



IFR NEWS Adar / Nisan 5780



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CELEBRATING 20 YEARS OF THE INTERNATIONAL FEDERATION OF RABBIS

Rabbi Lewis (Buz) Bogage, DDiv

Senior Advisor of the IFR shares his story, which is also the moment of the IFR's conception... Rabbi Bogage - known as Buz, has been in the Rabbinate for over 57 years, ordained 1963 in Cincinnati, Ohio @ Hebrew Union College.



Over the years, Rabbi Bogage has been active in the Central Conference of American Rabbis, World Union for Progressive Judaism and Americans for Progressive Israel.

He held leadership roles with numerous community organizations, has written for national publications, and he lectures frequently around the country.

Bogage's special interests include Jewish religious education, Biblical archaeology, theology and interpersonal communication.

Bogage received his Doctor of Divinity and Master of Arts degrees from Hebrew Union College in Cincinnati. He earned a Bachelor of Arts degree in philosophy at Clark University.

We are lucky to have him as our Senior Advisor - in addition he has been a keynote speaker at our conferences over the years. Rabbi Bogage served as Academic Dean of the RSI with Rabbi Dr. Joseph Gelberman for a number of years. It's been a joy knowing you all these years Rabbi Buz!

kol tuv - shosh

IFR Twenty years on....

It was the RSI dean Rabbi Buz who met and spoke with shosh in August 1999 to bring together independent rabbis to discuss future trends and start a group. Here is Rabbi Buz's story.....

Thank you. 20 years is a long time. I will wear my IFR lapel pin with pride. A long time ago...on a galaxy far far away..

Rabbi Joseph Gelberman of blessed memory asked me to help make legitimate a group of wonderful people who were studying with him at the Rabbinical Seminary International....

and I searched and questioned and experienced and Rabbi Gelberman and the Seminary and its standards and its representatives much impressed me. It was with pride that I helped make real groups of wonderful human beings who choose to put themselves on the line as Teachers and Leaders and mindful mentors in the preservation of our Sacred Tradition.

I was much honored to join and help Rabbi Gelberman extend his sacred influence as far as he could.

He would be proud of what his alumni/alumnae have accomplished in the World of Judaism.

He would be proud...as I am proud to have been a small part of this wonderful series of achievements.

Thanks to the distinguished Rabbi Suzanne Carter, this Group has become a most legitimate national and International Fellowship of Rabbis with far reaching influence and legitimacy.

Hatzlachah v'kol luv....Truth and Faith lead to Success - Rabbi Buz Bogage



IFR

Mission Statement

The IFR is a professional organization of rabbis united by a commitment to Jewish tradition and a desire to facilitate the Jewish spiritual growth and life cycle needs of all.

The IFR provides a progressive, pluralistic forum, linking member rabbis in a spirit of friendship and a sense of community.

The IFR provides support for members in their professional endeavors and offers continuing education.

The IFR encourages professional relationships with rabbis and other rabbinic organizations.

IFR Twenty years on....

Rabbi Suzanne H Carter, DDiv

This year marks the IFR's 20th year of existence-for a group of independent thinkers and revolutionary rabbis, that's a miracle! For those of you who have been with us the past 20, 15, 10, 5 years - thank you for your continuing membership, and for those of you who have just joined the IFR, Bruchim Habaim, I hope you will stay a while...

Why and When

It was just last week(August 1999) that Rabbi Buz Bogage and I had some frank discussions of the prevailing climate in South Florida and other regions in the country, and whether the independent rabbis had a future...Truthfully at times it seemed bleak.

By 1999 I had been ordained and practicing rabbinics - serving as a spiritual leader of a congregation, and a Law Enforcement / Fire Rescue Chaplain for over 5 years. In addition I was a female, and although that may be a shock to some especially in today's world - it was not uncommon to hear "we don't want a woman", especially when it came to officiating at funerals. I remain grateful to Rabbi Jonathan Kaplan, who doubled in those early years as a funeral director and a law enforcement chaplain, who took pity on me and made sure I was called to officiate at funeral services.

Many of us in those early years really struggled to fit in and were shunned by the local Board of Rabbis in our various communities.

All the tides were against us -1999 was a pivotal year and a harsh realization for us "independents", newspaper articles in local and Jewish papers were appearing all over the United States, featuring interviews conducted with congregational rabbis who were sounding off about the trend of *fake rabbis*, online ordination mills, *gypsies*, *rabbis for hire*, Some rabbis were specifically targeted and named in publications.

Rabbi Buz Bogage and I agreed it was time to make some calls and invite some of these "independent" rabbis together for a meet and schmooze. March in South Florida was a good lure, especially for those who lived up north...

I made some calls to local rabbis I knew, and reached out to some RSI graduates. The meeting date was set for March 3 2000, and we met for a 2 day meet and schmooze at the Duncan Center Retreat in Delray Beach, which we have used regularly over the years for our IFR March conferences. I made my famous fresh fruit margaritas with just a teensy weensy bit of vodka.

There were interesting dynamics, bringing together a few middle aged, smarter than average, educated and opinionated Jews, who were now rabbis, what fun!

We were diverse in our mindsets, practice, and opinions, yet we were all united with a common purpose, we all needed support from each other. THINK first Zionist Congress in Basel Switzerland.

The group was formed, named and incorporated in 2000. It proved to be a busy year, laying the foundation including our mission statement and defining who we were as a group.

In addition the IFR listserve was set up on Shamash.org, where we were for 10 years, until shamash folded, then in 2011 YahooGroups and recently with GoogleGroups.

We still have the same web hosting company we've used since 2000, and have been publishing the IFR NEWS since 2000, updating our format to volume 2 in 2002.

We've donated over the years to charities in the US, and in Israel - Amit, Yad Sarah, Magen David Adom, JNS, etc...including donations to assist victims after natural disasters, earthquakes, fires and hurricanes.

After Hurricane Katrina, IFR member Rabbi Arthur Rosenberg in California presented a check on behalf of the IFR to purchase a pallet of food and supplies for survivors.

We sent funds to Israeli medics who were attending to the medical needs in Haiti after their major earthquake in 2010.

In 2008, we created our current logo and updated our website, we plan to update our website again the latter part of this year to stay up to date.

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We have hosted conferences and have chosen to have our own IFR members deliver presentations - rather than bring in speakers from the outside. Our IFR members are intelligent and engaging rabbis, who prepared and delivered brilliant presentations for our workshops / conferences, some of the presenters from our membership included rabbis, Barbara Aiello, Shael Siegel, Monte Sugarman, David Degani, Paul Walker, Leonard Sarko, Renae Tobin and L. Jerry Cohn, ESQ, to name a few.

We've had Rabbi Gelberman z"l and Rabbi Buz Bogage, and Rabbi Bernhard Pressler as keynote speakers.

In January 2011 the IFR courageously joined social media, adding a Facebook Page and a twitter account. On social media our IFR rabbis Kawaler, Plotkin, (weekly contributors) Mallon, Schreibman, Rosenberg and Sirull's contributions have appeared not only on our listserve, but on our IFR Facebook page and via twitter to a larger audience. Our newsletters profile new and longtime members.

Recently we opened a "salon" (private) FB page for members only. To all of you who have and continue to contribute to the listserve, IFR news and Facebook, we thank you and *love* reading about your sacred work! Sadly, over the years, we have lost a few of our members including rabbis Dr. Howard Meridy, Samuel Blacker, Yakov Nerenberg, Bill Kurry and Marvin Pearlman all of blessed memory. Rav Todot to our board Rabbis Aiello, Siegel, Degani, Tamburillo, Ross, Bogage and L. Jerry Cohn, ESQ. Today I raise a toast to all of us - past, present and future. L'Chaim!

Chazak Chazak, v'Nitchazek! - kol tuv - shosh



Rabbi Dr. Joseph Gelberman z"l & shosh in Delray Beach on March 3, 2000, at our first meeting of what would become the IFR.

The IFR Twenty Years on....

Rabbi Monte Sugarman

I am Rabbi Monte Sugarman, I was ordained by Rabbi Joseph Gelberman's Rabbinical Seminary



International (RSI) in 1999. I live in upstate NY, in Saratoga Springs, with my wife Rabbi Anna Sugarman also ordained at RSI, in 2000.

We have a Synagogue Without Walls-Or Chachash; we serve all people, with Jewish life cycle ceremonies and as hospital

chaplains and teachers for Bar & Bat Mitzvah.

I remember the first conference at Duncan Center in Delray Beach, Florida in the year 2000.

There was a lot of excitement and anticipation towards forming a new Jewish organization.

I had visions of David Ben Gurion and Chaim Weizman forming the government of the new state of Israel, Medinat Yisrael in 1948.

I knew we were embarking on something very important and revolutionary, with a new inclusive vision of support for unaffiliated rabbis.

At least half of us were RSI/New Seminary graduates. Other rabbis were post-denomination, modern orthodox, Jewish renewal and reform rabbis.

Our agenda was to create a common supportive rabbinical organization, find a name for our new organization, there were many debates, squabbling and arguments, but we succeeded in forming a new organization named: The International Federation of Rabbis, the IFR.

IFR Member Rabbi David Sirull Pesach Video



<https://www.youtube.com/watch?v=gACaPySs714>



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CELEBRATING 20 YEARS OF THE INTERNATIONAL FEDERATION OF RABBIS - IFR MEMBER RABBI DAVID DEGANI

Introducing the Infinite Child

IFR Member Rabbi David Degani - Shirat Shalom

If you have heard rumors that Rabbi David and Cantor Lee have been putting blindfolds on children, yes, they are true! It is actually part of our new program, the Infinite Child Institute where children are taught focusing and mindfulness techniques. The results of the program thus far are not only interesting but enormously exciting!

Not only are children having an easier time learning and reading Hebrew (as one student put it, "it was magic when I had to practice for my Bat Mitzvah the next day!") but they are also improving in secular school subjects as well as having transformative changes socially and emotionally.

Just to prepare you, the next sentence may be initially difficult to fathom...With training the children are actually able to see and read while wearing the blindfold as well as perform other activities such as coloring, doing a puzzle or walking around the room! It seems we all have the ability to use our inner eyes, our Infinite Light Vision. It is just that we were never taught or encouraged to use this sacred gift of our inner sight.

As people learn of our work with the Infinite Child program, it has been interesting to observe the gamut of reactions which range from utter amazement to total disbelief! We sometimes think we can in a small way relate to Abraham's feelings with bringing the idea of monotheism into the world. Not only did he declare that there is only one G-d but this included the difficult perception that this One G-d is invisible!

But Abraham as the first Hebrew (the term Jew wasn't in use yet) crossed over into a new realm of consciousness, a new way of being. The word Hebrew actually means to "cross over." For the last 3000 years the Jewish people have crossed over into many new realms of consciousness, bringing to the world revolutionary ideas such as justice for all, caring for the helpless, for animals and for our environment as well as repairing the world through acts of good deeds.

Even Congregation Shirat Shalom when it was first conceived over twenty years ago crossed over from the status quo with our own revolutionary ideas. And one of those ideas was that the main focus would be the children. We somehow understood at the deepest levels that it is our children who will create a world of Peace and Love.

Perhaps they are beginning to create it right now. For as these Infinite Children show us what we perceive as impossible really is possible, we too cross over into a new realm of consciousness. And with this new way of being, of believing our possibilities are unlimited, a world of Peace and Love doesn't seem too far away! May it be soon....

Rabbi David and Cantor Lee Degani

Infinite Child Institute

In this video a seventh grader has reached the stage of reading blindfolded.



LINK to Video: <https://www.youtube.com/playlist?list=PLFP94FZCuTtUA5ERUNMO9noJ0m-iY0vGf>



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CELEBRATING 20 YEARS OF THE INTERNATIONAL FEDERATION OF RABBIS - IFR MEMBER RABBI DAVID DEGANI

The Story of Purim as I Know It (I think) by Rabbi David Degani

(Disclaimer: It is a custom on Purim to create satires from the story of Queen Esther. So this is it. All in fun though - no political messages intended.... Whatsoever...)

This story was told to me by my great grandfather who heard it from his cousin twice removed.

A long, long time ago in a far away galaxy in a city called Shushan lived a king in a palace which was all white. He was a jolly old king. He was also very wealthy from all his real estate investments all over the world.

One starry starry night the king was entertaining all the very, wise extremely important sons and daughters of god who came all the way from Hollywood. It was a nice party, really, where all the VIP's were congratulating each other and walking on red carpets not to spoil their shoes. They all ate and drank. Alot.

After the guests could not find any more ways to praise each other, they got bored. The king (his name, If I remember correctly, was Achashverosh) who was at that point a little drunk himself, demanded that his wife Queen Vashti dance with minimum clothes on in front of his guests. She refused (who can blame her?) claiming that her minimum wage job description does not include dancing.

Since the king did not know the laws regarding queens who refuse to dance, he went to the local district judge asking for a verdict. But this judge was too conservative so he went to a highly reputable liberal judge but he was too liberal. The king then became very desperate looking for a judge who will render the kind of verdict the king wanted. Since he could not find the right judge, he decided to banish the queen from his kingdom. Well the media was all over him. They condemned his decision claiming that the king was influenced by foreign agents.

It only took a few days for the king to realize that he needed a new queen. He organized a whole Women's Talent Competition (The now famous "Shushan has Talent") and in order to be fair he invited all transgenders as well. There was a Jewish young lady who lived in the city of Shushan by the name of Esther.

She wanted to devote her entire life to fighting global warming because she was afraid that in five years, the earth will be flooded from the melting glaciers and burned from rising temperature. When she was forced to participate in the king's new talent competition she got to the finals and actually won. Since she became a queen her life long dream of becoming a major advocate for Mother Earth, to give lectures and sell lots of books, all vanished. From all the Jewish princesses in our country she became the first Jewish princess to hold such a high position.

That's when the story gets interesting.

You see, the Shushan senate minority leader (or maybe it was the house minority leader- who remembers!) was a man named Haman. From all historical records at the Pentagon we know that he wasn't a nice dude. As if he needed a reason, he did not like Jewish people (what else is new?) He went to the king and explained to him that there is a nation of undocumented immigrants called Jews who managed to climb the 60 ft tall wall the king built around the city. They used tall ladders and hot air balloons in order to infiltrate the kingdom. "Now," said Haman to the king, "them Jews are all over the city." The king agreed to let Haman kill all these Illegals Jews on the 14th day of the month of Adar.

I would be remiss If I do not mention the president of Shushan's AIPAC, Queen Esther's cousin from her mother's side (I think), the honorable Mordechai the Jew, a well known advocate for Jewish matters. Haman and Mordecai did not see eye to eye on all national security and health care matters or all other matters including the Jewish right to exist. So when Mordecai heard about Haman's evil plan and about Haman's plan to hang him on a tall Christmas tree, he felt that it might be a good Idea to do something about it. After all, he really wanted his legs to be firmly touching the ground and not be dangling somewhere. He also thought that Jewish survival would be a nifty idea as well.

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The Cochin Jews of India

Reprinted from My Jewish Learning

By Barbara Johnson

It may well be that the **Cochin Jews** have lived for two millennia on the fertile Malabar Coast of south-west India. This tropical area is now the modern Indian state of Kerala, named for the *ker*, or coconut palm tree, that is so basic to its landscape and economy. Though tradition has it that there were once many thousands of Jews in Malabar, no more than 2,500 were recorded in recent centuries, and only about 60 remain there today.

Early History

Varied traditions about the origin of the Cochin Jews appear in travelers' accounts and in Hebrew chronicles from Malabar, some written as early as the 17th century. Some records say the first Jews sailed to South India on the ships of King Solomon; others say they came during the Babylonian exile; others that they fled to Malabar after the destruction of the Second Temple; and others refer to a fourth-century migration from Majorca.

Most of these stories revolve around the existence of a Jewish community in the ancient trade center of Cranganore (which the Jews called Shingly), north of Cochin.

One chronicle tells how a group of Jews descended from the Assyrian exile made their way to Calicut (further up the coast) by way of Yemen, and a Malayalam Jewish song suggests that the Jews of the ancient town of Palur may have come from Yemen.

The oldest documentary evidence of a Jewish community in Kerala dates from 1000 CE, when a Jewish leader named Joseph Rabban received a set of engraved copper plates from the Hindu ruler of Cranganore.

These plates, which are still preserved in the Cochin Paradesi synagogue, list economic and ceremonial privileges including exemption from paying taxes, the right to collect tolls, and the honor of using particular lamps, umbrellas, drums, and trumpets associated with high ritual status. It is clear that by this time

the Jews were firmly established in the area. Jewish merchants known as Radanites began traveling by sea and land between the Mediterranean and China in the ninth century, stopping at ports along the Malabar coast. Commercial documents from the Cairo Genizah give glimpses of Jewish trade with India in the centuries that followed

Before the Portuguese conquest in the 16th century, there were Jewish communities in a number of coastal towns, as well as in Cranganore.

In 1341 a flood shifted the coastline, silting up Cranganore and opening a new harbor in Cochin, and the Jews began to leave their ancient home in Shingly.

Growth of the Kerala Community

Beginning in the early 16th century there was a new migration of Jews to Kerala. Some of the newcomers were Sephardic Jews, direct and indirect refugees from the Spanish and Portuguese expulsions, who came to India by way of Aleppo, Constantinople, and the Land of Israel. Others were from Iraq, Persia, Yemen, and Germany.

In 1568 the Jewish newcomers, who were subsequently called Paradesis ("foreigners" in Malayalam), built a synagogue of their own next to the Maharaja's palace in Cochin.

They adopted the Malayalam language and identified enthusiastically with Kerala customs and traditions, but at some point they stopped marrying the Jews who had been there many centuries before them.

In written accounts (especially by Western visitors) the Paradesis often were referred to as "white Jews" and the more ancient Malabari communities as "black Jews," though there is not always a clear distinction between them in terms of skin color.



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The Cochin Jews of India

Written sources indicate that the Kerala Jews observed mainstream religious law (*halakhah*) and had religious leaders they called *hakhamim* or *rabbanim*, though there is no record of anyone in Cochin undergoing traditional ordination or writing a responsum. Day-to-day halakhic decisions were made by these learned men. Occasionally they consulted with visiting scholars or even wrote for advice to rabbis in Jerusalem or Cairo.

Although Cochin Jewish internal social relationships were undoubtedly influenced by the caste system and Hindu social values, it should be emphasized that the Cochin Jews were not themselves divided into separate castes, and that all of them shared in a common culture.

There is ample evidence of social contacts among all the Jewish communities of Kerala—including business relationships, invitations to each other's lifecycle rituals, men studying Jewish texts together, women lending jewelry and exchanging songs, and the sharing of ordinary and ritual meals. As with Jews elsewhere, friendships between members of different communities were most common among people of the same class, education, and occupational standing.

Political and Economic Conditions

Portuguese colonial rule (1498-1663) brought suffering to all the minority communities of South India. The economic power of Muslims declined when the Portuguese ended their monopoly of trade between Malabar and the West. Syrian Christians were persecuted and killed by the Inquisition, which forced Roman Catholicism on many Kerala Christians.

The Cochin Maharaja protected Jews under his rule, but the Inquisition brought terror to Conversos ("New Christians") who fled to India in order to reclaim their Jewish identity. In 1663 the Dutch defeated the Portuguese, who set fire to the Paradesi synagogue and a number of Jewish houses just before they left Malabar.

Under Dutch rule (1663-1795) the status of the Jews of Malabar improved, as the Dutch looked favorably on the cosmopolitan Paradesi community. A few

Paradesis, notably members of the Rahaby family, rose to high positions as agents in foreign trade and as economic and political advisors to both the Dutch and Hindu rulers. There were relatively wealthy landowners in a number of Jewish communities.

In the period of British colonial rule (1792-1947), the Cochin Maharaja retained a semi-independent status. However, in Kerala State there was general economic stagnation as the British developed new commercial centers to the north and east. Some Jews in Kerala held positions as clerks, teachers, and lawyers in the expanding colonial bureaucracy; others continued as small merchants, dealing especially in fish and poultry.

Economic difficulties led a number of Cochin Jews to move to Bombay and (less frequently) Calcutta. They nevertheless retained their Kerala identity, even while living elsewhere in India. Most of them married only Cochin Jews (though some Paradesi married Baghdadis); and when they moved to Israel they tended to settle among their relatives from Kerala.

Immigration to Israel

One of the most striking things about the Cochin Jews is the fact that they lived in India for so many centuries without experiencing anti-Semitism or persecution by their Indian neighbors.

Their decision to leave for Israel after 1948 was not an easy one. It developed out of a long history of Zionist activity and idealism, as expressed in this early 20th-century Malayalam song composed by Isaac Mosheh Roby:

The hope we have had since ancient times,
To return to the land given to us by the one God,
Has not faded.

Individual motives for *aliyah* varied. Some were seeking to escape difficult economic conditions, while others emphasized the desire to live a more religious life, or to be involved in building the new Jewish state. None were forced to leave.



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The Cochin Jews of India



By the 18th century there were eight synagogues in five different Kerala towns and villages. As all but Parur were located within the kingdom of Cochin, the term “Cochin Jews” was eventually applied to all Kerala Jews. greatest number of immigrants arriving in 1954.

Many were settled on *moshavim* (cooperative agricultural settlements), of which five are still predominantly “Cochini” in population: Nevatim in the Negev; Mesillat Zion, Ta’oz, and Aviezer in the Jerusalem Corridor; and Kfar Yuval on the northern border with Lebanon.

By 1982 about 75% of the 2,300 Cochini *moshav* members lived in these five places. Initially the adjustment to agricultural life—which they had not experienced in India—was difficult for some of them. In time, however, they prospered, expanded their homes, and built substantial synagogues and community buildings.

Nevatim constructed its synagogue in the traditional Kerala style, incorporating the Torah ark and other furnishings brought from the Tekkumbagam synagogue in Ernakulam.

Most of the Cochin Paradesi Jews remained in India longer. In 1968 they celebrated the 400th anniversary of the building of their synagogue with a week-long series of cultural events. The festivities included performances of Kerala music, scholarly seminars, and a visit from Prime Minister Indira Gandhi.

Most members of this community made aliyah during the 1970s and 1980s. Now scattered throughout Israel, they number about 200 and often meet for ritual occasions in Binyamina and other places where there are Paradesi households.

Though exact figures are not available, it can be estimated that there are well over 4,000 “Cochinim” in Israel today, with at least as many living in urban areas as in *moshavim*. Cochini neighborhoods are found in Rishon LeZion, Ashdod, Beersheba, Jerusalem, and in Rekhasim and Kiryat Bialik in the Haifa area.

In some of these communities there are synagogues in which the traditional Cochin liturgy is still followed. City-dwellers often visit their *moshav* relatives, with a special emphasis on getting together for Simchat Torah and other holidays. In 1984, Moshav Nevatim hosted a grand celebration of the 30th anniversary of the Cochin aliyah, which was attended by Kerala Jews and other guests from all over the country.

Much of what has been written about the Kerala Jews focuses on their glorious 2000-year history in India, which is now coming to a close. That history is indeed a proud memory, but their culture did not end when the Jews left Kerala.

In the words of Cochin author Ruby Daniel, “Some people write that the Cochin community of Jews is dying. They don’t realize that a root from that tree is shooting up in Israel and starting to blossom. As long as we keep up some of our traditions, I hope that this community will never die.”





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Shoah Education

Jan. 27, 1945 - Jan. 27, 2020
The 75th anniversary of the
Liberation of Auschwitz

Henry Carter (Henryk Karter)

1908 - 2005

- Rabbi Suzanne H Carter, DDiv "shosh"

Henry and my father z"l were maternal first cousins. Henry was 13 years my father's senior, married and 31 in 1939, dad was just 18. Henry always enjoyed sharing his stories with me - I was the only one who actually asked. *(not uncommon amongst children of survivors)*

I was most interested in hearing stories of my paternal grandparents, It was not until much later that I began to query as to why my grandparents were named Wasserberger and we were "Carters" Yetta and Szymon Wasserberger, were taken to Ghetto Bochnia, and later transported and gassed in Auschwitz in 1942. Henry would oblige my requests by sharing what he remembered about them, and then he would share his own story of survival and liberation. He was liberated on January 27, 1945. *(from the Holocaust Museum archives)*

Striped concentration camp uniform cap



worn by Henryk Karter while a prisoner in Auschwitz I, II, and III concentration camps from December 1942-January 1945.

It has his prisoner number 90065 embroidered on the front.

The Armband with a red cross was worn by



Henryk Karter while a prisoner and nurse in Block 19, the hospital, in Auschwitz I concen-

tration camp, until his liberation in January 1945.

Henryk, wife Edith, and children Jurek, 3, and Halina, 5 months, fled Bielsko, Poland, for Krakow during the German invasion in September 1939.

In June 1941, the family was forced into the Krakow ghetto. In late 1941, Henryk was arrested for resistance activity by the Gestapo.

In December 1942, he was sent to Auschwitz-Birkenau as a political prisoner and tattooed with the number 90065. In February 1943, he was sent to Auschwitz III-Monowitz (Buna).

After six months, he became ill and was sent to Auschwitz I to be gassed.

He was saved by a guard and eventually assigned to the hospital block.

When Auschwitz was evacuated on January 18, 1945, Henryk remained behind. On January 27, Soviet forces entered the camp.

Henryk returned to Bielsko with three young boys he had protected at the camp.

He found family members for two of the boys, and adopted, Jakub, 12. Henryk remarried and the family left for America in 1947.

Henryk's entire family, about seventy people, was murdered in the Holocaust. Henryk's uniform jacket is pictured below.



Henry's oral interview next page



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Project Eternity: The Holocaust Remembered

The Jewish Holocaust Survivors, Cincinnati Chapter, conducted the 36 interviews during 1991 for "**Project Eternity: The Holocaust Remembered**". The United States Holocaust Memorial Museum received the tapes of the interviews on August 2, 1993. **NOTE** from shosh: Listed are 14 interviews including my cousins, Henry Carter and Edith Carter, and yes I knew all 36 of the survivors and their families. Click on name to hyperlink to video.

Oral history interview with David Levine

Oral History | Accession Number: 1993.A.0093.1
| RG Number: RG-50.231.0001

Date interview: 1991 January 08

Oral history interview with Joan Mermelstein

Oral History | Accession Number: 1993.A.0093.2
| RG Number: RG-50.231.0002

Date interview: 1991 January 08

Oral history interview with Ruth Levine

Oral History | Accession Number: 1993.A.0093.3
| RG Number: RG-50.231.0003

Date interview: 1991 January 08

Oral history interview with Henry Carter

Oral History | Accession Number: 1993.A.0093.4
| RG Number: RG-50.231.0004

Date interview: 1991 February 06

Oral history interview with Israel Seibert

Oral History | Accession Number: 1993.A.0093.5
| RG Number: RG-50.231.0005

Date interview: 1991 February 06

Oral history interview with Mary Kartal

Oral History | Accession Number: 1993.A.0093.6
| RG Number: RG-50.231.0006

Date interview: 1991 February 06

Oral history interview with Soma Rosenberg

Oral History | Accession Number: 1993.A.0093.7
| RG Number: RG-50.231.0007

Date interview: 1991 February 27

Oral history interview with Joseph Polaniecki

Oral History | Accession Number: 1993.A.0093.8
| RG Number: RG-50.231.0008

Date interview: 1991 February 27

Oral history interview with Roma Kaltman

Oral History | Accession Number: 1993.A.0093.9
| RG Number: RG-50.231.0009

Date interview: 1991 February 27

Oral history interview with Lou Weisser

Oral History | Accession Number: 1993.A.0093.10
| RG Number: RG-50.231.0010

Date interview: 1991 April 06

Oral history interview with Jesse Kropveld

Oral History | Accession Number: 1993.A.0093.11
| RG Number: RG-50.231.0011

Date interview: 1991 April 06

Oral history interview with Gerd Buchheim

Oral History | Accession Number: 1993.A.0093.12
| RG Number: RG-50.231.0012

Date interview: 1991 April 06

Oral history interview with Simon Czerkiewicz

Oral History | Accession Number: 1993.A.0093.13
| RG Number: RG-50.231.0013

Date interview: 1991 April 25

Oral history interview with Edith Carter

Oral History | Accession Number: 1993.A.0093.15
| RG Number: RG-50.231.0015

Date interview: 1991 April 25



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The Jewish Palate: The Bukharian Jews

There is tradition that Bukharian Jews are the descendants of the Tribe of Naphtali and of the Tribe of Issachar and that they were exiled during the Assyrian conquest of Israel in 7th century B.C.E.

The Bukharian Jews of Central Asia, today's Uzbekistan and Tajikistan, were essentially cut off from the rest of the Jewish world for more than 2,500 years.

They are considered one of the oldest ethnic groups of Central Asia and over the years have developed their own distinct Jewish culture. In the region of Bukhara (Uzbekistan), the largest concentrations were in Tashkent, Samarkand, Bukhara, and Khokand. In Tajikistan, they lived in the capital, Dushanbe.

Throughout the years, Jews from other Eastern countries such as Iraq, Iran, Yemen, Syria, and Morocco migrated into Central Asia by way of the Silk Road, as did Jews who were exiled from Spain during the Spanish Inquisition; all these joined the Central Asian Jewish community and were later collectively known as Bukharian Jews.

The first written account of this Central Asian Jewish Community comes from the 4th century C.E. The Talmud relates the story of Rabbi Shmuel bar Bisna from the academy in Pumbeditha who traveled to the region now known as Turkmenistan and feared that the local wine and spirits produced there by the Jewish community were not kosher.

There is also evidence of a Jewish presence from the 5th and 6th centuries C.E. found on ossuaries discovered in the 1950's. The Bukharian communities experienced both times of prosperity and persecution. The Arab conquest of Central Asia in the 8th century C.E. ushered in the period of Islamic domination. Jews and Christians were considered second class citizens (Dhimmis) and forced to pay the jizya tax in order to practice their religions freely.

The 13th century C.E. brought the Mongol invasion which also negatively impacted the Jewish communities. In the beginning of the 16th century C.E., the

area was invaded and occupied by nomadic Uzbek tribes who established strict observance of Islamic Sharia Law.

Confined to designated Jewish "quarters" (Ghettos), the Jews were denied basic human rights and many were forced to convert to Islam under pain of death. Under the fanatical Uzbeks, the Jews suffered considerable discrimination.

They were forced to wear a distinctive black and yellow costume to distinguish them from Muslims. Since the Bukharian Jews were considered Dhimmis, they were slapped in the face by Muslims during the annual tax collection, as required by law.

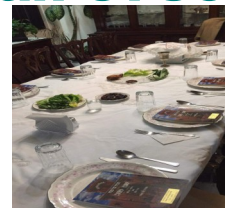
In 1793, Rabbi Yosef Maimon, a Sephardic Jew from Morocco, and well known Kabbalist in Safed, traveled to Bukhara and found the local Jews living in deplorable conditions.

Rabbi Maimon was disappointed to see so many Jews lacking basic knowledge and observance of their religious customs and Jewish law. He became their spiritual leader, attempting to educate and revive the Jewish community's observance and faith in Judaism. He changed their traditional Persian tradition to Sephardic Jewish tradition. Through Rabbi Maimon's efforts and an influx of Jews from the Middle East, the Bukharian communities were saved from extinction. In the middle of the 19th century, Bukharian Jews began to settle in the land of Israel. When Bukhara fell under Soviet control in 1917, persecutions of the Jewish community again reached staggering proportions.





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The Jewish Palate: The Bukharian Jews

Throughout the 1920's and 1930's, thousands of Bukharian Jews fled to pre-state Israel. World War II and the Holocaust brought a lot of Ashkenazi Jewish refugees from the Soviet Union and Eastern Europe to Uzbekistan.

Starting in 1972, one of the largest Bukharian Jewish emigrations in history occurred as the Jews of Uzbekistan and Tajikistan emigrated to Israel and the United States.

In the late 1980s to the early 1990s, almost all of the remaining Bukharian Jews left Central Asia for the United States, Israel, Europe, or Australia in the last mass emigration of Bukharian Jews from their native lands.

Today, there are about 100,000 Bukharian Jews living in Israel, 50,000 living in the US, about 100-1,000 still remain in Uzbekistan, approximately 500 in Canada, and no Bukharian Jews remain in Tajikistan.

The cuisine of the Bukharian Jews is not known for robust seasoning and is instead known for subtle flavors developed with herbs, onion, garlic, peppers and many vegetables.

The principal spices used are cumin, coriander, turmeric, pepper, and a light touch of hot chili. Meat and poultry are used sparingly to enrich a dish, rather than as the main focus. Pasta is very common as is rice.

The national Bukharian dish is Plov, which is a type of chicken and rice pilaf. The following recipe is for a traditional Bukharian style Chicken Plov.

It is a very simple, yet delicious dish. This recipe is adapted from the book Sephardic Cooking by Cope-land Marks.

Bukharian Plov

Ingredients

Serves 6 to 8

2 cups Basmati rice
2 ¼ cups boiling water or chicken stock
2 teaspoons kosher salt
¼ cup neutral flavored oil (I like canola)
3 medium onions, sliced
1 3-pound chicken, cut into 8 pieces
1 pound carrots, cut into julienne
2 dried hot chilies, whole.

Place rice in a bowl and add 1 cup of boiling water or stock, and 1 teaspoon of salt.

Mix and let stand for 2 hours.

Heat the oil in a heavy bottomed Dutch oven.

Add the onions and sauté until golden brown, about 10 minutes. Add the chicken pieces and lightly brown for 5 minutes. Set the chicken and onions aside, reserving the oil.

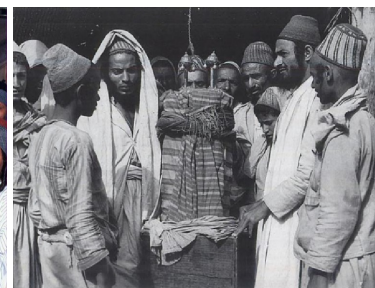
Place 1 cup of the carrots in the pan. Place the chicken and onions on top of the carrots. Place the remaining carrots over the chicken and onions.

Drain the rice. Heat the chicken and carrots over moderate heat and add the rice and dried chilies. Add the remaining water or stock and the remaining salt. Bring to a simmer, cover, reduce heat and cook for 30 minutes. After 30 minutes, remove from heat and allow to rest covered for 15 minutes. Serve immediately.





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Passover in the Yemenite Tradition

Dr. Moshe Gavra
Naftal-Yaffe Dept. of Talmud

The Yemenite Jewish community, one of the oldest Jewish communities to be established in the Exile, has preserved many ancient traditions. The tendency has been to integrate new customs that reached Yemen with older practices. Jewish practice throughout Yemen has not always been uniform; over the past two centuries two or three main schools of practice began to emerge with regard to *halakhah* and customs practiced among Yemenite Jewry. These streams are to be found among Jews of Yemenite origin living in Israel today.

The Baladi Community

Founded by Mori (Rabbi) Yihye Salah-Maharitz (18th century). His approach was to preserve ancient Yemenite tradition while selectively adopting customs and practices that harmonized with this tradition. Mostly he followed Maimonides in his halakhic rulings, and edited a prayer book, *Etz Hayyim*. In the early twentieth century R. Yihye Kapah, the Hakham Bashi (representative of the community to the Moslem authorities) began to reduce the influence of Kabbalah and with regard to several practices led a return to the more ancient Yemenite custom. This community, known as the Darda'i, generally followed similar practices to the Baladi Jews.

The Shami community

In large areas of Yemen's Shar'ab province the Jews adopted all the practices of the Sephardic kabbalists, retaining very little of ancient Yemenite tradition. In central Yemen as well prayers followed the Shami tradition, although strong ties were maintained to Baladi tradition.

This article sets forth the unique customs observed by Yemenite Jews on Passover, customs that prevailed over the past two centuries in the Baladi and some of the Shami communities.

Preparing for Passover

The wheat to be used on Passover was kept under surveillance from the moment of harvesting. The wheat set aside for Passover use, including *shemura matzah*, was buried amidst a weed called *harmel*, as is described in the Jerusalem Talmud.

Shabbat Ha-Gadol, the Sabbath before Passover

Ancient Yemenite Jewish literature makes no mention of a special *haftarah* for the Sabbath before Passover, rather, the usual weekly *haftarah* was recited. Only recently have Yemenite Jews begun to read the *haftarah* selection from Malachi, ch. 3, which we customarily associate with *Shabbat Ha-Gadol*.

The Evening before the Festival

In the search for leaven on the eve of the 14th of Nisan, the evening before the Seder, Yemenite Jews would look for *hametz* – leaven -- by the light of a candle, but would not scatter pieces of *hametz* around the house, nor did they use a feather.

Firstborns did not generally fast on the day preceding the festival, since that day was considered a festive day on which the pascal offering was sacrificed in the Temple, although the sanctity of that day was considered somewhat less than the intermediate days of the festival.

The custom of selling *hametz* was not observed in Yemen. The Yemenite Jews would regulate their purchases of *hametz* for a reasonable period prior to the festival and would finish eating all their *hametz* by the morning of the first eve of the holiday. Anyone who had a considerable quantity of dough left over, would sell it outright to a gentile (i.e. not with the intent of buying it back).



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Pesach in the Yemenite Tradition

The Seder

Several quite ancient customs, originating in the Second Temple period and mentioned in the Mishnah and the Jerusalem Talmud, survived. For example, calling *haroset* by the name of *dukha*, reciting Hallel in responsive reading and splitting it into sections, and using the formulation "*go'el Yisrael*" at the end of the Blessing of Redemption, contrary to the Babylonian Talmud which requires *ga'al*.

Those practices indicative of the influence of Rabbi Saadiah Gaon and Rabbi Alfasi, which had been widespread in Yemen, have all but disappeared in recent centuries. Most of the current Seder customs follow Maimonides.

The Yemenites do not prepare a special Seder Plate. Some had a tradition of drinking five cups of wine for the five verbs of redemption in Exodus 6:6-8. Two cooked items on the platter (actually three, two varieties of meat, one roasted and one cooked, and an egg added from Kabbalistic sources) would be eaten as part of the feast. Only two matzahs would be used, one of them to be broken in half prior to the blessings and not at the beginning of the Seder ritual.

According to Maimonides it is not obligatory to put aside the half matzah for the *afikoman*, although this is customary. Stealing or hiding the *afikoman* was not customary, although, we admit, such a custom is useful in keeping the children awake.

The festival itself

In Yemen and among the Yemenite Jews in Israel it was customary to slaughter fowl on the holiday, and certainly on the intermediate days of the festival. I recall my father of blessed memory, about thirty years ago, sending me to have a chicken slaughtered by the local *shohet* in Shikun Heh of Bnai Berak on the first day of the holiday (*yom tov*). Today slaughtering on the holiday has essentially ceased because of a change in circumstance, insofar as slaughtering is not done daily, but not because

slaughtering on the holiday is intrinsically forbidden. However, if the chicken was not "fresh-fresh", the matzah certainly was. It was customary to bake matzah throughout the festival, as attested by a *responsum* from the rabbis of San'a, sent in 1910 to the Yemenite Jews living in Jerusalem.

By then the Yemenite community in Jerusalem had grown and separated itself from the Sephardic *kolel*. The Yemenite Jews wished to preserve their own traditions in Jerusalem as well and to celebrate the festival by eating fresh food including fresh, soft matzah, and not "hard boards." Hence they turned to the rabbis of San'a with their query.

A widespread practice is to make the blessing over bread over a matzah and a half throughout the entire festival, in accordance with the Talmudic explanation (*Berakhot* 39b): "All admit that on Passover a piece is placed on (or in) a whole one, and then blessed and eaten. What is the reason for this? Because it is called 'bread of affliction.'" Passover was taken to mean all the days of the festival, and not only the Seder eve. The Yemenites eat all varieties of legumes (*kitniyot*) as well as rice throughout the festival, and nowhere did the practice of abstaining from eating legumes take hold in Yemen. However, all beans and peas would be meticulously checked before the festival to make sure there were no grains mixed in with them.



Ravenous Ravens

Pesach Recipes

Iranian Passover Recipe:

Shaved Carrot and Radish Salad with Herbs and Pumpkin Seeds

Ingredients

- 1/4 cup olive oil, divided
- One cup raw shelled pumpkin seeds
- 1/2 teaspoon ground cumin
- Three-quarter teaspoon kosher salt, plus more
- 3 tablespoons fresh lemon juice
- 1 teaspoon honey
- 1/4 teaspoon freshly ground black pepper
- 2 pounds carrots, peeled, shaved lengthwise into ribbons with a vegetable peeler
- One bunch radishes, approximately 10, thinly sliced on a mandolin or with a sharp knife
- 4 cups packed torn herbs such as parsley, cilantro, dill, mint, tarragon and / or basil
- 1/2 cup chopped chives

Heat 1 tablespoon oil in a medium skillet over medium heat. Add pumpkin seeds and cumin and cook stirring until lightly toasted and fragrant about four or five minutes.

Transfer to paper towels season with salt and let cool.

Whisk lemon juice, honey, pepper and three-quarter teaspoon salt in a medium bowl until honey dissolves. Slowly whisk in remaining 3 tablespoons oil until emulsified.

Tossed carrots and radishes with dressing in a large bowl, then fold in herbs, chives, and half of the pumpkin seeds. Top salad with remaining pumpkin seeds. Taste and season with salt and pepper if necessary.



Rabbi Frank Tamburello's column featuring Jewish holiday Eats and Treats



Chinese Passover Recipe

Chinese Jewish Passover Stir Fry

- 2 tablespoons olive oil
 - One small red pepper cut into 2 inch long strips
 - Four onions, cut into small rings
 - One cup thinly slice celery, cut against the diagonal
 - 1/8 teaspoon cayenne pepper
 - Two cloves finally minced garlic
 - 1/4 teaspoon dried ginger
 - 1/2 pound sliced fresh mushrooms, preferably Shitake
 - Pinch salt
 - 3 cups cooked diced chicken
- In a large skillet or wok, heat the oil. Add the red pepper, scallions, celery, carrots, cayenne pepper and garlic. Sauté until tender. Add the ginger, salt, and mushrooms.
- Cook additional five minutes. Lower heat and heat the chicken thoroughly. Serve over Passover noodles or rice. Sephardic Jews can have rice on Passover.



Ravenous Ravens

Pesach Recipes

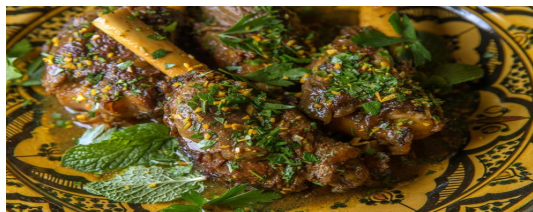
Moroccan Lamb Shanks with Pomegranate Sauce

Ingredients

2 cups beef stock
1 cup pomegranate juice (derived from the seeds of 1 large or 2 medium pomegranates) or bottled juice
1 cup sweet red wine
2 tablespoons tomato paste
1 teaspoon ground cumin
1 teaspoon kosher salt
2 dozen juniper berries
1/2 teaspoon ground ginger
1 teaspoon ground cinnamon
1 teaspoon ground coriander
6 cloves garlic, smashed
2 tablespoons olive oil
1 large onion, sliced
4 (12- to 16-ounce) lamb shanks
Kosher salt and freshly ground black pepper

Directions

Preheat the oven to 350 degrees. Season the shanks with kosher salt and pepper. Heat the olive oil in a braising pot and brown the shanks, over medium to high heat, on all sides, about 10 minutes. Be sure to stand the shanks on the edges to brown all sides. Remove the shanks and cook and stir the onion and garlic, over medium heat, until lightly softened, about 5 minutes. Add the spices, tomato paste, wine and stock. Stir over medium heat for 5 minutes. Add the shanks to the pot cover and roast at 350 degrees for 2 hours. Check the shanks every 30 minutes, turning them over in the sauce each time you check and admire them. While the lamb cooks, Process the pomegranate seeds if starting from scratch (see feedback), otherwise take a well deserved break. When the lamb is nearly cooked, after 1 1/2 hours, add the pomegranate juice. Continue cooking 30 minutes longer or until the meat on the shank is buttery soft and nearly falling off the bone. When finished, the sauce will be thick and concentrated (you can thin it with a little water or stock if needed). Spoon the sauce over the shanks and serve alongside rice, noodles or couscous.



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Cochin Indian Chicken with Cardamom, Cumin, and Cilantro

Serves 4 to 6

Ingredients

Seeds from 4 cardamom pods
6 cloves
6 black peppercorns
– or –
1 teaspoon ground black pepper
3 heaping tablespoons coriander seeds
12-inch Ceylon cinnamon stick
1/2 teaspoon anise seeds
1 teaspoon cumin seeds
1/2 teaspoon ground nutmeg
1/2 teaspoon ground turmeric
1/2 teaspoon salt
3 large onions, diced in large chunks
2-3 tablespoons vegetable oil
3 pounds (about 6 to 8) boneless skinless chicken thighs
3 tomatoes, roughly chopped
4-5 curry leaves, optional
2 tablespoons white vinegar
2-inch piece of fresh ginger
4-5 cloves garlic
1/2 bunch cilantro leaves (about 1 cup), chopped
1/4 bunch mint leaves (about 1/2 cup), chopped
2-3 fresh green chilies, minced



1. Heat a frying pan over medium heat. Toast the cardamom seeds, cloves, peppercorns, coriander seeds, cinnamon stick, anise seeds and cumin seeds for about 5 to 6 minutes, stirring often, until they start to pop. Immediately remove them from the pan and grind them in a small blender or mortar and pestle with the nutmeg, turmeric and salt. Rub into the chicken and let rest in the refrigerator for a few hours or overnight.

2. In a Dutch oven, sauté the onions for a few minutes in about 2 tablespoons of oil over medium heat until golden. Add the chicken, tomatoes, curry leaves if using, 1/2 cup water and the white vinegar. Bring to a boil, reduce to a simmer and cook, covered, for about 20 minutes, or until the chicken is soft and cooked through.

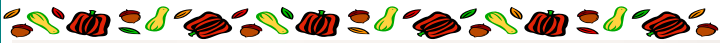
3. In a food processor, blend the ginger, garlic, cilantro, mint leaves and 2 of the chilies. Taste and add more chilies if desired. Add to the chicken and simmer for another 5 minutes. Serve over rice.

Ravenous Ravens

Pesach Recipes



Rabbi Frank Tamburello's column featuring
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Iraqi Shufta for Pesach

A dish that is somewhere between a soup and stew, with meatballs and rice. Tried and true - by shosh I mix my own *baharat spice* using these ingredients which I crush in my Mortar with the Pestle. Keep unused spice in air tight container.

- 4 parts black pepper
- 3 parts coriander seeds
- 3 parts cinnamon
- 3 parts cloves
- 4 parts cumin seeds
- 1 part cardamom pods
- 3 parts nutmeg
- 6 parts paprika

Serves 4-6

- 1 lb. ground beef
- 1 onion, diced small
- Ground pepper and salt to taste, divided
- Baharat Spice
- 1 onion, grated
- Several tomatoes
- Diced yellow squash, diced carrots and peas

Mix beef, diced onion, pepper, salt and Baharat spice. (see above ingredients)

Shape into elongated meatballs.

To make the soup, grate an onion and a few tomatoes. Cook them together with some salt and pepper until they start to break down.

Put the meatballs in the pot with the onion and tomato mixture.

Let them cook on all sides, moving them around so they don't burn.

Add a bit of water to unify sauce.

Add pieces of diced yellow squash and diced carrots and peas into soup along with more Baharat. Let it simmer on low.

About 30 minutes

To serve, pour over rice or a starch of your choice - or eat as is! It is wonderful!



Iraqi Helayk (Haroset)

Makes about 3 cups

- 2½ cups walnuts
- ½ cup date syrup (in Middle Eastern markets)
- 1-2 Tbs. lemon juice, to taste

Pulse walnuts in a food processor until ground into small pieces. Scrape them into a bowl. Add date syrup and mix until consistent. Add lemon juice to taste.



Ravenous Ravens

Pesach Recipes



Italian / Catalan Passover Recipe:

Cicoria Catalogna Brasata / Brazed Catalonian Chicory

Two bunches chicory, approximately 3 pounds
1/2 cup cold water

One medium onion, thinly sliced

4 tablespoons olive oil

Three-quarter teaspoon salt

1/8 teaspoon freshly ground black pepper

Trim the bunches at the bottom and discard the outer bruised leaves of chicory. Cut each branch into half lengthwise then each half into four wedges. Cut each wedge into three sections and rinse in freshwater several times. Drain and pat dry with a paper towel. Place in a pot with all the other ingredients and bring to a boil. Lower the heat and simmer for 10 to 15 minutes (cooking time for a leafy vegetables depends on their freshness and stage of growth) Uncover, and raise the heat and cook until excess liquid is gone.



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Egyptian / Israeli Passover Recipe:

Karaite Matzah

Ingredients

4 cups all purpose flour, or Passover cake meal, or more is needed
Heaping 2 tablespoons of ground coriander seed

1 teaspoon kosher salt

Three-quarter cup olive oil or sunflower seed oil
3/4 cup water, or more is needed

Preheat oven to 400°. Use cooking oil spray to grease two 10 x 14" baking sheets. Whisk together the flour or cake meal, coriander and salt in mixing bowl. Stir in the oil until well incorporated. Gradually incorporate the water, needing as you go. Add flour/cake meal or water is sprinkling out a time to form a dough that is soft yet not sticky. Divide the dough in half, shape each half into a ball. Lightly flour work surface. Working with one ball at a time, roll it on the work surface to form a round. This round should be no more than 1/4 inch thick. Cut off rounded edges to form a Square, then cut the Square in half to form two rectangles. Transfer to one of the baking sheets, spacing the rectangles close together. Repeat with remaining ball of dough, then gather the leftover dough scraps, roll them out and cut in the same way. Using a paring knife deep score each to rectangle into eight squares or triangles. Bake one filled baking sheet at a time for about 20 minutes or until the crackers are firm but not hard, and the edges turn golden.

Call for a few minutes until firm then break apart into individual crackers. Serve warm or cool completely and stored at room temperature in an airtight container or plastic bag.



Ravenous Ravens

Pesach Recipes



Rabbi Frank Tamburello's column featuring
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Ethiopian Passover Recipe:

Ethiopian Soft Matzah (YHAFESCA KITTA)

1/3 cup whole wheat flour
1/3 cup all purpose flour
1/8 teaspoon salt
2 teaspoons black sesame, safflower, or canola oil, +1 tablespoon for oil in the pan
3 fluid ounces cold water

Warm an 8 inch or 9 inch skillet over medium low heat. Combine flours and salt in a small bowl, then mix in oil and water.

Gather the dough into a ball, briefly pound, then press into a 4 inch disk. Grease skillet with 1 tablespoon oil.

Add dough and press down with your palm until it approximately fills the pan. Raise heat to medium high while pressing down on the dough with a spatula or fork to flatten, bake until the bottom is flecked with brown spots, about 5 to 7 minutes. Flip and bake on the other side for about 3 to 5 minutes.

Remove from heat and serve as soon as possible. If not serving immediately, wrapped in a towel. This matzah does not keep well and is best eaten as soon as possible.



Ashkenazi Passover recipe

Charoset Chabad Style

Ingredients

- 2 apples, peeled and cored
- 1 cup chopped almonds
- 1 teaspoon cinnamon
- ¼ to ½ cup red wine

Instructions

1. Chop nuts and apples in food processor or blender (or with hand chopper).
2. Put in bowl and stir in cinnamon and enough wine to make a soft mixture.



IFR NEWSLETTER TEAM

Rabbi Barbara Aiello

Rabbi Frank Tamburello

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Haroset and the Song of Songs

Rabbi Arthur Waskow and the Shalom Center

There it sits on the Seder plate: *haroset*, a delicious paste of chopped nuts. Yes, there's an oral tradition. (Fitting for something that tastes so delicious!) You've probably heard somebody at a Seder claim that *haroset* is the mortar the ancient Israelite slaves had to paste between the bricks and stones of those giant warehouses they were building for Pharaoh.

But that's a cover story. Really dumb. You think that mortar was so sweet, so spicy, so delicious that every ancient Israelite just had to slaver some mortar on his tongue?

You think it wasn't leeks and onions they wailed for after they crossed the Sea of Blood, but the mortar they were pasting on their masters' mansions? You think they were whining, "Give me mortar or give me death?" OK, maybe it's a midrash?

Those bitter-hearted rabbis, always fresh from some pogrom or exile, claiming that to the Israelites, slavery was sweet? So sweet that it reminds us that slavery may taste sweet, and this is itself a deeper kind of slavery?

No. The oral tradition transmitted by *haroset* is not by word of mouth but taste of mouth. A kiss of mouth. A full-bodied, full-tongued, "kisses sweeter than wine" taste of mouth.

Haroset is an embodiment of by far the earthiest, sexiest, kissy-est, body-est book of the Hebrew Bible — the Song of Songs. *Haroset* is literally a full-bodied taste of the Song. The Song is the recipe for *haroset*.

Ingredients:

Take a pound of raw shelled almonds, two pounds of organic raisins, and a bottle of red wine. On the side have organic apricots, chopped apples, figs, and dates (no pits), and small bottles of powdered cinnamon, nutmeg, and cloves.

Assemble either an electric blender, or your great-grandmom's cast-iron hand-wound gefilte-fish chopper brought from the Old Country. If it's the blender, put it on "chop" rather than "paste" frequency.



Start feeding the almonds and raisins into the blender or mixer, in judicious mixture. (How do you know "judicious"? Whatever doesn't get the whole thing stuck so it won't keep grinding.) Whenever you feel like it, pour in some wine to lubricate the action. Stop the action every once in a while to poke around and stir up the ingredients.

Freely choose when to add apricots, apples, figs, and/or dates. Taste every ten minutes or so. If you start feeling giddy, good! — that's the idea.

Add in the spices. Clove is powerful, sweet and subtly sharp at the same time; a lot will get you just on the edge of High.

Keep stirring, keep chopping, keep dribbling wine — not till the *haroset* turns to paste but till there are still nubs of nuts, grains of raisin, suddenly a dollop of apricot spurting on your tongue.

You say this doesn't seem like a recipe, too free? Ahh — as the Song itself says again and again, "Do not stir up love until it pleases. Do not rouse the lovers till they're willing."

Serve at the Pesah Seder, and also on the night when you first make love to a delicious partner. And on every wedding anniversary.

And on the day when you and your friends decide to Move Our Money/Protect Our Planet — because the planet is not abstract and theoretical, but what we celebrate when we take *haroset* on our tongues.

Blessings of body and love, creative mind and spirit!



The IFR Twenty years on...

By Rabbi Frank Tamburello

It was an incredible experience for me to have been ordained as a rabbi by Rabbis Gelberman, Bogage, and Ross in 2004.

My own unique spiritual path and experiences had led me to a deep appreciation of the value of inter-spirituality.

Although I am not a fan of denominational labels, I would consider myself a humanist.

I was very fortunate to have studied, and to have been ordained by clergy who respected my beliefs.

My classmates embraced different approaches to Jewish belief and observance, and that only strengthen the bonds that were formed among us.

What has this to do with the International Federation of Rabbis? Well, where else could I have gone to find collegial support without being subjected to a litmus test of belief? We are living in a time when it is common for us Jews to delegitimize each other.

The IFR offers opportunities to get past that, and for us to get to know and appreciate each other as we share both the challenges and the blessings of our vocation.

In the years since 2004, I have been proud to have made the IFR a home. I want to congratulate us on all that we have accomplished in these past twenty years.

I would like us to wear the new lapel pin with pride; for more of us to attend our future conferences; and for all of us to urge our fellow colleagues to join us as members and contributors.

מזל טוב

To IFR Members Rabbi Suzanne H. Carter and Rabbi Jonathan S. Kaplan ordained in 1994 by the New Seminary's Rabbinical Studies Department under Rabbi Dr. Joseph H. Gelberman z"l. The rabbis were awarded their Doctor Of Divinity Degrees in 2019 in recognition of 25 years of scholarly distinction and service as Rabbis and Teachers in Israel.

In celebration of 20 years, the IFR is offering the IFR lapel pin with the IFR Logo.

Each Lapel Pin is minted brass, in an antique finish and black enamel rim. A \$55.00 donation to the IFR includes shipping. Wear the IFR with pride!

Special Order Medallion or Display Coin

2.5 - 3 inch are also available with more finish and enamel options. Nice to wear on the pulpit, contact scarter@intfedrabbis.org for information.

