

Welcome to the Summer Issue!!

RELAX, ENJOY THE WEATHER, COOK SOME HEALTHY FOOD AND EXPLORE NEW MEXICO

Introducing Shabbat with Friends
NM Enchanting Jewish Experiences
in the Land of Enchantment

Rabbi Dov Gartenberg

In 1977 I became friends with Johnny, a fellow counselor for the Los Angeles Israel Ulpan. After shepherding Jewish teenagers around Israel for 8 weeks, we both moved back to Los Angeles. That fall Johnny invited me to join his parents in North Hollywood (now Valley View) for a Friday night Shabbat dinner. I knew that his parents were Holocaust survivors from Hungary, so I naively assumed that the evening would include difficult stories about those years. Instead, Emil and Erica and Johnny's family treated me to an amazing Shabbat table with joyful singing and a feeling of friendship. The singing was relaxed and exuberant. The conversation was rich and engaging. I fell in love with Johnny's parents. They remain an inspiration to this day.

Up to that point in my life, I had not experienced such a Shabbat table. That gathering inspired me to hosting my own joyful Shabbat table at my home week after week, year after year. It is a direct inspiration for a new Jewish non-profit effort in New Mexico called Shabbat with Friends NM.

The reason for initiating Shabbat with Friends NM is to build a sense of community by providing authentic, joyful, and engaging Jewish experiences. We aspire to "reJewvenate" Shabbat through fostering home Sabbath gather-

ings of participatory song and fulfilling fellowship. We also offer multi-access (in-person and virtual) opportunities for impactful and intellectually satisfying Jewish learning. Our name, Shabbat with Friends, underlies our commitment to Jewish hospitality, spiritual practice, cultural depth, and ethical traditions about caring for others and improving the world we share.

What We Do•

Our signature program is the Musical Shabbat Circle. The Musical Shabbat Circle features our talented musical ensemble which welcomes people to join us in community singing of Shabbat and melodies from Jewish communities around the world. These events are held in homes and often include potluck-based Shabbat dinners. Musical Shabbat Table Gatherings are great for families and adults and people of all backgrounds.

Shabbat with Friends offers both introductory and advanced adult Jewish learning. Rabbi Dov Gartenberg, an esteemed teacher of Torah, is our lead teacher. We look forward to offering guest teachers of outstanding quality and depth to enrich our community.

Shabbat with Friends focuses on individual, and group Jewish mentoring provided by our direc



tor, Rabbi Dov Gartenberg. Going into the third year, the Miller Introduction to Judaism Program is offered under our auspices. This award-winning national program offers 35 quality hours of study of Judaism for both Jewish persons and persons coming from other cultures and religions interested in Judaism. This is an excellent program for someone who is interested in conversion to Judaism.

Does Shabbat with Friends Aspire to Be a Synagogue?

Shabbat with Friends seeks to serve both affiliated and nonaffiliated Jews in New Mexico. For affiliated Jews, we offer Jewish celebrations and experiences that supplement what is offered by the local synagogues. We encourage synagogue affiliation but seek to identify gaps in local Jewish life that are currently not available in our community.

We are also very connected to dynamic Jewish initiatives and organizations beyond New Mexico. We serve as a clearing house for the best and most engaging Jewish opportunities around the US and in the global Jewish world. We encourage local Jews to also be global Jews.

We also serve the non-affiliated Jews (the majority of Jews in New Mexico) by offering accessible, affordable, unique, and inspiring experiences for people reconnecting to Jewish life and to those who are exploring what Jewish life means for them. We are both pluralistic

and "post denominational" meaning that we celebrate diversity in Jewish life and acknowledge that being "just Jewish" is just fine.

Continued on Page 2

Gartenberg has a decade of experience running innovative Jewish non-profits. He is taking from that experience to work with those interested to shape something special and exciting for our Jewish community in New Mexico.

We hope that you are interested. We welcome your participation and ideas as we launch our programs.

Our Leadership

Rabbi Dov Gartenberg is the Director of Shabbat with Friends. He was ordained by the Jewish Theological Seminary of America and is a member of the Rabbinical Assembly of Conservative Judaism. He has served as a congregational rabbi and a leader of the groundbreaking Jewish nonprofit, Panim Hadashot-New Faces of Judaism in Seattle, Washington.

To learn more about Shabbat with Friends NM go to our website at <https://shabbatwithfriends.org>. You may write to Rabbi Dov at dov@shabbatwithfriends.org with questions and suggestions.



CCAR Press Announces Release of the Book of Proverbs:

A Social Justice Commentary



The Jewish Care Program recognizes the amazing generosity and dedication of our many volunteers. We have so much gratitude for the countless hours spent deepening connections and making lasting differences in the lives of so many in our community. THANK YOU!!!

Susan Albright	Sandy Hansen
Keith Carlson	Shelley Koffler
Diane Chodorow	Lauren Krimsky
Linda Canyon	Sari Krolik
Susan Citrin	Marilyn Lafer
Melissa Drole	Allyson Nathan
Marty Fisher	Beverly Nomberg
Wendy Gallager	Karen Rosenblum
Dick Goldsmith	Leona Rubin
Ellen Goldstein	Paula Amar Schwartz
Jo Stein	Judy Wechsler
Richard Womack	Gail Womack

The Link is a community newspaper, published since 1971 as a service by the Jewish Federation of New Mexico. It focuses on Jewish life in New Mexico and is committed to seeing Jewish life thrive.

Editor: Bonnie Minkus-Holmes PhD
Editorial Board:
Marvin Gottlieb PhD
Sabra Minkus
Contributors:
Rabbi Dr. Schmuly Yanklowitz, Sybil Kaplan, Eli Lev, Eli Follick, Nathan Fox LCSW, Yoni Glatt, Rabbi Dove Gartenburg, Bonnie Minkus-Holmes PhD, Dianne Layden PhD, Ronni Sims, Leslie Lawner, Linda Goff PhD, Rabbi Barbara Aiello

Reform Jewish publisher presents a contemporary perspective on the ancient text of Proverbs by Rabbi Dr. Shmuly Yanklowitz, an Orthodox leader and activist.

New York, NY – JUNE 2022 – CCAR Press, a division of the Central Conference of American Rabbis, is pleased to announce the publication of *The Book of Proverbs: A Social Justice Commentary*, written by Rabbi Dr. Shmuly Yanklowitz, a global activist and author of twenty-two books on Jewish spirituality, social justice, and ethics. His previous works include the CCAR Press titles *Pirkei Avot: A Social Justice Commentary* (2018) and *The Book of Jonah: A Social Justice Commentary* (2020). This new publication includes a foreword by Rabbi Laura Geller, Rabbi Emerita of Temple Emanuel of Beverly Hills, and the third woman ordained by the Reform Movement. It is published by CCAR Press's Reform Judaism Publishing imprint.

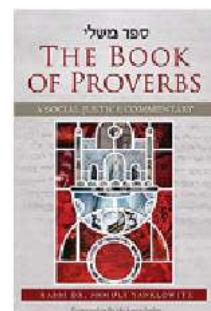
The Book of Proverbs, attributed to King Solomon, is a profound collection of Jewish wisdom, song, and inspiration. Yet to contemporary readers, the text is often unclear and inaccessible. In this refreshing and relevant commentary, Rabbi Dr. Shmuly Yanklowitz challenges us to find modern meanings in the words of this ancient text and teaches us how we can utilize the Book of Proverbs as we navigate our respective journeys.

Using his characteristic blend of social justice practice and Jewish thought from throughout history, Rabbi Yanklowitz connects to the ancients words of Proverbs to current issues and universal concerns, including income inequality, feminism, animal rights, environmentalism, and many more. growth process. The author's commentary is paired with the full text of Proverbs—in both Hebrew and an updated, gender-accurate English translation—so that readers may glean their own insights. Rather than offering prescribed guidelines, Rabbi Yanklowitz instead encourages each of us to undergo a personal growth process.

Rabbi Yanklowitz is the President and Dean of Valley Beit Midrash; Founder and President of Uri L'Tzedek; Founder and CEO of The Shamayim V'Aretz Institute; and Founder and President

of YATOM: The Jewish Foster and Adoption Network. He was ordained by Yeshivat Chovevei Torah and holds a doctorate in moral philosophy from Columbia University. His writing has appeared in outlets as diverse as The New York Times, The Wall Street Journal, The Washington Post, The Guardian, and The Atlantic. He has twice been named one of America's Top Rabbis by Newsweek. In 2016, The Forward named Rabbi Yanklowitz one of the Most Inspiring Rabbis in America and one of the fifty most influential Jews.

As Rabbi Laura Geller writes in the foreword, "This is a book about contemporary life, a book about the Torah of our own lives as well as the Torah of tradition, a book



that nourishes and challenges us by offering new ways of thinking about the questions we wrestle with as modern people."

"Filled with well-known aphorisms, Proverbs is among the Bible's most morally rich books, yet rarely is it analyzed in depth," said Rabbi David Saperstein, Director Emeritus of the Religious Action Center of Reform Judaism. "Now Rabbi Yanklowitz, one of American Jewry's leading social justice thinkers, brilliantly weaves together textual analysis, traditional commentaries, contemporary views, and powerful examples in applying key passages to some of our most vexing twenty-first-century social and personal challenges. This gem of a book will be an invaluable resource to rabbis (indeed, clergy of any faith) and teachers for sermons and classes, even while inspiring social justice activists across a broad political spectrum."

Senator Joseph Lieberman said, "Proverbs is a treasure of Jewish wisdom that is a delight to read on its own terms, and I'm glad that Rabbi Yanklowitz has written a thoughtful, moving, and modern commentary that will enlighten readers of all faiths and creeds."



"It was an honor to collaborate with Rabbi Yanklowitz on a third book," said Rafael Chaiken, Director of CCAR Press. "A partnership between an Orthodox rabbi and a Reform publisher is truly extraordinary and exemplifies our shared belief in the value of Jewish pluralism."

The Book of Proverbs: A Social Justice Commentary is available on CCARPress.org. An ebook and free study guide are also available.



Green Living: 5 Ways to be More Sustainable

(StatePoint) You don't have to be a sustainability expert to incorporate elements of eco-friendly living into your everyday routine. This summer, think about the small changes you can make that can add up to make a bigger difference.

- **Store Sustainably:** Single-use plastics are difficult to avoid when protecting fragile household items or delicate holiday décor. Cut down on plastic cushioning and packing foam usage by incorporating Flourish Brand Honeycomb Cushion Wrap to cover and safely store your breakable and fragile items. The interlocking structure is easy to stretch and secures to itself without any tape needed.
- **Give Green:** It's often difficult to find the perfect presents for housewarming gatherings, family holidays and hostess gifts. Spread some sustainable love by gifting a plant to that hard-to-buy-for friend or neighbor, or even give something green as a surprise for someone special.
- **Environmentally Friendly Connection:** Sending a package to a distant loved one is a delightful way to brighten someone's day, but unfortunately many mailers feature excess plastic wrapping or aren't made of earth-friendly materials. Ship sustainably by choosing an eco-friendly option like Flourish Honeycomb Recyclable Mailers. These mailers feature 100% recyclable material packaging and include a die-cut honeycomb layer to create space and cushioning that helps protect items during shipment, without using unnecessary plastic. Additionally, they can easily be tossed into the recycling bin after use.
- **Make Small Changes:** Living sustainably can sound intimidating at first. Like any shift in habit though, changing behavior may take a while to stick, but small, consistent adjustments will mean the most over time, especially when it comes to everyday things like reducing your use of single-use plastics, and switching to reusable shopping bags and food containers. Take things one small step at a time. For example, commit to recycling one additional item each day.
- **Enjoy the Outside:** Being active is always easier on warm, sunny days. Take advantage of summer weather to reduce your personal carbon footprint and get some healthy exercise! Find ways to do this by walking or biking instead of taking a car to the store. If you need to travel a longer distance, opt for public transport or carpool instead.

The 9th annual Summer Institute on teaching the Holocaust for Social Justice: Leslie Lawner

This June, a group of 14 teachers from around the state met for a week-long seminar, *Teaching the Holocaust for Social Justice*. This was the 9th year for the seminar, which is sponsored by the Olga Lengyel Institute for Holocaust Studies, headquartered in New York, and which conducts Holocaust education programs for teachers throughout the United States and Europe. The focus of this year's seminar was on choice: the consequences of an individual's choice to act, to intervene, or to stand silent, and what motivates a person to make such choices. As incidents of hate crimes and racial and ethnic intolerance increase, teachers play a part in educating students to stand against intolerance and hate, even though teachers are finding that harder than ever to do. The underlying idea of the seminar is to give teachers the tools to help students to become upstanders in situations where they see a wrong or harm being done to a person or group.

To that end, the seminar had several guest speakers, including Noam Gitin from Yad Vashem, who presented a program called, *How is this Humanly Possible?* which allowed the participants, using primary sources, to analyze the actions and justifications of perpetrators involved in various aspects of the Holocaust. Another presenter, Sherry Bard with Echoes and Reflections, gave a lesson on upstanders, how even small acts of courage and compassion can have enormous impact. Speakers from the Federal Bureau of Investigation discussed hate crimes in New Mexico and what motivates actors today to engage in such crimes.

To make sure that the teachers had a deep understanding of the Holocaust itself, various lessons and talks covered different aspects of the Holocaust. Rabbi Lennick provided an excellent overview of Judaism and the history of antisemitism. Firsthand accounts were shared: Andy Holten spoke of his experience as a hidden child in the Netherlands, Kathy Chilton read a family diary which documented their unsuccessful attempts to leave Nazi-controlled Europe, and Dr. Mary Pratt shared her husband Sidney Franklin's Shoah testimony about the liberation of Dachau. The teachers visited the New Mexico Holocaust Museum, and its President, Raye Cohen went over the various programs offered by the Museum for teachers and students.



Seminar facilitators Leslie Lawner, Susan Quintana, Michelle Thompson-Loyd, and Barbara Lazar have had extensive training in how and why to teach the Holocaust. Of course, the main reason is "never again;" we must teach about the were shared: Andy Holten spoke of his experience as a hidden child in the Netherlands, Kathy Chilton read a family diary which documented their unsuccessful attempts to leave Nazi-controlled Europe, and Dr. Mary Pratt shared her husband Sidney Franklin's Shoah testimony about the liberation of Dachau. The teachers visited the New Mexico Holocaust Museum, and its President, Raye Cohen went over the various programs offered by the Museum for teachers and students.

Seminar facilitators Leslie Lawner, Susan Quintana, Michelle Thompson-Loyd, and Barbara Lazar have had extensive training in how and why to teach the Holocaust. Of course, the main reason is "never again;" we must teach about the Holocaust so that nothing like it ever happens again. "Safely in, safely out" is the mantra, meaning that teachers do not present materials that might traumatize students. Firsthand accounts, images, and testimony should be appropriate for the age group being taught, and lessons carefully crafted to teach the lessons without being overly sensational. Holocaust units are also not appropriate for students in the elementary grades, although lessons on upstanding can be used in the lower grades.

The group of teachers who attended, enthusiastic and dedicated, left with lots of materials, ideas, and plans to bring to their students when they meet again. They were an amazing group of compassionate educators who gave up a week of their summer break to study and share in an experience that was often moving and challenging. Additional opportunities for professional development and further conversations will occur throughout the school year. out the school year.



Eli Lev performing in truth or consequences this fall- truth or consequences brewery, September 18th at 7:00pm

Rising singer-songwriter Eli Lev is making the world a smaller place, one song at a time. Eli pens lyrics and melodies for everyday enlightenment—songs that resonate because they're heartfelt, earthy, and offer the wisdom he's gained through lifelong travel and self-discovery. The Maryland-based artist has just completed his epic Four Directions project which includes four EPs that were inspired by indigenous traditions he learned while teaching on the Navajo Nation in Northern Arizona.

His four part EP releases, All Roads East (2017) and Way out West (2018), Deep South (2019), and True North (2021) - imaginatively and intrepidly connect spheres and generations within a body of work that is irresistibly uplifting, emotionally resonant, and down-to-earth. A cross between The Avett Brothers and The Lumineers, Lev has opened for both Shooter Jennings and Lee DeWyze, performed at The Kennedy Center and 9:30 Club in Washington, DC, and toured extensively within the USA as well as abroad.

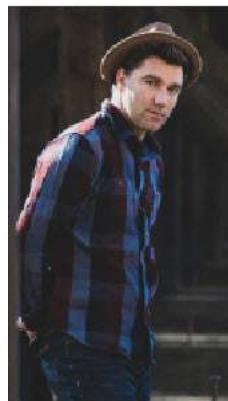
Eli Lev has performed in Andorra, Arkansas, Arizona, Australia, California, Colorado, Connecticut, District of Columbia, Florida, France, Georgia, Idaho, Illinois, Indiana, Iowa, Israel, Kansas, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Montana, New Jersey, New Mexico, New Zealand, New York, Nevada, North Carolina, Ohio, Oregon, Pennsylvania, South Carolina, South Dakota, Spain, Tennessee, Texas, United Kingdom, Virginia, Washington, West Virginia, Wisconsin and Wyoming - <https://eli-lev.com>

Eli Lev will be performing in Truth or Consequences on September 18th at the Truth or Consequences Brewery at 7:00pm. If you are interested in a CD download link of his latest album "True North" you can contact him or visit his Bandcamp site:

<https://elilevmusic.bandcamp.com/album/true-north> -

Testimonials

"Eli's original, spirit-filled lyrics become familiar and make you want to join in singing, clapping, and



dancing as soon as he starts singing. Sweet voice. Kind soul." - Rhonda Brown

"His music is inspiring yet raw at the same time. He makes you close your eyes and just imagine there is nothing going on at all. I really enjoy his music and the other musicians that he collaborated with." - April Watson

"We've chosen Eli Lev as our 2nd GPW for the 35th SAW Mid-Atlantic Songwriting Competition because of it's infectious positivity, lyrical ease, and pop sensibility..." - Jay Keating (SAW President)

"Eli Lev is the consummate professional and has been one of my top performing artists over the years as venues continue to ask for him back year after year" - Amber Foster (Last Call Entertainment)

"We love working with Eli because he works hard to promote his shows, has an incredibly professional attitude, and is timely in his email replies and sending us the information we need" - The Brindley Brothers (Jammin Java, Union Stage, DC Pie Shop)

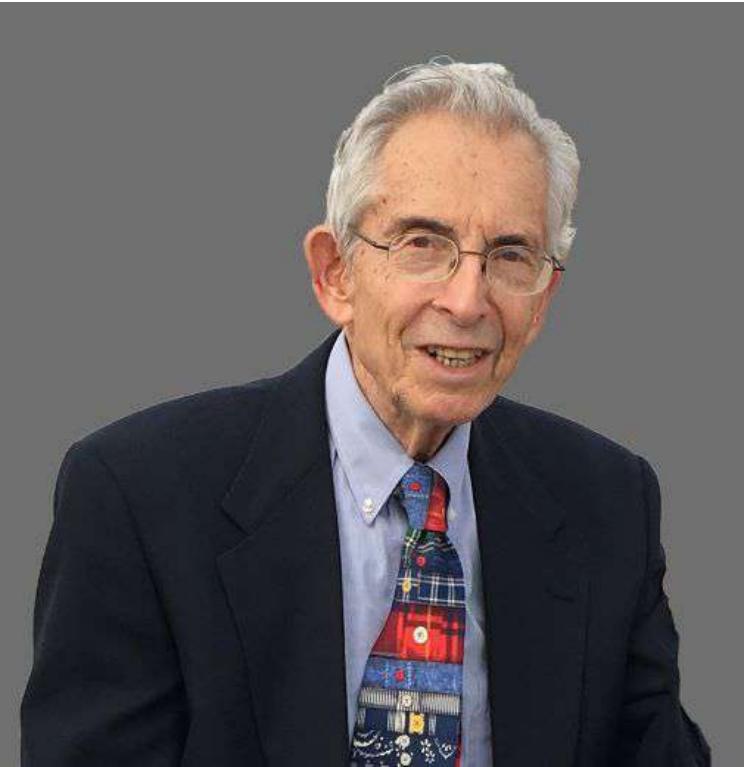
Candle Lighting Times for: Albuquerque, New Mexico USA			
-7 GMT Automatic DST adjustments Candle Lighting is 18 mins. before sunset			
Torah Portion	Date	Time	Notes
Chukat	Friday, Jul 8, 2022	8:06 PM	Light Candles at: 8:06 PM
Chukat	Shabbat, Jul 9, 2022	9:07 PM	Shabbat Ends: 9:07 PM
Balak	Friday, Jul 15, 2022	8:03 PM	Light Candles at: 8:03 PM
Balak	Shabbat, Jul 16, 2022	9:04 PM	Shabbat Ends: 9:04 PM
Pinchas	Friday, Jul 22, 2022	7:59 PM	Light Candles at: 7:59 PM
Pinchas	Shabbat, Jul 23, 2022	8:59 PM	Shabbat Ends: 8:59 PM
Matot-Massei	Friday, Jul 29, 2022	7:54 PM	Light Candles at: 7:54 PM
Matot-Massei	Shabbat, Jul 30, 2022	8:53 PM	Shabbat Ends: 8:53 PM
Devarim	Friday, Aug 5, 2022	7:48 PM	Light Candles at: 7:48 PM
Devarim	Shabbat, Aug 6, 2022	8:46 PM	Shabbat Ends: 8:46 PM
Va'etchanan	Friday, Aug 12, 2022	7:40 PM	Light Candles at: 7:40 PM
Va'etchanan	Shabbat, Aug 13, 2022	8:37 PM	Shabbat Ends: 8:37 PM



Safely home.



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In Memoriam



Herbert S. Friedman M.D

A resident of Albuquerque since 1958, died on May 15th at the age of 93. He is survived by his adored wife of 67 years Miriam, three children, Saul and wife Debbie, Daniel, and Naomi and husband Lane Findley, six grandchildren, Nathan and wife Madison, Annie, Alana and Kiera Friedman, and Jacob and Morgan Findley, and many nephews and nieces. Dr. Friedman received his M.D. degree from the University of Illinois in 1952 and did post graduate training in Indianapolis, Chicago, and Baltimore. He practiced urology in Albuquerque for 38 years until his retirement in 1996. He was a veteran of the U.S. Air Force and during his medical career served as president of the New Mexico Medical Society, the medical staff of St. Joseph Hospital, and the South-Central Section of the American Urological Association, representing urologists in eight states, Mexico, and Central America, and vice president of the Greater Albuquerque Medical Society. He was a member of the American Medical Society and the Society for Humanism in Medicine and an adjunct assistant professor of urology at the University of New Mexico.

He was a past president of the Jewish Federation of Greater Albuquerque and served on the board of the New Mexico Anti-Defamation League, and as a member of Congregation Albert served on its board of trustees. An avid fan of modern dance, he was on the board of directors of the short-lived Albuquerque Dance Theatre in the 1980's and was an officer of the Albuquerque Guild of the Santa Fe Opera. He was passionate about playing tennis and skiing and remained a loyal White Sox, Bears, and the Fighting Illini fan through thick and thin.

He and his wife traveled extensively throughout the world having visited all seven continents and relished the annual trip taken with his entire immediate family on a cruise or more often at a club med in Mexico or the Caribbean. Dr. Friedman lived a glorious and fulfilling life growing up in Chicago in a loving family with his parents Harry and Rose and two older sisters, Shirley and Dina, who, unsuccessfully, tried to spoil him, and then a wonderful family with his wife, children and grandchildren. Memorial services celebrating his life will be held at La Vida Llena on June 3, 2022, at 2:30 p.m.

Dr. Friedman will be laid to rest in a private ceremony. Donations in his memory may be made to Congregation Albert, the Jewish Federation of New Mexico, the Opera Southwest or one's charity of choice. Please visit our online guestbook for Herbert at www.Frenchfunerals.Com.

Ice Cream's Jewish Connection Rabbi Barbara Aiello

It's the season to enjoy summertime's favorite treat – ice cream. It's cool, it's delicious and it's Jewish! Thanks to an article by Joan Nathan (Tablet Magazine) we can start by introducing Reuben Mattus who began his career in the ice cream business in the 1920s when he was only ten years old. That's when little Reuben and his widowed mother, Leah, landed in America. They met up with an uncle who made a living in Brooklyn's lemon ice business and gave mother and son a job.

This was before the invention of the refrigerator and Reuben Mattus recalls, "In those days, we bought the ice from the Great Lakes in the winter and buried it with sawdust in pits in the ground until summer," which is how Mattus was able to make ice pops, chocolate covered ice cream bars and ice cream sandwiches, too.

Reuben Mattus married fellow Polish immigrant, Rose Vesel and together with his mom they perfected their ice cream recipe. While Rose developed marketing strategies, Reuben set out to create a business name - one that would give them notice and set them apart. That's how these Polish Jewish immigrants created their company name, Häagen-Dazs!

Mattus was inspired by Jewish history. He knew that one of the few countries that actively saved Jews during World War II was Denmark, so to honor Denmark's courage Mattus created a totally fictitious Danish name and had it registered. When he was asked about it Mattus said, "Häagen-Dazs doesn't mean anything. [But] it would attract attention, especially with those two little dots, the umlaut over the 'a'?"

Later it was Steve Herrell and his Jewish wife who opened Steve's Ice Cream in a renovated dry cleaner's near Boston. In those days most ice cream shops sold only three flavors – chocolate, vanilla and strawberry. Steve added mix-ins like M&M's, peanut butter and Heath Bars and business was booming – so much so that two nice Jewish boys, good friends, Ben Cohen and Jerry Greenfield, stopped by to watch Steve make his ice cream creations. They were impressed – so much so that in 1978 in Burlington, Vermont Ben and Jerry's was born. So on these sweltering hot days when ice cream hits the spot, we can thank Ruben and Steve, Ben and Jerry – a fabulous foursome that represent ice cream's Jewish connection. Enjoy!

Rabbi Barbara Aiello is Italy's first woman rabbi. She serves Sinagoga Ner Tamid del Sud, the first active synagogue in southern Italy (Calabria) in 500 years since Inquisition times. Rabbi Barbara is a board member of Kulanu, an international organization that supports isolated and emerging Jewish communities worldwide and she is the founder of southern Italy's b'nei anusim movement that assists Italians as they discover and embrace their lost Jewish roots. Rabbi Barbara is an ice cream lover, especially Italian "gelato."

Rabbi Barbara Aiello
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The Healthy Vegetable- Cauliflower Salads From My Kosher Jerusalem Kitchen- Sybil Kaplan

Cauliflower comes from the Italian words for cabbage flower and is part of the family which includes broccoli, Brussels sprouts, cabbage, collard greens and kale. High in Vitamin C (I didn't know that!), it is low in calories, fat, carbs, fiber and proteins.

I love eating it raw with a dip but here are some other ways to use it.

Cauliflower Slaw

4-6 servings

1 head cauliflower, broken into flowerettes and sliced thin

1/4 cup chopped celery

1/4 cup sliced green onions

1 cup mayonnaise

3 T. cider or white wine vinegar

salt and pepper to taste



1. In a salad bowl, combine cauliflower, celery and onions.

2. In another bowl, combine mayonnaise, vinegar, salt and pepper.

Pour over salad, mix and chill.

Mock Rice Sal

4 servings

adapted from a food magazine

1 cauliflower

1/8 cup chopped red peppers

1/8 cup black or green olives

3 cup-up anchovies

1 1/2 t. drained capers (optional)

2 T. chopped parsley or chives or both

Dressing

4 T. olive oil

1 T. cider or white wine vinegar

1 1/2 t. Dijon mustard

salt and pepper to taste

1. Trim and break up cauliflower. Place in food processor. Process until cauliflower has consistency of grains of rice. You want at

least 2 cups of riced cauliflower.

2. Place cauliflower in center of clean linen towel. Gather up ends and gently squeeze out excess moisture. Place in bowl.

3. Add red peppers, olives, anchovies, capers and parsley.

Even if it's cloudy....



4. In a jar, mix olive oil, vinegar, mustard, salt and pepper.

Close lid and shake well. Pour over salad and toss.

Refrigerate until serving.

Cauliflower-Cabbage Slaw

depending on size of cauliflower and cabbage

This is one of my favorite recipes and I use it often. I learned it from a friend,

who went to cooking classes while in an Israeli Merkaz Klita (absorption center) for

new immigrants in the 1970s, so I guess you could call it an Israeli recipe. Adjust dressing to size of ingredients.

1 cauliflower

1 cabbage

1 carrot

diced parsley

Dressing

mayonnaise

sugar

salt

juice of a lemon or more

1. Grate cauliflower, cabbage and carrot into a salad bowl. Add parsley.

2. In another bowl, combine mayonnaise, sugar, salt and lemon juice.

(for 3-4 servings: 1 heaping Tablespoon mayonnaise, 2 1/2 t.

sugar,

1 t. salt, 2 1/2 T lemon juice)

Pour over salad and mix.

Sybil Kaplan is a Jerusalem-based journalist, author, compiler/contributor/editor of 9 kosher cookbooks (working on a 10th) and food writer for North American Jewish publications. She has led weekly walks of the Jewish food market, Machaneh Yehudah, in English since 2009.

Easy Day Trips from Albuquerque

Summer is a great time to get out and explore our beautiful state. There are beautiful and interesting places to visit within a couple hours drive from Albuquerque. These are some of the top destinations according to Visit Albuquerque:

El Malpais National Monument- located 72 miles west of Albuquerque near Grants. It is known for lava tubes and lava flows created millions of years ago. There are three exits off of I-40 that take you to different parts of the park. Highway 117 will lead you to the cliffs overlooking the lava flows.

There is also a privately owned ice cave and 800 foot deep Bandera volcano. The "ice cave" is a collapsed lava tube whose inside temperature never goes about 31 degrees. There is a charge to tour the ice cave and volcano.



Valles Caldera: Located about 92 miles from Albuquerque. You can take I-25 towards Santa Fe or the more scenic Highway 550 out of Bernalillo. The Valles Caldera is at 11,000 elevation and it is an ancient super volcano. There is hiking, wildlife viewing, mountain biking, horseback riding and ranger guided tours.

Bandelier National Monument: On the way to the Valles Caldera, before you get to Los Alamos on Highway 4 is Bandelier National Monument. The 33,000 acre site has a long steep walled canyon where you can experience Native culture dating back 11,000 years through petroglyphs, reconstructed kivas, viga holes and areas you can only reach with ladders.

There are more than 70 miles of trails to explore. There is an entry fee and the park closes at sunset.

Madrid: You can reach Madrid by taking I-40 east to Tijeras and then north on Highway 14. Madrid was a thriving mining town in the mid-1800's. It is full of interesting art galleries, gift shops, coffee shops and restaurants.

Salinas Pueblo Missions National Monument: Located in Mountainair about 45 minutes south of Albuquerque- you can walk through numerous pueblo, kiva, and mission ruins.

These are just a few! If you have a long weekend think about heading to Silver City to visit Rock City or even Fort Sumner to see Billy the Kid's Grave. New Mexico is full of amazing adventures!!!



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Santa Fe
(505) 986-9696

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Summer is the best time to focus on career development- Bonnie Minkus Holmes PhD

Productivity in the summer can take a dip. This can occur because your kids are home from school or you are just in a “vacation” state of mind. The warmer months make us want to relax and take time off. While it is important to balance work and home life- we can use this time to focus on our careers. The recent “great resignation” has opened up a lot of new opportunities in the workforce. While you’re taking your well-deserved break to return rejuvenated- you can also recharge your career at the same time. Here are some ideas to consider putting in your summer plans:

•Revisit your goals

Think about your long-term goals and create an action list you can apply now or later in the year. Get clear on your goals, wants and needs for the future. If they are overwhelming, break them down into bite size chunks. We tend to get overwhelmed when our goals are too big and seem unachievable. I often coach people on creating SMART goals. These are Specific, Measurable, Achievable, Realistic, and Time bound. If your goals can answer these descriptors then it is probably a productive goal. You can also try and fit your goal into “from x to y by when” to see if it is a SMART goal. For example, if you want to become a manager and your long term goal is to become the manager of your department, think about the steps you need to take to achieve this. Maybe you need to build on your skills or network? Create goals that will lead you to your long term goal of becoming a manager.

•Reinforce your Skills

Summer is good time to sign up for classes or training session. Think about a skill you have been wanting to learn or something to brush up on. Try and tie this to your long term goals.

•Work on your network

Make new connections or strengthen your existing ones. Reach out to mentors, or seek out a colleague to discuss how they’ve developed their career. In my work I often encourage people to do a “network audit” to see who they follow and listen to. Think about who you follow and listen to- is it reflective of where and who you want to be? For example, when I did my audit I realized that I pride myself on being a female leader and even teach “women in leadership,” but I did not follow any women leaders and trailblazers. I began to follow some and reach out to colleagues who I admired. I have gained valuable knowledge and relationships from this.

•Take care of yourself

The pandemic has taken its toll on us all. Many of us have felt we are working even longer hours while working remotely. We have a hard time separating our work and home life. Having the computer on the kitchen table doesn’t help in this either. Make sure you are taking time for yourself and stepping away from the computer. There has been a lot of research on how to prevent burnout. One of the key ways is to spend at least 10% of your time doing something that brings you joy. This could be reading a book, taking a walk or even volunteering your time. It is important to make sure we are at our best or we can’t be there for others.



These ideas can be done throughout the year, not just summer. When you take time to regain your focus, reenergize your attitude and get clear on where you see yourself- you will be more productive and engaged.

It's Summertime! Let us Enjoy By Eli Follick

Enjoy! That's the way I felt as I savored the first few days after school ended and wouldn't begin again till after Labor Day. I had a few days and then my Mom sat me down and told me that my Grandpa who lived across the street wanted me to come visit. She said he had some stories to tell that he thought would be important for me to know. I liked stories and my Grandma always treated me to sweets when I showed up.

The next day, after breakfast, I crossed the street and climbed the steps up to the second floor and knocked on the door. Let in by my Grandma, she showed me into the dining room where my Grandpa was sitting at a table piled high with big books. As I took a seat, he moved one of them to me, smiled, and asked me to read the first paragraph.

It had begun. My education in formal Judaic subjects was to be mixed in with my game playing for the next two months. My Grandpa taught me much and very specifically about what was important to Jewish people in the summer. Some of it was happy and some of it was very sad. We started out with Lag Bomer, the 33rd day between Passover and Shavuot. All this leads up to the High Holy Days of Rosh Hoshana and Yom Kippur. This year, a period known as the three weeks begins on the 17th of Tammuz which this year is July 16. Since that is a Saturday and we are not allowed to fast on the Sabbath, it is commemorated on Sunday, July 17 with a fast that begins very early in the morning about 4 am, and ends late in the evening about 8:30 pm. This marks the day when the walls of Jerusalem were breached by the Romans in 69 CE. This is a mourning period that requires us to not cut our hair, or purchase new clothes, or listen to music. No parties or Weddings are held.

The final nine days of the three weeks is a time of intense mourning when we do not eat meat or drink wine and we do not wear freshly laundered clothes. This year that starts on July 29th and ends on August 7th. The ninth of Av is the longest fast of the year, about 26 hours, and marks a Jewish history of many tragic events. Among these events are the destruction of the first and second Temples.

After going through all those sad days, we can all resume a normal life and look forward to the Fall holidays. I alluded to the necessity of resorting to a non-meat diet and, for me, while difficult, is what I prefer. I'm not a vegetarian but I only use lean meat as a condiment, not as the main part of a meal. No more than three or four ounces at a time.

Growing up, my Mom took care of that. Before my wife's passing, she took care of all that. Now, I have to do for myself. It was not easy at first but I learned how to make it work. I like simplicity including a minimum number of ingredients and uncomplicated preparation. My only requirement is nutrient density. That means the dish should supply about 8531; of my needed daily nutrients and not too many calories. I prefer good tasting combinations and satisfying portions. Continued on next page....



It's Summertime! Let us Enjoy By Eli Follick Continued....

Grilled Meatless Burgers

4 Soy protein burgers
1 ½ cups thinly sliced onions
½ teaspoon salt (divided in half)
¼ cup low-sugar, low-fat salad dressing
4-6 drops hot sauce

In a preheated nonstick skillet coated with a small amount of nonstick cooking spray, add the patties and cook 4 minutes on each side. Set aside. Use a little more of the nonstick spray and add the onions and half of the salt. Use a bit more of the spray on the onions. Cook 5 minutes or until they are richly browned, stirring frequently. Meanwhile, stir the dressing, hot sauce and the rest of the salt together in a small bowl. When the onions are browned, push them to one side and put the patties back in. Cook 2 minutes longer to heat thoroughly. Spoon onions onto patties and top with about 1 teaspoon of the dressing.

One patty is a serving. That's 120 calories and 16 grams of protein, about half a daily protein requirement. I serve this with a side salad of mixed greens, tomatoes, cut up carrots, and cut up radishes. All in all, a low calorie meal with everything I need to eat healthy.

Tex-Mex Fillets

½ onion, sliced into rings
1 cup low sugar, low fat tomato sauce

4 ounces of Monterey Jack cheese, shredded

Place the onions across the bottom of a 2-quart casserole dish. Cover and cook for 1 ½ to 2 minutes in microwave on high. Lay the fillets on top of the onion, cover with the tomato sauce, cover and cook for 3 ½ to 4 minutes on high. Uncover and sprinkle with the cheese. Cover and cook for about 1-2 more minutes. The fillets should be opaque and should register 165 degrees on a digital kitchen thermometer. If not, cook a little longer and check again. Let stand for 5 minutes.

This makes about 5-6 servings. Each one about 240 calories and 26 grams of protein. That's just about a day's worth of protein. Again, I would serve this with a side salad. I combine lettuce, tomatoes, green pepper strips, and a handful of grapes. That's good, nutritious, healthy eating and it all tastes great.

So, getting through the summer has its good days and sad days. Our Rabbi's of old say that when Moshiac comes, may it be soon in our time, these sad days will be converted into joyous holidays to be enjoyed in every way. I anxiously await those days and am trying to live the healthiest life I can so that I may be allowed to be part of the celebration.

GET YOUR SAMBA ON! BRAZILIAN JAZZ CONCERT COMING TO THE JCC IN JULY

Saudade (pronounced "sow DAA jee") is an Albuquerque-based band, whose music focuses on tightly arranged rhythmic renditions of 19th-century chorinhos, as well as contemporary samba, bossa nova, tango, reggae, and other world beat genres for listening and dancing. Saudade also plays the beautiful music of Cape Verde. You can enjoy their enchanting and upbeat musical rhythms at the JCC, 5520 Wyoming Blvd. NE, on Saturday, July 23 at 7:30 pm. Started by Bob Gusch, Saudade is going into its twentieth year playing for New Mexico audiences. This will be their first performance at the JCC. Originally scheduled back in June of 2020, we had to cancel due to the pandemic. We are excited to bring this terrific Brazilian jazz band to the J at long last! The band's musician lineup consists of Deborah 'Debo' Orlofsky on vocals, Jefferson Voorhees on drums, Bob Gusch on woodwinds, Lisa Lopez on keyboards, and Micky Patten on bass. Tickets are \$15/JCC members and \$20/public. All are welcome! Visit jccabq.org or holdmyticket.com for more information and to purchase tickets



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 Founder and Principal, Allyson Nathan, is a former senior living executive with firsthand knowledge of senior living community operations and ancillary services. Drawing from nearly 30 years of experience, she ensures Fortina Solutions' clients receive recommendations that align with their unique needs.

OMG! Older Men's Group at the JCC- Phyllis Wolf

The concept of creating a group geared toward older men originated from seeing the need in our community. There have been no male-focused community programs which become increasingly important as men begin to age. Some are widows, others are single, some are married, others have been isolated due to the Pandemic. In consultation with the Jewish Care Program initially, we identified the following goals which a group for older men could address:

- Provide an opportunity for older men to engage, and build social connections
- Reduce the likelihood of isolation and increase opportunities for social engagement
- Create a space that is welcoming to new and diverse members

Shortly after the group formed in early September 2021, we enlisted Robert Lewis, Licensed Therapist, to facilitate. We asked Robert to summarize and explain what OMG is about for prospective attendees. He reports: The group is evolving and bonding. Every new person adds new energy and something different. Every group begins with several steps to set the group energy:

1. A one minute meditation or a deep breathing exercise.
2. New men introduce themselves.
3. Check-ins with the other men, usually less than one minute or longer if



needed. No questions asked or reacted to before everyone checks in. Anything shared deemed necessary to talk about further will always take priority.

4. Any old business from the previous group
5. A fun question asked. Usually generates a fun discussion and sharing.
6. Topic of the day. I can suggest a topic or someone else might suggest one. Since it is a democratic group, we usually ask the others if this is what they

would like to talk about. The group meets on Wednesday mornings from 9:30 – 11 am at the JCC. Though, during the summer, due to Camp Chai's use of the facility, the meetings are being held at the Alzheimers' Association offices at 6731 Academy Rd NE. Topics we've talked about previously include: Loneliness, Grief and Loss, Aging and Mortality, Retirement issues, Biographies or the men's stories. Social connection is happening as the

We have received the following feedback from a few of the regular OMG participants:

Brian Hill: OMG provides me with one of my very few opportunities to have meaningful conversations. Also, it is where I can almost always get a good laugh! I enjoy the good humor and keen intelligence of the members. Also, having somewhere to go to discuss topics and feel accepted means a lot to me.

Alan Glassman: I went to the group to meet some men my age as we just moved to the area and are starting fresh, not knowing a soul. The group has been also a "support" group as everyone can discuss what is good and bad with their current lives. I appreciate that the group is led by a therapist, who gives some direction to the discussion of the day. Thanks for starting up the OMG group at the JCC.

Gary Hoe: I've made new friends and I appreciate this non-judgmental forum for opinions. Also, I've gained a new understanding of how Jewish ethnicity and religion are inseparable, whereas (Judeo-) Christianity is a religious choice quite separate from one's ethnicity. In short, they're all good guys. Plus, the J gives us free coffee, and sometimes one of us will bring treats to share.

For further information, contact Jill Patruznick, JCC Cultural Programs Coordinator, at jillp@jccabq.org or 505-418- 4467.

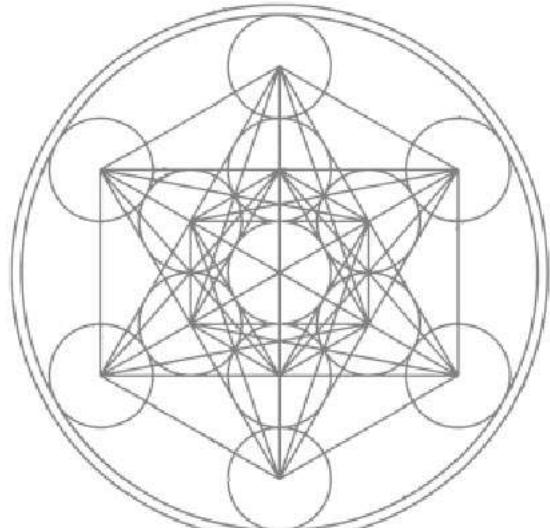
The VPR Triangle: Karpman Drama Triangle Nathan Fox LCSW

Modern, secular politics has begun to render itself meaningless to rational thinkers because the foundation of many political actions lies in the Victim, Perpetrator and Rescuer Triangle. The triangle is used to control and manipulate people; often innocent people who want to be "good" but find themselves agreeing to murder, torture and oppression of those with whom they disagree. This is because the VPR triangle is a two-dimensional simplistic construction of identity. In the rare circumstance a criminal threatens your life you are potential victim, they are a potential perpetrator and a call to 911 may be necessary to save a life. Otherwise, in reality none of us are victims, perpetrators or rescuers unless we are living within the confines of the VPR triangle. The second you decide to "save" someone from their opinion, behavior, political view etc. you have stepped into the triangle. If you live in the triangle then you and everyone else is at all times either a victim, a perpetrator or a rescuer. We are all familiar with political leaders from Hitler to Stalin to Mao who used the triangle to claim they could "save" their people from the "other" which resulted in the death of hundreds of millions of the "other." As one can see, if you believe, "if you are not with us you are against us," you are in the triangle.

The VPR triangle has also been called the "Karpman Drama Triangle" as Stephen Karpman did not originate the idea but published his interpretation of the triangle in 1968 while doing post-graduate work under Dr. Eric Berne, the founder of transactional analysis. People who live within the framework of the triangle perpetually fear becoming victims. They are also driven to rescue others. However, by viewing the world with the two-dimensional perspective of the triangle these same people often become perpetrators in the name of "rescuing" themselves. Just look at a German citizens in Nazi Germany, the citizens of communist China or the Soviet Union under Stalin: normally rational people turned on one another and made others, often Jews, the victims in order to protect themselves from becoming victims.

Some of them believed they were helping these dictators achieve what they felt were noble goals; others were merely afraid and could not see a way out because they too began to see the world through the lens of the triangle. Too often today people have become unknowingly pulled into the triangle with the questions of mask use and vaccinations for COVID 19. If you live in the triangle, the "other side" is the perpetrator and is often portrayed that way by adherents to your view.

Metatron's-Cube-Sacred-Geometry-Symbol-Flower-Of-Life-Meaning.jpg (1200x1285) (easytheguru.net)



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The VPR Triangle: Karpma Drama Triangle Nathan Fox LCSW Continued....

Rational people do not want to live in the VPR triangle, but are often unaware they have disordered thinking. Addicts and people with personality disorders are unable to see reality because by definition, they are stuck in the triangle. Narcissists are obsessed with saving people and people with borderline personality disorders see themselves as chronic victims, as a result both types of people regularly perpetrate against others. This is because it is an endless cycle: the moment you are not "saving" someone they may perceive you as the victim or the perpetrator.

All of this is antithetical to Judaism. On the legal front Torah outlines explicit details of how vulnerable people should be helped and justice should be meted out. The first 35 verses of Parsha Kedoshim (Lev. 19:1-35) details the ethical behavior of society as defined by HaShem. It speaks against triangulation and unfair bias toward either party. From a spiritual perspective Judaism goes a step further than the other Abrahamic traditions as our teachings transcend the dualism inherent in Christianity and Islam. This is not a criticism of these traditions. Rather it exemplifies how to notice differences without creating a dualistic assumption that if x is different than y, x is better or worse than y, which is inaccurate; instead this example simply shows that they are different. Only to a person in the triangle does different = bad/perpetrator. Again, from a rational, Torah based perspective it is the dualism itself that is the problem; not the person who points out a difference exists.

The Chassidic Jewish perspective on good and evil is simple. "Shma Israel" ... everything comes from HaShem. HaShem cannot do (and still meet His goals) thus does not do anything to harm His creation. All of the suffering we experience is part of His plan to help each one of our individual souls become rectified to the point in which we see and experience Oneness. The more we live in alignment with His Torah the more we feel and experience His love. The more we feel and experience His love the greater we feel awe which deepens our appreciation for His magnitude, which compels us to move further out of the dualistic, non-Jewish ways of thinking that perpetuate the triangle and thus causes us to suffer.



Since the Enlightenment it has been more and more difficult to avoid dualistic thinking. However, when we make an effort to become aware of the ways the triangle influences our thinking, the subtle and extreme degrees as outlined above, the closer we come to creating a world our Sages call the Messianic Era. True salvation does not come from stepping into the triangle and trying desperately to be a rescuer because under those circumstances we are misguided by our ego's needs. No, true salvation comes from the understanding and experience of Kol Echad, which means taking action guided by the principles of Torah. When we assume that other people are fundamentally good, their souls are in essence G-dly, then we can be proactive in how we help them, teach them and guide them.

How do you know you are in the triangle? Are you driven to save others? Are you an addict? Are you convinced that "someone" or some political or economic system is to blame for your suffering? Do you fear being "the bad guy"? It is incumbent on each of us to get out of the VPR triangle way of distorted thinking. The alternative is to perpetuate a culture in which more innocent people will be actual victims of those who purport to want to save them.

There are many images of the true complexity of humans and our relationship to others. I advocate for the ten-dimensional cube called Metatron's cube. Which represents a more accurate view of us from a body, heart, mind, and soul perspective. If you look at the cube you will notice that it moves and each discreet shape is in fact an aspect of another shape. It is both interconnected and fluid – just like humans and our relationships. Unlike the triangle which is a Platonic solid given to us by man, Metatron's cube is given to us by HaShem.

To "save" the world we need to see beyond the secular political landscape to the reality of all existence: Oneness. May we merit to see the Messianic Era come speedily in our days.

Ruth Bader Ginsburg's Legal Career, 1956-2020 Dianne R. Layden, PhD

Ruth Bader Ginsburg enjoyed a distinguished legal career for 64 years as law student, law professor, American Civil Liberties Union (ACLU) attorney, federal appellate judge, and Supreme Court justice. She overcame discrimination in the early years, tended her family as a loving wife and mother, wrote brilliant briefs as an attorney and judicial opinions as a Supreme Court justice, coped with health challenges in the later years, and became an icon to women for her integrity and endearing persona.

Law School

In 1956, six years after Harvard Law School started admitting women, Ginsburg became one of only nine women in a class of more than five hundred. But she was not allowed in the periodical room of the law library because of her gender and, along with the other female students, had to explain to the dean at a social event why she deserved a seat in law school that could have gone to a man. There were no female faculty, and some male professors weren't comfortable with women students.

Her husband Marty Ginsburg was also enrolled at Harvard. In his senior year, he underwent surgery and radiation treatment for testicular cancer. Ruth took care of Marty in addition to caring for baby Jane, attending Marty's classes, taking notes for him, typing his papers, and taking over his share of the household chores. She also completed her own law student work, sleeping only a few hours a night. Marty recovered and graduated from Harvard on time.

Ginsburg became the first woman on the Harvard Law Review, a journal with articles about court cases and legal subjects published by the best law students. When Marty was offered a job with a big law firm in New York City right after he graduated, Ruth left Harvard and transferred to Columbia Law School in New York City. She faced less discrimination there than at Harvard and earned a place on the Columbia Law Review, becoming the first person to be part of law reviews at both Harvard and Columbia. She tied for first in her class at Columbia.

Ginsburg often said she faced discrimination as a woman, Jew, and mother. In her first job after completing her bachelor's degree in 1954, she was demoted and had her wages cut because she was pregnant. After graduating from law school in 1959, despite her academic achievements, she couldn't get

a job at a law firm, either because she was Jewish or a woman. She was recommended as a law clerk to a

Supreme Court justice who wasn't willing to hire a woman. She finally got a job clerking for a U.S. district judge in New York City. Continued on next page....

Ruth Bader Ginsburg's Legal Career, 1956-2020 -

Continued....

In 1961-1963, Ginsburg joined the Columbia Project on International Civil Procedure, researching laws and legal procedures from other countries and proposing ways the U.S. legal system might be improved. She learned Swedish; worked in Sweden briefly, helping a Swedish judge write a law book; and later was given an honorary degree from a Swedish university. This project had a profound effect on her work as a judge and Supreme Court justice. She often looked to international court cases to help her form opinions on the cases she heard, a practice which earned some criticism from people who think U.S. judges should only interpret U.S. cases and the Constitution to reach their decisions.

Law Professor

Ginsburg became a law professor at Rutgers University in New Brunswick, New Jersey (1963-1972). Women were paid less than men, and she and a colleague sued for equal pay and won. Son James was born in 1965, when daughter Jane was age ten. Ruth hid her pregnancy at Rutgers behind loose clothes. She has said that at both Rutgers and Columbia (1972-1980), men ignored her suggestions at faculty meetings. Despite these challenges, she became the first tenured female law professor at Columbia.

While at Rutgers, Ginsburg handled sex discrimination cases for the New Jersey office of the ACLU. In 1971, she became the founding director of the ACLU Women's Rights Project, where she served as lead lawyer for six Supreme Court cases and won five landmark cases (see illustration). In all, she masterminded ACLU briefs submitted in 24 Supreme Court cases.

Federal Appellate Court Judge and Supreme Court Justice

In 1980, President Jimmy Carter appointed Ginsburg to the U.S. Circuit Court of Appeals for the District of Columbia (D.C.), the most prestigious of the 13 appellate courts that hear challenges to rulings by federal district courts (at least one per state, plus D.C.). Nine Supreme Court Justices, as of June 2022, previously served on the D.C. Circuit. Appellate judges hear cases on panels of three, with no jury participation. Because its geographic location includes the U.S. Capitol and executive branch, the D.C. Circuit is the main federal appellate court for U.S. administrative law and constitutional law cases.

In 1993, President Bill Clinton appointed Ginsburg to the U.S. Supreme Court, a job she called the hardest she ever had. In her speech following her nomination, she thanked her mother, "the bravest and strongest person I have known ... I pray that I may be all that she would have been had she lived in an age when women could aspire and achieve and daughters are cherished as much as sons."

Ginsburg's contributions to American law are best exemplified by her ACLU court cases in the 1970s, which eradicated gender discrimination in one law after another over the course of the decade (see illustration), and the substance and eloquence of her judicial opinions as a Supreme Court justice.

In 1970, Marty brought Ruth a tax law case that involved gender discrimination, *Moritz v. Commissioner of Internal Revenue Service*. Charles Moritz was a never-married man who took care of his 89-year-old mother while working full-time. He claimed a \$600 tax deduction under Section 214 of the IRS code for the salary of a caregiver for his mother. The IRS denied the deduction, stating Moritz was ineligible because he was not a woman and had never been married. Section 214 only permitted a deduction for care for certain dependents to a woman or widower or a husband whose wife is incapacitated or institutionalized if the care enables gainful employment.

She realized this case could lay the groundwork for future cases alleging discrimination against women. Joined by the ACLU, the Ginsburgs argued the case pro bono before the Tenth Circuit Court of Appeals in Denver, which in 1972 ruled Section 214 unconstitutional under the equal protection clause of the Fourteenth Amendment and extended the caregiver deduction to never-married men.

In a petition for certiorari to the Supreme Court, the U.S. Solicitor General urged that the Moritz case cast a cloud of unconstitutionality over dozens of federal statutes, which he listed, that differentiated on the basis of sex. The Court declined review, but Ginsburg, aided by the list of statutes and the ACLU Women's Rights Project, successfully argued five cases based on the Fourteenth Amendment before the Court in the 1970s, eradicating gender discrimination in one law after another over the course of the decade. On the Basis of Sex, a 2018 feature film about Ginsburg, presents the Moritz case.

In 1996, in *United States v. Virginia*, Ginsburg wrote the Supreme Court majority opinion that the all-male admissions policy of Virginia Military Institute, Virginia's sole single-sex public institution of higher education, was unconstitutional under the Fourteenth Amendment.

The Commonwealth argued that women weren't suited for VMI's rigorous training and that its provision of a newly created separate military program, Virginia Women's Institute for Leadership at the private women's liberal arts school, Mary Baldwin College, was sufficiently equal. Citing women's successful entry into military academies and military forces, Ginsburg averred VMI's goals and methodology are not necessarily unsuited to women:

"[G]eneralizations about 'the way women are,' estimates of what is appropriate for most women, no longer justify denying opportunity to women whose talent and capacity place them outside the average description." In sum, Virginia did not provide both an "exceedingly persuasive justification" for use of a gender classification and a comparable women's institution in terms of military training, curricular choices, faculty stature, funding, prestige, alumni support, and influence.

Ginsburg is renowned for her dissents. She declared, "Dissents speak to a future age. It's not simply to say, 'My colleagues are wrong, and I would do it this way.' But the greatest dissents do become court opinions and gradually over time their views become the dominant view. So that's the dissenter's hope: that they are writing not for today but for tomorrow." She is in good company with Justices Oliver

Wendell Holmes and Louis Brandeis, who in the early twentieth century dissented when Court doctrines did not permit worker protections. Their views in the labor cases eventually became law when union membership and activity were authorized, child labor was outlawed, and the minimum wage was enacted.



Ginsburg also was a wordsmith. She said, "Choosing the right word, and the right word order, ... could make an enormous difference in conveying an image or an idea," as exemplified by her dissent in *Shelby County v. Holder*, decided in 2013. The majority opinion rolled back the 1965 Voting Rights Act's protections and permitted states, including those with histories of racially motivated voter suppression, to change their voting procedures without any outside oversight. The five-justice majority argued that preclearance of voting rules was no longer necessary because by 2013 discrimination in voting had largely been ameliorated. In dissent, Ginsburg argued that improvements were the result of the law. She proclaimed, "Throwing out preclearance when it has worked and is continuing to work to stop discriminatory changes is like throwing away your umbrella in a rainstorm because you are not getting wet."

In 2013, to highlight Ginsburg's dissent, New York University law student Shana Knizhnik coined the term "Notorious RBG," a play on rapper Biggie Smalls' "Notorious B.I.G."

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Ruth Bader Ginsburg's Legal Career, 1956-2020 - Continued

Ginsburg's dissent in *Ledbetter v. Goodyear Tire and Rubber Company*, decided in 2007, resulted in an amendment to Title VII of the Civil Rights Act of 1964. Goodyear employee Lilly Ledbetter won a lawsuit in federal court alleging her pay and position were lower than her male colleagues and the discrepancy violated Title VII, presenting evidence covering her nearly 20 years of employment. She was awarded \$360,000 in back pay and damages. Goodyear filed a motion to vacate the judgment, arguing that Ledbetter was prevented under the Civil Rights Act from challenging pay decisions going back beyond 180 days. The Eleventh Circuit Court of Appeals held "the jury could only examine Ledbetter's career for evidence of discrimination as far back as the last annual salary review before the start of the 180-day limitations period." As there was no evidence of discrimination in those reviews, Ledbetter's claim was dismissed.

On appeal to the Supreme Court, a five-justice majority upheld the Eleventh Circuit's ruling. In dissent, Ginsburg argued that "under the Court's decision, the discrimination Ledbetter proved is not redressable under Title VII. Each and every pay decision she did not immediately challenge wiped the slate clean. Consideration may not be given to the cumulative effect of a series of decisions that, together, set her pay well below that of every male area manager . . . The Court's approbation of these consequences is totally at odds with the robust protection against workplace discrimination Congress intended Title VII to secure." Noting that the Civil Rights Act of 1991, passed in response to a spate of cases in the late 1980s that drew demands for legislative change, she asserted, "This is not the first time the Court has ordered a cramped interpretation of Title VII, incompatible with the statute's broad remedial purpose . . . Once again, the ball is in Congress' court." In response to the Court's ruling, Congress enacted the Lilly Ledbetter Fair Pay Act of 2009, the first piece of legislation signed into law by President Barack Obama.

The Rabbi Different in the City Different Linda A. Goff PhD President, New Mexico Jewish Historical Society

Rabbi Leonard A. Helman was a much beloved and respected member of the Santa Fe and northern New Mexico community-at-large as well as ecumenical communities. His reputation was legend and over time, he deservedly became known as 'The Rabbi Different in the City Different.' He was without a doubt an iconic and towering figure no matter where he went and with whom he interacted both locally and afar. He was sometimes referred to as 'The Jewish Pope of Santa Fe.' People who knew him always had a 'Rabbi Helman story and memory to share.'

The New Mexico Jewish Historical Society was approached by the Rabbi's Estate lawyers if we were interested in taking legal possession of a large volume his personal and professional papers, writings, vital records, and memorabilia. Previously, those documents had been entrusted to the original Estate attorney who unexpectedly passed away. Once notified, we jumped at this amazing opportunity. What a treasure trove we inherited.

The next major question became, 'what do we do with these papers' in terms of preservation, organization, and finally how to share this collection with the public at large?

We were advised to consult with the Office of the State Historian about funding from the New Mexico Historical Records Advisory Board, (NMHRAB) to begin work on the collection. Thanks to NMHRAB, we received two successive one-year grants to reorganize and rehouse the collection using archival standard materials for preservation purposes in Phase I. Second year funding facilitated categorizing the documents into discrete thematic topics such as: sermons, prayers, vital records, personal and professional correspondence, life cycle events, and lectures. A detailed 'Finding Aide' has been created allowing future scholars to readily identify the writings and their general content. NMJHS hopes to begin Phase III later this year.

'Who was Leonard Helman?

While Leonard Helman was known as the 'Rabbi Different' or 'the town rabbi in the 'City Different' he was highly regarded by Jews and non-Jews, and who was largely responsible for bringing together the Santa Fe inter-faith communities and lay communities in northern New Mexico.

By all accounts, he had a varied career, both secular and non-, that included serving as a congregational Rabbi, lawyer, and New Mexico state employee as an attorney with the Public Service Commission. He also was a master contract bridge player, chess aficionado, soft shoe and tap dancer often seen donning a straw hat and using a cane. His dancing jacket was a colorful one of red and white stripes! He frequently was sighted at Santa Fe's ever popular piano bar, Vanessie, after Friday night services playing the piano, singing, and tap dancing. According to him, however, he was fascinated by the tango.

Passing of Ruth Bader Ginsburg

Ginsburg dealt with health problems since 1999, when she was diagnosed with colon cancer and successfully treated. In 2009, pancreatic cancer was diagnosed, discovered early because of regular screening. Tumors were removed from her lungs in 2018, and a tumor on her pancreas was discovered in 2019. She fell in 2012 and 2018, fracturing ribs each time. A stalwart, she underwent multiple surgeries, hospitalizations, and treatments over two decades while continuing to work on the bench.

Ginsburg vowed in 2012 to serve at least three more years to equal the tenure of Justice Louis Brandeis, who in 1939 retired at age 82 after nearly 23 years. In 2018, she said she hoped to remain until age 90, as did her colleague Justice John Paul Stevens. She died of pancreatic cancer on September 18, 2020, at age 87 after serving 27 years. She is the first woman to lie in state at the U.S. Capitol.

Dianne R. Layden is a semi-retired college professor and writer in Albuquerque. Her field is American Studies. She was selected by the New Mexico Humanities Council to portray U.S. Supreme Court Justice Ruth Bader Ginsburg in its Chautauqua program. Full references for this article are available from the author by email at dlayden@earthlink.net.



What do we know about him?

Leonard Alfred Helman was born to Anna and Abraham Helman November 1926 in Hartford, CT. Both Anna and Abe emigrated from Russia. He was the oldest of two siblings, which included his younger sister, Lila. Helman's father died at a relatively young age, and Anna was left to raise her two children.

Rabbi Helman graduated from Trinity College, CT. after WWII and served a short stint in the U.S. Army. He attended Hebrew Union College and graduated with Honors and ordained in 1955. Between 1955 and 1974, Helman served as a pulpit Rabbi in CT., CA., and WV. He received his Law degree from Duquesne University in 1970.

Coming to Santa Fe in 1974, he served as part-time Rabbi at Temple Beth Shalom in

Santa Fe in addition to serving on the Public Service Commission both as an Attorney and later Administrative Judge. Rabbi Helman left Santa Fe in 1991 to serve congregations in PA. and AL. Missing Santa Fe, Rabbi returns and helps establish Congregation Beit Tikva, Santa Fe and served that role until 2010. He stepped down due to ill health.

Perhaps one of his most visible roles was serving as Chaplain for the New Mexico State Legislature from 1995 – 2008. Several State Legislators often commented that his opening prayer was the best and most looked forward to part of the day's Session.

From Rabbi Helman's writings, he stated, "The Legislators: They are remarkable persons."

His Structure of Legislative Prayer:

1. You are not Republicans, or Democrats You are Representatives and Senators of New Mexico and serve the entire State. Please work together
2. Have a sense of humor and don't take yourselves too seriously
3. Praise yourself for you need faith in yourself. Your critics are out there!
4. You can only accomplish so much. You are human. Tomorrow is another day

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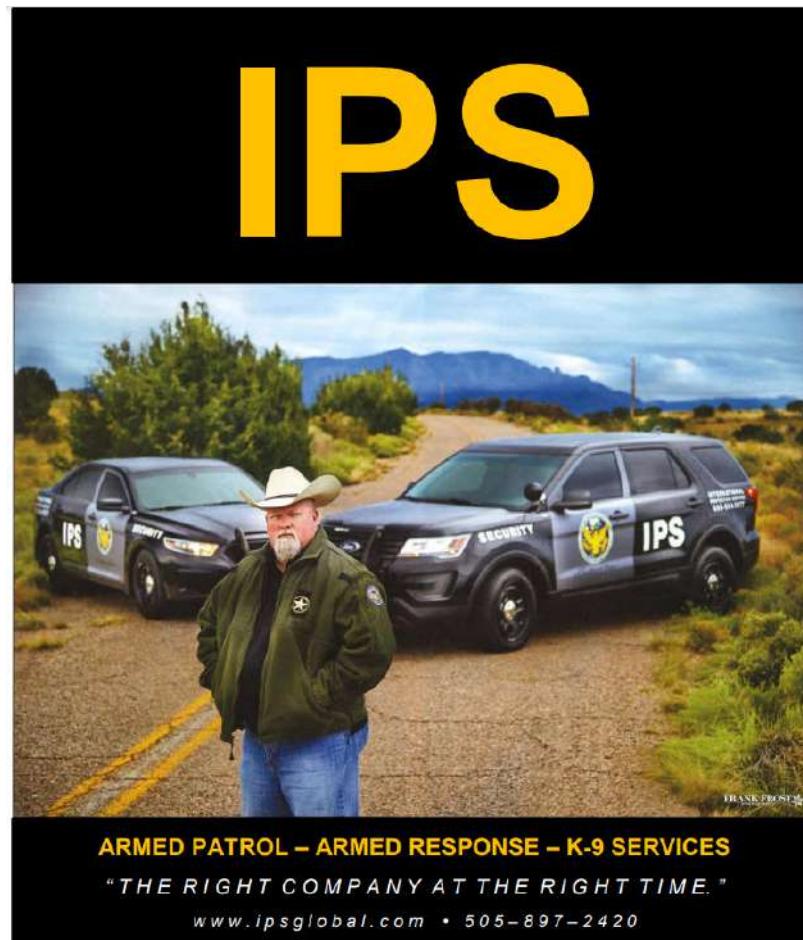
The Rabbi Different in the City Different - Continued...

Rabbi Helman: The Humanitarian and Champion of Social Justice

Rabbi Helman was a strong believer in Social Justice and the support of world Jewry including the Falashas or Ethiopian Jews. Helman worked tirelessly and gave generously not only to villages, families and individuals who suffered great persecution until Israel finally relented and allowed many to emigrate. Helman made two trips to Ethiopia and carried with him medical supplies and clothing. In addition, Helman and members of Temple Beth Shalom held fundraisers to provide much needed assistance. He continued personal correspondence with both young men and women whom he met on his visits to encourage them to keep their faith and patience for a better life outside of Ethiopia. Reading those letters is an inspiration.

Beginning in 2008, his health began to deteriorate, and Rabbi Helman died on June 6, 2013, after a long, valiant struggle with Parkinson's Disease. His funeral was held at the Cathedral Basilica of St. Francis of Assisi, Santa Fe, without an empty seat in the house!

To be sure, Rabbi Leonard Helman touched many people's lives across a wide social, cultural, and religious spectrum and will always remain, 'The Rabbi Different in the City Different.'



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Take our Summer T.I.M.E.- Relax, Refresh, Reflect- Shabbat: A Time for Blessings to Blossom

By Ronni Sims

warm starlit nights...lots to enjoy, but with no "major" Jewish Holidays to celebrate and religious schools on summer break, it can seem as though Judaism is also on vacation. Let's take a closer look.

One Jewish Holiday shapes our days and weeks in every season and that Holiday is, of course, Shabbat! (Sabbath) Summer offers us a wonderful opportunity to take our T.I.M.E. and explore creative ways to celebrate Shabbat.

T.I.M.E. - Theme- Inquiry-Make the Holiday your own - Experience the Holiday fully

THEME: Shabbat, marks the Seventh Day of Creation when, the Torah teaches, God rested from six cosmically busy days of bringing the universe into being. Just as God rested after six days of Divine labor, so we humans, created in God's image, are commanded to remember and to observe Shabbat by resting and stepping away from the busy-ness of the week. In addition to celebrating the Creation of our world and ourselves within it, we are commanded to remember on Shabbat that we were slaves who toiled without rest in Egypt until God freed us. On Shabbat, we are free to rest from our work; free to be refreshed in body and spirit, free to reflect on our experiences of the past week, free to express gratitude for the Blessings which brighten and beautify our days, free to greet whomever we wish with the words, "Shabbat Shalom" (Sabbath Peace).

INQUIRY: As with all Torah texts, those that instruct us to remember and observe Shabbat prompt us to inquire further. What it means to cease "work" and observe Shabbat as a sacred time, distinct from the previous six days, has been examined and interpreted in many ways since ancient times.

Is gardening work? Is it ok to drive or cook or buy things on Shabbat? What are the rituals, traditions, and practices by which we sanctify and separate the Seventh Day? So many questions! - and each question will elicit different answers from the diverse streams of Judaism. For example...

Theologian Rabbi Abraham Joshua Heschel wrote:

"The meaning of the Sabbath is to celebrate time rather than space...to become attuned to holiness in time...to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world."

Rabbi Mordecai Kaplan, the founder of the Reconstructionist branch of Judaism, likens Shabbat to an artist pausing in the painting of an object to gain a renewed vision of that object. In Rabbi Kaplan's view, "Living is also an art. Shabbat represents those moments when we pause in our brushwork to renew our vision of the object." (Experiencing the Jewish Holidays Parent Textbook by Joel Lurie Grishaver - Torah Aura Productions www.torahaura.com)

A textbook I use in teaching my students states simply, "Shabbat is a day of rest. On Shabbat we are supposed to be like Adam and Eve in the Garden of Eden. Our Shabbat responsibility is to enjoy the things that God created."

(Experiencing the Jewish Holidays by Joel Lurie Grishaver - Torah Aura Productions)

A celebration of sacred time, a pause in the art of living, a time to enjoy God's creations - beautiful, expansive images of Shabbat that can shape our own personal Shabbat observances and help us to experience Shabbat as a special time distinct from the rest of the week'

MAKE SHABBAT YOUR OWN: After a hectic week of home, work, play, and school activities in the world God created, it's not always easy to skid to a stop and pivot to Shabbat. Blessings are an important way to relax, renew our spiritual energy, and reflect on our journey through the past week. Jewish living is rich with opportunities to Bless the events we experience, the actions we perform, and the Mitzvot (Commandments) we fulfill.

Shabbat evening traditionally begins with the Blessing of the Shabbat candles and Kiddush.

Kiddush which means "making holy," includes the Blessing over wine and a prayer narrative which reminds us of God's wondrous work of Creation and of freeing us from slavery in Egypt. The Blessing for Challah (the braided Shabbat bread) is then recited, and everyone gathers around the elegantly set table to enjoy the Shabbat meal.

Wait! What if these blessings are unfamiliar and the Shabbat meal consists of take-out pizza on a kitchen table partially cleared of Work-From-Home clutter?

Relax! The Shabbat celebration of sacred, distinct time can evolve, step by step, in our lives. Let's begin with just recognizing that Shabbat evening is a time to slow down, to take a deep breath, to distance a bit from the obligations and concerns of the past week. We might take a few quiet moments to consider what is positive in our lives and to be refreshed by this vision. In this way, we are already welcoming the spirit of Shabbat into our personal flow of time. We acknowledge the onset of Shabbat by lighting the Shabbat candles.

(Shabbat candles are available in the kosher foods section of most supermarkets and will generally fit into candle holders designed for secular use.)

Here in transliteration and translation is the Blessing for the Shabbat candles: "Baruch Atah Adonai Eloheinu, Melech ha-Olam, Asher Kid'shanu b'Mitzvotav v'Tzivanu l'Hadlik Ner Shel Shabbat.

Blessed are You, Eternal our God, Ruler of the Cosmos, Who made us holy with the mitzvot and made it a mitzvah for us to kindle the Sabbath light. " (English Translation from Experiencing the Jewish Holidays by Joel Lurie Grishaver)

In the glow of the candles, we step into the Shabbat experience.

The Blessings for wine and challah may be found online on the website myjewishlearning.com, on some Jewish denominational websites, and in synagogue prayer books.

In addition, the website haggadot.com features an especially creative, engaging collection of Shabbat resources. One such resource is a booklet called, "Simple Shabbat Blessings," which may be easily downloaded and printed out. The Shabbat Blessings are clearly presented in Hebrew, English, and transliteration and the brief guiding comments which accompany the Blessings are enlightening and inclusive.

To experience the joyful, communal welcoming of Shabbat, plan to attend a Friday evening service at a synagogue of your choice. Join in the song "L'cha Dodi" ("Beloved, come"), which welcomes Shabbat as one welcomes a bride. Some synagogues hold outdoor summer Shabbat evening services. Shabbat Blessings take on a special spiritual quality when recited in a natural setting under the evening sky.

EXPERIENCE SHABBAT FULLY:

Having welcomed Shabbat with the evening Kiddush Blessings, we now greet Shabbat morning, bright with opportunities to appreciate the "creation of the world" (Heschel); to pause in our "brushwork" and take a fresh look at the world we labor to impact during the week (Kaplan); to be responsible for enjoying "the things that God created." (Grishaver)

In the long summer Shabbat Days ahead, add your own creative embellishments and joyful activities to these suggested Shabbat experiences, which reflect the six days of Creation (Genesis 1:1-2:3)

Day One - The Creation of Night and Day

Plan to watch a Shabbat morning sunrise and recite this Blessing which is part of the Shabbat Morning service:

"Baruch atah, Adonai, yotzeir ham'orot. Praised are you, Adonai, Creator of all heavenly lights." (Mishkan T'filah - the Reform prayerbook)

Day Two - The Creation of the Sky

Pure blue, dotted with clouds, gray and hazy, red and gold at sunset... The sky is an ever-changing work of art. Look up! Enjoy! Visit an art museum and view images of the sky as depicted by various artists. If available, buy an art postcard showing a sky image. Place this postcard on the Shabbat dinner table along with your own original sky sketch.

Day Three - The Creation of dry land (Earth), the Seas, and Plants

Add a new plant to a personal garden. Bring flowers or a plant to someone whose Shabbat would be enhanced by such a gift. Visit a botanical garden and marvel at the incredible variety of plants which thrive and sustain Earth's animal and human life. Take part in a community activity to restore plant habitat or maintain planted areas. Shop at a farmer's market for just-picked local produce. Make an Israeli salad of fresh diced vegetables, seasoned with salt and pepper, and topped with a drizzle of olive oil and lemon juice. Have a picnic! Walk on a beach or on the banks of a pond or lake. Go swimming! Hike on a nature trail.

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Take our Summer T.I.M.E.- Relax, Refresh, Reflect- Shabbat: A Time for Blessings to Blossom- continued...

Day Four - The Creation of the Sun, the Moon, and Stars

Use a handheld telescope to look at the night sky. Can you see craters on a full moon? Identify constellations. Visit a planetarium.

The Jewish Calendar is a lunar-solar calendar. Obtain a Jewish calendar from a synagogue, Jewish bookstore or Amazon and note the Jewish months and dates of Holidays and important personal events. Discover our Holiday of Rosh Chodesh ("Head of the Month") which celebrates the new moon that signals a new Jewish month.

DAY FIVE - The Creation of Fish and Birds

Visit an aquarium. Go birdwatching. Build and put up a bird feeder. Plant a bush that will attract hummingbirds. Participate in a communal activity to clean up a beach, shoreline, pond, or wetlands area. Imagine the incredible array of colors and forms of fish and birds as examples of the Creator's "Artwork." Design your own fish or bird, just for fun!

DAY SIX - The Creation of Animals and Humans

Enjoy spending time with family and friends. Go to the zoo. Give your pet an extra treat. Reach out to those in need. We have the ability and the freedom to honor Day Six and all the days of Creation by being the best humans we can be.

Let's say our own personal Blessings from the heart to express gratitude for all the wonders of the universe that our human minds, bodies, and spirits enable us to experience on Shabbat and everyday. By thinking of ourselves as God's partners in caring for the world (Tikkun Olam), we recognize our responsibility to fulfill the Mitzvot (commandments) and thus strive to bring about a world of justice, respect, loving kindness, compassion, understanding, and peace.

Shabbat begins with Blessings and ends with Blessings. We mark the transition from sacred Shabbat time to everyday time by observing Havdalah at sunset. Havdalah means "separation." Wine, aromatic spices, a braided candle with at least three wicks, Blessings and songs are all part of the lovely Havdalah ritual.

The Blessing for the Havdalah candle is:

"Baruch atah, Adonai Eloheinu, Melech haolam, borei m'orei ha-eish.
Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire." (Mishkan T'filah - Reform prayerbook.)

Additional Havdalah Blessings and information including how-to videos may be found on the urj.org Reform Jewish website and on myjewishlearning.com

After celebrating Havdalah, we look ahead (hopefully relaxed and refreshed) to the next six days with the greeting, "Shavuah Tov" (Have a good week)

In addition to the websites mentioned in this article, information about Shabbat and Havdalah may be found on the websites:

ou.org (Orthodox)

uscj.org (Conservative)

aleph.org (Aleph: Alliance for Jewish Renewal)

