



## Sephardic Retablos

by Father Bill Sanchez

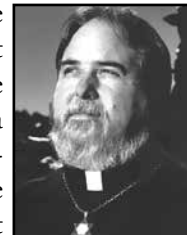
**I**t was a cold November night as the damp winter wind crawled up canyon walls from El Rio Pecos and slapped against the adobe walls of my Nana Nicolasa Chavez y Maestas' home in Santa Rosa, Guadalupe County, New Mexico. Nana Nicolasa and my grandfather, Aurelio Maestas y Lucero, had raised 12 children and cared for many grandchildren. Buried under layers of heavy quilts my Nana had made over the years, I snuggled my four-year-old body against the small of Nana's back. Slowly, I began to feel a coldness and discovered that Nana had gotten up from her bed. I could hear whispered voices in the adjacent room: Murio Pablo. Pablo, my Tia Teadora's husband, has died. I drifted uncomfortably back to sleep. In the morning, I awoke to my Nana Nicolasa's house in mourning; all the mirrors were covered with heavy black drapes. Years later, my sisters told me our mother, Aurora Maestas y Sanchez, told them to do the same covering of mirrors when the death of a family member occurred, and she told them other things she never told me, her oldest, and only son.

On May 21, 1983, I was ordained a Roman Catholic priest at the Cathedral of Saint Francis of Assisi in Santa Fe, New Mexico. My first assignment was at Our Lady of Belen parish in Belen, Valencia County, New Mexico. My parents, Benerito Eloy (Benny) Sanchez y Sais-Nieto, and Maria Aurora Maestas y Chavez-Lucero, were raised with their siblings and parents in Guadalupe County, New Mexico. In my generation, our paternal and

maternal families had no relationship with Valencia County and its towns: Belen, Los Chavez, Los Lunas, Tome, Peralta, Los Quelites, and Seboyeta. Very soon after my arrival in Valencia County, distant Maestas, Sanchez, Chavez, Garcia, and Lucero relatives insisted: Father Bill, you must go out to the Rock, to Los Quelites, 16 miles west of Los Lunas on highway State Road 6 heading towards Seboyeta. What had been "hidden" from me for years was now being revealed, but it would be a long and difficult climb of many more years to truly arrive at a terrible truth.

On April 1, 1761, New Mexican Governor Francisco Marin del Valle awarded a land grant to 50 New Mexico Hispanic families at the confluence of the Rio Puerco and Rio San Jose. The land grant names the community Los Quelites. In his 1779 Map of the Rio Abajo/Alcaldia de La Villa de Albuquerque, Don Bernardo de Miera y Pacheco identifies the community of Quelites west of Los Chaves and Tome, perched on the banks of the Rio Puerco. Governor Marin del Valle named Captain Miguel Lucero Chief Alcalde/Mayor, and in a UNM Map of the Lower Rio Puerco area, Los Quelites is identified as "Mesa Lucero." Many interested people focus on the rock carving of the Decalogue as read in Exodus chapter 20. The rock carving, in mostly Phoenician Hebrew, spoken in the Holy Temple in Jerusalem previous to the Babylonian Exile, is actually a "Mezuzah" carved on stone at the entrance to a path that leads to the top of the Mesa. Having explored Quelites on foot in my early thirties and forties, and researched documents and archives, and after leading many types

of people to view the site, I have sufficient evidence to believe Los Quelites was a Sephardic crypto-Jewish community where many of my direct ancestors who lived in what is now Valencia County participated and worshipped until a tragic High Holy Days in late September 1802 befell them.



Father Bill Sanchez

A violent pogrom occurred against the Sephardic community of Los Quelites, instigated with the change of clergy in the Catholic parish in Belen. Since the Onate colonization of New Mexico in 1598, the Franciscan Order of Priests and Brothers ministered the Catholic faith, and some of these friars were crypto Jews themselves, including my direct Kohanim YDNA ancestor Friar Francisco Munos y Sanchez de Inigo. Replacing the Franciscan friars were secular diocesan clergy from Durango, Mexico; such was the case in early 1800s Valencia County. Many of the Sephardic worshippers on the Lucero Mesa, Los Quelites, were killed or

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## President's Column



appy 2024! It is a pleasure to join Linda Goff in the role of NMJHS co-president and to return to my beloved New Mexico after spending 2023 in a neighboring state. This issue of *Legacy* is filled with fascinating articles, including one from Father Bill Sanchez about his Sephardic origins and another written by Roberta Sparks, who documents the history of the Haynes family.

For those who attended the Fall 2023 Annual Conference, "*History, Genealogy, Genetics: Unraveling the Past and Present*," we hope that you enjoyed the variety of conversations about Sephardic legacy, DNA, living Black and Jewish, and more. Thank you to all those who organized and presented at the event. In case you missed any sessions or wish to view them again, they are linked on the NMJHS YouTube channel at <https://www.youtube.com/channel/UC4pesp7e8EmbyZJmt4ze9oQ>.

In addition to attending the conference and enjoying the articles in *Legacy*, there are many ways to engage with the Society this year. I invite you to:

- Attend a dynamic NMJHS Zoom program, with topics ranging from armchair NYC travel to Iraqi Jewish cooking to learning about art and history from a local author. Information is available on our Upcoming Programs flyer.

- Visit/post/share on NMJHS's Facebook or Instagram pages. Perhaps there is a book or article you would like to recommend.



- Help us to reach additional members *NMJHS co-president Naomi Sandweiss* by sharing program and membership information. (As a reminder, if you haven't yet renewed your membership, please do so either online at [nmjhs.org](http://nmjhs.org) or by postal mail.)

- Volunteer for a committee. We have opportunities for members in program, membership, and 2024 Fall Conference planning.

- Nominate an individual or organization for the Society's Dr. Alan and Leona Hurst Award, which honors individual(s) or organization(s) contributing to the understanding of New Mexico Jewish history. Last year's recipients were the Jewish Community Council of Northern New Mexico and the Terr family. Nominations are due February 5, 2024.

However you choose to engage with the Society, on behalf of the NMJHS board, we look forward to your involvement in the year ahead.✧

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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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**June 16, 1936 - January 8, 2024**

**Sephardic Retablos** (continued from p. 1)

severely wounded. Survivors and their families were exiled to the “outpost” village of Seboyeta at the foot of La Sierra de San Mateo, now known as Mount Taylor. Seboyeta in 1802 was under a constant state of siege by Navajo warriors, necessitating the building of a defensive wall, parts of which still exist today.

On page 18 of the Archdiocese of Santa Fe 1846-1946 Centennial publication, a priest by the name of Julius Hartman (one n) is identified as the chaplain of the New Mexico State Convention in January of 1912. It also states that Father Julius had composed the music and words to an ode to the new state that was used in the inauguration ceremony of the new State Governor. The New York Passenger List of 1908 announced the arrival of Reverend Julius J. Hartmann on May 12, having departed from Antwerp, Belgium. Reverend Hartmann is listed as a native of Germany, born in Dinglestadt, in 1885. United States Social Security records place Father Hartmann’s death in October 1970, and his residence in the Barelas neighborhood of Albuquerque, New Mexico.

Father Julius John Hartmann’s father was an official in the German parliament. The Hartmann family was Jewish and converted to Catholicism a few years before Julius’ birth. Julius was baptized in the Catholic Church two days after he was born, and in his

mid-teens, he began studying for the priesthood. Eventually, he attended the prestigious University of Louvain in Belgium and graduated with a doctoral degree. Father Hartmann was ordained a Catholic priest in his early twenties, and, along with parish ministry, was spiritual director and confessor to the exiled Mexican Empress Carlota, Princess Charlotte of Belgium, daughter of the King of Belgium. The young Father Hartmann spent time studying in Spain, and was then assigned by the Vatican Roman Curia to the Archdiocese of Santa Fe, New Mexico.

In 2006, after reading several articles about my YDNA Kohanim markers and my familial Sephardic culture, I received a phone call from a man who knew Father Julius Hartmann personally. The man stated that his family had owned a grocery store in the Barelas neighborhood, and that he would deliver groceries to Father Hartmann. Father Julius told him he was a professor at the University of New Mexico at that time, in the 1950s. He noticed a large map of New Mexico on a wall of Father Hartmann’s home, with two counties highlighted in yellow: Guadalupe County and Valencia County. Father Hartmann noticed the young man looking at his map, and he explained: “Guadalupe and Valencia Counties were observed by me over the years I have been in New Mexico to have the most Spanish Jews.”

Father Julius John Hartmann is buried in a solitary grave at the foot of the church he built in Willard, New Mexico, a beautiful, impressive tombstone facing east.

Two weeks before my father, Benny, passed on, he and I were sitting together in his den. He shared a story with me that all these years together he had never shared. Somehow, my father felt it was time for me to hear it from him personally. After having served in the U.S. Army in Korea in 1946 through 1948, Dad attended the University of San Francisco. One day, while he was between classes, he waited in the large Student Union Hall. Without warning, a bearded man came up to him and began speaking to him in what Dad believed was Hebrew. The bearded man looked at Dad intently and repeated his question, this time in English: “Why are you denying you are Sephardic Jewish?”

My father answered: “I am Catholic.”

“Yes,” the bearded man agreed, “you are Catholic; but your Soul is Jewish. You can never deny your Soul.”

My father looked intently at me, as much as that bearded man must have looked at him 52 years before, and said:

“Bill, you must never deny your Soul.” ✨

BARUCH HASHEM

## Jewish Iraqi History, Culture, and Cuisine: Zoom Program March 11, 2024



Rivka Goldman, author of *Mama Nazima’s Jewish Iraqi Cuisine*, shares her memories of an ancient land, history, and culture by means of the cultural heritage passed on to her by her mother. It includes foreign influences

from Mongolian, Turkish, Indian, and Spanish cultures, blending together. Between the recipes are placed true survival stories. In addition, she has written down many Jewish Iraqi legends, stories related to her orally by her parents and grandparents.

Rivka was born in Basra, Iraq. She immigrated to Israel with her family as part of the massive exodus in 1951. She grew up in Jerusalem, and married Bob, an American. They have three children and six grandchildren, raised in the U.S.A. She currently resides in Los Alamos, New Mexico. ✨

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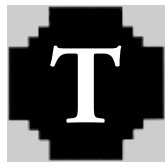
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# NMJHS Receives 2024 Warburg Research Grant

by Linda Goff



The New Mexico Jewish Historical Society is pleased to report that it has received a Warburg Research Grant. This handsome grant will allow the Society to pursue a new project: the publication of a book tentatively entitled Jewish Santa Fe and Northern New Mexico. As the title suggests, the book will include information not only about Santa Fe but also about often-neglected Jewish communities in towns like Las Vegas, Taos, Mora, Roy, and Clayton.

The New Mexico History Museum, through a grant from Sue and Felix Warburg, sponsors the Warburg Research Grant to add to its current collection of information surrounding the 19th century to early 20th-century Jewish Pioneers of New Mexico. The grant application competition was open to independent researchers, graduate students, and faculty.

While most of these projects/publications have focused on families and individuals throughout the state, the historical narrative hasn't concentrated on early Jewish Pioneers in Northern New Mexico beyond the well-known, researched Spiegelberg, Ilfeld, and Staab families. Not to minimize their dominance and influence from the mid-to-late 1850s to approximately the 1880s, there were other German Jewish immigrants, some of whom were extended family members, who established a strong business, commercial, and civic presence in smaller communities.

To complete this project, the Society is seeking copies of photos showing Jews engaged in social, cultural, political, and religious events as well as in activities such as art, art galleries, music, writing, hotels, and stores, to name a few. Those who are interested in sharing such photos and brief descriptions of them

should contact Linda Goff at lagoff@hotmail.com. All contributions will be gratefully acknowledged in the final book. ☆



Linda Goff

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# Haynes Family History

by Roberta Haynes Sparks



When I was 28 my mother, Zelda Haynes, passed away, which brought me even closer to my father, Leo Haynes. The story of Leo is similar to many other Jewish immigrants, beginning in Poland and ultimately ending in Albuquerque. It was the summer of 1918 and the four Chinski brothers, Eli, Vevil, Label (Leo), and Berl were out playing by the gate to their father's woolen textile factory in Bialystok, Poland.

Little did the boys know that as fall approached life would become complicated. In October 1918 their father Hirsch Chinski's textile factory would be confiscated by the Imperial Compensation Commission of Berlin Germany.

I was able to find documents while I was in Northeastern Poland in April of 2012, which documented this confiscation. These included insurance and tax documents related to the factory.

One month later, in November 1918, Hirsch Chinski, my grandfather died of influenza. In December 1918 my father's youngest sister, Lieba, also died of influenza.

My grandmother, Rose Chinska, and remaining five children were brought to the U.S. by her brothers who were wholesale produce suppliers in Pittsburgh. The story goes that a cousin met my grandmother in Gdansk to give her the money and the second class tickets to Boston. My grandmother packed only what she and her children could carry and traveled by train to Gdansk, which was a train trip of 240 miles

from Bialystok. They then boarded the SS *Estonia* for the voyage to Boston.

When they arrived in Boston in 1921, Rose's sister and brother-in-law met them to bring the "Greenhorns" to Pittsburgh, which is 500 miles from Boston..

Rose's brothers were able to set her up with a very small grocery store and an apartment in the Hill District of Pitts-



Roberta Haynes Sparks



Simon Neustadt store interior, 1914

burgh. The boys sold newspapers while my grandmother and my father's sister worked in the store. Rose also took in boarders to help make ends meet.

When the children were enrolled in school in Pittsburgh the school system decided the name Chinski was too difficult so they changed their family name to Haynes.

After graduating from Fifth Avenue High School in Pittsburgh Leo, my dad, and two of his brothers opened a men's clothing store called Triangle Men's Wear.

In 1942 my parents were married in Pittsburgh. When my mother Zelda Haas Haynes became pregnant with me

*(continued on p. 6)*

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**Haynes Family History** (continued from p. 5)

her asthma got worse. By the time of her second pregnancy with my brother Kenneth Haynes, she was bedridden. In 1946, the doctors suggested my parents move west for my mother's health.

My mother's sister Corrine Greenberg was already living in Albuquerque at that time with her husband Mickey and their two children, Sheila and Paul. Mickey worked for the the U.S. Post Office.

Leo's brothers bought his share of Triangle Men's Wear in Pittsburgh and my parents moved to Albuquerque in 1946. My father went to work for Louis Cohen at Jordon's Dress Store in downtown Albuquerque. My parents bought a house at 717

Carlisle NE and joined Congregation B'nai Israel.

That same year Mickey and Leo met Morris Dowin and Lionel Rosenbaum. Rosenbaum owned Simon Neustadt's general store in Los Lunas and wanted to sell the store. Rosenbaum had bought the store from Leah Neustadt, wife of the late Simon Neustadt. The Neustadts built their first store in Los Lunas in 1867. It is notable that in a small town like Los Lunas there were four generations of Jewish merchants.

In 1947, Leo and Mickey bought the Simon Neustadt store in Los Lunas from Rosenbaum. My Dad and Mickey sold groceries, lumber, coal, kerosene, and dry goods and butchered their own meat for sale in the store. The purchase of the store included warehouses for lumber, pens for livestock, and our family house, which was attached to the store.

My brother Ken and I started school in Los Lunas, and my youngest brother Martin was born in Belen in 1951.

My mother regained her health here in New Mexico, which allowed my parents to become involved in the Los Lunas community.

By 1950 my parents left B'nai Israel to join Temple Albert as my mom was able to set up a car-pool to Sunday School at Albert in Albuquerque with the Schonbergs and the Levins from Belen. In 1957 the five of us moved to Albu-



*Simon Neustadt store exterior, 1914*

querque because my mother felt living in Albuquerque was better for my brothers and me.

In 1962 my brother Ken and my dad built a new store across the street from the old store and kept the name Simon Neustadt.

Retired teacher and Yiddish speaker Harvey Buchalter, a resident of Los Lunas in the late 1960s, recalls going into the Simon Neustadt store where he met my dad. As they exchanged looks they realized that they must be *landsmen*. My father Leo and my brother Ken were always generous with the Los Lunas community including donating Christmas candy for local children and brought Santa Claus in a helicopter. They also donated to the Los Lunas School Hospital and Training School. Finally, Leo and Ken were substantial donors to the Jewish Day Camp when Harvey ran it, the Jewish Federation of Albuquerque, and Temple Albert throughout the years.

*(continued on p. 7)*

## Insight to Being Black and Jewish

by Dr. Justin Terry-Smith



Let me start off this article by saying I am a proud Black LGBTQ Jewish man. I must point out those things about me because they shaped who I am in the world. When I'm in any spaces where I have identified that I'm Jewish, I've been asked, "How are you Jewish?" or, as one woman asked, "Why Jewish?" I asked her, "Are you a Christian?" She said, "Yes." I followed up with "Why are you a Christian?" She didn't stop there, comparing me to Sammy Davis Jr., and then went on to all things Mel Brooks. I was tired of listening to her and told her I had some work to do and walked away. Interestingly enough, in my opinion, being Jewish is an ethnicity and practicing Judaism is a religion. Not every Jewish person practices Judaism, but every person who practices Judaism is Jewish and, yes, I have Jewish blood but didn't start practicing Judaism until later on in life, when I was moved to do so.

This person obviously is not comfortable with Jewish people and tries to relate by stating how they know a Jewish person. Of course, I'm also a proud Black man. When a white person states, "Ohhhh I have to introduce you to someone," of course, that person is Black. Being LGBTQ, when I was single, straight

people would want to hook me up with their one gay friend. Being the trifecta of these minority groups is hard. So, let's get into it.

After the October massacre in Israel, I've been bombarded with very antisemitic postings on my social media, just because I'm Jewish. Being of three minorities, it can be very scary anywhere and where I live (Moriarty, New Mexico). We moved here from the Washington DC area, where my Jewish community was vast. We wanted more for our dollar, but of course that came with sacrifice. One thing that should never be said is, "Well you wanted to move there." Nobody has the right to tell anyone that they shouldn't move somewhere because of their race, ethnicity, or religion. I've been targeted by people who don't understand that Jews can be people of color as well. They condemn me being a person of color and not standing with Palestine.

My opinion is that of a very American mentality of having two different states and, yes, everyone should have the right to exist. I don't believe that a society should justify the killing of anyone or a population just because they are "in the way" or because they worship differently. I do stand with Israel and I'm against Hamas, not Palestinians. About two years ago I applied for Aliyah. I fought

for two years but because I was Reform and a convert, I was given a really hard time. It was such a hard time to complete this process that I'm very close to giving up on it. But I find it funny that when trying to make this happen, I'm rejected. I thought that I would try again, but after October 2023, my partner and I decided this might not be a good move for us, for our safety and the safety of our children. BUT, I still stand with Israel.



Dr. Justin Terry-Smith

I am proud to hang my Mezuzahs on my house. I am proud to wear my Star of David wherever I go, and I'm proud to have my Hebrew name, Yadin, tattooed in traditional Hebrew on my chest. When I walk down the street, people see a Black man; when I walk down the street with a partner, people might see that I'm LGBTQ; and when they see my Star of David, they will know I'm Jewish. I say this to give your readers a different perception of what it might be like to catch a glimpse of what it means to belong to these three groups at once. Again, I say that I am a proud Black LGBTQ Jewish man. ✨

### Haynes Family History (continued from p. 6)

In 1965 my mother Zelda became the first Recreation Director for Rio Rancho. When Zelda died in 1971, the City of Rio Rancho named their Park and Recreation Center in her honor as Haynes Park. Haynes Park still remains an integral part of Rio Rancho up to this day.

In 1973 my brother Ken took over Simon Neustadt and my dad retired, or as Leo would say, he became "Director

of Communications," always available to Ken at Neustadt's or Martin at Architectural Woodworking.

In 1976 Ken opened his first Bag and Save Warehouse Store. His six Bag and Save Stores were the first of the warehouse concept stores to be established west of the Mississippi.

As I thought about this history I realized even though we were in living Los

Lunas I remembered Irv Friedman, Henry Hillson, Saul Bell because my dad bought from them in the late 40's.

As for me, I've spent most of my life in Albuquerque. I studied and got my degrees at University of New Mexico. My four children were born and raised in Albuquerque. Seth (my son) and his family, including my grandson Kenny, remain in Albuquerque. My three daughters left New Mexico, and all live in California with their families. ✨

# Finding Your Own Torah

by Scott Melton

**I**n October 2023, I put together a panel discussion on being Black and Jewish. I had two of my closest colleagues and friends alongside me, which made this very intimate look into each of our individual narratives less onerous, but no less poignant and even painful. The story of how I came to be, and more importantly, how I became Jewish, is complicated. Finding my own Torah has become a lifelong journey of self-reflection and introspection.

My father was born in 1916 and his father in 1861. My grandfather had the determination to turn his freedom into land and

his land into profit... until Jim Crow and the Klan showed up in 1922. My father's family, like so many Black families of the great migration, fled Georgia and did not stop until they arrived in the relative safety and opportunity of northern industrial cities. Their exodus parallels that of yore.

Moses grows up in prosperity, but slowly becomes aware of his difference. Not unlike many of us who were brought up to believe the American Dream included us, but then the reality of race and class in the United States corrected us. Moses is plagued by self-doubt (imposter syndrome), marginally comes to terms with his evolving identity, gets political, questions the establishment, acknowledges his roots, hangs with his true people, finds his true self and his true G-d, and leads a rebellion against those who gave him his privilege. Sound familiar? He questions himself throughout his life and never reaches Yerushalayim. It sounds like a Black civil rights story.

My journey started in 1978 when I first started looking into spirituality, mostly because I had grown up with atheist parents and always felt like there was something more in the unseen world. When I converted to Judaism on the second day of Rosh Hashanah 5742 (1981), I was welcomed into an incredibly loving congregation; they were family. I did not expect the world outside of Congregation Ner Tamid to be any different.

As I grew and left my home in Las Vegas, Nevada, and traveled around the world, I found myself having to prove my legitimacy in the one place where I thought it should never be questioned. The synagogues I attended in Germany were almost hostile. So as a student in Munich, I opted to hang out with a group of Sabras who had come to Munich during the '72 Olympics and stayed. As I got older, I attended LGBTQ synagogues in New York City, Washington, DC, and Los Angeles, where my identity was celebrated. Find-

ing community hasn't been impossible, but in Ashkenormative Conservative and heterodominant Reform synagogues, I have felt much less than welcome.



Scott Melton

Determining who is Jewish has, in some respects, become easier, but is it? After a National Geographic DNA test in 2014, almost 10 years after the death of my father, I discovered that my father's DNA traced back to Mozambique, Ethiopia, and Persia (with Jewish markers). All at once, I felt really connected and really disheartened. Walking into a synagogue as a Black man can sometimes be truly uncomfortable.

I have been lucky enough to find some very interesting and wonderful people in the various Jewish communities I am a part of around the country and the world. In spite of my interactions with some who are somewhat less aware, I have never once questioned my own legitimacy nor my connection to Judaism or Israel. My dream is to one day be able to walk into a synagogue without the fear of scrutiny or having to prove my identity as a Jew.

When we sit in shul, we should try to sit with our true selves and be grateful for the gifts of the Divine and be thankful for those who join us in prayer. Understanding that Kol Yisrael gets to be defined by us as a community and not just by the social codes or mores of a bygone era is vital to our cohesive existence as Jews who are multifaceted and very complex. Thus assumptions of whiteness, language, origin, race, become irrelevant.

*Scott Melton is currently a faculty member at The Fay School in Southboro, Massachusetts. In a prior position, he was an English, Philosophy, Film and Spanish Instructor at the Bosque School in Albuquerque, where he was also the Director of Diversity, Equity and Inclusivity. ☆*

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# Los Alamos Jewish Center

by Beverly Cooper

**T**his is a brief history of the evolution of the Jewish Center in Los Alamos. Once upon a time, Rabbi Leonard Helman provided services on a very part-time basis to Los Alamos. When Rabbi Jack Shlachter was ordained in 1995, he became the rabbi of this unique community. Following his tenure on Long Island, Rabbi Jack returned from his rabbi emeritus status to again become rabbi of the Los Alamos Jewish Center.

There are participants who are very religious, and others who are much more casual in their observance. Women can participate in all the ways that men can. That includes reading from the Torah if a woman wishes to do so. Men and women

sit together when they attend services, which are typically held on Friday nights and occasional Saturday mornings. There are a number of adult education programs offered as well.

Religious school and Hebrew school are available. Children receive excellent training for their Bar and Bat Mitzvot, learning Hebrew to be prepared for these events that transition them to adulthood.

During Covid, services were offered via Zoom, which made it possible for participants to stay connected. Most events are now conducted in a hybrid mode. There are community dinners catered by local restaurants that are held once a month after services. Congregants sponsor and pay for the dinners, and the rest of the

attendees bring desserts and beverages. These dinners are generally well attended. Members are assigned Oneg Shabbat dates and, if there is a conflict, the person assigned is responsible for finding a replacement.



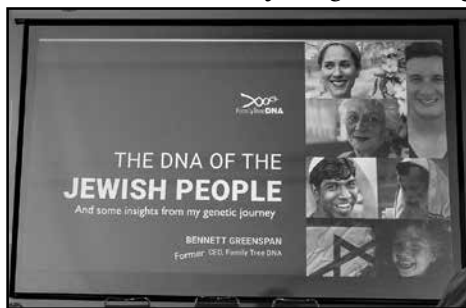
Beverly Cooper

A new outside deck was recently installed, and often congregants sit on the deck for community dinners and services when weather permits. Ongoing services are frequently conducted by lay members, who are quite knowledgeable about customs and scripture. The Los Alamos Jewish Center is a real asset to the Jewish members of this community. ☆

## Fall Conference Photos



Left to right, Noel Pugach and Dianne Layden, Deborah Boldt, Rob Martinez, Linda Goff.



Left to right: Poster for the Fall Conference, Jill Anthony, Sara Leiter & Maria Sanchez, Schelly Talalay Dardashti,



Left to right: Speakers, Bennett Greenspan, Rabbi Jack Shlachter, Scott Melton, Justin Terry-Smith, Michael Keslin, Rabbi Jack Shlachter, Bennett Greenspan, Norma Libman



# NEW MEXICO JEWISH HISTORICAL SOCIETY The Dr. Allan and Leona Hurst Award NOMINATION FORM for 2024

The Hurst Award is given to the person, persons, or organization who has contributed to New Mexico Jewish history, culture, and community over a substantial period of time. In keeping with the non-sectarian nature of the New Mexico Jewish Historical Society, the recipient of this award does not have to be Jewish.

A committee of at least three board members shall choose the recipient from nominations by the board and general membership. The Hurst Award is presented at the Annual Membership Meeting of the Society in the spring of each year.

**Documentation of the nominee’s contribution to New Mexico Jewish history, culture and community over a substantial period of time must accompany your nomination.**

Write your comments below or on the back of form or use additional paper and mail it to: NMJHS Hurst Award Nomination, 5520 Wyoming Blvd. NE, Albuquerque, NM 87109.

Please send in your nomination by February 5, 2024.

Name of Nominee \_\_\_\_\_

Address \_\_\_\_\_

Phone number \_\_\_\_\_

Supporting comments:

Nominated by: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

**Previous recipients are:** Stanley M. Hordes, PhD, Walter Kahn, Henry Tobias, PhD, Melanie LaBorwit, Claire Grossman, Taos Jewish Center, Leah Kellogg, Rabbi Leonard A. Helman, Noel Pugach, Ph.D., Abraham S. Chanin, Ph.D., Lance Bell, Dorothy Comer Amsden, Naomi Sandweiss, Sharon Niederman, Lisa Kaplan Witt, Marian Silver, Ron Duncan Hart, Ph.D., Betsy Nordhaus Messeca, Harvey Buchalter, Kathryn Rubin, The Las Vegas Jewish Community, Paula Amar Schwartz, Ph.D., Linda A. Goff, Ph.D., Richard Melzer, Ph.D., Norma Libman, Isabelle Sandoval, Montefiore Cemetery Association, Pat Carlton, The Terr Family, The Jewish Community Council of Northern New Mexico. 8/16/2023

# NMJHS Presents Upcoming Programs



## Charlotte Salomon, Hidden WWII artist

Salomon's Biographer, **Susan Wider**, travels behind the scenes of writing biography to discuss how she used Salomon's paintings to construct details of Salomon's life, and how people in France and Germany became Wider's eyes on the streets where Salomon walked.

**February 7, 2024, 7 p.m. by Zoom**

## Iraqi Jewish Cooking & History

Join cookbook author **Rivka Goldman** and learn about the history and flavors of Jewish Iraqi cuisine featured in her book, **Mama Nazima's Iraqi Jewish Cuisine**.

**March 11, 2024, 7 p.m. by Zoom**

## Nooks & Crannies of NYC

Urban Historian **Justin Ferate** will delight with an armchair romp through New York's overlooked treasures. Waiting to be discovered are myriad offbeat landmarks, secret gardens, hidden houses, and covert byways.

**April 15, 2024, 7 p.m. by Zoom**

## Annual Meeting (in person)

**Dr. Ron Duncan Hart** will speak on **Crypto Jews: Intriguing Stories of Jewishness from the Inquisition in Cartagena, Colombia**, following the Society's annual business meeting. Light refreshments will be served.

**June 6, 2024, 1-4 p.m. JCC, Greater Albuquerque**

To register: e-mail [admins@nmjhs.org](mailto:admins@nmjhs.org)

### Contact NMJHS to Register:

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[admin@nmjhs.org](mailto:admin@nmjhs.org)  
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# Legacy

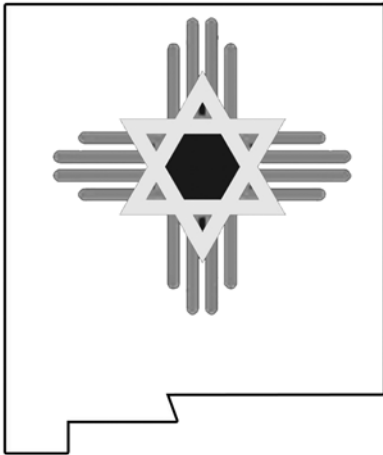
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## Membership in NMJHS

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## Future Events

**February 7, 2024, 7 p.m.** “Biography of Charlotte Salomon, Hidden WWII Artist” via Zoom, Susan Wilder

**March 11, 2024, 7:00 p.m.** “Iraqi Jewish Cooking and History,” via Zoom, Rivka Goldman

**April 15, 2024, 7:00 p.m.** “Nooks and Crannies of New York City,” via Zoom, Justin Ferate, Urban Historian

**Annual Business Meeting and Speaker Program, Sunday, June 9, 2024, 1:00 - 4:00 p.m.**

Speaker: Dr. Ron Duncan Hart. “Crypto-Jews: Intriguing Stories of Jewishness from the Inquisition in Cartagena, Colombia”