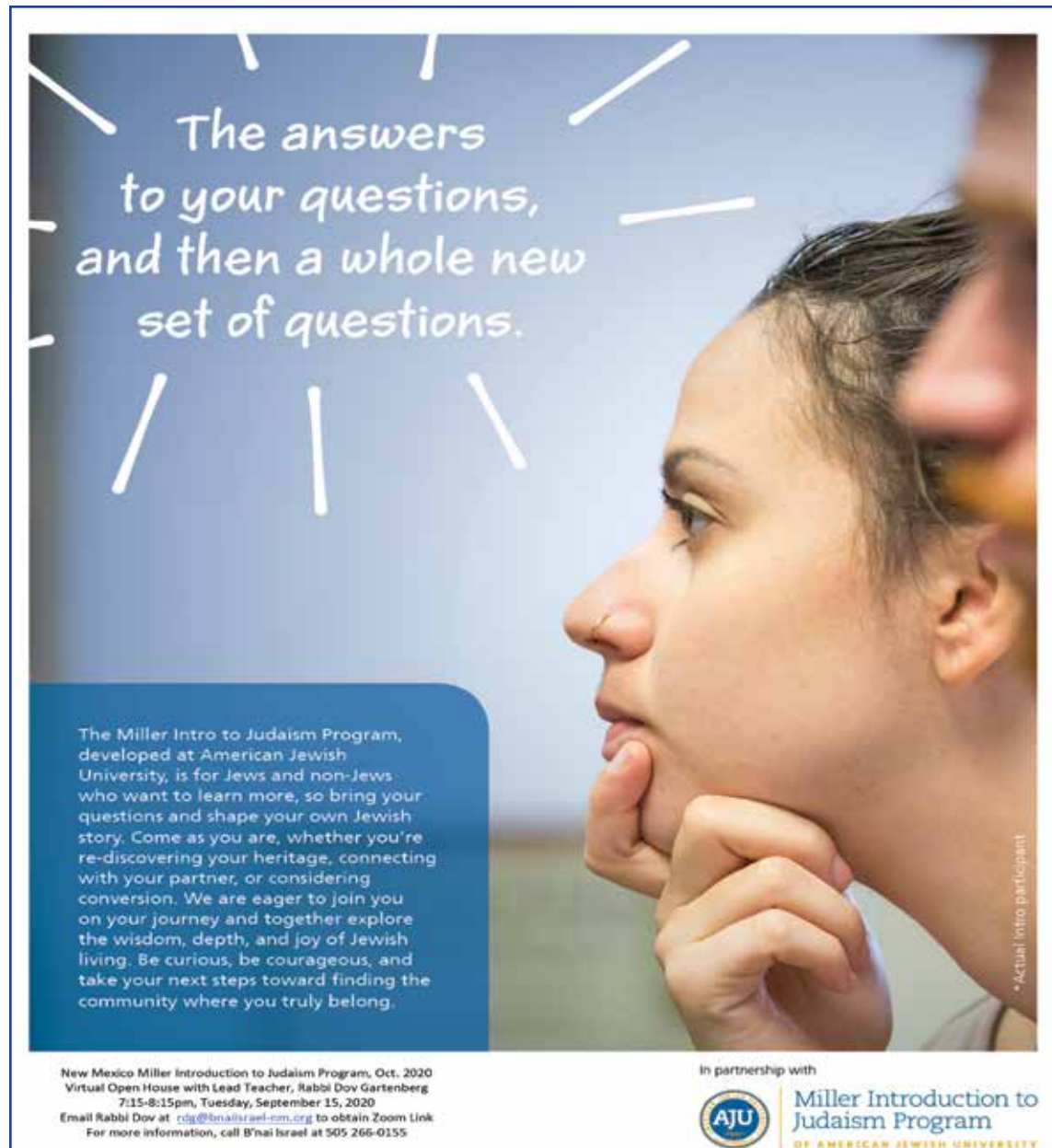
Part of the Rosh Hashanah liturgy says of our New Year, “Today is the birth of a world.” Please note the text does not say, “Today is the birthday of the world.” For each of us, the approaching High Holy Days is a time of ethical and spiritual rebirth. It is an opportunity to expand or create anew our Jewish world of community.

The Covid-19 pandemic in our country which is raging longer and with more serious consequences than in any other nation is a portrait of what happens when the value of community is not primary. If we do not take mutually caring and respectful measures to protect ourselves and our fellow citizens, we will become sick unto death.

We American Jews, then, have something to model and to teach out of our three and a half millennia of experience: caring community alone can save us and only communal mutuality makes us worth saving. We are called in this season to stand together, to reach out to fellow humans, to be just and to build justice. In this way will we choose life that we and our children may live.

May 5781 find the Jewish community, our family in Israel, our country, and all humanity blessed with health and peace.

L’shanah Tovah!




The answers to your questions, and then a whole new set of questions.

The Miller Intro to Judaism Program, developed at American Jewish University, is for Jews and non-Jews who want to learn more, so bring your questions and shape your own Jewish story. Come as you are, whether you’re re-discovering your heritage, connecting with your partner, or considering conversion. We are eager to join you on your journey and together explore the wisdom, depth, and joy of Jewish living. Be curious, be courageous, and take your next steps toward finding the community where you truly belong.

New Mexico Miller Introduction to Judaism Program, Oct. 2020
Virtual Open House with Lead Teacher, Rabbi Dov Gartenberg
7:15-8:15pm, Tuesday, September 15, 2020
Email Rabbi Dov at rdg@bnaiisrael-nm.org to obtain Zoom Link
For more information, call B’nai Israel at 505 266-0155

In partnership with

 Miller Introduction to Judaism Program
OF AMERICAN JEWISH UNIVERSITY



The Miller Introduction to Judaism Program Begins at Congregation B’nai Israel



Miller Introduction to Judaism Program
OF AMERICAN JEWISH UNIVERSITY

By Rabbi Dov Gartenberg and Miranda Jacobson

Rabbi Dov Gartenberg of Congregation B’nai Israel is excited to announce the local launch of the New Mexico Miller Introduction to Judaism program to serve our state. This national initiative, developed and implemented originally at American Jewish University in Los Angeles, offers an experiential and engaging, welcoming and meaningful learning path for those considering conversion, who are in an interfaith relationship, who wish to deepen their Jewish knowledge, commitment, and identification, or who are otherwise curious about Judaism. As an affiliate of the Miller program, we will offer the class on Zoom.

The Miller Program is a community-oriented and pluralistic introduction to Judaism. We encourage all students to explore the options within their Jewish communities and also the growing number of experiences online. Most importantly, we ask those considering conversion to Judaism to find a sponsoring rabbi or in smaller communities, a community leader who can guide them.

The Miller Intro to Judaism Program will help participants to be able to phonetically read Hebrew words of easy to moderate difficulty; know the major events and trends in Jewish history; become familiar with the major festivals of the Jewish calendar; learn the key features and rituals of the Jewish life-cycle; become familiar with practices of Jewish daily ob-

servance, in the area of ritual practices (shabbat, kashrut, and prayer), ethical (tzedaka, gemilut hasadim, tikkun olam), and spiritual practices (musar, kavanah-intentionality). Lastly, they will reflect on their personal relationship with Judaism and identify ways to continue to expand upon their study and practice in their daily lives. (especially for those pursuing conversion and reconnection to Judaism)

Due to the pandemic, all instruction will be on Zoom. When it is safe to gather, we will continue with a hybrid of in person classes combined with remote teaching for those living outside of the Albuquerque area. All course materials will be included in this virtual/online class. Our Zoom format enables people from all over our state to participate. Tuition is \$270 and a discount to students, military, and retired people of \$180.

The course will start on Tuesday, October 6, 2020, 7 - 8:30 pm, with weekly Tuesday evening classes meeting through May 11, 2021. Rabbi Dov Gartenberg will hold a virtual open house on September 15, to share information about the program, its curriculum, and the learning experience.

For more information, to RSVP for the open house, or to request an application for the course, please send an email to Yourwaytojudaism@gmail.com or contact the office at Congregation B’nai Israel at (505) 266-0155. You may contact Rabbi Gartenberg by email, rdg@bnaiisrael-nm.org with questions about the program.

COME HOME for the High Holy Days

Join us for the **100 Shofar Blasts** drive-in
September 20 at 5:30 pm
Congregation B'nai Israel Parking Lot

Full schedule of all other virtual services
(Erev Rosh HaShannah through Yom Kippur)
Visit our website:

<https://www.bnaiisrael-nm.org/live-stream>

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Book Review: Garden of Eden: Plants of the Hebrew Bible

By Diane Joy Schmidt.

Gloria Abella Ballen has graced us with a marvelous and uplifting new book for the New Year. The book arrives like a flash of lights in this season of darkness. *Garden of Eden* contains page after page of bright, colorful paintings of each of the trees and plants in the Bible, accompanied by the phrases where they make their appearance, and is a wondrous introduction to the Bible itself.

In the introduction, Abella Ballen writes, “The numinous metaphors of nature have always held special meaning for me, and the Bible offers beautiful examples such as the Tree of Life that granted immortality, the Tree of Knowledge of good and bad, and the burning bush where God first revealed Himself to Moses.” She notes that historically, the plants

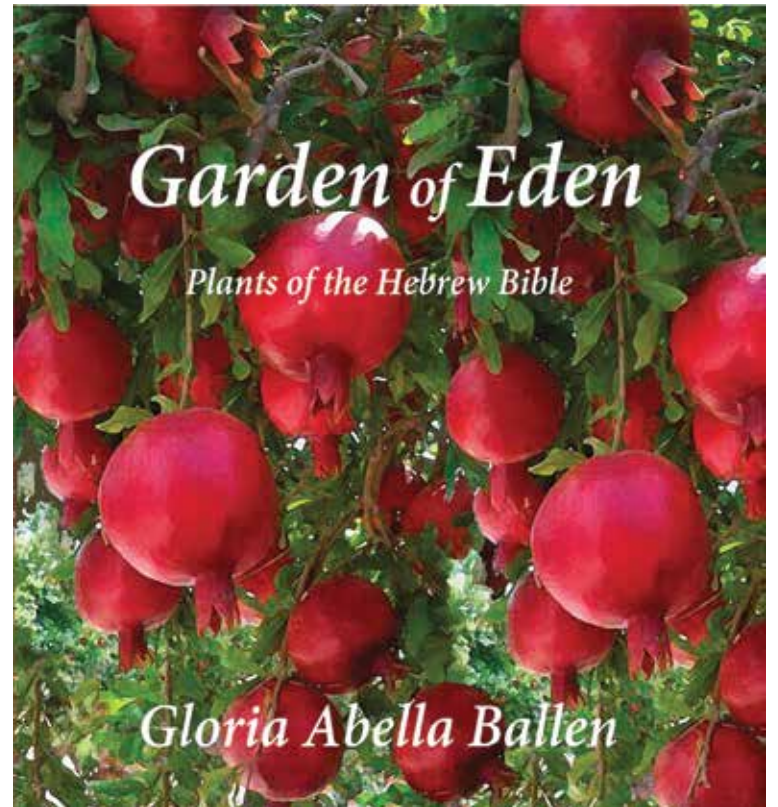
of the Bible have been studied by botanists, for their medicinal qualities, for cooking, for building gardens, for inspiration, and as metaphors for teaching.”

This is followed by a unique and fascinating introduction to garden, paradise, unlike anything this reader has ever read. References to a primordial garden are found in other ancient cultures, then a description of the Kabbalistic Tree of Life, a plant that the menorah is based on and that God instructed Moses to make in gold, and what manna is.

Then plants of fragrances and seduction are discussed. Abella Ballen identifies that the Bible has three botanical categories, grasses, signifying low plants, then herbs, and trees. The very first fragrant tree named in the garden of Eden is in Genesis 2:12, “...bdellium is there, and lapis lazuli...” and

frankincense and myrrh were also there. With texts and paintings, each page is most evocative, almost conjuring the fragrant scents. The mandrake, a plant linked with fertility and love, is also discussed here. There is then a deep discussion of the apple tree. Clearly, studying the Bible through plants is a luscious invitation to it.

The next chapter describes the five most mentioned fruits in the Hebrew Bible: the fig tree, the grape vine, the olive tree, the date palm, and the pomegranate. And then, as the page is turned, as God said, “Look, I am giving you every plant that has seeds in all the earth and every tree that gives seed-bearing fruits. They will be yours for food...” Genesis 1:29, the book opens to a literal feast for the eyes, from the acacia and the almond, to cinnamon, citron and coriander, daffodil and date palm, to hyssop



and jujube, to laurel and lily, to walnut and willow.

More than eighty different plants are identified, and each is introduced with the passages where it appears in the Bible, with its Latin, English, and Hebrew name, and with paintings of it in flowering and fruit.

Gloria Abella Ballen is an award-winning artist and author. Her art book, *The Power of the Hebrew Alphabet*, winner of the best religion book of 2014 from the New Mexico/Arizona Book Awards, conveys the mystical interpretations of the meanings of each individual letter of the aleph bet.

About the book’s paintings of the Hebrew letters, Rabbi Zalman Schachter-Shalomi (z”l), leader of the Jewish Renewal movement, said, “The Hebrew letters, their shapes and colors give enlightenment and wisdom. *Otiyot Mach’kimot*. In Jewish mysticism they are also the building blocks of the universe. Enjoy the flight of consciousness this glorious book affords you.”

In her next book, *The New World Haggadah*, in 2016, her paintings are interwoven with the storytelling of the prominent intellectual Ilan Stavans, Lewis-Sebring Professor in Latin American and Latino culture at Amherst College. Upon publication, *Hadassah Magazine* wrote, “The must-have Haggadah is author Ilan Stavans’ *The New World Haggadah* (Gaon Books, \$18). Gloria Abella Ballen’s art suffuses the pages with warm colors and bright accompanying illustrations. Among the unique aspects to this Haggadah is Stavans’s intention to show the diversity of the Jewish world, and so he has included—in addition to the traditional Hebrew text—Spanish poetry by Conversos who have returned to

Judaism . . . and more.”

Abella Ballen has graduate degrees in art from SUNY-Buffalo and the National University in Mexico City and has done specialized studies on studio art and theory with Larry Rivers and John Cage. She has exhibited in individual and group shows in the United States, Israel, Japan, Latin America, and Europe, and has received the UNESCO prize in painting, the Latin American Graphics Biennial, National Endowment for the Arts Award, and the Pan American Graphics Portfolio Award.

Her art is in the collections of museums, corporations and private individuals. She has been a visiting artist in England at the University of Essex and the Camberwell School of Art (London), in China at the University of Xinjiang and in Israel at the Mishkan Omanim in Herzliya. She has been a professor of art at universities in Puerto Rico, Colombia and the United States. Gloria Abella Ballen lives in Santa Fe, New Mexico.

When this reader received a copy of the book, she took it out to look at, over lunch outdoors at a restaurant, and was seated at a long table with groups of other diners. When they saw the book, each one had to take a look at it, and as it was passed around, each one oohed and ahhed over it. One woman, from Europe, cried out, oh, the spices of my childhood! Another insisted, I have to get this for a friend! From this small sampling, it may be predicted that the book is going to be very popular, it has a wide appeal across cultures, and makes the ideal holiday gift.

Garden of Eden: Plants of the Hebrew Bible by Gloria Abella Ballen, Gaon Books, Santa Fe, New Mexico. \$29.95, oversized softcover, includes shipping, available at gaonbooks.com.



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Jew in the Desert: A Santa Fe Chronicle

By Nyira Gitana

I never thought I would be living through a pandemic. Never. Never. And a pandemic which would remain through to Tisha b'Av and beyond.

Both of my parents died during Tisha b'Av – my father in 1979 and my mother (of righteous memory) in 1994. Whenever Tisha b'Av appears on the calendar, the lamentations begin anew. What I have discovered is the passage of years does not diminish the pain and anguish of missing my parents so deeply; and the passage of years does not diminish the pain and anguish of knowing that our Temples were destroyed in the city we promise to live in “next year.”

For several months during the pandemic, I have felt despair, loneliness, regret, wonder, and with my ability to sometimes transcend the horror of it all, to remember I am still alive. Yet, dealing with the changes in our lives, never to be the same again, expressed in a serious health issue, I hope that our citizens heed the words of Dr. Fauci and other medical professionals to wear a mask in public.

Of course, many of us will know the time of anguish of 13th and 14th century Jews who suffered the plague and suffered the anxiety of being called out as the instigators of that misery in the world. I haven't heard any words concerning Jews being responsible for this pandemic, but believe me, I'm listening.

The connection between my parents' passing and the lamentations regarding Tisha b'Av because of the destruction of not one, but two holy Temples in the city of Jerusalem, and the current pandemic for me, is startling. The Whirling Dervish of Death contributes to the unease and misunderstanding of where we are, where are we going, how to remain calm – as we are told in Psalms - Be still and know that I am G-d.

Now we are facing the celebrations of Rosh Hashanah and redemption and fasting of Yom Kippur with full knowledge Covid-19 and its death toll across the planet. Yet, I think as Jews we have a special privilege to bring love and succor during such a time as this. We are exhorted continually to be present in heartfelt feelings for our brothers and sisters around the world, Jew or non-Jew.

All of the holidays that we celebrate are filled with joy and special dishes. Except, of course, on Yom Kippur and during Tisha b'Av. Those are fasting times to remind us again of our unique place in this universe and upon this earth. While acknowledging our centuries of *tsuris* – we also recognize how we have always persevered and come through the grueling times of prejudice, pogroms, and century after century of expulsions from countries across Europe. Not to mention the Nazi plan of extermination. Yet, we managed to retain somewhat our sanity with the hopeful expectation of the Moshiach during such horrible occurrences.

Finally, I believe our vote is vital in the next election. The pox of anti-Semitism is rising across the country and across the world. We must listen to the candidates who will support us in this time of crisis. So many serious issues, including the Covid-19 pandemic, to deal with. The other serious consideration is China's march across the world with more than 70 building, infrastructure and technology projects formulated throughout Africa, Asia, Europe, South American and even L.A. and N.Y.

I ask myself: “What does one do in a time when there is no control over a spreading pandemic alongside of a rise in anti-Semitism and people of color being shot and killed on our America the Beautiful streets?”

I prayed for spiritual guidance and lo and behold I came across an online article in *The Forward* by Rabbi Dan Ornstein of Congregation Ohav Shalom, Albany, NY. Rabbi Ornstein recounts how rabbis of old retold the deathbed scene of Jacob/Israel who is surrounded by his 12 sons. Jacob is fearful that the worship of G-d will not survive his death. His sons, in unison, assure him of their faith and ability to carry it forth by reciting “Shma Yisrael Adonai Eloheinu, Adonai, Echad.”

Next year in Jerusalem.

Jews and Pandemics: Then and Now

By Marc David Sanders

When the bubonic plague began spreading misery and death throughout Europe in the mid-14th century, scientific ignorance of how the plague was transmitted (in this case, by flea-bitten rodents infected with the *Yersinia pestis* bacterium) caused people to look around for someone to blame. Religious zealots argued that immorality and licentiousness enraged God and the plague was his retribution.

As the pandemic raged on, people noticed that Jews didn't suffer the same high death rates as the general population. Historians attribute this to better hygiene (hand-washing and the mikvah) as well as the annual cleaning of the grain supply for Passover that reduced the rat population. Jews' apparent immunity stoked anti-Semitic hysteria that led to widespread massacres. Lepers, a group equally despised as the Jews, were also accused of poisoning the wells and infecting communion wafers pilfered from the Church.

In one 1348 trial held near Lake Geneva, after torture Jews were forced to state that the Torah required every Jew over the age of seven to poison the wells. Other marginal populations like the poor,

foreigners and even physicians were also scapegoats.

Those accused of spreading the plague were taken to the graveyards, ordered to build funeral pyres, and set alight. Jews who learned that was to be their fate dressed in their Sabbath finery and then went to their deaths. Another reason to massacre the Jews was to confiscate and distribute their property to the villagers who participated in the burnings.

Believing the infections to be contagious, some Jewish communities practiced early social distancing and were instructed to quarantine at home with windows closed to keep out the Angel of Death, depicted in medieval art as riding a horse skeleton.

In 1349, officials in Brandenburg, Germany warned the Jews that they would be held to blame if the bubonic plague broke out, preemptively absolving anyone participating in a pogrom. Even a half-century after the plague had run its course, Jews in Freiburg were accused of “poisoning the air.”

There are astonishing similarities between the bubonic plague and Covid-19 as evidenced by isolation measures, miracle cures, resource disparities, turf wars be-

tween authority figures and strains on families, health care and the economy.

Although the Asian American community has been the primary scapegoat for Covid-19, contemporary white supremacists have used social media to spread contemptible messages that Jews caused this outbreak. Recent FBI reports uncovered plans by these groups to attack synagogues, hospitals and Jewish nursing homes. One online message about the Covid-19 said, “...the Jews are responsible [for the coronavirus] and are spreading it for monetary gain.” Right-wing Christian pastor Rick Wiles said the pandemic was simultaneously God's means of punishing the Jews and spread by them.

Jews have faced hostile campaigns countless times throughout history and, albeit scarred, came through with their faith intact. Today we are obligated to fight two viruses: the Coronavirus and the virus of hate and bigotry.

Marc David Sanders lives in Santa Fe and is Congregation Beit Tikva's community outreach coordinator. To do his part, he wears a mask, practices social distancing and attends meetings via Zoom.

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Session I

The Spanish Flu Epidemic in New Mexico and the role of Rabbi Bergman
Presenters: Naomi Sandweiss and Richard Melzer

Join our speakers to learn how the 1918 Spanish flu impacted New Mexico in general and specifically how the Jewish community responded to the outbreak.

Saturday, October 24
2:00 p.m. – 4:30 p.m.

Session II

“The Jewish Catskills: A Summer Place”

Presenter: Justin Ferate

A century ago, just 90 miles from New York City, celebrated Jewish resorts were created in the mountain communities of New York's Sullivan and Ulster Counties. Jewish New Yorkers hungry for mountain air and the American way of leisure came to the mountains by the thousands.

Session I

“The Making of “A Long Journey: The Hidden Jews of the Southwest:” A Conversation with the Filmmakers and its Participants.

Presenter(s): Paula Schwartz, Producer, and Others
Photo: Charlie Carrillo, Santero artist



Session II

“New Mexico Jewish Physicians in the Indian Health Service, 1960 – 1980: Interviews and what we've learned so far.

Presenters: Noel Pugach and Harvey Buchalter

Funded by the N.M. Humanities Council

“Preserving the Papers of Rabbi Leonard Helman”

Presenter: Linda Goff
Funded by the N.M. Historical Records Advisory Board

Join us for our Fall Conference Saturday and Sunday afternoons! Pre-Registration is required. Watch for a mailing with more information coming soon.

NEXT YEAR IN LAS CRUCES!

COMBATTING HATRED continued from page 1

are “motivated by hate,” meaning the commission of a crime with the intent to commit the crime because of the actual or perceived race, religion, color, national origin, ancestry, age, handicapped status, gender, sexual orientation or gender identity of the victim, whether or not the offender’s belief or perception is correct. (NMSA 1978, Section 31-18B-1).

Following the many years of strong ADL leadership in New Mexico by Seligman and by attorney Suki Halevi, whose term concluded in 2017, the Mountain States Anti-Defamation League, based in Denver, covers Colorado, New Mexico and Wyoming. Sue Parker Gerson is the contact person for New Mexico out of the Denver office.

Gerson spoke with the Link on July 29th, on the eve of Tisha b’Av, the day before the vandalism occurred at the museum, to give us an update on their work and their involvement in New Mexico.

How are you involved with New Mexico?

I participate every week in a Tuesday afternoon conference zoom meeting that Rob Lennick of the Federation calls of Jewish community leadership. ADL is one of the Jewish community organizations that participates. Even though we’re physically distant, the community can see how we’re stepping up and responding to incidents.

As just one of many examples, Gerson and ADL reached out to the Santa Fe India Palace restaurant owner in June, when the restaurant was vandalized and spray-painted with racist slurs and “Trump 2020,” that caused an estimated \$100,000 in damage, and sent shock waves throughout the community. Gerson also immediately reached out to the Santa Fe police department to encourage it be investigated as a hate crime, and they announced that it would be.

The family who runs the restaurant is Sikh and, while they were closed for the virus, they were putting together care packages of food for the homeless. The Sikh community, whose religion is not understood by most Americans, has experienced many instances of hate crimes, violence and bullying since 9/11, including murders, because they wear prominently visible turbans, and are mistaken for Muslims.

Is hate-crime training for police continuing here?

Gerson, noting that while it is mandated for all police to receive this training in New Mexico, acknowledged that there is a continued need for additional training, as low levels of reporting continue. She said last year there were 70 incidents reported throughout the region. Gerson, who has been with the ADL seven years, said ADL has conducted a yearly audit since 1979, and that 2019 saw the highest number of incidents nationwide in those 41 years.

She said ADL is the largest non-governmental organization doing training of law enforcement in the country. Part of that training, she explained, is that “It’s not only about dealing with the crime itself, that for example, when one rabbi’s synagogue was the target of a bomb threat, which happened in southern Colorado, it’s also about the representation of a community in that

crime.

“It takes a special touch when you’re a law enforcement officer, when you are assisting a victim, assisting a target, to talk to the victims of hate-crimes, who were targeted because they are Jewish, or they are Black, or they’re gay, or for some other protected characteristic.

“My colleague Jeremy Shaver does the trainings. There is a new two-part curriculum on hate-crimes offered by the ADL, which I just took. We have in 2020 not done any trainings in New Mexico (because of the virus), but we have had a couple of NM law enforcement officers participate in ADL’s counter-terrorism trainings. Those trainings take place in person in Washington, D.C. and in Israel.

“The commanders with the most experience in counter-terrorism in the world are in Israel. It’s for senior staff, they have to apply, and we send them to train together with our professionals in D.C. as well as Israeli professionals. In D.C. the officers learn about responding to hate-crimes, and they go to the U.S. Holocaust Museum and they learn about what happens when the rule of law is no longer in force.

“In my ‘copious spare time,’ I’m teaching a class on social justice. Last night we were talking about how do we do the right thing every when people are going to try and thwart us, so I ended with this quote from Eleanor Roosevelt, ‘Do what you feel in your heart to be right, for you’ll be criticized anyway.’ I’m an observant Jew, and I really take to heart that every single person is created in the image of God, not only the people you like or that look like you, and it really does drive what I do, why I work at ADL.”

What is keeping you busy right now?

“Three months ago, nobody imagined life was going to be lived on Zoom.” Gerson said that right now zoom-bombing has increased, where an online meeting is disrupted by hackers.

“In the forefront today (late July) there was a case this week of a Jewish funeral that was zoom-bombed in southern Colorado. Zoom bombings have occurred in New Mexico and Colorado in shabbat services and Passover seders, but this was a first. We are working with the family to get past this, with the funeral home, and we are reaching out to Zoom, and we hope this doesn’t happen again.”

Following the Zoom-bombing here of the Saturday morning online Shabbat service at B’nai Israel that took place earlier in July, Gerson said she spoke with Rob Lennick and the synagogue during their Jewish leaders conference call, to immediately implement security protocols, and provided ADL’s best practices information and guidelines and, along with information from the Secure Communities Network, (SCN), “Rob put all this information together and put out a guide moving forward on Zoom security.” SCN is a security organization for the American Jewish community, founded under the auspices of the Jewish Federation of North America.

Gerson said that Zoom has taken it very seriously and has updated their software a number of times now, and that “part of it

is the client implementing protocols, which are very easy to follow. Number one, if you have a Zoom account, never use your private Zoom number, so for every meeting use one of the automatically generated Zoom URLs. Second, have a password that members can remember, but not something that a bad actor could guess, like the name, address or phone number of your synagogue. Third, make have a waiting room, so that you can see when somebody is in the waiting room to let them in. Using all three of these is a great way to minimize threat in this era.”

Also, ADL just carried out a national campaign to pause advertising for a month on Facebook. “In the month of July, the Anti-Defamation League, the NAACP and a thousand other companies held the Stop Hate for Profit campaign to pressure Facebook to be more responsive to taking down hate speech on its platform. And today we learned that 56% of the companies that advertise on Facebook paused their advertising this month in support of that campaign. An anti-trust effort is on Capitol Hill now so that we’re hopeful that our non-profit and the NAACP are having an effect. Hate is rampant online, and we are all living our lives online now. We really need to get a handle on this.”

The Black Lives Matter (BLM) organization did not participate in this event. Jewish organizations had raised objections in 2016 about BLM’s platform with regard to language accusing Israel of genocide around Palestinian issues. Noting the counter-productive fracturing that is taking place among the left, the *Link* asked Gerson about BLM.

Gerson, noting that fracturing also occurs on the right, responded that it was appropriate for Jewish journalists to question that platform in 2016, but that, “We’re not seeing anything (objectionable) now in their platform now. **ADL is strong on Black Lives Matter. We are in the middle of a second civil rights movement and we need to say that Black lives matter, full stop, and we need to be unified.** ADL has a dual mission of stopping antisemitism and civil rights and fair treatment for all. The focus, with BLM, is civil rights, systemic racism writ large, and police shootings in particular.”

Following the death of George Floyd by police brutality in Minneapolis, many companies posted on their websites that they supported the Black Live Matter movement. With the #StopHateforProfit campaign, these companies now had the opportunity to show they meant it. While the July campaign was a ‘pause for hate,’ and not a complete boycott, the StopHateforProfit.org website reports that the campaign continues, is gathering momentum in Europe, and that many of the companies have pledged to participate in further action if Facebook does not respond. The campaign, led by the ADL, with prominent partners Color of Change and the NAACP, explains this was a first “shot across the bow to Facebook.” Some of the participating companies, including Coca-Cola and Starbucks, are also now pausing their advertising on other social media sites in efforts to reduce hate speech.

Gerson talked about how they were recently notified by the Asian community in New Mexico and contacted by the individual, who was confronted while standing in line outside a supermarket, where suddenly a man got in their face and started yelling anti-Asian invectives and blaming him and his community for the virus. ADL is involved with the Anti-Terrorism Task Force that the New Mexico governor convened and is well-known among communities here.

How is ADL involved with the upcoming presidential election?

Gerson pointed out that while ADL is a nonpartisan organization, and does not endorse candidates, they are very much involved. “With regard to the upcoming election, we’re very concerned about voter suppression, and groups to purge voter rolls, that is going to be the biggest focus of ADL’s civil rights division over the next three months. Having mail-in ballots and drop-off boxes is a huge way to increase, especially during a pandemic, to increase voting. Colorado is all mail-in, all drop-off; you can show up at a polling place, but you don’t have to. In Colorado you automatically get a physical ballot mailed to you, and then mail it in or drop it off. I haven’t voted in person in years, it’s so easy. There’s a tear off sheet that you can use to check online to make sure your ballot got counted.

ADL is based on a civil rights platform, we’re big supporters of the first amendment, the constitution, so the thought of those laws and rights being flouted and taking away people’s civil rights — that’s not a partisan issue. That’s making sure the law applies to everyone, and that people’s civil rights are not trampled. If you go to ADL’s website and type in amicus briefs, you’ll see the hundreds of amicus briefs that we’ve written over ADL’s history.

When I talk to students about what we do on Capitol Hill, I explain that we champion bills that support peoples’ civil rights, and we oppose bills that try to erode peoples’ civil rights.

I just want to say in closing, it’s three years since New Mexico rejoined the Mountain States community, and it’s the favorite part of my job. There is a form on our website, to reach us and report incidents, and anything with a New Mexico zip code comes directly to my desk. The link for folks to report an incident to ADL is www.adl.org/ReportIncident. We’re ready, willing and able to assist.

“Before we made this transition, I had extensive conversations with Susan Seligman and Suki Halevi, and Suki’s notes really helped us to pick up where she left off in a number of regards. Of course it’s not the same, but when everyone’s living their lives online, outreach is easier and every time we do a law enforcement training, we make those connections, every time we work on a bill we deepen those connections with the legislature, every time we do a training at a school—so we really are working very hard to maintain and expand those connections. We can’t do anything by ourselves, we all need to work together in coalition and community.”

Approaching the New Year with Trepidation and Hope

By Naomi Israel

Every year, I strive to approach the leadup to Rosh Hashanah with fear and trepidation. The Day of Judgment requires no less than introspection and honest assessment of ourselves, and a commitment (or recommitment) to working on ourselves and our relationships. That's a very important thing for us to be doing at this time of year — every year — as we approach these Yomim Noraim, Days of Awe.

However, this year, we naturally find ourselves in a more serious state of contemplation. Every interpersonal interaction I experience — be it a Zoom violin lesson with a young child, a Zoom family gathering, or an in-person masked interaction at a grocery store or doctor visit — has an importance, a weightiness, that I haven't experienced at any previous period in my life.

In person, I am constantly focused on minimizing my own risk plus ensuring my actions help my fellow citizens feel safer and protected. On Zoom, I am constantly analyzing and thinking about whether my intentions and words are coming across fully and successfully over spotty internet, low-resolution, distractions, and two dimensions. In

either case, with a covered face or a face on a screen, we have to be extra vigilant to make sure that we are expressing ourselves, and connecting with each other, as we intended.

I believe this is actually an opportunity: we can apply these interpersonal challenges, which we each are experiencing in our own unique ways, to our relationship with HaShem. We can ask, how am I fine-tuning my relationship with my Creator? Am I working to develop myself so that I can better connect spiritually? So that I can better achieve my potential and accomplish my job in this world?

I would encourage everyone, as we are becoming so hyper-attuned to our interactions in this bizarre and troubled time, that we can use this as an opportunity to refine our spiritual side, and perhaps through that, become better at being able to bring some measure of connection and love into the world in this time of strife, unrest, and concern.

I wish that you all should be written and sealed for the good, for sweetness, for love, for blessing, for health, and for life this Rosh Hashanah. I hope we will all see each other and the redemption in the coming year.

Naomi Israel is the president of Kol beRamah, Torah Learning Center of Santa Fe

Guarding the Soul: Blessing for the Mitzvah of Putting on a Mask

In the April 13 issue of *The Forward*, a new blessing for the mitzvah of putting on a mask was printed. It was created by Rabbi *Michael Knopf of Temple Beth-El in Richmond, Virginia.*

“You are bountiful, Infinite our God, majesty of space and time, who has sanctified us with divine commandments and has commanded us about protecting life.”

In Hebrew: *Barukh atah Adonai, Eloheinu, melekh ha-olam, Asher keed'shanu b'mitzvotav, v'tzevanu al sh'mirat hanefesh.*

BEIRUT BLAST continued from page 1

minister at the time, and was a blast that the entire city felt.

“Much louder! The sliding doors came off their tracks and everybody's windows in the neighborhood were shattered.” A few minutes later, I started to receive videos of the explosion from my friends in the city. The videos were just astonishing. I kept thinking that they looked like something out of a Hollywood action film.

Immediately after, I started speculating with my friends about how many people must have lost their lives to this hellish blast, and we all settled on “at least 200 people.” We the Lebanese have gotten to be pretty good at that stuff, where we can estimate casualties based on the size and location of an explosion pretty quickly, based on many previous experiences with things of that nature. As of September 1st, the official death toll is at 190.

One hundred and ninety people lost their lives that day not because anyone was trying to assassinate a politician, or attack a Hezbollah stronghold, but because the Lebanese government failed to exert the minimum amount of effort required to protect the most densely populated city in the country from highly explosive material. When it was all said and done, in addition to the many who died, 300,000 people were left homeless, and three major Beirut neighborhoods were destroyed.

So how did this calamity of epic proportions come to be? It's a convoluted story that starts in 2013, when a cargo ship by the name of MV Rhosus was abandoned at the Beirut port by its Cyprus-based Russian owner. After it became apparent that the ship was no longer seaworthy, and that its sinking was imminent, the port customs officials made the decision to move its cargo into hangar number 12, located at the southern edge of the port by the wheat silo.

The original plan was to store the 2,750 metric tons of highly explosive ammonium nitrate in the said hangar on a temporary basis, and then move it somewhere safer once

all the legal hurdles have been passed. Customs officials inquired with the Lebanese army if they had any use for such explosive chemicals, but the inquiry was met with very little interest.

Over the next seven years, customs officials repeatedly asked the Lebanese authorities for permission to relocate the explosive chemicals, more than a dozen times in fact, but were continually met with rejection. On the surface, it looked like the customs officials were doing whatever they could to relocate the chemicals out of the port. However, upon further investigation, it was discovered that the director of the Lebanese customs, Badri Daher, was actually doing the bare minimum to avoid being legally liable, in case the inevitable were to occur, by merely sending out a bi-annual letter to his supervisor about the payload and never bothering to inquire any further.

Daher, a very corrupt and shady figure in his own right, even allowed a giant shipment of alleged fireworks to be stored in the warehouse adjacent to hangar number 12. This stockpile was the kindling that caught fire first, and then caused a series of smaller explosions that led to hangar number 12 combusting and eventually exploding in cataclysmic fashion. Badri Daher remains free despite a warrant for his arrest.

Interestingly, since the blast occurred, a number of fireworks importers have made statements on Lebanese television pointing out the fact that their imported goods are almost never stored for prolonged periods in warehouses at the port, and that they usually receive their shipments straight from the shipping containers into their trucks.

Another interesting notion that a number of military experts have affirmed is that the several mini-explosions which preceded the main one closely resembled, in sound and image, ammunition exploding, and not fireworks.

Perhaps the most interesting thing of all is that Hezbollah almost immediately issued a statement denying that Israel had anything to do with the blast and that it had probably occurred due to human error.

I, among many others, were surprised to see Hezbollah officials jump to distance Israeli sabotage from this event, not because I believed Israel had done it, but because Hezbollah has always accused Israel of orchestrating practically every one of Lebanon's woes from the Hariri assassination to the great internet blackout of 2010.

This time, however, they were trying to distance Israel from it because it would mean that they would also be distanced from the event. Their intentions became all but bare when the Lebanese government, wholly controlled by Hezbollah and their allies, rejected calls for an international investigation on the grounds that it would take too long, cost too much money, and would nefariously implicate “the resistance” (another name for Hezbollah) as previous international investigations have done, namely the one probing the killing of Hariri.

International law enforcement agencies who assisted with the initial investigation at the blast site, including the FBI, complained that the Lebanese authorities were at many times flagrantly uncooperative, and did not allow full access.

One thing was clear, if it were to come out that it was the rocket-touting Islamic group's ammunition that started the original fire, which had ignited the ammonium nitrate, a chemical used in the production of long-range missiles, then the terrorist group would lose a lot of its already depleting political capital.

Instead of an international investigation, the Lebanese authorities promised a swift and transparent investigation that would yield results within five days. Such an outlandish guarantee was rightly met with indignation and cynicism by members of the Lebanese media and civil society. The government in turn decided to silence dissent by carrying out arbitrary arrests and banning “belligerent” media outlets from attending various state functions.

It was indeed a trick out of the old playbook, one that has been getting much use since the eruption of protests in October 2019. These demonstrations, some more

peaceful than others, engulfed country for months. Prior to the explosion, Lebanon was grappling with the worst financial crisis in its history, solely caused by government mismanagement and corruption.

In this financial meltdown, essentially a state-sponsored Ponzi scheme, all but the top one percent of the Lebanese population is locked out of their bank accounts while having to reckon with staggering hyperinflation. The situation has automatically spurred a great deal of civil unrest in the small, resource-deprived nation, which led to increasing crackdowns by the state and a general shift towards authoritarianism.

On September 1st, the President of France, Lebanon's former colonial parent, Emmanuel Macron, visited Lebanon for the second time in less than a month. The occasion for the visit was to commemorate Greater Lebanon's centennial, to which the modern Lebanese Republic became a successor state. After a televised speech that was concluded by a press conference, Macron made several comments to members of the press, professing that France is only prepared to help Lebanon with billions in aid and logistic assistance if, and only if, the political oligarchy enacts several urgent reforms.

A very big ask, everyone listening agreed. Those reforms, which were also outlined in a document later released, included urging the Lebanese ruling class to weed out corruption, enact economic reforms by trimming a bloated public sector, and to interact in good faith with civil society. The French president firmly avowed that his nation is prepared to withhold vital aid, and even enact sanctions on individual Lebanese politicians if the status quo is not shifted in the right direction. The Lebanese and international media have dubbed the admonition “the Carrot and the Stick Approach.”

Such a designation must be indeed very alluring to those anticipating a feasible bounty of reform and stability. The Lebanese people, however, will be left wondering, after many years of getting only the stick, when will it be time for them to finally taste a few carrots?

SYNAGOGUES

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www.congregationalbert.org

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4401 Indian School NE, 87110, 266-0155
e-mail: bnai@cybermesa.com
www.bnaiisrael-nm.org

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www.tblc.org

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SANTA FE

Chabad Jewish Center of Santa Fe

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www.sftbs.org

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www.kolberamah.org

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Rosh Hashanah and Yom Kippur Services across New Mexico

A Note from the Editor: Congregations have different requirements for non-members' access to High Holiday services. Most synagogues are stricter this year due to Covid-19 and attempts by extremist groups to disrupt Jewish services online.

Please be sure to consult the synagogue you wish to attend ahead of time. All require full registration for access to Zoom or in-person attendance.

For last minute attendance without membership or a reservation, individuals can watch live streaming on some of the larger synagogues' websites or Facebook.com.

They are: Congregations Albert, B'nai Israel, and Nahalat Shalom in Albuquerque, Temple Beth Shalom in Santa Fe, Los Alamos Jewish Center, and Temple Beth El in Las Cruces.

If you do not have computer access at home, it is possible to listen to services on the phone via Zoom, by calling a toll-free number and entering a password. Please contact your synagogue ahead of time.

For in-person services, masks, social

distance, and advanced registration with full contact tracing details are required at every synagogue in New Mexico.

Virtual services are safer than those taking place in-person, and outside events are safer than those occurring inside buildings.

Pikuach Nefesh (saving a life) is our highest value. Life must be placed above all other considerations. The High Holidays will come again next year. Please use all possible caution this year. Do not take unnecessary risks. Our community is particularly vulnerable as our median age is almost 20 years older than the state as a whole.

The *New Mexico Jewish Link* urges you not to attend in-person services if you or a household member has any risk factor for Covid-19. These include being over age 60, having cardiovascular (heart) disease, kidney disease, asthma, diabetes, respiratory disease, a compromised immune system, cancer, obesity, pregnancy, or if you are a current smoker or use vaping products.

We pray that you will be inscribed and sealed in the Book of Life.

ALBUQUERQUE

Chabad of Albuquerque

All services will be held in the parking lot for only one hour. Attendees must register ahead of time, wear a mask and social distance.

Anyone with a risk factor should not attend. Rabbi Chaim Schmukler states that health must be put first. In a recent email he wrote: "We are in the midst of a pandemic and if we must pray at home then that is how G-d wants us to pray."

Saturday, September 19 - Rosh Hashanah

• 10:00 am Morning Service

Sunday, September 20 - Second Day Rosh Hashanah

• 10:00 am Morning Service

Monday, September 28 - Yom Kippur

• 10:00 am Morning Service

Chavurat HaMidbar (equalitarian)

All Chavurat HaMidbar services are online via Zoom. Guests are welcome and must register in advance. For more information and to request an invitation to register, please call (505) 856-1231 before September 15, 2020.

Friday, September 18 - Erev Rosh Hashanah

• 6:30 Evening Service

Saturday, September 19 - Rosh Hashanah

• 10:30 am Morning Service

Sunday, September 20 - Second Day Rosh Hashanah

• 10:30 am Morning Service

Sunday, September 27 - Kol Nidre

• 6:30 pm Evening Service

Monday, September 28 - Yom Kippur

• 10:30 am Shacharit, Yizkor, Musaf

• 6:30 pm Mincha, Neilah

Congregation Albert (Reform)

All services are streamed online via Zoom and Facebook. Contact office for Zoom information, (505) 883-1818 or office@congregationalbert.org. For Facebook access, go to www.facebook.com/CongregationAlbert. (An account is not needed to view services.)

Friday, September 18 - Erev Rosh Hashanah

• 6:00 Evening Service

Saturday, September 19 - Rosh Hashanah

• 9:30 am Family Service

• 10:30 am Morning Service

• 12:00 pm Youth Service

Sunday, September 20 - Second Day Rosh Hashanah

• 10:30 am Morning Service

Sunday, September 27 - Kol Nidre

• 7:30 pm Evening Service

Monday, September 28 - Yom Kippur

• 9:00 am Family Service

• 9:30 am All day services broken into sections until 6:00 pm

Congregation B'nai Israel (Conservative)

All services are live streamed on the synagogue's website: www.BnaiIsrael-nm.org. Contact office for Zoom information or for phone number access, if computer access is not possible. (505) 266-0155 or office@bnaiisrael-nm.org.

Saturday, September 19 - Rosh Hashanah

- 9:00 am Morning Services (broken into sections and break out rooms until 1:00 pm)
- 6:00 – 6:30 pm Highlights for phone users only (no computer access)
- 6:45 – 7:15 pm Family Service

Sunday, September 20 – Second Day Rosh Hashanah

- 9:00 am Morning Services (broken into sections and break out rooms until 1:15 pm)
- 5:30 – 6:00 pm 100 Shofar Blasts, listen in parking lot
- 6:00 pm Evening Service (broken into sections until 10 pm)

Monday, September 28 - Yom Kippur

- 9:00 am – 7:45 pm All day services broken into sections
- 4:00 – 4:50 pm Highlights for phone users only (no computer access)
- 5:00 – 5:40 pm Family Service

Nahalat Shalom (Renewal)

All services are streamed online via Zoom and Facebook. Registration by September 16 at noon is required for Zoom access, RSVP at NahalatHighHolidays@gmail.com. For Facebook access, simply go to: Facebook.com/NahalatShalom. (An account is not needed to view services.)

Friday, September 18 - Erev Rosh Hashanah

- 5:30 – 6:30 pm Family Service
- 7:00 Evening Service

Saturday, September 19 - Rosh Hashanah

- 9:00 am Family Service
- 10:00 am Morning Service
- 1:00 pm Torah Service
- 3:00 pm Storytelling

Sunday, September 20 – Second Day Rosh Hashanah

- 9:00 – 10:00 Tashlich in person
- 10:00 – 11:00 Tashlich on Zoom

Sunday, September 27 - Kol Nidre

- 5:30 – 6:30 pm Family Service
- 7:00 Evening Service

Monday, September 28 - Yom Kippur

- 9:00 am Family Service
- 10:00 am All day services broken into sections until 6:45 pm

LAS CRUCES**Chabad of Las Cruces**

All services will be held in the parking lot and have been shortened. Attendees must register ahead of time, wear a mask, social distance, and agree to all safety requirements. Go to ChabadLC.org for more detail.

Saturday, September 19 - Rosh Hashanah

- 10:30 am Morning Service

Sunday, September 20 – Second Day Rosh Hashanah

- 11:30 am Morning Service
- 6:45 pm Evening Service

Monday, September 28 - Yom Kippur

- 10:30 am Morning Service
- 6:45 pm Evening Service

Temple Beth El (Reform)

All services are streamed online via Zoom and Facebook. Contact (575) 524-3380 or secretary@tblc.org for more detail. Facebook.com/Temple-Beth-El-115816285166004 or go to Facebook.com and type in: Temple Beth El Las Cruces in the search field. (An account is not needed to view services.)

Friday, September 18 - Erev Rosh Hashanah

- 6:30 Evening Service

Saturday, September 19 - Rosh Hashanah

- 9:30 am Family Service
- 10:15 am Morning Service

Sunday, September 27 - Kol Nidre

- 8:00 pm Evening Service

Monday, September 28 - Yom Kippur

- 9:30 am Family Service
- 10:15 am Morning Service
- 5:30 pm Yizkor

LOS ALAMOS**Los Alamos Jewish Center**

All services will be live streamed from lajc.org/live-stream. For more information, contact (505) 662-2140 or webmaster@lajc.org.

Friday, September 18 - Erev Rosh Hashanah

- 7:30 Evening Service

Saturday, September 19 - Rosh Hashanah

- 9:00 am Morning Service

Sunday, September 20 - Second Day Rosh Hashanah

- 9:00 am Morning Service

Sunday, September 27 - Kol Nidre

- 6:00 pm Evening Service

Monday, September 28 - Yom Kippur

- 9:00 am Morning Service

SANTA FE**Chabad of Santa Fe**

Inside and outside services will be held at 230 West Manhattan Ave. All participants must make a reservation, wear a mask and socially distance.

Friday, September 18 – Erev Rosh Hashanah

- 6:45 pm Evening Service

Saturday, September 19 - Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 20 – Second Day Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 27 – Kol Nidre

- 6:30 pm Evening Service

Monday, September 28 - Yom Kippur

- 10:00 am Morning Service
- 5:30 pm Evening Service

Congregation Beit Tikva (Reform)

Inside seating is limited to members in good standing. Services will also be posted on Congregation Beit Tikva's YouTube channel. (Go to: YouTube.com and type Congregation Beit Tikva Santa Fe into the search function.) or BeitTikvaSantaFe.org/videos

Friday, September 18 – Erev Rosh Hashanah

- 7:30 pm Evening Service

Saturday, September 19 - Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 27 – Kol Nidre

- 7:30 pm Evening Service

Monday, September 28 - Yom Kippur

- 10:00 am Morning Service
- 3:00 pm Afternoon Service

HaMakom: The Place for Passionate and Progressive Judaism

Services are on Zoom and are limited to members or those who wish to make a donation. For more detail write to info@hamakomtheplace.org or call (505) 992-1905. Music and reflection start 15 minutes before the posted service time.

Friday, September 18 – Erev Rosh Hashanah

- 7:00 pm Evening Service

Saturday, September 19 - Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 20 – Second Day Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 27 – Kol Nidre

- 7:00 pm Evening Service

Monday, September 28 - Yom Kippur

- 10:00 am Morning Service
- 5:00 pm Evening Service

Kol BeRamah (Orthodox)

Abbreviated, in-person services will be held in the parking lot. Attendance is limited to Friends of KBR and regular attendees. All individuals must register full contact information, wear a mask, socially distance, and abide by a series of strict requirements as elaborated on KolBeRamah.org, including not attending services in person anywhere else. No children (under age 13) may attend this year.

Saturday, September 19 - Rosh Hashanah

- 9:00 am Morning Service

Sunday, September 20 – Second Day Rosh Hashanah

- 9:00 am Morning Service

Monday, September 28 - Yom Kippur

- 9:00 am Morning Service

Temple Beth Shalom (Reform)

All services are live streamed on Temple Beth Shalom's website: sftbs.org. For further questions, call (505) 982-1376.

Friday, September 18 – Erev Rosh Hashanah

- 7:00 pm Evening Service

Saturday, September 19 - Rosh Hashanah

- 9:00 am Tot Service

- 10:30 am Morning Service

- 2:30 pm Family Service

Sunday, September 27 – Kol Nidre

- 7:30 pm Evening Service

Monday, September 28 - Yom Kippur

- 9:00 am Study and services broken into sections continue until 7:30 pm
- 2:30 pm Family Service

TAOS**Chabad of Taos**

Please go to JewishTaos.com or call (575) 751-1323 for more information

Taos Jewish Center (Reform)

Zoom services are limited to members only, due to TJC's inability to handle large numbers of people on this electronic platform. Call (575) 758-8615 or go to TaosJewishCenter.org for more information.

Friday, September 18 – Erev Rosh Hashanah

- 7:00 pm Evening Service

Saturday, September 19 - Rosh Hashanah

- 10:00 am Morning Service

Sunday, September 27 – Kol Nidre

- 7:00 pm Evening Service

Monday, September 28 - Yom Kippur

- 10:00 am Morning service
- 4:00 pm Afternoon service

Temple Aaron, Trinidad, CO

Rosh Hashanah services will be held inside the synagogue, and also streamed on Zoom. All attendees must register, wear a mask and social distance. Contact infor@templeaaron.org or (303) 905-2161 for more detail.

Friday, September 18 - Erev Rosh Hashanah

- 7:00 pm Evening Services

Saturday, September 19 – Rosh Hashanah

- 9:30 am Morning Services

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Zoom Gloom and Tips to Make it More Engaging

By Bonnie Minkus Holmes

Many of us have never used or even heard of the video conferencing website Zoom until the pandemic occurred. It seemed as if the world pivoted overnight and it was Zoom meeting, Zoom happy hours, Zoom birthdays, even Zoom graduations.

All of these seems great on the surface; we are able to see our loved ones and engage with our co-workers and friends during a time where we feel very isolated. However, there are some drawbacks as well. The term “zoom gloom” has emerged recently. What is it? How can we alleviate it?

When we communicate, according to Albert Mehrabian in his 1972 work, *Nonverbal Communication*, the words we use only account for 7% of our communication. In contrast, 38% is our paraverbal communication and 55% is our body language.

Even when we are not speaking- we are communicating. During a typical conversation, your brain focuses partly on the words while acquiring meaning for dozens of non-verbal cues, including whether or not the person is facing you, if they are fidgeting, how arms are crossed, etc. All these cues paint a picture of what's being conveyed and what's expected in response.

When one can only view a person from the shoulders up, we don't see these cues, and can only pay attention to words. A vid-

eo call can stop people from getting the full picture - especially if the quality is poor. In short, it can be a brain drain, as we are dependent on nonverbal cues. Multi-person screens can magnify the problem, as they force your brain to decode many people at once that no one comes through meaningfully, not even the speaker.

This can lead to communication becoming less collaborative, and thus we feel drained. The brain is overwhelmed, searching for nonverbal clues that it cannot find. What can we do?

Here are some tips that can help make these Zoom meetings more engaging, collaborative and hopefully lessen the zoom gloom.

Proper Planning: Make sure you don't have too many people in a meeting. Research has found that 45 minutes is about as long as our brains can handle a Zoom meeting. If you need to go over that, be sure to give a break. Assign meeting roles in advance, have an agenda, and allow for wrap up and clarification. We don't have the instant feedback as we would in person, so make sure each person understands what is expected of them before you end the meeting.

Maintain Progress: Have people introduce themselves if they are not on camera. Silence does not equal understanding or agreement- ask if you are unsure. Don't let

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side conversations get out of hand. Leverage technology, and use video when possible and chat functions for people who don't want to speak.

Maintain attention: Use more inflection and feeling words, call on participants, use visuals, pause and give people time to

interject and don't use generics like “any comments?” Ask specific questions.

During Coronavirus, we must conduct far more communication online. Although this can be challenging, by using the video-conferencing technology thoughtfully, we can stay safe and also connected.

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