



Legacy Plaques: “Talking” with the Dead in Santa Fe’s Jewish Cemetery

by Doris Francis, Ph.D.

Jews are enjoined to remember, never to forget. One traditional way to bring deceased loved ones to mind is to visit their graves on the anniversary of their death (*Yahrzeit*) and/or during the Jewish High Holy Days. Today, however, this command is not always easy to follow. Parents’ and grandparents’ grave sites may be far away, or in old and sometimes inaccessible locations. The recent pandemic has made travel difficult and increasingly expensive. Santa Fe’s Jewish cemetery offers an accessible, creative, and meaningful solution to this problem.

The Santa Fe Jewish cemetery houses a large and growing number of “legacy plaques” that have become the focus of innovative rituals enabling people to remember their loved ones here, in their hometown cemetery, without having to travel to distant burial grounds. These rituals help to meet the needs and to fulfill the sacred responsibilities of mobile, 21st-century American Jews. The recently introduced Legacy Plaque Project has transformed the Jewish cemetery in Santa Fe from a relatively conventional 20th century burial ground into a dynamic, 21st-century landscape of meaning and memory.

History of the Santa Fe Jewish Cemetery and the Legacy Plaque Project

In the Jewish tradition, securing a place for burial is the first thing a commu-

nity must do, even before creating a synagogue or a religious school. In 1996, representatives of Temple Beth Shalom and Congregation Beit Tikva worked together to establish a dedicated Jewish section of the privately owned burial ground now known as Rivera Memorial Gardens. An Orthodox area was soon added, making this Jewish cemetery somewhat unusual. Rather than the more common situation in which each synagogue/shul

need in the private cemetery’s new Jewish section. A beautiful corner stone wall was erected by the Gould family to honor their deceased husband/father. Comprised of level footstones and ledgers laid out on a flat field surrounded by a board fence, it greatly enhanced the site.



Doris Francis



Circular seating area with Star of David, a symbol of Jewish identity through the ages. Photo by Jeff Caven.

has its own burial ground, today this one Jewish section is shared by all the different, self-described congregations in Santa Fe: Temple Beth Shalom (Reform), Congregation Beit Tikva (Reform-leaning), HaMakom (Renewal/Conservative), Santa Fe Jewish Center (Chabad) and Kol BeRamah (Orthodox) — five in all.

Gail Rappaport, then secretary of Congregation Beit Tikva and chair of the cemetery committee of the Jewish Community Council of Northern New Mexico, assumed the main responsibility for selling graves pre-

By 2010, when this new section was almost full, Tim Rivera, the new owner of the cemetery, agreed to the cemetery committee’s request to enlarge the original Jewish section and to extend the stone wall to border the expanded area. This new wall would symbolize enclosure and inclusion within the Jewish community; it would protect the sacred, consecrated space by separating it from its secular surroundings (two-story apartment houses

about the site); and it would delineate the Jewish cemetery — with its distinct ritual practices — as part of, yet separate from, the rest of the cemetery.

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President's Column



Springtime always suggests renewal of flowers, budding trees, grass becoming greener (except here in the desert Southwest!). Unless one lives in milder climates, it's a welcome change from the cold and gray skies. This same season is a renewal of NMJHS memberships, and, hopefully, new ones as well!

Our loyal members, we hope you've renewed your membership by now, because it is what allows NMJHS to remain a vibrant, healthy organization by way of our speaker programs, Fall Conference, Research Fellowship, and Visiting Scholar programs. It also helps provide membership services and respond to numerous external requests for resources, including archival materials, on New Mexico Jewish history, crypto-Jewish history, and family histories. We are delighted to help when and where we can.

If you haven't renewed your membership as of now, we kindly request that you do, since this issue may be the last one that arrives in your mailbox, and we know how

much our members look forward to receiving it. You can also help us by recommending or gifting a membership to another family member or friend. Every little bit helps us!



NMJHS President
Linda Goff

As you've read in the last issue and via emails, we have what promises to be an exciting and outstanding Fall Conference in Albuquerque, October 21 and 22. This year's subject is "History, Genealogy, and Genetics: Unraveling the Past and Future," and we will explore these three topics through experts as well as personal stories and journeys, leading to new insights not only into New Mexico Jewish history but also beyond. More information will be available in early summer.

On behalf of our Board, we thank you for your ongoing support!☆

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Errata correction:

Apology for misspelling Rabbi Jack Shlachter in our Winter Issue

IN MEMORIAM

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Sharing Your Family History

NMJHS continues to collect New Mexico Jewish family histories through oral interviews to share with the public and preserve in the New Mexico State Archives.

If you are interested in participating, contact the NMJHS office:

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Santa Fe's Jewish Cemetery (continued from p. 1)

Rabbi Berel Levertov (Chabad Jewish Center), Rabbi Malka Drucker (HaMakom), Richard Martinez (architect), John Morris (stonemason), and community members Jane Hochberg, Gay Block, and Doris Francis (chair) comprised the committee that created the Legacy Memorial Plaque Project as a fund-raising strategy to pay for the wall extension.

In conceiving the Legacy Plaque Project, the committee drew on an established Jewish tradition of memorial plaques, customarily mounted on synagogue walls. In Santa Fe, this practice was expanded to include an evolving interpretation of *bimkom kever*, which means "in place of the grave." Close relatives and friends who are not buried in Santa Fe, and/or those for whom there is no grave, can be memorialized by placing their names on legacy plaques mounted on the cemetery's stone walls. For those who no longer live where their extended family is buried, a legacy plaque allows the ritual of recall to be enacted without travel.

The cemetery committee transformed the concept of *bimkom kever* into a material object of remembrance, the Legacy Plaque, and each one sold supports and enhances the cemetery. Each plaque is made from locally-sourced stone and engraved by a local craftsman; each plaque measures approximately 10 by 5 by 2.5 inches and costs \$613, of which \$400 is a tax-deductible contribution to building the wall. Wording is restricted to the name(s) of the remembered individual(s). The name represents the person, their essence, their legacy. This

simplification enhances the elegance and power of each plaque, and makes them all visible from a distance.

While legacy plaques encourage personal remembrance, they are also



Santa Fe Jewish Cemetery walls with Legacy Memorial Plaques. Photo by Jeff Caven.

communal and inclusive, accessible to everyone who is connected to the Santa Fe Jewish community. A plaque affirms community membership and honors members of all the different Jewish



Jewish Cemetery section before extension and stone memorial wall.

traditions, including the unaffiliated. The plaques are all equal in size and are mounted next to each other in the order in which they are commissioned. (Only family plaques requested at the same time can be grouped together.) Thus, all the traditions and the unaffiliated are randomly mixed, and members of differing Jewish traditions are remembered both individually and also together as one entity.

From its inception, the Santa Fe community enthusiastically adopted

the Legacy Plaque Project as a way to support the cemetery and to meet the sacred responsibilities of remembrance of the dead and creation of community.

Nineteen plaques were purchased the first year and 23 more were ordered for the second. Ninety plaques have been sold to date, raising \$36,000 to help build two separate extensions of the wall — 108 feet in 2014 and an additional 99 feet in 2019 — 2020 — and to construct a circular seating area that overlooks the site and encourages reflection and contemplation. Private donations (with broad community participation), as well as annual grants from

the New Mexico Jewish Community Foundation, have provided supplemental funding. In addition, the Carla Freeman bequest to the Santa Fe Community Foundation has established an endowment to cover future maintenance and repairs, as well as to support indigent burial.

Remembrance: Keeping the Inscribed Names of Deceased Family Members Close

People who have relocated to Santa Fe and consider this place "home" often signify this by purchasing burial plots, and they may also eventually buy Legacy plaques, which enhance the sense of belonging by bringing the remembered dead into close proximity. The very act of purchasing a plaque to be permanently mounted on the cemetery wall roots the living in the community, just as ownership of a family plot does in an older cemetery.

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Santa Fe's Jewish Cemetery (continued from p. 3)

Although plaques are also purchased in remembrance of children, siblings, and spouses, the majority memorialize parents. Judaism encourages connection and the continuation of a meaningful relationship between the living and the dead. The plaques provide an accessible way to keep connected to deceased parents, to “honor thy father and mother,” to keep them alive, to extend their lives through remembrance and memory. On a deeper level of understanding, donating a plaque in honor of a deceased family member represents a good deed, an act of charity and virtue that supports a Jewish institution, such as the cemetery.

The donated plaque itself embodies the act of charity, which is a deed of righteousness believed to help the soul on its journey by bringing it closer to the Divine.

Both the quiet and sacred atmosphere of the Jewish cemetery and the materiality of the inscribed stone plaques enhance remembrance. Following Jewish memorial ritual, visitors place a small stone, which they first hold in their hands, on a person's plaque to mark their visit and to leave something of themselves behind. There is room for a few small stones atop each plaque and space for visitors to stand, talk, and reflect. Visitors engage with the physicality of the stone, touch the plaque, place their hands on the top or sides, run their fingers over the letters. These innovative plaque rituals, an adaptation of traditional ritual behavior at the grave, embody and reinforce memory: they allow a materially and spiritually engaged connection across the generations.

The ritual practices of placing a stone and touching the plaque are embodied acts of memory, and over time they become part of the routine of remembrance. Such ritualized practices and materially engaged connections encourage remembering. Visitors to

their plaques may reflect on the time they spent with the named person, remembering visits to a grandmother in a nursing home or growing up with a grandfather who was part of the family household. They may also remember the cemeteries where parents and grandparents are buried and how they performed the traditional memorialization rituals that they have now adapted and transferred to their legacy plaques. Such reminiscences about family life and the continuation of ritual practice between the gravesite and plaque site serve to integrate the deceased into their present lives.

A visit to family legacy plaques also offers an occasion for self-reflection and the multi-generational transmission of family heritage and traditions as stories and memories are shared. The engraved names can almost come alive, reminding these visitors where they came from and suggesting values on which they may wish to model their lives. Reflecting about the personality, values, and principles of the person(s) named can stimulate consideration of one's own life. Legacy plaques can, in a sense, serve to conjure the deceased's Ethical Will, a statement of who he or she was as a person and the code of conduct they lived by and wished to impart to their descendants. Here the dead maintain an ethical presence among the living as their legacies are retrieved and brought forward and their memory is perpetuated. Memory and legacy bring the past into the present and extend it into the future.

Some people who have sponsored plaques visit theirs after, for example, a medical appointment in the neighborhood; some come every month or two; others visit according to the schedule they formerly used when going to the cemetery, e.g., the anniversary of the day of death, on

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Santa Fe's Jewish Cemetery (continued from p. 4)

birthdays, and/or during the time of the Jewish High Holy Days. Some visit only on Remembrance Day, a commemorative event initiated in 2014 by the cemetery committee and held annually on the Sunday between Rosh Hashanah and Yom Kippur. On this occasion, psalms are read, the newly added plaques are unveiled, and their sponsors are invited to speak about the remembered individuals. This event provides an occasion for people to visit their plaques and engage in individual remembrance, yet it is also a time of community creation.

Creation of Community

The stone walls bearing memorial plaques that surround Santa Fe's Jewish cemetery are like a prayer shawl wrapping together the five different Jewish traditions that share this one cemetery section. They speak to the successful creation and persistence of a community whose citizens continue to follow the ethical principles of their religion: to remember their dead, to serve their community, and to transmit family history and memory to future generations. Adherence to these traditions via the cemetery's innovative new practices has helped elevate it from a plain space surrounded by a wooden slat fence to a sacred site of community ownership and pride, a place that encourages contemplation and reflection. The owner of the cemetery has called the present-day Jewish section the "spiritual center of the cemetery." It has indeed become a transformative space of learning and

intergenerational connection that holds the possibility of an ongoing relationship between the living and the dead.

Each plaque that is purchased adds new members to Santa Fe's Jewish community, bringing to it the memory of people from many other locations and from generations past, all while providing the living with spiritual support and offering a sense of meaning, belonging, and gratitude. The cemetery's 279 feet of stone walls with their rows of legacy plaques represent the permanence, strength, connectedness, identity, and viability of the Jewish community within the larger community of Santa Fe, as well as the meaningful contributions and commitment of Jews to the American Southwest. Like a kind of family tree, the walls with their plaques offer a history of Jewish life in Santa Fe, a narrative of the community. Gathered within the walls on Remembrance Day, the members of the various synagogues powerfully assert the continuation of Jewish communities into future generations, in defiance of the destruction of the Holocaust. They signify to other ethnic groups that share the same privately owned cemetery that Jewish people honor, respect, and remember their ancestors.

At the annual Remembrance Day service, the collaborative participation of rabbis from all five traditions visibly and symbolically speaks to the unity of the Santa Fe community. Throughout this public event, the community is united in its collective remembrance

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Lita – A Survivors' Life

by Lena S. Keslin



ita, A Survivor's Life in Images, is on exhibit at the JCC in Albuquerque until April 30, 2023. It's in conjunction with the New Mexico Holocaust Museum. There are 20 photographs and a 10-minute film that encompasses the 104 years of Lita Blake's life. The film and the photographs are a collaboration between me and my husband, Michael.

To begin to describe such a long life, I decided to focus on what I considered to be the most heart-wrenching and pivotal time of her life. Born to a Jewish family of Latvian descent, Lita Heiber married Karl Bloch, a brilliant young man who studied under Madame Marie Curie in Paris. Later in his life, he held over 15 patents, his most notable being the invention of an ink that adhered to metal. It was used on airplanes, radiators, and eventually, aluminum cans.



Lita's 100th birthday celebration.

Lita was a child prodigy who studied under the famous maestro, Artur Schnabel. Later, as an accomplished pianist, she was a *répétiteur* for the Vienna Opera, accompanying opera singers during their rehearsals. Lita and Karl were a dynamic young couple — with his love of modern art and her passion for music, they traveled in the exciting circles of Vienna's young intelligentsia.

However, life was changing in Europe, and, as Jews, even assimilated as they were, it was a very dangerous time. They had friends from a Catholic

organization who helped them obtain false papers stating that they were all baptized Catholics. I don't imagine that she ever told her parents about being baptized or her secret plan to escape from Nazi-ridden Europe.



Lena Keslin

Lita was in her mid-30s in 1938 when she, her younger brother Walter, and her husband Karl Bloch (later changed to Carl Blake) decided it was imperative to leave their home in Vienna. Karl left first to go to Poland, where his family had a lumber factory. Two days after he left Austria, the Gestapo came looking for him, and at the same time, the banks were all shut down to Jews. Lita and Walter left with false papers identifying them as part of a ballet troop that was to perform in Paris. The documents stated

that she was a dancer and that Walter was a musician. In fact, they were both very accomplished musicians. From Paris, they went to Antwerp, where they met up with Karl. Unfortunately, it was there that Lita saw her beloved brother rounded up by the Gestapo, and she never saw him again. Walter Heiber died in Auschwitz in 1941. That same year, their parents were deported to Kovno and executed in a forest.

It is astounding to me that she could go on, knowing what happened to her loved ones.

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Lita – A Survivors Life (continued from p.5)

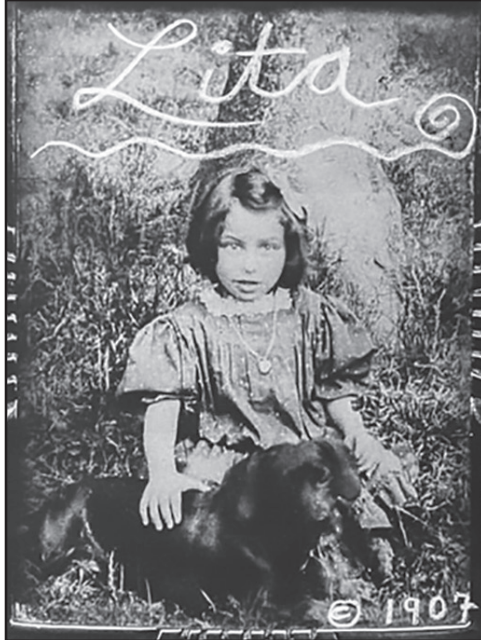
In February 1939, Lita and Karl boarded a ship to take them away from war-torn Europe. With broken hearts, they began their new life in sunny, colorful Rio de Janeiro. In 1943, at age 40, Lita gave birth to their precious and beloved daughter, Yara. At about the same time Lita found out that her entire family had perished at the hands of the Nazis and Hitler. To protect Yara, she had her baptized at the suggestion of close friends who believed the Blakes to be Catholic. And so, the lies continued, as a way to feel safe in a world where being Jewish often resulted in being hunted and exterminated.

When Yara was a toddler, they boarded a coffee freighter and finally made their way to the United States. Karl's mother, Fanny Bloch, had managed to get to New York, because she was fortunate enough to have her brother sponsor her. He had left Europe years before. Fanny had been quite famous and successful because of her shop in Vienna, which created undergarments to enhance the female figure. In New York in about 1946, she had another shop, on Columbus Avenue near the Museum of National History. She hired Lita as a seamstress, another of Lita's many talents.

Time passed. They moved here and there, and Carl (his name in the U.S.) had a very successful career as a brilliant chemist, and Yara went to college. In 1973, Carl passed away. Lita was 70. In the years that followed, she moved 17 times.

In 1992, Lita moved to Santa Fe to be near Yara and her husband, Gerald Pitchford,

who had recently moved there from Washington D.C. A dear friend of mine had recently met Yara and Gerald and invited us all to a big summer party at the home of photographer Marcia Keegan.



As I entered the backyard, my eyes went directly to an older woman with striking white hair and dramatic, large glasses. She was decked out in a set of turquoise jewelry that I had created and sold to one of the very fine shops that line the Santa Fe Plaza. I can't help but think that somehow, she sensed a connection to me before we even met. And, as soon as I heard her lovely Viennese accent, I knew I had to meet this person. Her accent was so familiar to me and brought back memories of being surrounded by my own family members. I asked her daughter what Lita's last name was and if she was Jewish, and Yara answered me that her mother was a baptized Catholic. I thought it was a bit strange to say baptized instead of just Catholic as if she had chosen to be instead of being born into it. I unabashedly confronted Lita: "What's this about you being a baptized Catholic — you're a little old Jewish lady" Her eyes opened wide & she asked, "How do you know? I answered her that "We are the same — I could feel how we were cut from the same cloth." Her response was quick and excited, saying that I should visit her and that we should talk

That was the beginning of our friendship, which lasted until the end of her life. I would visit her year after year, and she would share her painful memories with me, memories that she hadn't told anyone

and didn't want to burden Yara with. Her Jewish soul wanted to come out, and it gave her an enormous sense of relief to be able to observe some Jewish traditions again after so many years.

Finally, there were details that she did share with Yara. It wasn't easy, as Yara was a practicing Catholic along with her husband. I'm sure it was somewhat problematic for her, but she had such a deep understanding of the complexities of her family background that she handled it all in a very dignified way.

Lita passed away in 2007 at the age of 104 and a half. With all that she went through, and all that she lost, she had a very full and well-lived life. The loss of Lita was deeply felt by Yara — after all, they had been a tightly knit family. They were basically all that they had, and they kept to themselves.

In the last years of Yara's life, her beloved husband passed away. Nine months later, in November 2021, Yara died, while only in her late 70s.



Over the years, she and I felt like family, as if we were sisters. Lita asked me to please help her find a home, a Jewish home, for all of the documents and artifacts of her
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Lita — A Survivors Life *(continued from p.7)*

parents. I promised her that I would make that happen. Yara asked me to hold on to her mother's two photo albums. Lita had shown them to me years before.

As a photographer and lover of vintage photographs, I had been so taken by the images of a beautiful, young, and vibrant Lita that I began to photograph the tiny, 100-year-old images from her treasured albums. I had the idea to write on my enlargements, and I imagined Lita commenting on them as she had done so many years before. I showed my enlarged photos with Lita's words to Yara, and she was quite taken with the work, as was I. To this day, that experience of showing Yara the blown-up images of her beloved parents and family was a moment of deep connection and love that is a very precious memory.

A few months later, I showed my dear friends Gloria Abella Ballen and Ron Duncan Hart what I had done. Ron kindly offered to introduce me to the acting director of The New Mexico Holocaust Museum in Albuquerque. For that introduction, I am very grateful. Raye Cohen came to Santa Fe to see some of the documents, the photo albums, and the large photographs that I had created. Raye was visibly moved and shaken by her visceral response to the work. From there, I took Raye to meet Yara and to see what other items the museum would be receiving.

It was an overwhelming experience and one that filled Yara with a huge sense of relief. She wrote to me and Raye, "I am deeply honored to be part of your upcoming project. My parents would be beyond words! It will be for me, the most

important of anything that I will have done in my life... leaving a fingerprint of our family's existence in the world... a gift from Lena and the NMHM."



When Yara passed away, I realized it was up to me to share this story: otherwise, it would be gone, lost with Yara. I began to write about my relationship with Lita; as I wrote, I heard her speak to me. Later, I recorded what I had written, speaking in a voice very similar to Lita's. It was astounding, so I put together a script. My husband Michael recorded it, and we then spent months putting the words together with over a 100 of the photographs from Lita's albums. We added Erik Satie piano music as part of the soundtrack for the film, which I know she would have loved. None of this could have happened if not for the love and support of my husband. He has helped to make my creative dreams a reality.

This work was based on deep and loving friendships that wove in and out of my life for many years. Lita made such an impression on me, with her resilience, her intelligence, and her fragility. It felt as though we had known each other in another life, where she was young and I was old. Every year, I'm getting closer to catching up to her, and, after all these


years, she is still my muse. Whether she speaks to me from beyond, or she lives inside of me, I don't know. I have let myself enter, with her guidance, a world I hope to never see again, a world filled with fear and terror for being born Jewish. Lita, for me, is a symbol of survival. It's my hope that we remember our past history, we remember all those who we lost, and that they are not forgotten. May their memory be a blessing. ☆

Lena S. Keslin studied art in New York City at the Art Students League and the Parsons School of Design. In her twenties, she went to Florence, Italy to study art at L'Accademia di Belle Arti. While living in Italy Lena taught photography at an art school. When she returned to New York, she worked in the jewelry design world. Her



talent at designing jewelry brought her to Santa Fe when she was hired by Peyote Bird, and later she established her own company, Painted Desert Designs. Years later when Lena and Lita met, an immediate bond occurred between them. Lita looked like Lena's family. As their friendship flourished, Lita's personal photographs inspired Lena. The pictures are currently on display in Albuquerque at the JCC.

"LITA" video, a short 10-minute film <https://vimeo.com/808083402>.



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NMJHS: A Beneficiary of the Carla Freeman Grant Award

by Linda Goff



NMJHS has been designated as one of ten beneficiaries of the estate of the late Carla Freeman, Santa Fe. Many of you reading this article knew Carla in different ways, given her commitment to a wide range of community organizations, including animal welfare.

Carla was a longtime NMJHS member, board member, and officer. Her long

list of projects and committees included working on the original family histories and Pioneer Panels projects at the Governor's Palace, and speaker programs, to name just a few. Her enthusiasm and "can-do" attitude were infectious, even shortly before her untimely death in early 2019. She fought valiantly to overcome her illness.

Upon her death, Carla made the now second-largest estate gift to the Santa Fe

Community Foundation, to support a wide variety of programs, projects, and initiatives. One of the requests was that ten organizations benefit equally from the annual fund interest disbursement. NMJHS may use this gift without restrictions to support our mission.

We are truly fortunate and grateful to be a recipient of Carla's incredible generosity.✧

Santa Fe's Jewish Cemetery (continued from p. 4)

and brought together through shared memorialization rituals. As Rabbi Levy of Congregation Beit Tikva eloquently noted:

"This event reminds each family and the whole community of their moral responsibility to honor our parents; it is the community vehicle to remember our loved ones. It transcends denominational boundaries. It is not one congregation meeting privately; we are all together for this special ceremony. ... We are in the open space

of the cemetery, seated facing the wall with its commemorative plaques. To me, its beauty and aesthetics are powerful, overwhelming It is like the Western Wall in Jerusalem, the same color and radiance.... It is the totality of Jewish history, the special remembrance of the Temple in Jerusalem which was destroyed by the Romans in the first century. It has resonance for all: for generations past and what we are looking forward to in each new generation. The Santa Fe wall with its plaques is a metaphor

for the Western Wall. It is the center of our remembrance and faith — it re-emphasizes the essence of Judaism."

To find out more or to order a Remembrance Plaque, please contact Doris Francis at remembranceplaques@q.com.✧

*Doris Francis is an anthropologist who has studied and written extensively about London cemeteries. Her book, *The Secret Cemetery*, which includes sections about Jewish rituals and practices, was recently reissued by Routledge.*

Celebrating our Life Members

Hal Abroms	Art Gardenswartz & Sonya Priestly	Susan Michelson & William Stein
Dorothy & Anthony Amsden	Sheila Gershen & Sy Baldwin	Bette Myerson
Lance & Julia Bell	Linda & Ed Goff	Nurit & Yehuda Patt
Robin Berry	Dave Gorlick	Donald Percious
Daniel Borenstein	Jessica Herzstein & Elliot Gerson	Noel Pugach
Alan & Diane Chodorow	Stan & Helen Hordes	Carmen Rodriguez
Sandra & David Dietz	Brian Ilfeld	Alan David Scholder
Halley Faust	Sandra Levine	Jane Sherwood
Bill & Margrethe Feldman	Michael & Mina Jo Linver	Paul Sklar
Talia Freedman	David & Cynthia London	Haven Tobias
		Victor Weisskopf

LIFE & LEGACY

Assuring JEWISH TOMORROWS

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The following members have made their commitment to ensure our Legacy will be passed down to the next generations by contributing to our Endowment Fund. We continue to work on identifying additional participants. Won't you join us today?

As of March 1, 2023

Rick Abeles & Kathy Abeles, z”l	Talia Freedman	Kathleen Kahn Mahon
Dorothy Corner Amsden	Carla Freeman, z”l	Steven Margulin & Iris Weinstein
Anonymous (5)	Irene & Robert Gale	Anne McCormick & Alan Wagman
Anonymous, z”l IMO Albert & Lillian Hartog	Art Gardenswartz & Sonya Priestly	Harold Melnick, z”l
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Lance & Julia Bell	Linda & Ed Goff	Beth Moise, z”l
Wayne Bobrick, z”l & Tania Bobrick	Marcia Greenbaum	Steve Moise
Jeffrey Brown & Cheri Hudson Brown	Paul Greenbaum	Beverly Post & Jack Shlachter
Harvey & Chris Buchalter	Helen Grevey	Noel Pugach
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NMJHS Legacy Team

Lance Bell

Linda Goff

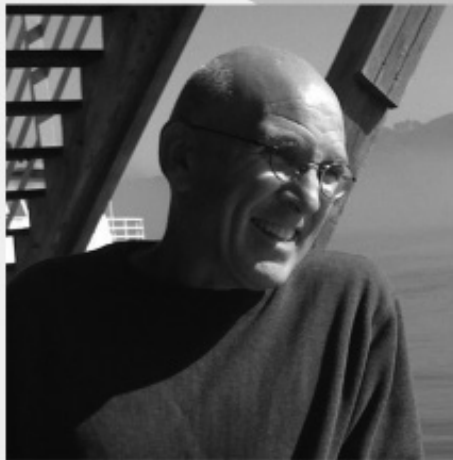
Naomi Sandweiss



NMJHS Presents

Coexistence & Violence: Ukraine, Russia, and the Jews

**Michael Nutkiewicz,
Ph.D.**



**BY ZOOM
April 19, 2023
7:00 p.m.
Mountain Time**

More information :

admin@nmjhs.org

www.nmjhs.org

(505) 348-4471

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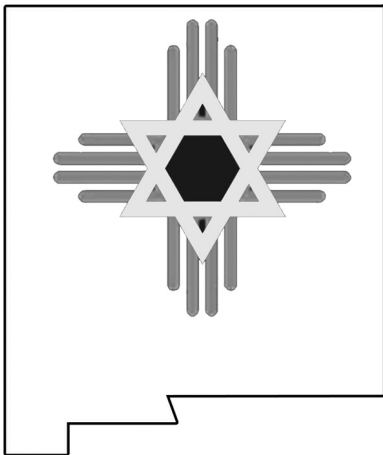
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Future Events

“Coexistence and Violence: Ukraine, Russia and the Jews” Zoom, Dr. Michael Nutkiewicz, April 19, 7 p.m. MT

Annual Business Meeting, June 11, 2023, 1-3 p.m., Jewish Community Center Auditorium, Albuquerque, New Mexico. Program speaker Dianne Layden, Ph.D. as Ruth Bader Ginsburg.

Annual Fall Conference, October 21 & 22. Jewish Community Center of Greater Albuquerque. “History, Genealogy, and Genetics: Unraveling the Past and Future.”