

## Becoming Sephardic in New Mexico

by Sarah Leiter



What happens when people learn that their family history is different from what they had thought it was? Does their sense of identity change? Do they behave differently in their everyday lives? How do they integrate new information about the past into their understandings of who they are in the present? These are some of the questions I sought to answer this past year through my doctoral dissertation research, which was funded in part by the 2022 NMJHS New Mexico Jewish History Research Fellowship in honor of Dr. Henry J. Tobias.

These questions first came to mind in 2018, when I was brought on to the newly forming Sephardic programming team at the Jewish Federation of New Mexico, to assist people who were pursuing citizenship in Spain through their Spanish-Jewish ancestry. My job was to speak with applicants, confirm that their family histories matched authoritative understandings of Sephardic histories, and help process certifications that the applicants were, in fact, Sephardic (Spanish-Jewish). But there was one problem: many of the applicants with whom I interacted were not sure that they were Sephardic. Many were New Mexican and came from families that identified as ancestrally Spanish, but they were Catholic, or nonreligious, or Protestant. Until now, Jewish heritage had never even been a possibility.

My colleagues and I suggested that these applicants work with genealogists and other professional researchers to determine their eligibility for citizenship in

Spain. Soon, we began receiving phone calls from New Mexicans who had replaced confusion with connection, now aware of a Jewish history that had brought their families to the American Southwest. Often through tears, they explained that their ancestors had settled in remote New Mexico in the 16th and 17th centuries, in an attempt to escape the persecution and prosecution of the Inquisition. The applicants now realized that previous generations had been concealing an ancestral Judaism, and that breadcrumbs of that Judaism remained in their grandparents' food preparation practices, funerary rituals, and candle-lighting customs. Their family pasts were not quite what they had believed them to be, and they were eager to share what they now knew to be true.

As I listened to more and more of these stories, and with their gracious permission and participation, I began to conduct research on New Mexicans who were learning of their Sephardic family histories for the first time. Some had been pointed toward their Jewish roots decades ago as the result of personal life events, and others discovered their Jewish ancestral pasts in the 1990s, as academics debated the New Mexican presence of an ethnoreligious group they referred to as "crypto-Jews." Most, however, gained an awareness of their Sephardic ancestry after 2015, when Spain extended an offer of citizenship to anyone around the world who could demonstrate descent from Spanish Jews. In New Mexico, a state in which a deep connection to Spain has long permeated the cultural identification practices of many residents, this opportunity prompted several hundred families to

investigate their genealogies, commission family surname analyses, and undergo genetic testing, in search of Jewish ancestors. As news of a Jewish connection to Spain spread through word of mouth, through news articles in popular outlets such as the *New York Times*, through Facebook groups, and through an exhibit at the New Mexico History Museum, more New Mexicans began to reframe their Spanish heritage through a Jewish lens. As they did so, I began to ask them whether and how this new information about their ancestors was changing their lives.



Sarah Leiter

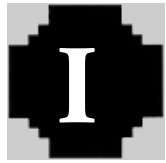
Throughout the course of my project, I used three primary research methods. The first was participant observation, perhaps the most common method in my field of sociocultural and linguistic anthropology. This involved participating in and observing what was happening in settings where emergent Sephardic ancestry was made relevant. These settings included day-to-day

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## President's Column



It's hard to believe that yet another year has come and gone. On behalf of the NMJHS Board, we wish you, your family, and friends a happy, healthy 2023!

Our Board and committees have been busy with program planning, membership campaigns including renewals, and community outreach. In this issue, you'll see a flyer for our upcoming speaker programs and Annual Business Meeting. Preliminary plans are also underway for the 2023 Fall Conference and a Call for Proposals will be circulated in the near future. Do mark your calendars for the Fall Conference in late October, because it is our annual signature event as well as our opportunity to fundraise, not only in support of the Conference but also NMJHS. After membership, the Fall Conference fundraising is our second revenue stream, and your support and generosity are greatly appreciated.

Speaking of membership, if you haven't renewed already, please do. You may renew directly online or by check, and we have mailed the membership renewal/new membership form with your letter. This was a banner year for memberships, closing out at 300! A huge thanks. In this issue for the first time, we are acknowledging our Life Members, with a testimonial by Carmen Rodriguez, Santa

Fe. In fact, the number of Life Members has more than doubled in the last five years, from 13 to 30! That speaks volumes about those individuals and households who strongly support NMJHS and want to ensure its future. Won't you join the growing list?



NMJHS President  
Linda Goff

We also welcome volunteers to serve on our committees, such as membership, programs, publicity, and outreach, for example. We can't do what we do without our volunteers from throughout the state. Out-of-state members are also welcome, and since our meetings are now held via Zoom, it is much easier to participate no matter where you reside. Please contact me or Naomi Sandweiss, Executive Director, for more information about ways to become involved. We're a friendly group!

Thanks so much for your ongoing support through your membership, program attendance, and contributions. ☆

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## Becoming Sephardic in New Mexico *(continued from p. 1)*

activities at the Jewish Federation; a Spanish immigration attorney's office where Sephardic New Mexican clients were pursuing Spanish citizenship; Sephardic-focused cultural, religious, and educational events in person and on Zoom; two Jewish conversion courses run through New Mexico synagogues; informal meals and gatherings among New Mexicans of Sephardic descent; meetings and informal conversations with local Ashkenazi Jews and with non-Sephardic Hispanic New Mexicans; and online in Zoom meetings and Facebook groups in which New Mexicans of Sephardic descent were active participants. The second method I used was semi-structured interviewing. I conducted, recorded, and transcribed 32 interviews, each between one and three hours long, with New Mexicans who have Sephardic ancestry. That these interviews were "semi-structured" meant that the conversations were guided by what each interviewee felt was important to share. Finally, I distributed an in-depth survey to New Mexicans of Sephardic descent to get additional qualitative information about how they identify and whether, when, and why this may have shifted over their lifetimes. Thirty-four individuals, most of whom were not included in the group of interviewees, completed the survey.

In conducting this research, I quickly learned that many were interested in my either supporting or debunking participants' Sephardic pasts. This has been a common theme in much academic writing on Sephardic-descended New Mexicans, especially in the 1990s, when scholarship on the topic centered on either verifying or refuting the historical accuracy of claims to Jewish heritage among Hispanic families in the American Southwest. However, as a doctoral student in anthropology, I am interested not in proving or disproving versions of history but in addressing the social relevance of these histories today. That

is, I find it productive to explore how and why we care so much in the present about what happened in the past.

While a response to that prompt in the context of Sephardic New Mexico warrants an entire dissertation (stay tuned!), I can offer a few insights as to what I have found so far. These findings touch on the themes of identity, language, science, and spirituality, and the political complexities of New Mexican Jewish history.

First, discovering Sephardic ancestry has led many to identify as Sephardic themselves. While this is certainly not the case for every New Mexican who has become aware of Spanish-Jewish ancestors, it was common for my research participants to begin calling themselves "Sephardic" or "Jewish" after learning of their Jewish predecessors. As in any normative Jewish community, what that meant was as varied as the number of people who chose to do this. For some, "Sephardic" was purely an ethnic designation or an acknowledgement of DNA test results. For others, it meant taking on some Jewish cultural practices and holiday observances, such as learning to cook Jewish foods, wearing Judaica-themed jewelry, lighting Hanukkah candles, or wishing others a "Shabbat Shalom." Some newly Sephardic New Mexicans began to participate in local Jewish organizations and synagogues, and others embarked on paths toward rabbinically supervised rites of return or conversion to Judaism. These approaches overlapped in various ways for each individual, but in general each person took on these practices in order to honor and connect with their ancestors who had to abandon their Judaism as a result of the Inquisition.

Second, becoming Sephardic—taking on a Sephardic or Jewish identity after discovering Sephardic ancestry—often was accomplished through everyday

language use. This finding emerged out of my focus on linguistic anthropology, which studies how our everyday ways of talking situate us socially. One way in which New Mexicans came to identify not only as descendants of Sephardic Jews, but as Sephardim themselves, was through the use of the pronoun "we." Specifically, many of those I interviewed talked about the experiences of their long-deceased ancestors using "we" instead of "they," telling me things like: "When we [arrived in New Mexico in the 1600s] we'd watch what the animals would eat so that we wouldn't starve"; "This was the language that we left [Spain] with 500 years ago"; and "How is it possible that we had a 500-year hiatus of knowing who we are?" Similar to the Passover seder tradition of proclaiming that "we were slaves in Egypt," this linguistic strategy was a subconscious way of bringing the past into the present and forging a personal connection to it.

Third, I found that Sephardic family histories became relevant through an intertwining of scientific evidence and spiritual wonderment. Those who felt particularly meaningful connections to their Jewish ancestors framed these connections in terms of both genetics and genealogy on the one hand and a mystical pull toward Judaism on the other. For them, history became meaningful and graspable through this interplay of science and spirituality. For example, several Sephardic New Mexicans cited DNA haplotypes, academic publications, and genealogical lineages when explaining their historical ties to Inquisition-era Jews. Their connections to Sephardic ancestry were empirical, unearthed through scientific research and evidenced by verifiable data. At the same time, they felt that this history surfaced in mystical encounters throughout their lives: they felt a unique

*(continued on p. 4)*

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## Becoming Sephardic in New Mexico (continued from p. 3)

sense of familiarity when among Israeli acquaintances, or an affinity toward Hanukkah candle blessings, or a tendency to seek out Jewish romantic partners. For these Sephardic New Mexicans, ancestral history was consequential because it could account both for a person's bodily makeup and for some of what they found meaningful in their own lives. This dual connection in part allowed them to transform Sephardic history into autobiography, making their ancestors' stories part of their own stories today.

Finally, beyond the individual, this research pointed to political complexities involved in recasting family histories in a new light. When New Mexicans identify as Sephardic, or when scholars participate in the aforementioned debate about Crypto-Jewish authenticity, what is at stake is the broader history of New Mexico itself. For years, the state has celebrated and circulated a version of Spanish colonial history in which Catholic Spaniards, for the glory of the Spanish Crown, founded what would eventually become New Mexico. This victorious conquistador past is put forth by highly visible state- and city-sponsored events and depictions, including the Santa Fe Fiestas, the (now former) seal of the University of New Mexico, and sculptures outside of popular museums. While this story and its material representations have been contested in recent years, particularly by Native American activists, the prevailing historical narrative remains one in which "Spanish" is synonymous with "conquistador." However, for today's New Mexicans to be able to identify as Sephardic, this deeply rooted narrative needs to shift. The Catholic conquerors or some of their cohort need to be reframed as Jews (or descendants of Jews) in exile. They need to be understood as settling in New Mexico to escape the persecution of the Inquisition, not (or not only) to extend the Spanish Empire. The colonizers need to be restyled as the colonized.

The point here is not that one version of the story is more accurate than the other, or that we should or should not prioritize particular interpretations of New Mexican history. Rather, it is to suggest that identifying as Sephardic in the present carries significant implications for our broader conceptions of the past, especially in terms of the foundational narrative of New Mexico. In this state, where certain understandings of history are widely institutionalized, commonly celebrated, and publicly contested, contemporary identities that depend on the reframing of these histories have the potential to complicate much beyond individual lives.

So, to return to the question I posed at the beginning of this article, what happens when people learn that their family history is different from what they had thought it was? In the case of New Mexicans who have uncovered their Sephardic ancestry, this discovery can lead to shifts in personal identification practices. These shifts might be accomplished through everyday language use and accounted for through an interweaving of scientific evidence and spiritual experience. And they might call into question not only ancestral identities but the broader historical contexts in which these ancestors lived. In short, new discoveries about our predecessors affect many parts of our present—which will affect how our own descendants might see themselves in the future. ✧

*Sarah Leiter is a Ph.D. candidate at the University of New Mexico where she is studying cultural and linguistic anthropology. Her research focuses on identity, religion, and citizenship among New Mexican descendants of Sephardic Jews. She also is the coordinator of Community Outreach at the Jewish Federation of New Mexico where she works with Hillel at UNM and the Sephardic Heritage Program.*

# The Glorious Rededication of Temple Montefiore in 2022

by Dianne R. Layden

The historic purchase of Temple Montefiore, established in 1884, from the Archdiocese of Santa Fe in 2022, reflects the ability of the small but committed Jewish community of Las Vegas to preserve its identity. In the 1990s, the remaining Jews organized the Jewish Community of Las Vegas, Inc. (JCLV).

Las Vegas was a center of Jewish life at the turn of the 20th century. Successful Jewish businesses were located at or near the plaza. Leaders included Charles Ilfeld, who bought the lot for Temple Montefiore for \$640 (Klinger); Joseph Rosenwald; N. L. Rosenthal; Judge Louis Sulzbacher; and Isidor Stern. Montefiore Cemetery was built in 1881 and Temple Montefiore in 1886, named for Sir Moses Haim Montefiore (1784-1885), a British Jew who was an eminent philanthropist.

The temple, originally located at Ninth Street and Douglas Avenue, was moved in 1922 to Eighth and Columbia Streets, four blocks away, "to make room for the United States courthouse and post office, which was built in 1927-28, and now serves as the administration building of the Las Vegas City Schools" (Lopez). By mid-century, the Jewish population had declined, and the temple was sold in 1957 to the Las Vegas Baptist Church for \$8,000 and sold again in 1964 to the Archdiocese of Santa Fe ("Recollections"). The building served as the Newman Center at New Mexico Highlands University.

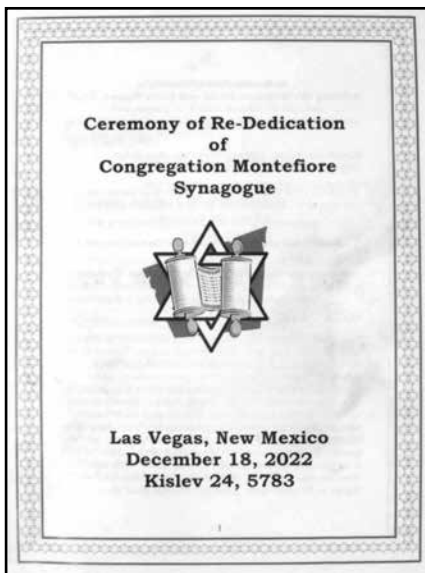
According to Rabbi John Feldman, Milton Taichert (1892-1989), longtime Temple Montefiore president and the rabbi's great-uncle, was the person most important in temple life for decades. He led services once there was no rabbi, arranged for funerals, kept the books, and ultimately wrapped up the affairs of the congregation in the 1950s and 1960s. He made sure that the Torah scrolls were given to synagogues in Albuquerque and Santa Fe. Rabbi Feldman is the great-grandson of Milton's brother Joseph, who brought brothers Milton and Dan to Las Vegas at the turn of the 20th century; brother Nathan settled in Jasper, Indiana.



Dianne R. Layden

Marvin Taichert, Milton's son, founded the Montefiore Cemetery Association in the 1980s, and served as president. "He began an annual cleanup, complete with picnic and talk, which continues to the present day. Marvin passed away in 2002" (New Mexico).

In 2022, Temple Montefiore was reclaimed by the Jewish community, *(continued on p. 6)*



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**Rededication of Temple Montefiore** *(continued from p. 5)*

along with the house next door, when the Archdiocese began to sell properties to pay settlements in sexual abuse cases. In a few weeks, JCLV raised over \$350,00 from donations in-state and across the U.S. Lewis Terr, who has served as president of the Montefiore Cemetery Association, took the lead in negotiations.

The purchase took place on Rosh Hashanah 5783 (September 28, 2022), with the rededication held on the first night of Chanukah 5783 (December 18, 2022). As we know, "Chanukah" means dedication.

The evening was glorious! About 100 people attended, several from Albuquerque and Santa Fe, and spirits were high. Many of us knew this was an historic moment. People cheered for the return of the temple to the Jews of Las Vegas.

The program was created and moderated by Rabbi Paul Citrin of Albuquerque, who noted the Archdiocese had been generous over the years in allowing JCLV to gather at the temple.

The mezuzah that is already on the temple door was blessed, and three Sifrei Torah were placed in the ark by Lewis Terr, Neal Behrendt, Kate Immerman, Francesca Ascenzi, and Marina Rabinowitz. A particular highlight was the sounding of the shofar by Steven Ovitsky, Santa Fe Chamber Music Festival director. Community prayers were read and sung, and Jordan Wax played the accordion, sang, and led Chanukah songs.

Esteemed guests who were introduced were Katie Palmer, United Presbyterian

Church; Father Frank Pretto of Santa Fe; Las Vegas Mayor Louie Trujillo; The Honorable M. Christina Armijo; and Father Charles McCarthy of Laguna Pueblo.

Jeana Efroymson of Santa Fe donated plaques to JCLV board members: "Gratitude and appreciation are due,"



she told me. Sara Koplik, Hillel director at the University of New Mexico, presented them to Sheila Silverman, Zelda McCrossen, Nancy Terr, Diana Presser, Molly Smollett, Amy Kaplan, Ye-

him Ternar, Aida Samaniego, Philip Cantu, Johanna Keenan, Jim Terr, and Lewis Terr.



*Steven Ovitsky blowing the shofar*

Rabbi Feldman told me that in the spring of 2023, during better weather, a celebratory public event for the temple's purchase may be held for descendants of its founders and early leaders, such as the Ilfeld and Taichert families.

For me, the dedication was thrilling, history/community intertwined. Nancy Terr, with the other JCLV board members, played a major role in making sure all went smoothly. I felt honored to be present.☆

*(References on p. 8)*

## Why I Became a NMJHS Life Member

by Carmen Rodriguez

**M**y name is Carmen M. Rodriguez, and I was born (1950) and raised in Santa Cruz/Española, New Mexico. Our large family was very Catholic, and we went to church every weekend, and sometimes every day, depending on the occasion. I often thought that was too many times, but I did what my parents instructed. I used to think it was strange that on Friday evenings and Saturdays, we were allowed to play and enjoy the weekend early. Then on Sunday, we would go back to church. Every Friday evening—well, really every evening—our entire family would kneel and pray the Rosary, but on Friday evenings especially, my mom would light candles in our home altar. Since then, I have always enjoyed candles, but I always wondered why only on Fridays. My mom said that Fridays were special because we said “special” prayers. All our prayers were in Spanish, so I thought nothing of these “special” prayers.

Later in my life, in the 1980s, I was introduced to a woman by the name of Andi Kron, from Los Alamos, and we became good friends. Andi was a member of the Los Alamos Chapter of Hadassah, and I was a member of MANA del Norte, the only Latina women’s organization in Northern New Mexico. I was/am

very interested in women’s issues, and Hadassah was an organization that fit my beliefs and values. Later on, I became the president of the Los Alamos Chapter of Hadassah, and really enjoyed all the volunteer work we were doing for Hadassah and Israel. Andi introduced me to many aspects of Jewish life/culture, and I realized that some of the things the Jewish community did during not only Shabbat but other events, my family did as well. I also started attending Jewish organizations to learn more about my faith and my culture and my new way of living/thinking/acting/doing.

When Andi introduced me to the New Mexico Jewish Historical Society, it was an eye-opener, because there were people I knew, such as Dr. Stanley M. Hordes, who wrote the book *To the End of the Earth: A History of the Crypto-Jews of New Mexico*. I learned so much about my Crypto-Jewish history and was so fascinated with this book that I would tell everyone that it was a “must read” and an eye-opener for all of us in Northern

New Mexico. I figured that if Andi and Stan were members, then I would be too. I became a member for several years, and then when I read that there was an opportunity to be a Life Member, I decided to do this, for several reasons:



Carmen Rodriguez

(1) I believe in this great organization, and I am proud of our Board Members, especially Dr. Linda Goff (and her husband Ed). Dr. Goff has done a tremendous job with the NMJHS and I wanted to join under her leadership.

(2) I believe in supporting organizations that help people, and whose members are dedicated to the mission of the organization, who are consistent with treating everyone equally, and who support our Jewish history.

(3) I joined the New Mexico Jewish Historical Society as a Life Member because I believe in this wonderful organization;

(continued on p. 8)

## Celebrating our Life Members

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## 2023 NMJHS Research Fellowship Awards

by Linda Goff, Ph.D.



In light of two excellent submitted proposals and one-time additional available funding, NMJHS has awarded Research

Fellowships to Chavurah Hamidbar, Albuquerque, and to Dr. Dianne Layden, for projects to be conducted this year. The Research Fellowship program was launched in 2018 to provide limited funding to individuals or organizations engaged in a research topic related to New Mexico Jewish history. Immediate past recipients include Temple Beth Shalom, Santa Fe; Dr. Janet Yagoda Shagam, Albuquerque; and Sarah Leiter, Ph.D. candidate at the University of New Mexico, whose article appears in this *Legacy* issue.

Chavurat Hamidbar (Fellowship of the Desert) was founded 50 years ago in Albuquerque by individuals and families seeking an alternative to traditional

synagogues for communal worship and fellowship. During the 1960s and 70s, chaverot were part of a trend toward less-structured ways to celebrate Jewish life and life cycles.

Their project focuses on conducting oral interviews of its senior members, and collecting and organizing documents and photos, eventually to produce a book and short video about Chavurah Hamidbar. The project is co-chaired by Michaela Karni, Noel Pugach, Ph.D., and Barbara Cohen.

The second fellowship was awarded to Dr. Dianne Layden to research and write a booklet on the history of Temple Montefiore, Las Vegas, New Mexico, which served as the center of New Mexico Jewish life at the beginning in the mid 1880s. Both Temple Montefiore and the Montefiore Cemetery were founded in

the 1880s. The temple was sold to the Archdiocese of Santa Fe in 1962, but repurchased in 2022, with the generous support of Jewish communities and by both in-and out-of-state donors.

Dr. Layden will research and collect documents and photos related to Temple Montefiore and the Montefiore Cemetery Association, as well as conduct interviews with community members. Approximately 200 booklets will be made available to the public upon project completion. Dr. Layden's article on the rededication ceremony of Temple Montefiore also appears in this issue.

Research Fellowship funds are made possible by earmarked donations, and if interested in supporting and ensuring future fellowship funding, please contact the NMJHS office, or email us at [admin@nmjhs.org](mailto:admin@nmjhs.org). ✪

### Rededication of Temple Montefiore (continued from p. 6)

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*This article was written with the assistance of Nancy Terr of JCLV.*

### Why I Became a NMJHS Life Member (continued from p. 7)

because I want to support, belong, and give back to my/our community, AND because paying my lifetime membership dues ONE time will make sure that I don't miss my annual dues anymore. For those of you who sometimes forget, as I do, I strongly recommend that you, too, become a Life Member of the NMJHS for all of the above reasons, and especially because it is a convenience and you won't

have to remember to pay your dues annually, A "win-win" for YOU and the NMJHS.

I am proud to say that I am a Life Member of the New Mexico Jewish Historical Society. ✪

Sincerely, Carmen M. Rodriguez

### Many Thanks For our Donations

Jeffrey Brown  
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 in memory of Anna Kotick  
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 Rae Siporin



## 2022 NMJHS Fall Conference



*Audience at 2022 Fall Conference*



*Dianne Layden*



*Naomi Sandweiss*



*Ellie Edelstein*



*Linda Goff*



*Harvey Buchalter*



*Nancy Terr*



*Noel Pugach with picture of Rabbi Helman*



*Lance Bell and Elsie Hartog-Gobey, z"l*



*Richard Melzer and Stacey Abarbanel*



*Rabbi Paul Citrin*



*Doris Francis-Erhard*



*Jamie Cassutt*



*Rabbi Jack Shlacter*



# SPRING 2023 PROGRAMS

*Mark your  
calendar!*

**Pre-registration is  
required for all  
programs.  
Need additional  
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**www.nmjhs.org  
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(505) 348-4471**



**Justin Ferate**  
**THE NY  
SETTLEMENT  
HOUSE AND  
TRANSFORMATION  
OF AMERICA**

**ZOOM  
FEBRUARY 20  
7 PM MT**



**Michael  
Nutmiewicz, Ph.D.**  
**COEXISTENCE AND  
VIOLENCE:  
UKRAINE, RUSSIA,  
AND THE JEWS  
1914-2022**

**ZOOM  
APRIL 19  
7 PM MT**

**NMJHS ANNUAL MEETING**  
**Business meeting followed by**  
**Dianne Layden, Ph.D. as**  
**Ruth Bader Ginsberg**



Sunday, June 11  
JCC Auditorium  
Albuquerque  
1-3 p.m. MT

Program sponsored by the





**THE NEW MEXICO JEWISH HISTORICAL SOCIETY**  
**Call for 2023 Fall Conference Papers and Sessions**  
**“History, Genealogy, and Genetics: Discovering and Unraveling the Past and Present”**  
**October 21 – 22, 2023**  
**Albuquerque, New Mexico**

We invite papers, presentations, panel sessions or workshops on the intersection of History, Genealogy and Genetics as it reveals Sephardic, crypto-Jewish, and Ashkenazi family history. Suggested topics may include but are not limited to:

- How history, historical and archival research and/or methodologies shed light on family histories
- How genealogy and genealogical research provides new information to discover and unravel family histories and connections
- The medical and genetic research into diseases that appear among the Jewish population, both Sephardic and Ashkenazi, in New Mexico and beyond
- Personal stories and journeys into family history and discovering one’s roots
- Jews of Color
- Other related topics will be considered

**Other information:**

1. All presenters **MUST** register for the conference
2. We strongly encourage presenters not to read papers or presentations
3. Limited AV equipment and services will be available, such as for Power Point presentations

Individual speakers should plan for 45 minutes, and panel sessions should be no longer 60 minutes in length, including time for Q&A with the audience.

**Proposal Guidelines and Submission:**

The Conference Program Planning Committee requests that interested individuals or panelists submit a proposal that includes the following:

Proposed Session Title;

Proposed Session Format: Individual speaker or panel session;

Proposed Name(s) and Titles of Presenter(s);

Proposed Length of Session;

Proposed Presentation Summary and/or Objectives of Presentation(s): approximately 150 – 200 words;

Resumes or Curriculum Vitae of Speaker(s);

Audio Visual Requirements, Availability TBD;

Contact information, including mailing address, daytime or mobile telephone, and email address.

To learn more about the New Mexico Jewish Historical Society visit: [www.nmjhs.org](http://www.nmjhs.org)

To ask questions about proposals,

**Contact: Norma Libman at [nrmlibman@gmail.com](mailto:nrmlibman@gmail.com)**

**Please Send Electronic Copies of Proposal Submissions to: [admin@nmjhs.org](mailto:admin@nmjhs.org)**

**DEADLINE FOR SUBMISSION: March 15, 2023. NOTIFICATION OF PROPOSAL  
 ACCEPTANCE WILL BE SENT APPROXIMATELY: April 1**

# Legacy

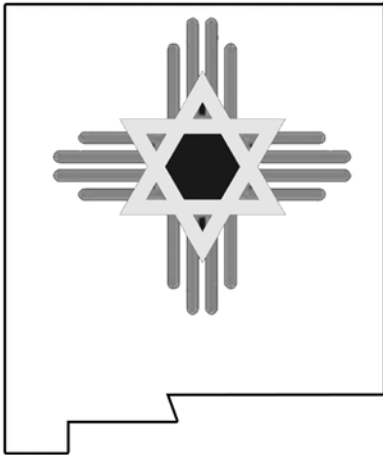
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## Future Events

**The NY Settlement House and Transformation Of America**, Zoom, Justin Ferate, February 20, 7:00 p.m. MT.

**“Coexistence and Violence: Ukraine, Russia and the Jews, 1941-2022”**  
Zoom, Dr. Michael Nutkiewicz, April 19, 7 pm MT

**Annual Business Meeting**, June 11, 2023, 1-3 PM, Jewish Community Center Auditorium, Albuquerque, NM. Program speaker Dianne Layden, Ph.D. as Ruth Bader Ginsburg.