



# Hakol

הקול ..... 'The Voice'



Ceiling replica of destroyed Gwozdziec synagogue, in Poland. (see p. 27 for story)

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## Mark your Calendars

**TJC / B'nai Shalom Community Purim**  
**Friday, March 18th, 4:30 pm -- In person!**  
**Passover Seder**  
**Saturday, April 16th ('Zeder on Zoom')**

**Foremost** to our TJC Board is the issue of when to resume gathering in person -- **safely** for all concerned. This issue is being faced by synagogues and temples throughout the country. Everyone wants to socialize, pray and enjoy community cohesion. Yet the safety of individuals, especially those most vulnerable to infection must be paramount.

We've planned an in-person Purim (with some caveats) and a Passover seder over Zoom, much like last year.

Purim is a joint TJC and B'nai Shalom Havurah affair at the TJC. We welcome your Hamantashen and fruit, served and eaten outdoors. Wear your most flamboyant, decorated masks. A contest might ensue!

As the sun sets, we'll adjourn indoors for a joint Shabbat and Purim observance. **Masks and proof of vaccination or rapid negative test result are required.** We'll hear the megillah read — noisemakers welcome!!

For Passover, we're taking a cautious approach, opting for a virtual Seder/Zeder on Zoom. Invite your relatives to tune in!

Again, this ensures the physical safety of our members, even as the mask mandate is being lifted in our state. During the summer we hope to hold a community membership gathering to resume in-person services and events. More on this later.



## **The Taos Jewish Center (TJC)**

is dedicated to fostering positive Jewish identity, by providing programs and services that enrich the lives of the people it serves in northern New Mexico.

The **TJC** is open to all who wish to explore and participate in these experiences that reflect and incorporate Jewish ethics, culture and observances.

### **BOARD OF DIRECTORS**

Gary Atias, *President*

Lucy Melamed, *Vice President*

Jay Levine, *Treasurer*

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Robert Fitzgerald

Cindy Grossman

Karen Kerschen

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**HaKol**, *The Voice*, is a community newsletter published quarterly by the Taos Jewish Center.

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## **EDITOR'S POV**

As often happens toward deadline, this Spring issue of HaKol has grown into an abundance of wonderful visuals and thought-provoking articles. Thank you all for your submissions.

These include several memoir pieces of reminiscences — domestic, personal, of community and family. In one, a son, Ben Teitelbaum, remembers his recently deceased father's seminal work on Parkinson's disease. In another, you'll meet a doll that played a role in the Jewish resistance during WWII.

Several recipes might tempt you to share historic flavors — a global array.

We remember the Holocaust, but also efforts to honor in new ways what was lost. I refer you to the article about the replica of the ceiling and bima of a lost Polish synagogue whose recreation gives vivid majesty to the past.

You'll find superb illustrations by Carmi Plaut, Sam Goldstein and Bobbi Shapiro.

And visual humor, thanks to Iris Keltz.

Check out the Rabbi's Counsel for a contemporary take on the Jewish calendar, the role of masks and how the sages viewed what was to be hidden and what revealed.

Assembling HaKol puts me in touch with our great heritage, and the honor of sharing everyone's creativity, which enriches us all.

***Karen Kerschen***

## **LETTER FROM THE PRESIDENT**

TJC Board President, Gary Atias, is recreating somewhere on a Costa Rica beach at present. We hope to see his return in time for Purim. Rest assured, the Taos Jewish Center is functioning as it has in his absence.

## **NEW MEMBERS OF THE TJC BOARD OF DIRECTORS**

Cindy Grossman, our cantorial vocalist and a past TJC Board President, has rejoined the board. We welcome her leadership heartily. Robert Fitzgerald is a lawyer in Taos for many years, who graduated from St. John's College in Santa Fe before going to law school in San Antonio. Mr. Fitzgerald has been a regular with the TJC, along with his partner Gaila Senitt, for over 16 years.

THE NEW MEXICO JEWISH HISTORICAL SOCIETY  
CALL FOR FALL CONFERENCE PAPERS AND SESSIONS  
OCTOBER 28 – 30, 2022  
SANTA FE, NEW MEXICO

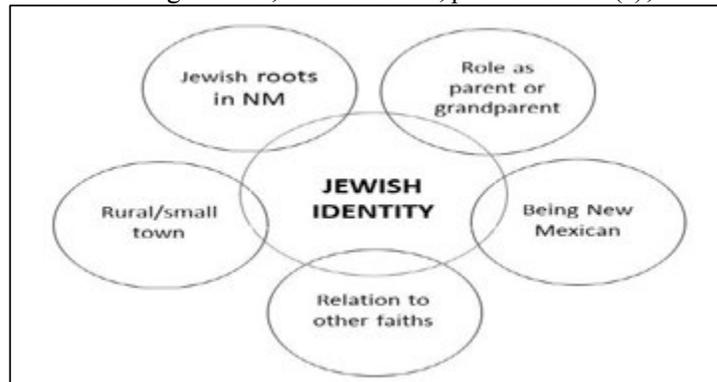
*“History ... And a Story to Tell: Cultural & Social Reflections of Jewish Life in  
New Mexico.”*

The New Mexico Jewish Historical Society invites individuals, groups, organizations, and institutions to submit a proposal to present a paper or program panel session relating to the 2022 Conference topic. The conference is focusing on five broad themes:

1. Identifying as a Jewish person in NM. Has Jewish identity changed over the decades?
2. Being a Jewish parent/ grandparent in NM.
3. Viewing interfaith relations with the non-Jewish community: Native American, Hispanic, and Moslem communities.
4. Discovering Jewish roots in NM. A personal story.
5. Experiencing Jewish life in rural/small town/borderland NM.

**Proposal guidelines and submission:**

1. Proposal session title as it relates to the general theme.
2. Proposed session format: individual speaker or panel session.
3. Proposed name(s) and title(s) of presenters.
4. Proposed presentation summary and/ or objectives of presentation. Approximately 150 - 200 words.
5. Resume.
6. Audio/visual requirements, if required,
7. Contact information: mailing address, email address, phone number(s),



**DEADLINE FOR SUBMISSION FOR PROPOSALS: April 15, 2022**

Please email proposals in a **WORD** document format to: Harvey Buchalter, (hcbuchalter@gmail.com) AND Richard Melzer, (rmelzer@unm.edu)

**E-Blasts** are the email notices you receive from the TJC. Submissions for the e-blasts should be sent to Neal Friedman, at friedendo@gmail.com, with *E-Blast* on the Subject line. **Deadline** for a given week is the Wednesday before the following week's mailing, which goes out on the Monday before the Shabbat.

This means we request your input *ten days* before the Shabbat.

## RABBI'S COUNSEL – THE BIG REVEAL

**5782 is a leap year**, and long ago the Jewish sages decided to increase our chances of merriment by adjusting the leap year calendar by including TWO months of Adar, and therefore two Purim celebrations. Purim Katan, the Small Purim, celebrated on (14 Adar 1) February 15, is followed by Purim Gadol, on (14 Adar 11) March 17.



*Double the mitzvah! Double the joy!* Does that also mean double the masks as well?

I have often looked at someone wearing an outlandish mask and chuckled to myself, “They look ready for Purim.” Will Purim guidelines for Covid-safe events urge double masking, a traditional mask accentuating the eyes, and a regulation KN95 below?

Who are we under all these masks?

What remains hidden and what must be revealed?

Purim is always a story of the hidden and the revealed. The young Esther is advised by her Uncle Mordecai to mask her Jewish identity by not revealing her true lineage before she enters the King’s beauty contest.

“Esther had not made known her people or her kindred, for Mordecai had charged that she not tell it” (Megilah 2:10)

Esther is double-masked, inside and out. The young queen soon distances herself from her identity and her people, enjoying life inside the palace bubble. Her days are filled with ointments, beauty treatments and fabulous fashion. Esther is therefore quite disturbed when her Uncle Mordecai turns up at the palace wearing sackcloth, mourning the decree against the Jews. She rushes over a new wardrobe.

“She sent raiment to clothe Mordecai, but he accepted it not” (ibid 4:4)

Mordecai then reveals the true reason for his visit:

the King, influenced by Haman, has decreed death for all the Jews of Persia on Adar 25th, a date chosen by lot.

“Think not that thou shalt escape in the King’s house, more than all the Jews” Mordecai admonishes her. “Who knows if you have not been chosen for exactly a time like this? (Ibid 4:13-14)



It is the moment for Esther’s Big Reveal, but to gain access to the King, she must again mask her true intentions.

Esther costumes herself in royal robes and dares to enter the King’s chambers to invite the King, and his advisor Haman to a banquet. It is only after much wine and merriment that she unmask her identity, begging the King to save her from Haman’s evil decree to kill all the Jews, for she too is a Jew! That >>

## RABBI'S COUNSEL, CONT'D

which has been hidden is now revealed. The Jewish people are saved, or at least are given permission to save themselves.

These two years of the Covid pandemic have demanded that all of us mask ourselves when circulating in public spaces. We see only eyes, not smiles. This highly contagious virus has required that we remain at a “social distance,” often not revealing our true selves to strangers.

There are moments when we feel we are losing our own identity, hidden behind a mask covering half of our faces. No wonder “masking” has become a political cause, as people struggle to make their identity seen.

Double masking? I have done so on airplanes, and it does not lead to double joy!

This Purim, many Americans are demanding to remove their masks, even when it is not safe to do so. It is not only the difficulty in breathing that has promoted such chaos, but the need for people to reveal themselves, to be seen.

The pandemic has led to unexpected “reveals” in American society. We have seen the inequity of the health care system take its toll among people of color. We have witnessed the deaths of over 900,000 people, a figure too overwhelming to comprehend.



We have seen the limitations of a democracy where a large percentage of citizens claim that they distrust the government. Covid has revealed the need for change.

The pandemic has also forced many of us to reveal elements of ourselves, to ourselves. Who knew that we really relished quiet time? How much are we still driven to activity? Is travel still at the top of your post Covid list?

Who are the people that you have missed the most? How will your life be different post-pandemic? What has been revealed?

This is a year of a double Purim, one small, one big. Perhaps the small Purim, acknowledged but rarely celebrated, is for introspection. What brings me joy? What is my task? What have I hidden until now, from myself and from others, that should be revealed? Do I have talents or limitations that I have not revealed? Who am I, under these many masks?

This Purim we will put on masks, and take off others as we gather, in person or on Zoom; it has yet to be revealed. No matter the format, or the masking required, we will raise a glass, and toast the changes and challenges that we have overcome this year.

### *Hag Purim Sameach.*

May this be a Purim  
filled with joy for us all.

*Rabbi Judith Halevy*

*These and other masks are available (full sized) for coloring and Purim festivity in PurimMasks.pdf.*

*--Editor*

## FABULOUS HAMANTASHEN FOR PURIM

### Dough:

- 2 cups Flour
- 1 tsp Baking Powder
- 1/2 cup Sugar
- 1/8 tsp Salt
- Zest of 1 Lemon
- 2 Eggs
- 2 Tbsp. cooking Oil (or Butter)

Stir all dry ingredients together.

Add eggs, lemon zest and oil.

Mix into a stiff dough.

Roll dough out into 1/4 inch thick slab and cut with round cookie cutter or small glass into 3" circles.

### Filling:

- 1/2 pound Prunes
- 2 Tbsps. Orange Zest
- 1/4 cup Walnuts
- 2 Tbsps. Sugar
- Dash of Nutmeg

Stew prunes until soft. Place all ingredients in a food processor and blend into paste.

Fill circles with Prune filling.

Pinch into triangle shape.

Bake at 375 degrees for 30 minutes.

*Michael Stoetzel*

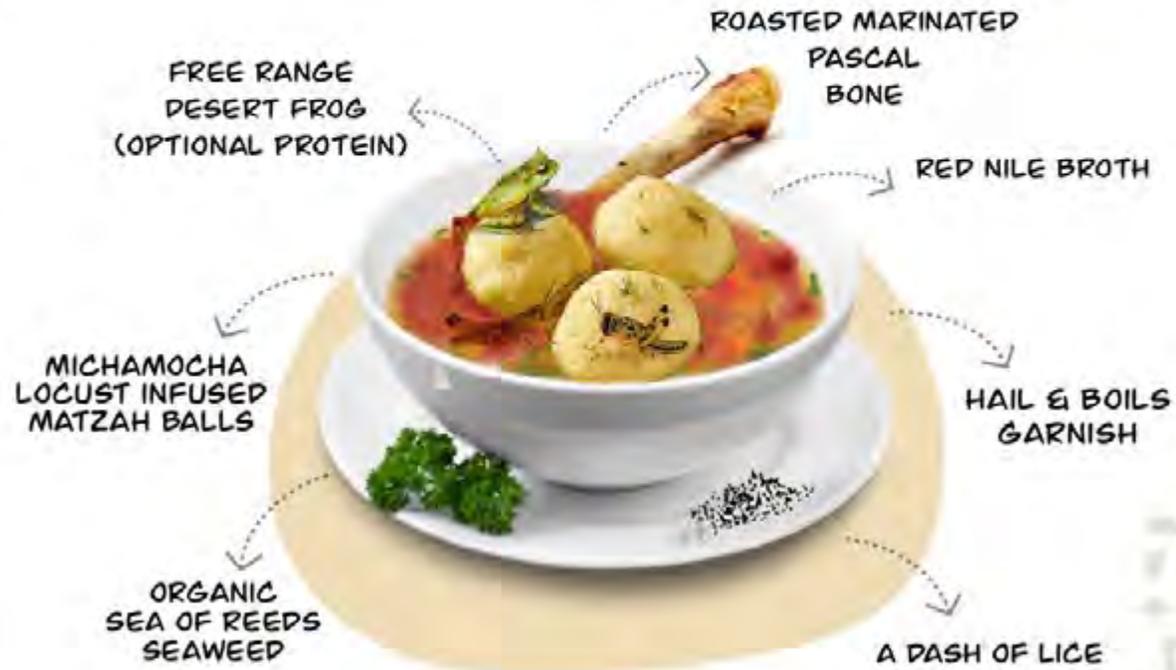


*Carmi Plaut*

Easy and Simple Recipe

# Matzah Bo Soup

(Pharoah's Harden Heart Stew)



*Carmi Plaut*



***Carmi Plaut***

**Plague 5**...*Let my people go, so that they may worship me. If you refuse to let them go and continue to hold them back, the hand of the LORD will bring a terrible plague on your livestock in the field.*

## PASSOVER CHAROSET

Passover is our most epicurean holiday, with foods we don't eat any other time of year. One of my favorites is Charoset. Here are two traditional versions. (*Sorry, I no longer have their sources. KK*) You'll also find a tropical version, in narrative form in Kolot (page 33), by Jewish storyteller, Aurora Levins Morales, who has recently returned to her homeland in Puerto Rico.

### *Hirshon Ashkenazi Charoset*

6 apples (Pink Lady, Cameo &/or Granny Smith suggested)  
2 TBL lemon juice  
1 1/2 C chopped toasted pecans (or more as needed and to taste)  
1 1/2 C chopped walnuts  
1/2 tsp cinnamon (or other spices, such as a blend of dried rose petals and cardamom, ground to a powder, or nutmeg)  
2 TBL honey  
1 tsp brown sugar  
4 TBL port (or more to taste)  
1 TBL balsamic vinegar

#### Instructions

Peel, core and ice the apples and sprinkle with lemon juice.  
Mix thoroughly.  
Place all the ingredients in a food processor.  
Pulse just to break up. It should not be paste.  
Allow enough time for the flavors to meld.

### *Moroccan Haroset Balls*

3/4 C walnuts, almonds or hazelnuts  
1 1/2 C pitted dates  
1/2 C dried apricots  
2 or 3 dried figs  
1 C raisins  
1/2 tsp cinnamon  
1 or 2 pinches allspice  
1-2 TBL sweet red wine (or a young Cabernet Sauvignon) or grape juice  
Finely ground walnuts or almonds (optional)

Using a food processor, pulse to coarsely chop the nuts, then add all other ingredients except the wine and finely ground nuts. Pulse until the mixture is finely chopped and well blended, adding just enough wine to make the mixture stick together. Shape the mixture into a large ball.

(At this point, you might want to refrigerate it for a few hours to reduce its stickiness.)

Dampen your hands w/ cold water.

Gently roll the mixture into balls about 1" in diameter.

Roll them in the finely ground nuts and place them on a tray or baking sheet.

Refrigerate until firm, about 3 hours.

Serve or store in a covered container.



## CANDLELIGHTING

Shabbat	Torah	Havdalah
2/18, 5:28 pm	Ki Tisa	2/19, 6:26 pm
2/25, 5:35 pm	Vayakhel Shekalim	2/26, 6:33 pm
3/4, 5:42 pm	Pekudei	3/5, 6:39 pm
3/11, 5:48 pm	Vayika Zachor	3/12, 6:45 pm
3/18, 6:54 pm	Tzav	3/19, 7:52 pm
3/25, 7:01 pm	Shemini Parah	3/26, 7:58 pm
4/1, 7:07 pm	Tazria Hachodesh	4/2, 8:04 pm
4/8, 7:13 pm	Metzora	4/9, 8:11 pm
4/15, 7:19 pm	<Passover>	4/16, 8:17 pm
4:22, 7:25 pm	<Passover Yizkor>	4/23, 8:24 pm
4/29, 7:31 pm	Acharei	4/30, 8:31 pm
5/6, 7:37 pm	Kedoshim	5/7, 8:38 pm
5/13, 7:43 pm	Emor	5/14, 8:45 pm
5/20, 7:48 pm	Behar	5/21, 8:51 pm
5/27, 7:54 pm	Bechukotai	5/28, 8:57 pm
6/3, 7:58 pm	Bamidbar	6/4, 9:02 pm
6/10, 8:02 pm	Naso	6/11, 9:06 pm



*Left: 1921, Lithuania.  
Right: From Barcelona Haggadah, ca 1450.*

### ROSH CHODESH

March 4	1 Adar II
April 2	1 Nissan
May 2	1 Iyar
May 31	1 Sivan
June 29	1 Tammuz



***Rosh Chodesh (name of month) haba alenynu v'al kol yisrael l'tovah.***

May Rosh Chodesh (*name of month*) come to us and all Israel for goodness.

May you give us long life,

a LIFE OF PEACE, A LIFE OF GOODNESS, A LIFE OF BLESSING.



וַעֲשׂוּ לִי  
מִקְדָּשׁ וְשָׁכַנְתִּי  
בְּתוֹכָם  
And let them make Me a sanctuary  
that I may dwell among them.

*Carmi Plaut*

## UPDATE ON WELCOMING AFGHAN REFUGEES TO NORTHERN NEW MEXICO

Dear All,

We wanted to reach out to you to let you know that the Taos Jewish Center and B'nai Shalom Havurah have been working on collecting funds to co-sponsor one of the Afghan refugee families who is being resettled in Santa Fe. Thanks to the community's generosity, we have collected the required \$6000 to co-sponsor one family through Lutheran Family Services (LFS.)

We are now looking for Taos or Santa Fe volunteers who can make a 9-month commitment to serve on a team of people who will assist the refugee family in adjusting to life in New Mexico. Specific needs are to help the family navigate daily life such as: shopping for groceries, preparing a resume, using public transportation, etc. LFS will provide case management and many services to the family throughout this time as well.

As someone from the team needs to visit with the family each week, we'd like to have a team of 8-12 from Taos so that we can rotate going down to Santa Fe to help out. All team members would need to go through a volunteer orientation/training (offered online) and fill out the necessary paperwork through LFS. If you are interested in being a team member, please contact Ariana Kramer at (575) 770-4228 or arianakramer@hotmail.com as soon as possible.

Thank you!

If you have not yet contributed to this effort (or would like to give more) we will be receiving donations as long as there is a need to help Afghan refugees.

Send your tax deductible donation to:

B'nai Shalom Havurah, 810 Dillon Lane, Taos, NM 87571

Put "Afghans" on the memo line.

Bette will send you an acknowledgement letter for your tax records.

*Ariana, Rabbi Judith and Bette*



***Carmi Plaut***  
Welcome the Stranger

## PASSINGS

### *Yahrtzeit Records*

To add or correct a Yahrtzeit record, here's what's needed:



Complete name of loved one.

Hebrew name (including parents), if known

Complete memorial date, day/month/year

Relationship to the loved one (parent, sibling, etc.)

Please send the information directly to

Bruce Grossman, at [grossman@taosnet.com](mailto:grossman@taosnet.com).

### *Eretz Shalom Cemetery*

Owned and dedicated in 1993 by Havurah B'nai Shalom, Eretz Shalom has affordable plots available on a pre-need or as-needed basis. It is located on Llano Mesa, south of town.

Your family would appreciate having your arrangements already made.

Contact cemetery administrators Steve Natelson (575/758-1094), Bruce Ross (575/758-8258) or Bruce Grossman (575/741-0888).

### *Cemetery Beautification Has Begun!*

Our Cemetery Beautification Committee, made up of Bruce Grossman, Nancy Tetenbaum, Bonnie Korman, Roberta Lerman, Betty Backer, Sam Goldstein and Jay Levine has been working hard on plans to landscape the Eretz Shalom Cemetery.

The new latilla fence on the two sides facing the roads was completed October 27th.

We hope to complete a large part of the project in the spring or summer of 2022.

In order to complete this project, we need to raise the necessary funds.

A letter which went out in early November to the mailing lists of the Taos Jewish Center, B'nai Shalom Havurah and all interested people requests your generosity. Please support our Jewish community's cemetery with a tax deductible donation to B'nai Shalom Havurah. Send it to 810 Dillon Lane, Taos, NM 87571 and put "Cemetery" on the memo line.

For questions, please contact Bruce Grossman, Annette Rubin or Bette Myerson

Thank you!

## ERETZ SHALOM CEMETERY FUNDRAISING UPDATE – FEBRUARY, 2022

The fundraising effort for the landscaping of the Eretz Shalom Cemetery has been going very well. Thanks to the donations from many in our community we now have \$35,208 for this project.

Under the very able direction of our Cemetery Beautification Committee, headed by Bruce Grossman and aided by Nancy Tetenbaum, Jay Levine, Betty Backer, Bonnie Korman, Roberta Lerman, and Sam Goldstein, plans are moving ahead.

A beautiful lattia fence along the two outside edges of the cemetery was erected last fall. (Go see it if you haven't been there. It's beautiful!)

Taos Landscaping will be starting work on Phase I of the work this spring or summer. We will then move ahead with maintenance and perhaps future plans.

If you want more information about the plans or would like to help in any way, please contact Bruce Grossman. [grossman@taosnet.com](mailto:grossman@taosnet.com)

If you would like to contribute financially to this effort, send a check to B'nai Shalom Havurah, 810 Dillon Lane, Taos, NM 87571 and you will receive an acknowledgement of your tax-deductible donation. We would still like to meet our goal of raising \$45,000 to cover future maintenance of the cemetery.

We will keep the community informed as the landscaping proceeds.

Thank you so much for supporting this project of the whole Jewish community of Taos.

***Shalom.***

***Annette Rubin***, President  
B'nai Shalom Havurah

***Gary Atias***, President  
Taos Jewish Center



## TJC KABBALAT SHABBATS

Typically the second and fourth Fridays of each month, Rabbi Judith HaLevy conducts Shabbat via Zoom. We light Shabbat candles, make Kiddush, honor the Shabbat bride, sing blessings for those in need of healing. And we remember the deceased with the Mourners' Kaddish. The Rabbi leads prayers and discussion pertinent to the time, season and Torah. It's always a stimulating and grounding hour and a half to usher in the Shabbat.

TJC Kabbalat Shabbats are announced in the TJC eBlasts. To add your name, you can email the TJC at [tjc@newmex.com](mailto:tjc@newmex.com) and include in the subject line, 'Add me to the TJC eBlast list.'

The following Saturday, Rabbi Judith conducts Torah Study from 10-11:30 am. The discussions are always relevant to current times.

Also, check out Rabbi Judith's videos of the Torah *parashat* on the TJC website at [taosjewishcenter.org/rabbi-s-corner-new](http://taosjewishcenter.org/rabbi-s-corner-new)



Challah and photo by ***Richard Rubin***

## B'NAI SHALOM HAVURAH

**To join us** for this or any event, please contact Annette Rubin ([rubin.annette@gmail.com](mailto:rubin.annette@gmail.com) 575-776-5426) or Bette Myerson ([bette@taosnet.com](mailto:bette@taosnet.com) 575-758-3376) and we'll send you the Zoom link.

We will continue meeting on Zoom until the pandemic ends and it is safe to gather live. If you'd like to host a Shabbat, contact Annette or Bette. In the Zoom context, that means Annette handles the Zoom set-up and invitation. We'll answer your questions and give you more details.

If you have not been receiving B'nai Shalom emails, please email Annette and Bette and we'll add you to our list.

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### ***TJC Roger Lerman Library***

The library is closed. Contact person is William Westbury. [wmarthurwestbury@gmail.com](mailto:wmarthurwestbury@gmail.com).

### ***TJC Program Content***

Contact Lucy Melamed at [lucymmel@hotmail.com](mailto:lucymmel@hotmail.com)

## ***B'nai Shalom Mitzvah Fund***

B'nai Shalom maintains a small fund that gives a little help to folks in the Taos community with financial needs. If you want to contribute to this effort, you can send a tax deductible donation to *B'nai Shalom Havurah*, 810 Dillon Lane, Taos, NM 87571 and Bette will send you a receipt for your tax records. Know that you are contributing to tikkun olam and your money will be used wisely. Make a tax-deductible donation to help someone local who is in need.

For questions or information, contact Bette Myerson (575-758-3376 or [bette@taosnet.com](mailto:bette@taosnet.com)).

## ***Chaverim of TJC***

The Chaverim (*Hebrew for Friends or Volunteers*) can provide assistance and support to members of our congregation, such as rides to appointments, picking up groceries, prescriptions, or borrowing library books.

Send your request to [tjc@newmex.com](mailto:tjc@newmex.com), with *Chaverim* in the subject line or call the TJC at 575-758-8615.

## ***Meals for the Men's Homeless Shelter***

Distribution of meals every 3rd Thursday. Please be part of this important community mitzvah. Participate when you can. Contact Roberta at [rlerman57@gmail.com](mailto:rlerman57@gmail.com).

## ***Taos Elders and Neighbors Together (TENT)***

A membership, non-denominational community organization to provide transportation, caregiver relief and minor home repairs to help elders maintain independence at home. Further info: [TaosElders.org](http://TaosElders.org)  
For further information, visit [TaosElders.org](http://TaosElders.org) or call 575-224-6335.



## **TAOS ORGANIZATIONS THAT FEED THE HUNGRY**

**The Shared Table**, c/o El Pueblito United Methodist Church, P.O. Box 1302, El Prado, NM 87529 [www.elpueblitoumc.org](http://www.elpueblitoumc.org)

**The Taos Coalition to End Homelessness**, P.O. Box 1516, Taos, NM 87571  
[www.taosmensshelter.org](http://www.taosmensshelter.org)

**St James Episcopal Church Food Pantry**, 208 Camino de Santiago, Taos, NM 87571 [www.stjamestaos.com](http://www.stjamestaos.com)

**Taos Immigrant Allies**, c/o B'nai Shalom Havurah, 810 Dillon Lane, Taos, NM 87571 [www.taosimmigrantallies.org](http://www.taosimmigrantallies.org)

**Sin Fronteras**, P.O. Box 531, Ranchos de Taos, NM 87557 (you can find them on Facebook)

**HEART of Taos**, P.O. Box 613, Taos, NM 87571 [www.HEARToftaos.org](http://www.HEARToftaos.org)

**Help for Afghan Refugees in New Mexico** c/o B'nai Shalom Havurah, 810 Dillon Lane, Taos, NM 87571 Put "**Afghans**" on the Memo line of your check.

**Neem Karoli Baba Ashram and Hanuman Temple**  
416 Geronimo Lane, Taos, NM 87571 [www.nkbashram.org](http://www.nkbashram.org)

**Thank you for anything you can give. No donation is too small.**

## TJC BOOK GROUP

Mar. 21: *A Long Petal of the Sea*, by **Isabel Allende**. Described as ‘an immersive read about love and survival.’ Epic in scope, it’s set during the Spanish Civil War, and partly in Chile, where the protagonists again witness the fight between freedom and repression. Was Spain’s most popular book, April 2019-2020. (Diane Friedman)

April 18: *News of the World*, by **Paulette Jiles**. Powerful tale of an unexpected relationship between two very disparate characters, a grizzled old man and a lost young girl of different cultures. Set in the wilds of untamed Texas in the 1870s. Beautifully told. (National Book Club Award finalist, 2016) (Nancy Harris)

May 16: *The Boston Girl*, by **Anita Diamant**. 85-year-old Addie tells her life story to her 22-year-old granddaughter, who has asked her “How did you get to be the woman you are today.” She begins in 1915, the year she found her voice and made friends who would help shape the course of her life. From the one-room tenement apartment she shared with her parents and two sisters, to the library group for girls she joins at a neighborhood settlement house, to her first, disastrous love affair, Addie recalls her adventures with compassion for the naïve girl she was and with a wicked sense of humor. (Beth Levine)

June 20: *The World That We Knew*, by **Alice Hoffman**. Berlin, 1941. Two women create a golem as a protective companion for a 12-year-old girl’s flight to safety from the Nazis. A thriller with Jewish mystical, magic-realist touches. (Karen Kerschen)

July 18: *The Book Woman of Troublesome Creek*, by **Kim Michele Richardson**. 1936. Deep in the woods of Troublesome Creek, KY, lives blue-skinned 19-year-old Cussy Carter, the last living female of the rare Blue People ancestry. Lonely, she joins the historical Pack Horse Library Project, riding across slippery creek beds and up treacherous mountains on her faithful mule to deliver books and other reading material to the impoverished hill people of Eastern Kentucky. (Diane Friedman)



TJC Book Group meets every month on the **third Monday at noon**, via Zoom.  
Join us, even if you haven’t read the book or are shy about sharing your thoughts.

Contact persons: Diane Friedman, [dianecda5@gmail.com](mailto:dianecda5@gmail.com) or Annette Rubin, [rubin.annette@gmail.com](mailto:rubin.annette@gmail.com)



**Carmi Plaut,**  
*Sinai, community leap of faith*

## NOMINATED BOOKS WE PASSED ON,

... for the TJC book club's choices -- interesting reads, all!

***Man's Search for Meaning***, by **Viktor Frankl**.

This early psychiatrist and Holocaust survivor posits that Love is Everything. His discussion of meaninglessness and meaning cuts to the heart of what's wrong in our suffering world with compassion, as he delves into what we are and can be as humans.

***A Lady Cyclist's Guide to Kashgar***, by **Suzanne Joinson**.

Interwoven story of English women missionaries on the Silk Road in 1923 and a contemporary English woman and pieces of a puzzle that reveals links between them..

***Watermelon Snow: A Novel of Survival in the Washington Wilderness***, by **William Liggett**.

A climate scientist discovers something remarkable in the Washington wilderness. A mysterious illness sickens her team, leading to fears of unleashing a pandemic. An intense storm traps her and a NASA scientist in a struggle to survive.

***Indigenous People's History of the United States***, by **Roxanne Dunbar-Ortiz**.

An important, award-winning book that reinterprets America's past from a perspective not studied in school, with genocide at its core. The prose is crisp and compelling, the research impeccable.

***The Discovery of Chocolate***, by **James Runcie**.

Read this historical fiction at your peril! A sumptuous sensual ride exploring the divine nuances of chocolate making. A first novel from the writer of the PBS Grantchester mysteries.

***Unexpected Bride in the Promised Land: Journeys in Palestine and Israel***, by **Iris Keltz**.

An absorbing, eloquent memoir of a young Jewish woman caught in sanctuary with Palestinians during the 1967 war. Rich in Palestinian and Israeli history. A compassionate account by a lifelong activist.

---

## SERVICES, RESOURCES TO SHARE

Are you an individual with a skill you'd like to make known to the TJC community? Write a brief classified and send it to [kkerschen@gmail.com](mailto:kkerschen@gmail.com) for a listing.

### ***Hebrew Lessons***

Planning a trip to Israel?

In need of Bar/Bat Mitzvah preparation?

Wanting to improve your Hebrew literacy?

Call TJC member and experienced Hebrew tutor and native speaker,  
Judah Botzer at (575)-751-0779 email -- [jbotzer@outlook.com](mailto:jbotzer@outlook.com)

### ***Debora Seidman, Private Writing Coaching and Mentorship***

Sacred Writing Circles are held twice a month, Sunday noon via Zoom

<https://deboraseidman.com/programs/circles/>

"Writing your Deepest Prayer," a 14-day online writing program offered through DailyOm.com.  
website -- [www.DeboraSeidman.com](http://www.DeboraSeidman.com) email -- [Debora@DeboraSeidman.com](mailto:Debora@DeboraSeidman.com)

### ***Memoir / Ghostwriting, with Karen Kerschen***

If you've considered writing your memoir or have a manuscript that would benefit from editorial refining, I can be of service. Years of experience working collaboratively and independently, in biography and scientific work. [kkerschen@gmail.com](mailto:kkerschen@gmail.com), (505) 583-2180.

## PLEASE SUPPORT OUR BUSINESS SPONSORS

If you have a business, profession, trade or service, consider sponsoring the TJC & HaKol with an advertisement.

Contact Gary Atias, at [atiastao@msn.com](mailto:atiastao@msn.com)

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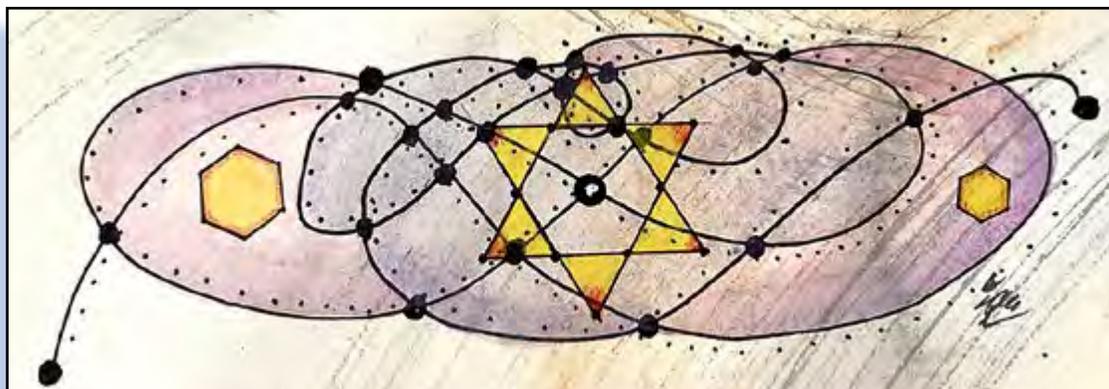
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## TJC COVID-19 GUIDELINES

Reopening will not occur until approved by a majority of the Board of the TJC. Each event will need to be approved by the Board until all restrictions are lifted.

Re-opening attendance be limited to those members who have been fully vaccinated at least 2 weeks before. Only members will be permitted to attend indoor events at the TJC.

No non-members will be admitted unless they are fully vaccinated at least 2 weeks before.

Maximum occupancy at gatherings is considered to be 80 attendees. 20 attendees be considered 25% occupancy, 24 = 30%, 40 = 50% and 60 = 75%. We will adhere to percentage recommendations by county or state.

At least 1 Board member will be available at each event at the door to screen people entering. No member will be admitted without screening. No event will take place without a Board member present.

No member will be admitted if not feeling well, sneezing or coughing or having an elevated temperature, fully vaccinated or not.

The TJC will be thoroughly cleaned after each use.

Hand sanitizer and soap and water will be available at all times.

The wearing of masks is suggested for all attendees indoors -- especially those with chronic health conditions. As per current guidelines, this is not mandatory, but strongly suggested.

We should continue to offer ZOOM services from the TJC as long as there is a demand and attendance.

All chairs should be placed and maintained at least 3 feet away from each other.

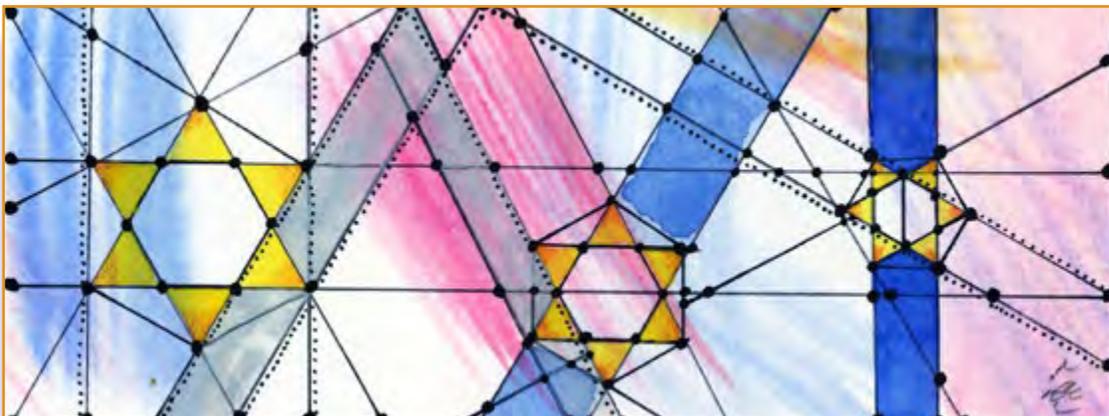
No worship items should be physically shared, i.e. Kiddush cups, wine cups, Challah.

Maximum ventilation will be maintained at all times. This includes either both doors being open, or one door and several windows. The library and the loft will have at least one window open at all times.

Outdoor events may be attended by all TJC members and guests. Fully vaccinated attendees may be unmasked; however, all non-vaccinated attendees must be masked at all times and be at least 6 feet distanced from other individuals.

Any member not adhering to these guidelines will be evaluated for termination from the TJC by the TJC Board.

***Neal Friedman, MD***



## TJC ANNUAL MEMBERSHIP PLEDGE 5782 (2021-2022)

Name \_\_\_\_\_ Date \_\_\_\_\_  
       \_\_\_\_\_ *Renewing* \_\_\_\_\_ *New Membership*            *Individual* \_\_\_\_\_ *Family* \_\_\_\_\_

Last name \_\_\_\_\_ First name \_\_\_\_\_ DOB \_\_\_\_\_ Email \_\_\_\_\_  
 Last name \_\_\_\_\_ First name \_\_\_\_\_ DOB \_\_\_\_\_ Email \_\_\_\_\_

<i>Child's Last name</i>	<i>First name</i>	<i>Birth date</i>	<i>Child's age and grade in Sept.</i>

Mailing address \_\_\_\_\_  
 Physical address \_\_\_\_\_  
 Land line \_\_\_\_\_ Cell phone \_\_\_\_\_ Cell phone \_\_\_\_\_

### Yahrtzeits

Name \_\_\_\_\_ Date \_\_\_\_\_  
 Name \_\_\_\_\_ Date \_\_\_\_\_  
 Name \_\_\_\_\_ Date \_\_\_\_\_

### Membership Level

Sustaining -- \$ 1854 and above \_\_\_\_\_ Family -- \$375 \_\_\_\_\_  
 Platinum -- \$ 1440 \_\_\_\_\_ Individual -- \$ 200 \_\_\_\_\_  
 Contributing -- \$ 720 \_\_\_\_\_ Student -- \$ 90 \_\_\_\_\_  
 Other \_\_\_\_\_ *(Please call us at (575) 758-8615 to discuss what you can afford.)*

### Ongoing Community support -- always appreciated!

Rabbi Fund \_\_\_\_\_ Torah Fund \_\_\_\_\_ High Holy Days Pledge \_\_\_\_\_

*I pledge to pay in Full* \_\_\_\_\_ *Monthly* \_\_\_\_\_ *Quarterly* \_\_\_\_\_  
*By Check* \_\_\_\_\_ *By PayPal* (taosjewishcenter.org) \_\_\_\_\_  
*If by Credit Card* \_\_\_\_\_, *phone number* \_\_\_\_\_

**Note: A 3% service charge will be added to all Credit Card payments.**

*To pay by credit card, call 575 / 758 - 8615 and leave a message.*

*Someone from TJC will call you back to make the transaction.*

*Mail form and check to Taos Jewish Center, 1335 Gusdorf Road, Suite R, Taos NM 87571.*

**Another option** for senior members taking a **Required Minimum Distribution (RMD)** from your retirement funds is to instruct your fiscal intermediary to disburse your membership contribution to the TJC funds or pledges directly to the TJC before your RMD is taken for the year.

This reduces the taxable portion of the RMD, providing both you and TJC a mitzvah!

THE TAOS JEWISH CENTER, a faith-based non-profit 501c3 organization,  
 is a beneficiary agency of the Jewish Federation of New Mexico.

***All donations are tax deductible & greatly appreciated.***

The Taos Jewish Center is located at 1335 Gusdorf Road, Suite R, Taos, NM 87571.

Visit our website at taosjewishcenter.org. Email us at tjc@newmex.com. Call us at (575)-758-8615.



## Taos Jewish Center

1335 Gusdorf Road, Suite R

Taos, NM 87571

(575) 758-8615

Email: [tjc@newmex.com](mailto:tjc@newmex.com)

Website: [taosjewishcenter.org](http://taosjewishcenter.org)

## Support The Taos Jewish Center (TJC)

Membership at any level includes participation at all High Holy Days services, as well as community gatherings and events throughout the year.

**No family or individual is turned away for lack of funds.**

## Build the Taos Jewish Center Legacy

Your charitable contributions sustain our growing Jewish community and provide a home for Jews in Taos for generations to come. Consider contributing through planned-giving vehicles.

**Bequests** -- Include the TJC in your will or living trust.

**Life Insurance** -- Name the TJC as a beneficiary.

**Gifts of stock or securities** -- Donate and get a significant tax deduction.

The TJC appreciates the support of the



### Torah Fund

Add your name with a donation that remembers a lifetime.

*A book of the Torah-- \$ 1800 - \$ 7200*

*A Favorite Parasha-- \$ 180 - \$ 1800*



### Rabbi Fund

Your generous donation supports the TJC's programming, including Zoom Shabbatons with Rabbi Judith HaLevy.

When it's safe to do so, we'll again enjoy Friday night potluck dinners & Kabbalat Shabbats, Saturday morning Shabbat services & Torah studies.

Sponsor -- \$ 600.

Co-Sponsor -- \$ 300.

Assoc. Sponsor -- \$ 150. - \$ 180.

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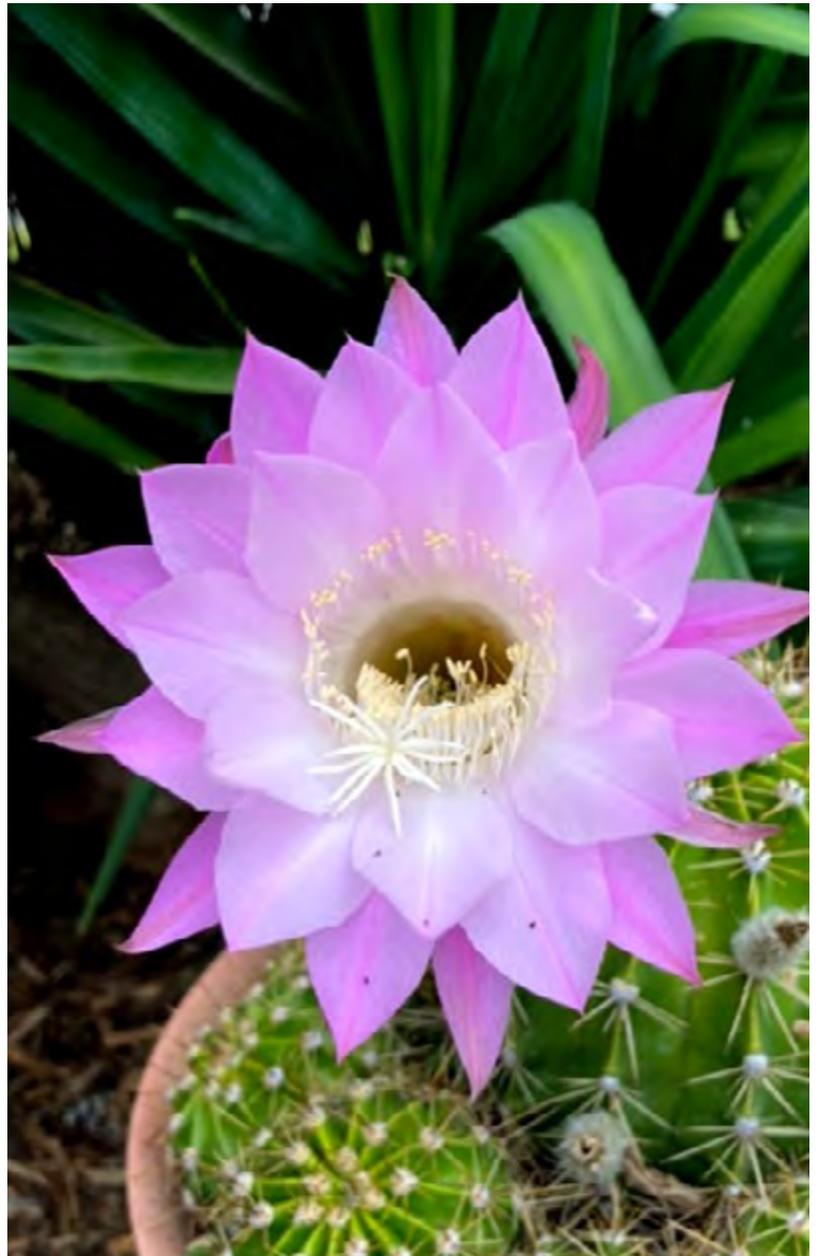


The next issue of *HaKol*  
will be posted roughly June 1st.  
I look forward to receiving your  
writings and art,  
for what one friend calls  
*The Creative Pages.*

Optimistic deadline: **May 12th**  
Firm deadline: **May 16th.**

Send submissions to  
***Karen Kerschen, Editor***  
[kkerschen@gmail.com](mailto:kkerschen@gmail.com)

# KOLOT VOICES



***Bobbi Shapiro***

## ANDREW GOLD (ז"ל)

Our spiritual community has lost a devoted leader, with the passing of Maggid Andrew Gold on January 6th. He was a beloved teacher and spiritual leader in northern New Mexico.

His Rose Mountain Retreat Center, high in the Santa Fe National Forest, has offered week long and weekend retreats from a variety of spiritual disciplines and traditions including: Yoga, T'ai Chi, Judaism, Christianity, Islamic-Sufism, Buddhist Meditation, Native American teachings and practices, sacred dance, men's and women's groups, rites of passage groups for teenagers, environmental education retreats for Teens, and workshops in a variety of healing modalities. I commend you to his website, <https://www.rosemountaincenter.org/home>.

One of its foremost programs has been its Unity Project, whose origins Andy described below. On the website, you'll find the chants and stories that comprise its telling. -- *Editor*



*Salaam*



*Shalom*

Thanks for your interest in The Unity project.

The chants we've recorded grew out of a personal practice of mine in which I combined phrases from Jewish and Muslim sources in both Hebrew and Arabic which essentially were saying the same things about Oneness and Righteousness, including similar multiple levels of implied understanding, and oftentimes with similar imagery and even sound.

A few years ago when I was doing some fundraising in the US for the Hand in Hand Schools (Center for Jewish-Arab Education in Israel), I introduced a couple of the chants to the multi-faith folks that had come to one of the events. They loved it!, and caught on quickly, even though the words were in Hebrew and Arabic.

I began to recognize that the chants could be a wonderful educational resource for members of a single faith community, and for groups that are doing interfaith work. And, they are appropriate for children as well as adults.

The reflective nature of the practices can stir our hearts and intellects, an essential foundation for building communities, and deepening our own understandings. While we hope you enjoy the recordings, they're essentially intended as a resource for learning, spiritual practice, and social justice.

The Stories originated in communities in the Middle East where Jews, Christians and Muslims lived in harmony during the same period of flowering and cross pollination that was taking place in Spain and southern Europe.

Ideally we suggest listening to one story at a time leaving considerable space for silent reflection afterward. The stories contain multiple levels of understanding, and are appropriate for different age groups.

The combination of the chants and stories can also be used as the basis of a potentially transformative and empowering retreat.

Please share these chants and stories with friends and communities, and Enjoy! ...

Maggid Andrew Gold  
New Mexico, 2021



*May we sing to that One with our lives*



### **ELEGY FOR ANDY GOLD**

Some things cannot be written in words,  
The death of a teacher, the death of a friend.

It upsets the spirit if we try to define who he was,  
when  
All that feeling continues  
To vibrate,  
Change color,  
From murky grey into rainbows  
Of sunshine.

I only know that he left this world with a mirror  
Into his heart  
That will reflect his joy, his generous hands, his deep knowledge  
To whoever wishes to receive it  
Forever.

***Sarah Newfeld Green***

The mourning doves sit shivah  
on Lama Mountain, out of respect  
the clouds cover the pond.

***Joan Logghe***

***photograph by Judith HaLevy***

## HOLOCAUST REMEMBRANCE

The internationally recognized date for Holocaust Remembrance Day corresponds to the 27th day of Nisan on the Hebrew calendar. It marks the anniversary of the Warsaw Ghetto Uprising. In Hebrew, Holocaust Remembrance Day is called ***Yom Hashoah***.



A striking new memorial complex in Warsaw's Okopowa street Jewish cemetery now marks one of Europe's biggest World War II mass burial sites — two deep pits containing the mass graves of thousands of Jews who died or were murdered in the streets of the World War II Warsaw Ghetto.



This year, ***Yom HaShoah*** is commemorated on April 28th.

A week later (May 3rd at sunset), Israelis mark ***Yom HaZikkaaron***, “Remembrance Day”, to honor those who fell on active service in the Israel War of Independence and subsequently for victims of terror attacks. The next morning a siren marks a two-minute silence, which brings all activity to a standstill on this solemn occasion. As the stars appear that night, another siren marks the beginning of Israel's Independence Day, ***Yom HaAzmaut***, May 5th.

## POLISH JEWISH CULTURAL RENOVATION



A glorious painted replica of the vaulted ceiling of the destroyed synagogue in Gwozdziec, Poland, is the centerpiece of the Museum of the History of Polish Jews, built on the site of the Warsaw Ghetto.

The ceiling is a rich panoply in milky blues and brownish reds of zodiac signs and animal symbols, along with inscriptions in Hebrew.

Barbara Kirshenblatt-Gimblett, the program director of the museum's core exhibition, said some of the animals express Messianic yearnings prevalent in Polish Jewish communities after a period of wars and destruction in the 17th century. "It's a heavenly canopy. It's celestial. It's literally the heavens and the world to come."



## THE DOLL

An antique doll residing in Arroyo Hondo has a secret past: its hollow head bore messages by Jewish families and carried by resistance fighters during the Holocaust in Europe.



“My mother was always very secretive about her European family. She was born in Europe in 1926, young when the troubles in Europe started.” But during the McCarthy era, with its demonization of Socialists as well as Communists, Pam learned that half the family was lost during WWII, socialists fighting in the underground and many killed in Auschwitz. An aunt was fourteen when she was taken as an inmate used for the pleasure of the soldiers.” A doll. A girl’s comfort object, could be used for the good of others.

Pam showed Bonnie Korman the doll and related her mother’s admonishment about the wig. “Bonnie proceeded to carefully separate the wig because she wasn’t told not to.” It was then that Pam saw the insignia on the nape of the doll’s neck, which her great-grandmother had said to look for in a dream



Pamela Harris’s maternal great grandmother, a beloved elder sporting a white braided crown of hair, lived with her family and “was a great listener, though she did not speak much English, brought with her only two mementos from the old country, one of which was this family doll.” The doll, made around 1896, had been handed down for five generations and was traditionally given to the oldest daughter on her twelfth birthday.

“When I was young I knew about the cherished doll and I remembered the preparation for my 12th birthday, because my mother took me to a doll hospital to have the doll repaired and a new wig put on her head.” Her mother warned her to never look beneath the wig.

“My mother’s family is Flemish, from the seaport of Ostend”; several males were seamen and escaped the war. My great grandmother was from Eastern Europe near the German border. but her grandfather secured passage to the US for his wife and children. Pam was raised as a Catholic in the Dutch Reform community of Holland, Michigan.

The insignia beneath Pam’s doll’s wig indicated it had been manufactured from mold #116/A. Bonnie’s research unearthed stories about similar dolls manufactured in Thuringia, Germany by Simon and Halbig, with Kämmer and Reinhardt. My own research showed that Kämmer and Reinhardt produced the doll heads and that the joint ventures used a star of David as part of their insignia. Kämmer and Reinhardt’ bought Simon and Halbig in 1932; the venture ceased around 1943.

Pam’s doll’s head has an slot beneath the wig, which, as some anecdotal evidence suggests, might well have been used for passing messages during the Holocaust. Pam is interested in donating the doll to Jewish Holocaust museum; we’ll be contacting the one in Albuquerque.

***Karen Kerschen, with Pam Harris***  
*(This subject appeared in an earlier issue of HaKol, edited by Karl Halpert.)*

## JOURNEY WITHIN A JOURNEY, BORN OF A JOURNEY: A RETROSPECTIVE

*Robert Benjamin*

**From slavery to freedom.** Spiritual (and geographical) journeys of our patriarchs and matriarchs. The restoration of Israel as the Jewish homeland. Central to Jewish tradition is the powerful sense of a dramatic journey.



The family drama I composed about crypto-Judaism, *Parted Waters*, becomes the ripe old age of 13 this spring. Its journey is actually three interwoven journeys. The most obvious is the play's production history at theaters and Jewish-themed events.

Within the play's journey is the characters' journey – three generations of a Northern New Mexico family grapple with an ancestral secret. The third journey is my personal adventure of an undeserved commission to conceive and write the script, cheered on by my dying father.

*Parted Waters* premiered at the Arizona Jewish Theatre Company (Phoenix) during March 2009. Full productions followed at Albuquerque and Santa Fe (Jan.-Feb. 2010). As a “concert staged reading,” *Parted Waters* engaged audiences at Philadelphia, New York City, Florida, Los Angeles, Taos and elsewhere.

Among the most memorable shows was the big-deal community event at Bucks County PA (near Philly), produced by Theatre Ariel and co-sponsored by four synagogues. The post-show talkback featured brief remarks from four rabbis, each commentating on their favorite theme mentioned in the play: Identity passed from one generation to the next – or not. Intergenerational strife. Conflicting ambitions among family members. Assimilation.

While at Philadelphia for that show, I visited the recently opened American Jewish History Museum. I searched 4-1/2 hours and found no mention of crypto-Judaism in the American Southwest. How ironic that the American Jewish community continues to ignore well-researched stories about courageous, hidden Jewish identity among Hispanics in the Southwest.

The characters' journey is the family's response to a secret revealed to Miguel, age 30, running for a House seat in NM. His candidacy is enthusiastically supported by Reynaldo, Miguel's paternal grandfather, but discouraged by Miguel's father, Javier, fearful of the family secret being exposed.

When Miguel angrily and carelessly spews an anti-Semitic slur publicly, Javier finally realizes Miguel must be told that he insulted his own family. Shocked by learning of his crypto-Jewish lineage dating back to the Inquisition, Miguel's personal identity is shaken in the midst of a political campaign. New Mexico politics at its finest!

More about play performances. In addition to stage productions, *Parted Waters* toured beautifully. First, throughout Arizona after the Phoenix premiere, then three years later as an official event in NM's 2012 Statehood Centennial Celebration. Teatro Paraguas (Santa Fe) performed staged readings around Northern NM, including shows at Dixon's brand new Toolshed Theatre.

Years later, Cindy Valerio beautifully directed a Taos cast to perform for the Taos Jewish Center. A highlight of my journey with *Parted Waters* was the inspiring thoughtful and insightful audience talkback at TJC.

Even before the NM Centennial, Elderhostel (now “Road Scholar”) produced the play for their New Mexico senior-adult-education programs about Crypto-Judaism in the Southwest. Road Scholar-NM continues this tradition, presenting *Parted Waters* to senior adults at Teatro Paraguas as part of a week-long program. Seven shows are scheduled



*This stage prop, crafted by Raymond Lopez, illustrates how crypto-Jewish families embed Jewish symbolism within traditional Hispanic/Catholic artwork. When inverted, the ornate skirt of “Saint Esther” shows Israelites leaving through the parted waters.*



for 2022. The Paraguar theater manager whimsically refers to *Parted Waters* as “Santa Fe’s longest running play.”

While observing performances, I have been confused and surprised by audience responses to the play’s “inciting incident,” Miguel’s anti-Semitic slur. I carefully composed a biblical slur not representative of modern anti-Semitism. Miguel is not an anti-Semite as we see by growing affection toward his Jewish campaign manager. His slur triggered some audiences to gasp, as if to say “How could he utter that?!” Other audiences laughed loudly. Really?!

More of my personal journey. We know well that significant events happen in Judaism when a patriarch is dying, like when Jacob steals the birthright from his brother. I visited my father frequently at Phoenix as his health deteriorated. While helping him through cancer treatments in 2007, he wanted to assert his fatherly influence to encourage my playwright aspirations. He urged me to contact Janet Arnold, artistic director of the vibrant Arizona Jewish Theatre Company (AJTC) at Phoenix.

I submitted my recently produced romance, *Time Enough*, expecting it would be quickly rejected. It was. However, she liked my writing and knew I’m from New Mexico. “I’ve been wanting AJTC to produce a drama about crypto-Judaism in New Mexico for years,” she told me.

When I told my wife I’d been tentatively offered this “commission,” she responded, “But you don’t know anything about crypto-Judaism.” I concurred but assured her that would be no obstacle. After all, I was an emerging playwright with chutzpah intact. I accepted the commission to write my first Jewish play.

My father was delighted. He gently joked with me about being in over my head. He and I talked about how a theater’s desperation is a newbie playwright’s golden opportunity. Dad hoped to attend the premiere, but sadly died several months before.

Had he not been terminally ill for nearly two years, *Parted Waters* would be only a dim twinkle in my imagination. My frequent trips to Phoenix nurtured the play’s development with read-alouds by actors under Janet’s watchful eye. During the twenty months of script development, I was vaguely aware of simultaneously birthing a play while serving Dad as he was dying. Yet I’m surprised to see that it’s still being produced, when old enough to be a *Bar Mitzvah*.

After an Albuquerque performance I was invited to attend a Sephardic Shabbat service at Nahalat Shalom, attended by members of crypto-Jewish ancestry.

The Shabbat candles were lit by a young woman who said the traditional blessing followed by, “I am the first woman in my family for five hundred years to light Shabbat candles publicly.”

Talk about inspiring journeys!

**Robert Benjamin ©2022**

## **SOMEONE'S IN THE KITCHEN WITH NANCY**

*Someone's in the Kitchen with Nancy* was to be the title of a cookbook I was compiling many years ago in response to my grown children asking me for recipes. However, as luck and lack of early computer savvy would have it, the many recipes I laboriously typed into the file were lost during my last move. The thought of recreating the recipe library has always been more than I wanted to tackle for a second time and I considered the project over, and as such, it is. However, I recently came across the introduction to the book and thought that it might stand on its own.....a reflection of my life in the kitchen. A paean to my culinary experiences.

Someone has always been in the kitchen with me, not necessarily in the physical sense, but in my head, my thoughts, my heart or my imagination.

Aside from the necessity of feeding a family over the years, cooking has played a therapeutic role in my life. It centers me. It demands my concentration. It has served to get me through some of life's more challenging moments and turbulent times as well as an expression of joy and caring during celebratory times. Cooking has provided fifty-six years of an inventive outlet for me, an anchor, if you will. The process of planning and creating a meal has functioned as a focus of satisfaction, a creative outlet and a tangible of caring for most of my adult life.

At times, I have created vignettes, scenarios, one-act plays in my mind centered on preparing an interesting table and a meal, for one or many. In my mind's eye, I imagine my guests and what they would like to eat, how they would like to eat, and what conversations might be stimulated by the sharing of a particular food or menu.

When I ventured beyond the early intimidating, uninitiated neophyte years of newlywed endeavors, I discovered something. The more I cooked, the more my guests and family were appreciatively complimentary and the more confident I became. The "good reviews" encouraged me and my efforts became more adventuresome.

It wasn't only about providing good food. It was a reliable and rewarding experience for me to discover and say to myself .... "Wow, I can do this well"! The generous appreciation of friends and family nourished has me and I have long cherished those moments. My abilities expanded along with my creativity and confidence. A lot of special people joined me to enjoy a lot of meals in the many homes in which my kitchens became hubs of sharing.

The tickling feelings that I experience has provided a priceless continuity when someone I knew 60 years ago remembers something I cooked, and still uses the recipe I shared with them.

My biggest fans (and consumers) were my four children. They were always enthusiastic, discriminating and to my delight, often over-indulged themselves. They were and still are my biggest fans, supporters, tasters, samplers and aficionados. A few them have become very credible, creative cooks themselves.

Almost nightly, my life-partner sardonically tells me that my cooking skills are improving. I don't know what to make of this, but he's still eating my meals, so I say "thank you".

When I am no longer "cooking", as it were, my hope is that they will continue to achieve pleasure from the joys of cooking. Perhaps, they will conjure up an aroma, a taste, a gustatory sensation that will remind them of our times together sharing food and love.

For me, cooking is about love. Perhaps, as they are inspired to prepare the many meals a lifetime requires, they, too, will experience the sense that "Someone is in The Kitchen" with them, and the lifeline of family, food and love will be remain constant in their lives, as they have in mine.

***Nancy Glaxon Harris***



## **BITTERSWEET CHOCOLATE PATE WITH ZINFANDEL AND RASPBERRIES**

I don't know the origin of this recipe, but I do know that it's a hands-down favorite at the end of a meal. It's rich, elegant and very easy to prepare ahead of time. No flour is required, so it can serve as an unusual Passover dessert.

### *INGREDIENTS*

1 Pound Bittersweet Chocolate Bits  
1/4 Cup Zinfandel (or other red wine)  
1/4 Cup Heavy Whipping Cream  
1 Pint Fresh Raspberries (or well-drained frozen raspberries)  
1/4 to 1/2 Cup Raspberry Jam

### *INSTRUCTIONS*

Combine chocolate, wine and cream in the top of a double boiler. Cook over simmering water, over medium heat, stirring frequently, until chocolate melts and mixture is beginning to get smooth.

Remove from heat and beat with a wire balloon whisk for a few moments until smooth. It's important that the chocolate not get too warm.

Line a loaf pan with parchment or wax paper and pour in chocolate mixture.

Refrigerate overnight.

Puree fresh raspberries with raspberry jam.

When ready to serve, unmold pate and allow it to come to room temperature.

Top with raspberry sauce and slice into portion size pieces.

Serve with additional sauce.

Guaranteed to illicit raves.

*Nancy Glaxon Harris*



## MANGO CHAROSET

My favorite charoset recipe comes from a Jewish storyteller and disability activist, who has ‘rematriated’ back to her birthplace in Puerto Rico. Here’s her version of the ancient recipe. -- *Editor*

*Mango Charoset goes like this:*

You begin with ripe mangoes, firm enough not to disintegrate when diced, but already almost unbearably sweet. Sniff each skin, press each fruit for just the right amount of give. Pick enough to fill your arms, and go home.

With a sharp knife, cut parallel to the pit, all the way through, making two flushed cheeks, dripping with juice. Cross-hatch the inner flesh, cutting all the way to the peel. Then flip it inside out, so the cubes of mango pop up like an old-fashioned swimming cap. Tickle the pieces away, and drop them into a big bowl. (After that, you attack the pit with your teeth, and tear away the fibers until there is nothing but a bone white, chewed up seed and juice all over your face.)

Fruit, nuts, alcohol and spice are the essentials of charoset. But don’t imagine apples, walnuts and wine. Start chopping handfuls of candied ginger and dropping them into the bowl. Peel a couple of ripe limes, dice the rind, and squeeze the juice into the mixture. Your hands will be sticky. Go ahead and lick them.

Now stir in a whole lot of grated coconut, fresh if you can, or at least moist. Sometimes I add chopped pecans, tipping my hat toward the Algonquians of North America, in the sweet sunny south before plantations.

Now come the spices: Antillean allspice and cayenne from what is now Guyana, Moluccan nutmeg, white pepper of India, and pan-South Asian cardamom. Mix it with your hands, kneading it together, inhaling the mingling of acid and sweet, hot and delicate.

The last touch is the rum. The spirits. The touch of fire. Choose a good dark one.

How much do you like the people you’re cooking for? If you love them very much, use all your pull to hustle up some Barrilito, the very best Puerto Rican rum there is, made by a nationalist who refuses to mass market to the US. Three star is hard to get outside the island, but with luck, you can get two star. If you live far from a barrio, it’s fine to go with another brand.

The Bacardi family fled revolution from Cuba to Puerto Rico leaving behind a B shaped swimming pool at their former estate in Havana, where I got rehab after my stroke. I use their rum to toast their involuntary contribution to socialist medicine. Any rum you choose is loaded with history.

Sugar and rum stoked the engines of genocide, slavery and war in the Caribbean for centuries, but rum was invented by slaves who experimented with fermenting molasses, seeking solace, celebration, and survival.

Caribbean charoset pays tribute to our own resistance and survival, our conspiracies and uprisings, subversion and persistence, and acknowledges the deep suffering that has also shaped us. So, make it early in the day, and give the rum and ginger, spices and juices time to mingle and saturate each other, and become something sweet and strong and hot.

***Aurora Levins Morales***

*Excerpted from*

*<http://jocsm.org/mango-charoset-recipe-speaks-to-the-tangled-histories-of-jews-of-color-in-in-the-america/>, a social and racial justice blog of Jews of Color and Sephardi/Mizrabi Jews.*

***Carmi Plaut.***

*B’shalakh, from darkness to light, slavery to freedom.*



## JUST THINKING ABOUT A FEW CATS I KNEW

Today, I had my sweet, furry white Kit Kat sent to Kitty Heaven to be with all my other cats that preceded her in my life. There have been quite a few ... one with only three legs, one with only one eye and one who always walked with me when I walked the dog ... both on a leash.

My lovely daughter is a veterinarian and whenever there was a cat or dog brought in to her clinic that nobody wanted, it was always my "Mother will take her/him."

Losing Kit Kat has put all those cats in my mind and I see some of them again as if they were still with me. Growing up, I never was a cat person; dogs were my thing.



But when my children were relatively young we lived for a short spell in Pass Christian, Mississippi.

One day we were shopping in the small general food store when a passel of very small kittens started running through the aisles. Susanne, or was it Andy or Larry, picked up a tiny black and white one and I heard, "Can we keep it, Mom?" plaintively uttered. And so Snooper came home with us, to live first in Mississippi and then back home to Denver. After Snooper, came a constant parade of cats ... names I cannot remember ... except for a few.

Mouse came as a kitten twosome; she had a brother we called Maxie and they made themselves at home very quickly.

We lost Maxie that summer, but Mouse lived on to become my next best cat after Snooper. She was exceptionally smart and loving -- a tri-colored beauty who would wait for me in the driveway when she knew it was time for me to come from work.

She moved to Taos, NM with Susanne and me in 2000, along with four dogs and five other cats, in an RV that Sue rigged up with cages. They all survived the trip across country and Mouse lived for sixteen years, mostly in my lap.

Then there was Samantha. I saw her at a local pet sale. She was so pretty with a long grey fur coat and when I went to pick her up she seemed sweet and cuddly. Little did I know she would turn out to be the Cat from Hell.



There wasn't a cabinet door, a window screen, a roll of toilet paper or any door or piece of furniture, especially upholstered furniture that escaped her penchant for destruction. There wasn't another animal she loved or who loved her. Of course she didn't like to be held and was nowhere near cuddly. Come hell or high water Samantha got what Samantha wanted. >>

I had to put locks on the linen closet and cabinet doors. If she was outside and wanted to come in or was in and wanted out, she howled and wailed and went through several screens ... doors and windows. She lived for eleven long, long, long years.

Then in the winter of 2006 on a very cold and snowy day, a small white cat showed up in my garage. Kit Kat. I never was very good at naming animals. Susanne always called her Princess Kitty.

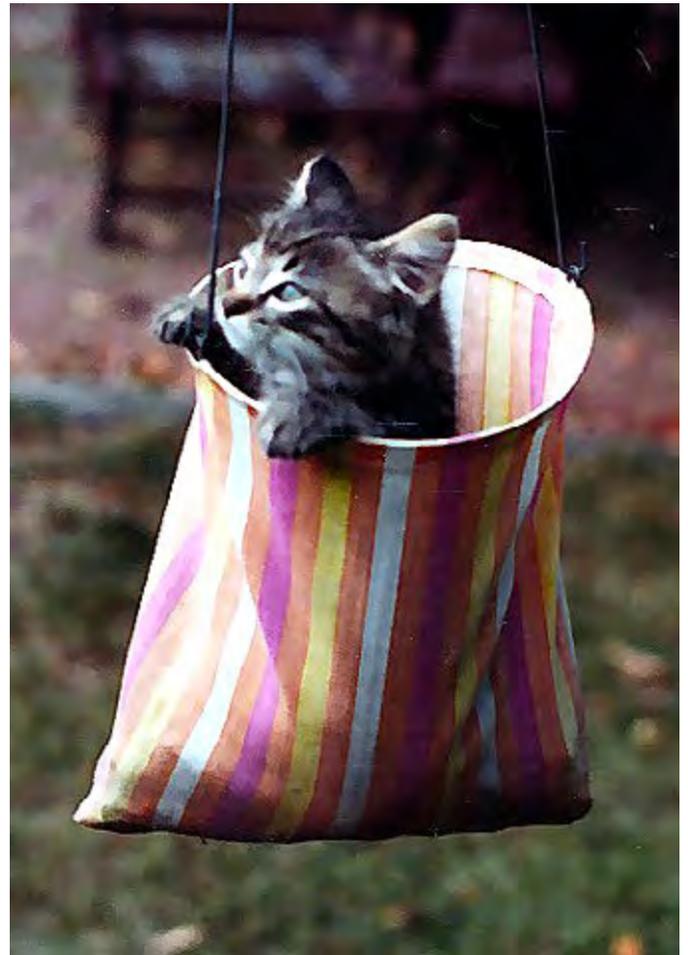
She was cold and hungry and very pretty, but of course a bit shy and kept her distance. We put a blanket and a bowl of food out for her in the garage. The next day she returned with her sister who looked just like her and a few cousins. By the end of the week there were about twelve cats in our garage as the snow storm raged on.

Sue started to neuter and spay the ones we could catch and they soon all took off leaving only the two white furry sisters.

It took about six months to get Kit Kat to come in the house. Her sister never did. It took another year before I could pet her and yet another year before she sat in my lap.

For the rest of her life she was a sweet, smart and wonderful cat. She got along with the dogs and the three of them spent many a quiet evening with me. If she roamed away from home during the day, she was always at the door at five o'clock feeding time and always spent the night indoors.

When she got sick this year and finally had to have fluids each day, she was patient and calm through the procedure. I miss that sweet cat ... she came to trust me and came whenever I called her. I do believe she is the last cat I shall have and one of the best ever. But she is in my heart with Snooper and Mouse and she rests in her grave up Sue's mountain near all the other pets so dear to our hearts.



***Marjorie Felser***

***24 August 2020***

## WHAT DO YOU NEED TO REST FROM?

What do you need to rest from?

Have you ever sat down and asked yourself that question?

It's a potent question. When I bring it to my writing students, the answers vary widely.

"I need to rest from guilt."

"I'm an environmentalist writing about the oil spill in the Gulf and I haven't taken a vacation in two years."

"I need to rest from the voice telling me I'm not good enough."

On and on it goes, the list of things they need to rest from. And the miracle is, when they actually listen to their answers, and take steps to rest in the ways their own soul dictates, something deep within becomes restored to wholeness.

In these days of seeming non-stop global crisis—pandemics and windstorms and winter wildfires, not to mention growing anti-Semitism and racism, the rise of white nationalism—none of us can afford to ignore our own needs for self care. It seems that if there's one good thing to come out of the pandemic, it's that many people are taking their own needs more seriously.



**The Kosher deviation at the Duracell Factory**

We're having a collective awakening around our immune systems. Some people are learning for the first time that they have an immune system and that it's important to take care of it. While others of us have been aware for a long time that stress has a huge impact on our immunity and our overall health, and make stress reduction a priority.

Judaism has a brilliant built in stress reduction practice every week: The Sabbath! Yes, Shabbat is a gift of our tradition, but how many of us honor the Sabbath every week in a way that allows us to deeply rest?

In general, our culture doesn't have much respect for rest. How many of us give ourselves permission to rest when we feel depleted? And how skilled are most of us at resting in a way that's truly restorative?

Rest might be something you do when you're really sick. Yet usually, there's a pressure to return to work, to get back up to speed and take care of the endless tasks that are part of keeping our lives functional.

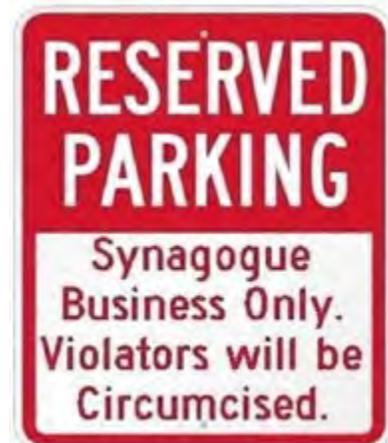
And yes, we do need to keep up with many things in order for our lives to function smoothly. Yet we pay a price, when we ignore our needs for rest.

The brilliance of Shabbat is that it comes every week. If we honor Shabbat as a day of rest, from sundown to sundown, those 24 hours go a long way to restoring our bodies, our souls, and our hearts.

Rest is essential to our well being. And it has to be the right kind of rest. If you find yourself burnt out, or overwhelmed, depleted or ill, ask yourself, "What do I need to rest from?" And see what answer emerges. Sometimes your psyche has something to say in response that will lead you to the kind of rest you need, in this moment, in order to remember who you are, what you love, and why you're here.

*Debora Seidman*

**GIGGLES AND GROANS**  
*with thanks to Iris Keltz*



## A GROWN-UP PURIM

For any of you who guys who don't just want to get drunk, girls dress up like queens, and everyone make rowdy noise, here's a secular, historic view of Purim.

The Persians were pastoral nomads, originating in the same Iranian and Zagros Mountain areas as the Habiru tribes a thousand years earlier. Multiple tribes settled together, including Elamites, Alans, Bactrians, Medes, Parthians, and Scythians. Some scholars state that the Habiru nomads came down from the mountains to the new cities and became identified as Hebrews.

The Assyrian hegemony (yes, as in destroyers of the Kingdom of Israel and dispersion of the Lost Tribes) was conquered by the Medes, but they eventually succumbed to the new Persian Achaemenid Empire. It is likely members of the ten lost tribes blended into this diverse mix.

The name Persia derives from the phrase "having a friend's mind". King Cyrus I pulled these groups together by 600 BCE to form the world's first major empire which ruled from Ethiopia to India. The prominent "king's religion" had a polytheistic pantheon based on the conflict between Supreme Good of the Creator Ahura Mazda and the evil spirit Angra Mainyu.

Note there were no Jews yet because the identity was defined hundreds of years later by the new class of Rabbis after the Roman destruction of the Second Temple and priesthood. Hebrew Israelites in Persia likely continued their practices from Kingdom experience or assimilated with Persian polytheism.

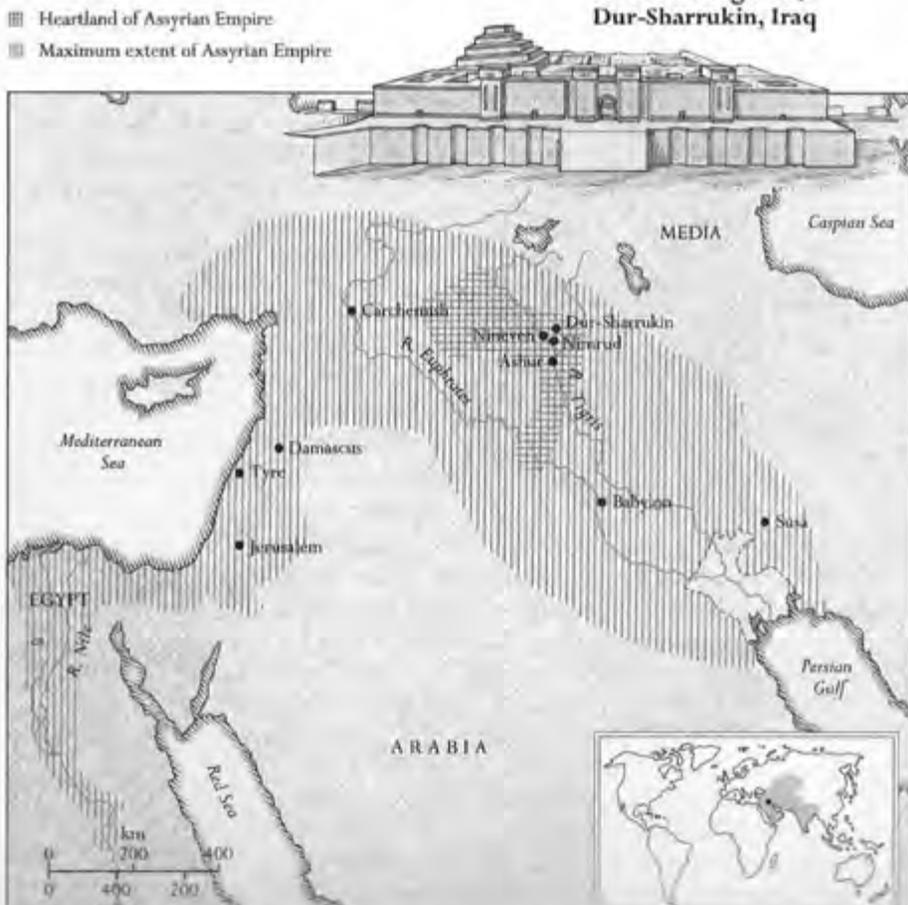
The Babylonians from the east under King Nebuchadnezzar conquered the Kingdom of Judea in 586 BCE. This began the Biblical Exile, which ended in 538 with their conquest by Cyrus II. Tolerant of conquered peoples' cultures, he allowed return of the exiles to Judea. Cyrus II, also known as Xerxes, was succeeded by his oldest son Ahasuerus in 486. He is the king of the Purim story, but court conflicts led to his assassination in 465 by his vizier Artabanus who put the third son Artoxerxes on the throne. While there is no historic evidence for the story's Haman, Biblical scholars put his death at 474. >>

### ASSYRIAN EMPIRE

From the 9th to the 7th centuries BC, the Assyrians dominated the Middle East from their heartland in modern northern Iraq, under powerful kings such as Sargon II (reigned 722-705 BC) and Ashurbanipal (668-627 BC), under whom the empire reached its fullest extent. Successive capitals were at Ashur, Nimrud, Dur-Sharrukin (modern Khorsabad), and Nineveh. Assyrian kings displayed their

power in the construction of magnificent palace and temple complexes. Through military campaigns (which were recorded in the royal annals), diplomacy, and effective administration, the Assyrians extended their hegemony over most of the peoples of the Middle East, even conquering Egypt. The Assyrians were defeated, and Nineveh sacked, by the Babylonians and the Medes in 612 BC.

Palace of Sargon II, Dur-Sharrukin, Iraq



maps: Smithsonian Timelines of the Ancient World: A Visual Chronology from the Origins of Life to AD 1500.

Secular scholars assert it was a novella work of fiction written to embellish the traditional celebration and inspire the traumatized people in the name of Mordecai by the Great Assembly sometime between 516 and 333 BCE.

Interestingly, a historic Haman was in the Egyptian Pharaoh's court several hundred years earlier, a skillful characterization by the Book of Esther authors. Note that the Purim story occurs after the return to Judea from exile, meaning it was set in a Judean community who stayed in Persia. This is corroborated by legends of the modern Mizrachi Jews.

And as we take a long historic view, the Persian Empire was soon conquered by Alexander's Greeks. The Romans were next to dominate Judea and the Middle East. The Muslim Arabs invaded Persia in 651 CE. I do not wish to demean the celebration of Purim but inform us all that, like many cultures such as Native Americans here in New Mexico, there are mythic stories of origins, and there is parallel historical science. They are different truths.

In any case, enjoy the Purim party!

**Richard Rubin**

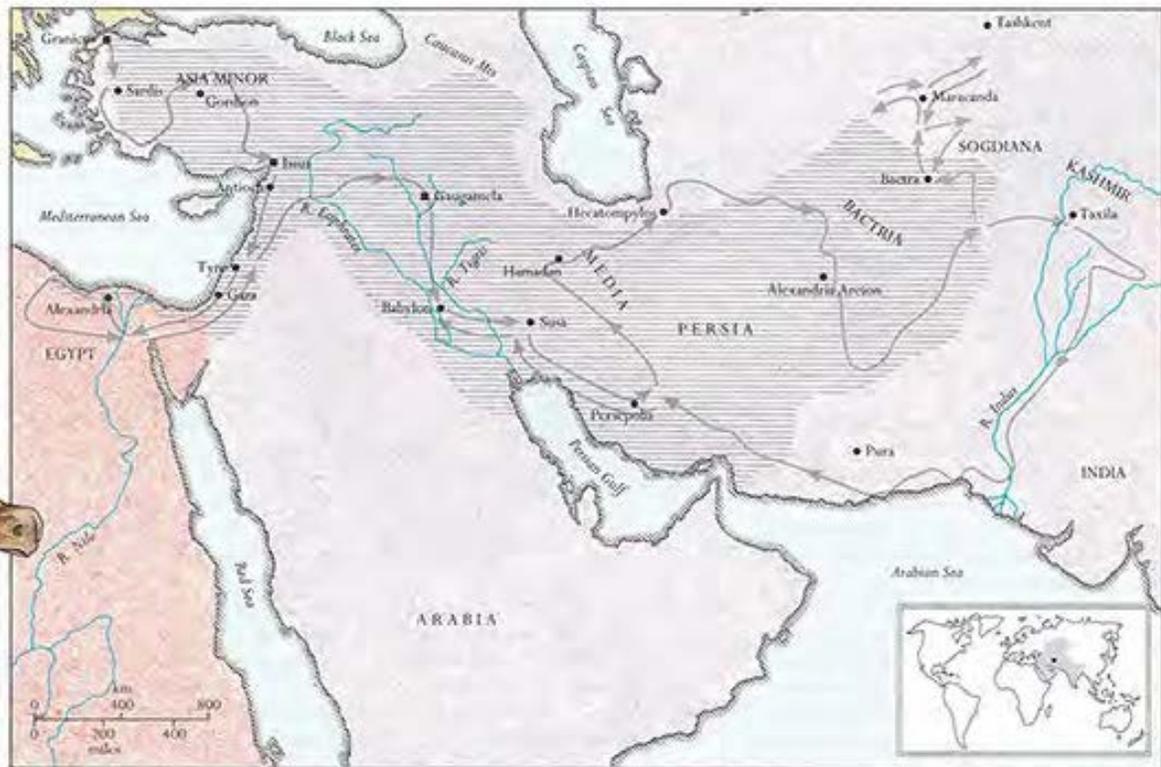
**ROUTE OF ALEXANDER**

Son of the ruler of Macedon in northern Greece, Alexander the Great (356-323 BC) conquered the Persian Empire and destroyed its capital, Persepolis (in modern Iran). Alexander's campaigns took him as far as Tashkent in modern Uzbekistan, to Kashmir, and across the Indus River. Many Greek cities were founded in the wake of these campaigns. After Alexander died in Babylon, his empire soon fragmented, although the kingdom of Macedon remained dominant in Greece.

Roman mosaic detail showing Alexander, House of the Faun, Pompeii, Italy



■ Battle site  
 ■ Extent of Persian Empire  
 → Route of Alexander



Not sure what her religion is, but lettuce kippah in our prayers



## WHAT JEWISH LABEL DO YOU WEAR?

Debates over “Who is a Jew” have resurfaced, prompted by Whoopi Goldberg’s media error and subsequent apology. Saying the Holocaust was not racial, but a dominant white power exterminating an inferior white group, she was ignorant of the racial motivation of the Nazis asserting the superiority of the Aryan race.

A recent Atlantic Magazine article written by someone for the “Deep Shtetl” discussed various definitions—race, religion, culture, tribe, family, collective, social grouping. I add to this the legal status qualifying for Israeli Law of Return citizenship. This is still an issue long after the refugee waves from post war Western Europe, the Soviet Union, Ethiopia, etc.

I have a friend from California who discovered he was from so-called Crypto Jew lineage. Now the preferred term is Anusim, meaning lost, recognizing the historic complexity and subsequent chosen identities. Not all people with Jewish ancestors want to be so identified now, including in New Mexico. With deliberate administrative effort that took years, my Sephardic friend eventually received official recognition as Jewish by the appropriate agencies. This is more clearcut among Ashkenzis, but politics and origin obscurity become problems for other people of different national heritage, skin color, and geography.

I don’t see any of the Deep Shtetl terms above as universally valid. Race categories are being recognized now as cultural, political, and pseudo-science constructs, not biologically based, despite modern genetic study efforts. “Jewish genes” may be possible in only a few families. The ability to convert to Judaism is inconsistent with a racial label. A religion category does not include the non-observant and unaffiliated.

Cultural heritage is meaningful, particularly if the individual explicitly affirms it. It is said Einstein rejected Jewish observance but was proud of his cultural identity. But we have messianic Jewish organizations who essentially say, once a Jew, always a Jew. I know people in Taos who reject being labeled such and resent proselytizing knocks on their door. On a more community level, assumptions of Jewish identity and practice are common based on names, even appearance; yes, judging people of the book by their covers.

How does this matter to Taos Jewish Center members who thereby identify themselves? Maybe by raising the question of what you want to call yourself. I’ve written about the evolution of Jewish identity, from nomadic Middle Eastern clans, to becoming Hebrews in multicultural Mesopotamia, to supposedly evolving as Israelites in Egypt.

After suffering conquests and dispersion we were left in the Kingdom Judea, then our institutions obliterated by the Romans.

Subsequent evolution to Rabbinic leadership defined surviving ritual followers as Jews. And the name stuck, as much by others’ labeling and prejudice, as by Jewish separatism.

One way the identity name matters now is in the Passover Seder ritual. For myself as an active environmentalist and social science scholar, I struggle with the continuing conviction about the Biblical plagues.

I think it is damaging to modern ecological consciousness to weaponize events of Nature. I think it perpetuates human attitudes that have contributed to our serious pollution and climate degradation, because we are still asserting that Israelites/Jews are special and nature can be exploited to our benefit.

The Genesis statement of “dominion over the earth” continues to be an issue of debate among environmentalists and rabbis.

What may be needed for evolution in our responsible practices at Passover?

I propose we add the explicit teaching that our ancient ancestors had primitive, superstitious beliefs about the natural world we all live in. That motivations of asserting our power were dominant. That these beliefs have done harm.

That now we should recognize our ancestors’ historic struggles to survive and the stories they told, but appreciate a modern need to evolve in our attitudes and practices.

***Richard Rubin***

## WEAVING

I have always been drawn to weavings of any kind. I realized this in the 1980's when I made my first trip to Taos, N.M. and spent a lot of time visiting Native American weavers' studios. My maternal grandmother's family included several rabbis and two tallit weavers. So I guess it's in my DNA!

During the early COVID pandemic shutdown, I began learning to weave on zoom with Jeane Vogel [www.vogelpix.com](http://www.vogelpix.com). I know Jeane from my St. Louis synagogue, and she is a gifted, amazing artist and teacher. She creates fine art in tapestry, fiber, photography and mixed media. Her "Women and Judaica" series is among my favorite. I have been studying with her weekly since November 2020, either via zoom or in person as the pandemic #s here permit. The fact that she has taught me successfully to weave beginning on zoom is a testament to her gifts as a teacher and not my talent as a student!

As a mental health professional who is 100% tele-health online with clients every day, I have found weaving to be immensely therapeutic and relaxing: it is tactile, sensory, non-verbal and very visually soothing for me. I am still very much a beginner and look forward to ongoing learning/weaving with Jeane. I hope you will check out her website and support her as a fine artist. She ships her art worldwide.

### *Harriet Entin*

"Walden Pond". March 2021. 5 1/2" x 9". Cotton warp, wool weft.

"Winter Into Spring". April 2021. 12"x2 1/2 ". Wool warp, wool weft.

"Medicine Bag". January 2022. Approx 3 1/2" x 2". Wool warp, wool weft.

"Ancestor Series #1". WIP (work in progress). Wool warp, wool weft.



## WEAVING COVID



Fourth Wave  
From the COVID series  
Tapestry, wool warp & weft  
13x19 inches  
2021



Missing  
From the COVID series  
Tapestry, wool warp & weft  
11x19 inches  
2022



Finding Our Path  
From the COVID series  
Tapestry, wool warp & weft (wedge weave structure)  
11.5x17 inches  
2021

The entire COVID series, begun in March 2020,  
can be seen here:  
<http://vogelpix.com/tapestry--fiber/covid-inspired-tapestries/>

Shavuah tov!  
**Jeane Vogel**  
[www.vogelpix.com](http://www.vogelpix.com)



***Sam Goldstein***  
Spring, 2022

## DON'T GET CARRIED AWAY

### VERSE 1

There's a Lion up your tree  
Waiting for its prey

There's lightning  
in your canopy  
Don't get carried away

There's a crisis in your heart  
But there's life between the  
leaves

### PRECHORUS

The butterflies escape  
Don't get carried away

### CHORUS

If it feels like you're falling off  
the deep end  
Grab a string  
Fly a kite

And when you think there's no  
rhyme or reason  
Go and get yourself a life

### VERSE 2

You built your walls up to the sky  
hiding scars laid bare

The fear you face  
When you're on the ledge  
Don't get carried away

You see the light that's shining  
through  
tearing down your hallowed halls

### PRECHORUS 2

Butterflies escape  
It's time you're carried away

### CHORUS

If it feels like you're falling off  
the deep end  
Grab a string  
Fly a kite

And when you think there's no  
rhyme or reason  
Go and get yourself a life

### BRIDGE

It's how you've learned to live  
You don't know any other way  
But you're burning up your  
burning up your  
you're burning up your heart

Are you broken up inside?  
Did you find a way cope?  
Can you learn to catch your  
breath?

You're burning up your  
burning up your  
burning up your heart

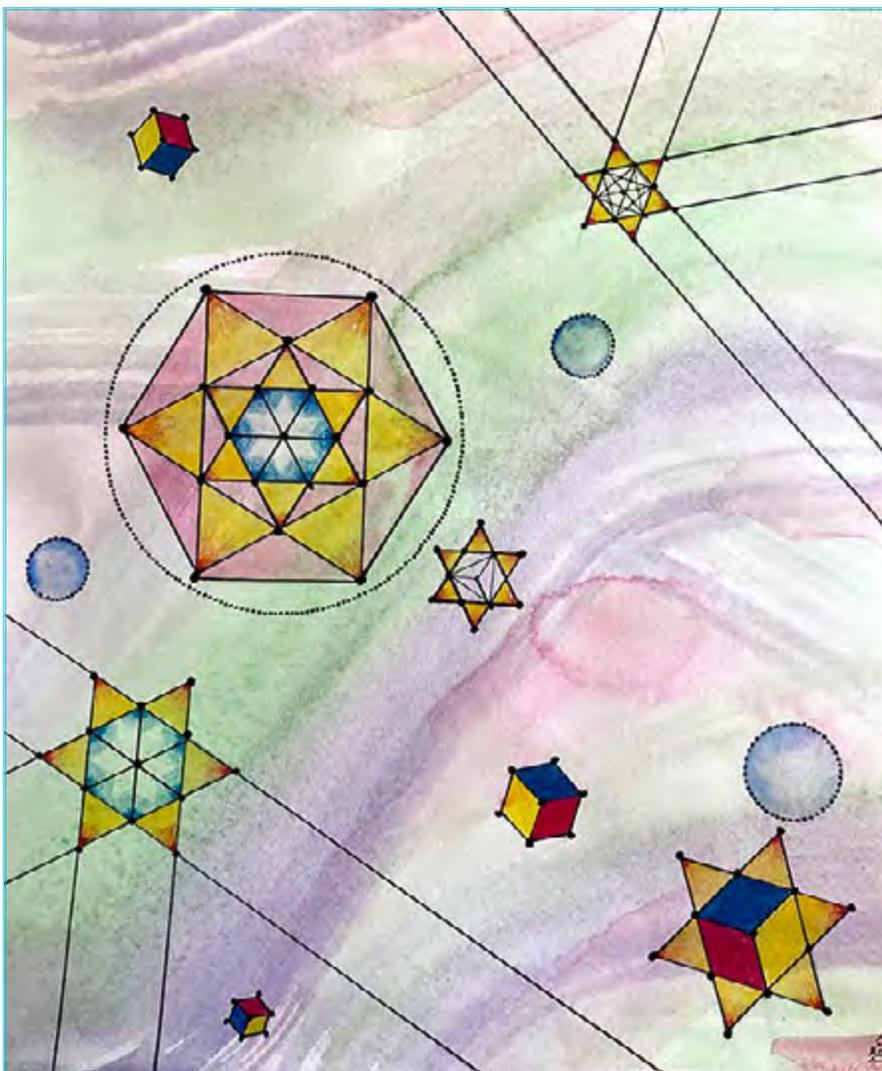
### CHORUS

If it feels like you're falling off  
the deep end  
Grab a string  
Fly a kite

And when you think there's no  
rhyme or reason  
Go and get yourself a life...

***Ian Cohen***

lyrics and music, c.2022 A.R.R.



***Bobbi Shapiro***

## MY DAD'S WORK

*In Memoriam, Dr. Philip Teitelbaum (October 9th 1928, - January 8th, 2022)  
(excerpted from a longer work, in progress)*

When my father was a young professor at Harvard University, he was surrounded by great scientists. One, Nobel laureate, Georg von Békésy, taught him that he should try to prove something three ways. He figured that he wasn't smart enough to prove something three ways, but he could do two ways.

He used to tell me that if I wanted to understand something, I should go to the people who first thought of it. He would also

refining, a language for behavior. The field was to move away from him, putting its emphasis on pharmacology, becoming a farm school for drug companies. Its name would change from Physiological Psychology to Neuroscience, emphasizing brain anatomy over behavior. This pursuit would lead him from discussion of excitatory and inhibitory feeding centers in the brain, to analysis of movement in Parkinson's disease, and on to autism, always with an emphasis on movement.

He was doing just what Sherrington had tried to do, investigate how reflexes were built up into, ultimately, motivated behavior.

I practice acupuncture, which is a way of working with the nervous system to achieve certain results.

He didn't use statistics. But he did say, if you want to understand statistics, go to Fisher, who invented statistical analysis. He used to say, "I don't use statistics". "I show the phenomena in 4 or 5 rats, and then I let other people reproduce the results." He would make lesions in rats brains. I remember many times coming into the lab, to the sounds of a drill whirring, as he bored through a rat's skull. He used to say, "In Science, one must go through the ghastly kitchen to get to the Heaven beyond."

A few years after working on rats, he switched to cats. The lesions in the hypothalamus would make the cats very aggressive. A ferocious cat is something awful to behold. He stopped creating brain damaged rats. He became allergic to cats for the rest of his life.

Over time, my father changed his way of looking at the way the brain and behavior interact. Initially, he thought that there was a feeding center that controlled appetite. Then he learned that there were two centers that controlled appetite: one an excitatory one, that regulated hunger, and the other, an inhibitory one, that stopped eating. >>

say that if I were to go into research, to pick the big ideas. This was because if you do not solve the problem of understanding it, it would break into smaller pieces, which would yield relevant research projects.

His goal was to break behavior into its smaller parts. He said that if you study simplified nervous systems, then you could put the pieces back together to understand behavior. He was much more focused on behavior than on the brain itself. This is why his first area of research was called "The Lateral Hypothalamic Syndrome". The emphasis was on behavior rather than anatomy per se.

My father spent his whole life working on, and



## MY DAD'S WORK, *cont'd*

The centers were very close together in the hypothalamus. So, when you destroyed one, you often destroyed the other. So what happened then, was that the rat would stop eating or drinking. But in graduate school, my father discovered that if he gave the rats Hershey's chocolate, and only Hershey's chocolate, that the rats would start to drink, first, still not eating, and then eventually begin to eat. In short, if he could keep them alive long enough, they would gain recovery of function.

But then something amazing happened, that was totally unexpected: the rats would keep eating, and become fatter and fatter. It was like Willy Wonka, and the Chocolate factory!

Gradually, over time, he showed that the inhibitory center, being near the feeding center, was still destroyed. He also showed that it was the more powerful of the two centers. This was in keeping with what was already known about the nervous system; as its control of behavior becomes more complex, it develops through inhibition of behavior.

So, in this way, he was following in the footsteps of other scientists of the nervous system, Sherrington among them, who said that as the life form becomes more evolved, it does so by inhibiting its behavior, as much as by creating it. The same is true of the developing infant: it does not have control of its desires and the resultant behavior, but as it grows up, it gains control over them.

And then the next amazing leap of understanding happened: What my father realized is that when looking at behavior, so long as the behavior is properly specified, and described precisely enough, what is seen after brain damage, after the lesions have been created in the lab, is what is left over.

After destruction of a part of the brain, one can see that the behavior not only reveals what has been removed, but what is left over. Analysis: of what the part of the brain is doing, a feeding center, for example, by taking it away, but also revealing what the brain is doing as a holistic entity: the behavior reveals what is left over. It shows how the rat, or human, adapts to its new form: this is also called recovery of function.

He then looked at the tension between, analysis: take something away to reveal how something works, and synthesis: putting the parts back together to understand how the parts interact.

And then he saw these two poles as a form of the figure /ground relationship. It is true that during recovery of function, we see both the effect of having taken something away, and the function of what remains. This was one of his pioneering ideas in brain research.

He would compare the recovery of function to the development of function in animals, or humans. He would then see and compare the stages of recovery to the stages of development. What he was after, always, was a revelation of what the simplified nervous system, could teach us. He would look at a simplified nervous system, in action: behavior, not histology per se. Pathology would be used a clue to behavior and not behavior as a clue to understanding pathology. In a way, and this almost goes without saying, he looked at a rat as a simplified human!

There was a strong element of materialism in his work at that time, at least at the beginning. This was the rise of the scientific ascendancy. (At the time, I would ask my father if he believed in God, and he would say, "No". At the end of his life, he professed otherwise.)

So my father would say something to the effect of, "people think that mental illness is a disorder of the psyche, but it isn't, it's in the brain." He didn't have much use for sociology or personality studies. He was out to prove that there was a biological basis for behavior. Period. He didn't deny the existence of the psyche or one's inner life, personally; however he was part of a movement in replacing the psychological basis for behavior with the physical one.

There was a deterministic bent to his thinking, at first anyway. He felt that the odds dictated the outcome. A very sane, albeit conservative view of the world. At least this was how he was in his thinking. But I say, not exactly in his behavior. While, he took few chances, in some ways; he was known for having an insurance policy for everything; when it came to his individual behavior he was much more of a renegade. As I said, he came from his gut, and he said so, in no uncertain terms.

Since he was looking at the elements of motivated behavior, he sought to break it down into its parts.

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## MY DAD'S WORK, *cont'd*

This led him to look at simple reflexes. He looked at how these reflexes that are evident in young animals or human babies, would later be integrated into more complex behaviors, effectively obscuring, and then as the baby develops, eventually losing, these simple reflexes. I remember something called the “bandage back-fall reaction.”

Here is the abstract from his 1976 article:



In cataleptic clinging, produced either by catecholamine-blocking drugs or lateral hypothalamic damage in adult cats, rats, or monkeys, bandaging the face and neck causes the head to fall backwards. Early in development, a similar reaction can be seen in normal un-drugged infants.

He is comparing reflexes seen in brain damage to reflexes seen in infants. They are the same.

What had been brought to his attention some years earlier was that some of the pathways that control movement are running through this region of interest, the lateral hypothalamic region. He was already looking at movement. And the lack thereof: catalepsis.

These pathways are dopamine pathways. Today we know that dopamine plays a role in pleasure seeking behavior. It was known then that these pathways also run through another region of the brain, the *substantia nigra*, or black substance, that is related to Parkinson's disease, which is a disorder of movement. So, then, my Dad moved from studying eating, to studying walking, or a problem thereof: Parkinson's disease, for some ten years or so. At that time, I wrote a poem about all this called: “Yoga and Cataleptic rats,” comparing the rigid postures of catalepsy to asanas.

In the bandage back-fall reaction, it was observed that young infants' heads will fall backwards, if a bandage is placed over their eyes. In another demonstration, he showed how a rat will walk forward and back up to a wall, but can not turn around by raising its head around into a circle. Ever the showman, he showed the startling behavior. In this way, he did not need to rely on statistics. He left it to others to demonstrate and replicate his findings. And they never proved him wrong.

Like my grandmother, he looked at what was left over in life. After the War, after the destruction, what life can be lived, what new behavior can germinate in a new country at age 50, how does one go on, and rebuild? In a deep sense, they were seeking to answer the same questions. They were similar personality types: shrewd. While, I know she liked him, she also did not trust him. She had been married and divorced twice to the same person: Jozef Stawsky, my grandfather. (See photo.)

He needed a vocabulary to describe movements precisely. This led him to the Eshkol-Wachman system of movement notation, developed by an Israeli dancer named Noah Eshkol.

He went to Israel, and Noah gave him his future wife, by directing her student, Osnat Bone, to help him. They were married for 40 years, until his death in 2022. They had two children, Gidon and Yonathan. Together they worked on the movement patterns of children with autism.

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## MY DAD'S WORK, *cont'd*

They noticed that children with autism did not learn how to do certain movements properly. This allowed one to make a much earlier diagnosis than was then possible. They used a high speed camera, which took many frames. They also solicited and got many home movies from the parents of possibly autistic children, which they analyzed.

They then wrote an instructional manual for these parents called, "Does your Baby have Autism?" An off-putting, but necessarily direct title, to be sure. Just like my father.

My father used to say that the opposite of a truth is also a truth. And if the opposite wasn't true, then it was not a truth.

While it is true that when one looks at the brain after a lesion has been done, one sees what is

left over. Yet what one also sees is a functioning whole. The trick was to reveal where the behavior was simplified, in the same way that Oliver Sacks demonstrated this in his many books, and the scientist Roger Sperry demonstrated by showing the Split Brain phenomenon.

Still, even having done that, how could one be sure that what one is looking at is not yet a new functioning whole, even if a smaller one than the original? When does one decide that the new behavior is emergent?

All of this is Yin and Yang, exactly the theory I have grounded my life in for those same 40 years. The theory of Yin and Yang gets its power from the same figure / ground relationship that my father spoke of. In that it depends on being two mutually interdependent opposites. And in one is the seed of the other, so it is ever changing into what one sees; a brain without a part, a brain left over, the part missing, the remaining new whole.

***Ben Teitelbaum***

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A NYC synagogue feud

[https://www.nytimes.com/2021/12/03/nyregion/park-east-synagogue-rabbi.html?action=click&algo=bandit-all-surfaces&block=more\\_in\\_recirc&fallback=false&imp\\_id=6134436&impression\\_id=cee8f513-5770-11ec-8018-095326b7c0a9&index=3&pgtype=Article&pool=more\\_in\\_pools%2Fnewyork&region=footer&req\\_id=287938941&surface=eos-more-in&variant=0\\_bandit-all-surfaces](https://www.nytimes.com/2021/12/03/nyregion/park-east-synagogue-rabbi.html?action=click&algo=bandit-all-surfaces&block=more_in_recirc&fallback=false&imp_id=6134436&impression_id=cee8f513-5770-11ec-8018-095326b7c0a9&index=3&pgtype=Article&pool=more_in_pools%2Fnewyork&region=footer&req_id=287938941&surface=eos-more-in&variant=0_bandit-all-surfaces)

An Atlantic newsletter

<https://newsletters.theatlantic.com/deep-shtetl/>

Podcast & article from the Shalom Hartman Institute

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Article by Peter Beinart

[https://jewishcurrents.org/pro-israel-pundits-dont-talk-about-israel?mc\\_cid=a87ef6a052&mc\\_eid=bc52e1a4b1](https://jewishcurrents.org/pro-israel-pundits-dont-talk-about-israel?mc_cid=a87ef6a052&mc_eid=bc52e1a4b1)

Post-Holocaust Serbian fiction

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Photo book of Jewish presence in Poland

<https://cloud.3dissue.net/19145/19197/19343/67507/index.html#>

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Biblical scholarship decoded

[https://www.haaretz.com/science-and-health/with-an-algorithm-researchers-piece-together-a-jewish-text-lost-centuries-ago-1.10483030?utm\\_source=mailchimp&utm\\_medium=content&utm\\_campaign=daily-brief&utm\\_content=ba3f-0d971e](https://www.haaretz.com/science-and-health/with-an-algorithm-researchers-piece-together-a-jewish-text-lost-centuries-ago-1.10483030?utm_source=mailchimp&utm_medium=content&utm_campaign=daily-brief&utm_content=ba3f-0d971e)

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Israel to broaden definition of being Jewish

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Treasure trove of pre-WWII materials of Eastern European Jewry

<https://www.haaretz.com/jewish/.premium.HIGHLIGHT-rescued-trove-of-documents-on-pre-war-jewish-life-goes-online-1.10525721>

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Star Trek & Judaism

[https://www.nytimes.com/2022/01/04/arts/design/star-trek-exhibition-skirball.html?action=click&algo=bandit-all-surfaces&block=trending\\_recirc&fallback=false&imp\\_id=685326579&impression\\_id=17c898b7-6d7b-11ec-bdd5-890d437166f7&index=1&pgtype=Article&pool=pool%2F91fc81c-4fb0-49ff-bd57-a24647c85ea1&region=footer&req\\_id=330167731&surface=eos-most-popular-story&variant=0\\_bandit-all-surfaces](https://www.nytimes.com/2022/01/04/arts/design/star-trek-exhibition-skirball.html?action=click&algo=bandit-all-surfaces&block=trending_recirc&fallback=false&imp_id=685326579&impression_id=17c898b7-6d7b-11ec-bdd5-890d437166f7&index=1&pgtype=Article&pool=pool%2F91fc81c-4fb0-49ff-bd57-a24647c85ea1&region=footer&req_id=330167731&surface=eos-most-popular-story&variant=0_bandit-all-surfaces)

Women Resistance Fighters

[https://www.bbc.com/news/stories-59566983?utm\\_source=join1440&utm\\_medium=email](https://www.bbc.com/news/stories-59566983?utm_source=join1440&utm_medium=email)

Jewish Ancestral Healing

<https://jewishancestralhealing.libsyn.com/episode-29-sovereignty-reciprocity-and-sacred-storytelling-with-auro-ra-levins-morales-and-dori-midnight?fbclid=IwAR1IRDROUBA1dX8AHALsdf308rDLQmApO6rZ8sNEBbtmHQ-10PebFCESR4Yw>

Israel's vehicle-driving fish!

<https://www.washingtonpost.com/world/2022/01/11/israel-goldfish-drives-car/>

Essay by photographer of overlooked holocaust sites

[https://jasonfrancisco.net/polin?mc\\_cid=ad395463f7&mc\\_eid=bc52e1a4b1](https://jasonfrancisco.net/polin?mc_cid=ad395463f7&mc_eid=bc52e1a4b1)

The Last Passover in the Warsaw Ghetto

[https://www.yadvashem.org/yv/en/exhibitions/warsaw\\_ghetto\\_testimonies/last\\_passover.asp](https://www.yadvashem.org/yv/en/exhibitions/warsaw_ghetto_testimonies/last_passover.asp)

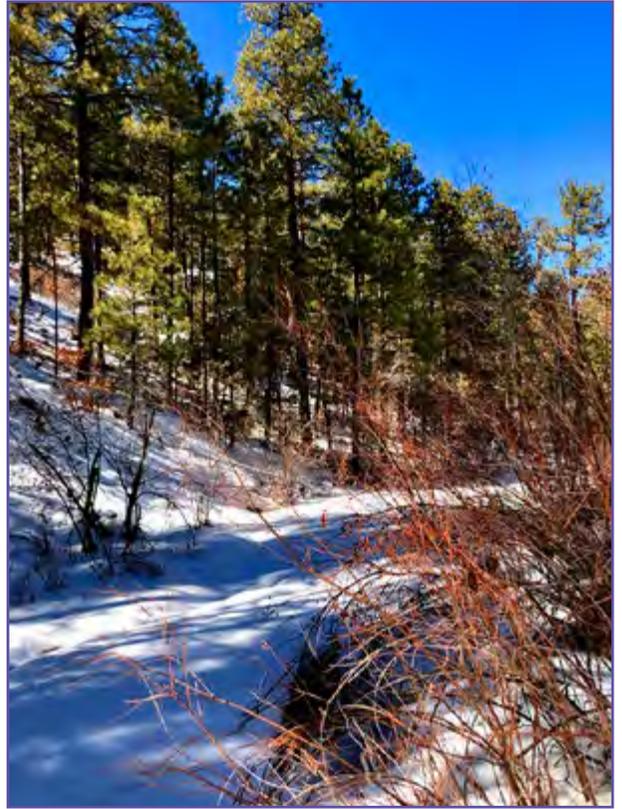
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AICE Update: Who is responsible for the Gaza blockade?

<https://www.jewishvirtuallibrary.org/myths-facts-online-exclusives#342>

Essay by Colleyville TX rabbi

<https://www.nytimes.com/2022/02/23/opinion/colleyville-texas-synagogue-antisemitism.html>



**Late Winter (mid-February, 2022)**

The sand hill cranes and Canada geese have begun migrating north. The Rio Vallecitos is still cloaked in snow, while fifteen miles south, the same waterway (now called the Rio Ojo Caliente) flows crystalline.

***Karen Kerschen***