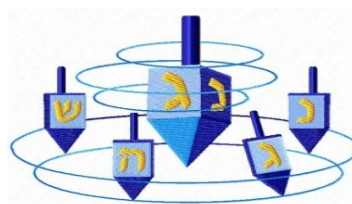




מר חשוון



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IFR Rabbis Respond.....

IFR rabbis were asked to share their thoughts on High Holy Days

1. My most memorable High Holy Day service this year was...because

Responses:

I delivered a sermon about the Yom Kippur War on Yom Kippur which marked the 40th anniversary-from my perspective.

As the first siren went off on Shabbat October 6 1973, I was married, 7 1/2 months pregnant with my oldest son Ari, and living in Bat Yam.

Our men went to war and the women drove busses. During the day we continued working while watching the day's "rushes of war" on Israeli television, with The Israeli Chief of Staff David "Dado" Elizar. Our windows were covered with black fabric and our headlights of our cars painted blue, as were under "blackout" It was frightening, especially when friends and loved ones did not return home or came home severely wounded. Writing and delivering the sermon was cathartic. It has taken 40 years to realize how much that experience impacted my life.

~~~~~

A new Rabbi in our shul who learned to make short speeches and was down to earth.

~~~~~

My most memorable High Holy Day service this year was leading services for an "international congregation" as a result of the arrangements that the IFR has with Holland America and their affiliated cruise lines.

~~~~~

My most memorable High Holy Day service was in 1996, my last year of serving my congregation in Elkins Park, PA. I had re-studied Hebrew at Gratz College, to be able to give more meaning to my singing of the Yamim Noraim. Not only was I in excellent voice, but every piece of music that I sang was carefully picked not only for the beauty of the music, but also for the possibilities of singing true Hazzanut.

This was my thirty-eighth year as a Hazzan and over the years I had developed a very smooth passaggio and was able to go from full voice to soft and high falsetto.

The Senior Rabbi, with whom I had to struggle over the music yearly, was so annoyed at all the music I included that he had to, perforce, shorten his sermon. The congregation realized what I was doing and they were ecstatic.

~~~~~

I lead a small Humanistic Jewish congregation in Westchester, New York.

This year we had about 85 people in attendance. It was a great service with our newly formed choir, a soloist and a cellist and a wonderful Break-Fast following. During the Break-Fast I was very touched when an elderly gentleman approached me and said that he was a holocaust survivor, and that ours was the most moving and meaningful Yom Kippur service that he'd ever attended.

Another Iranian woman thanked me said that she had attended holiday services all her life, and this was the first time that she really understood what they were about..... How can you top that?

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.

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

IFR provides support for members in their professional endeavors and offers continuing education. IFR encourages professional relationships with rabbis and other rabbinic organizations.

IFR News Editors

Rabbis

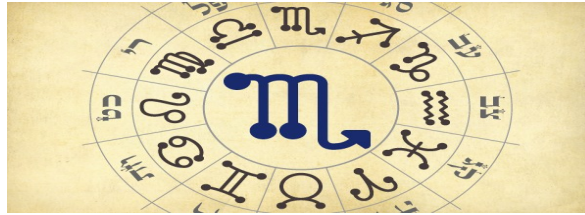
Barbara Aiello

Frank Tamburello

Design/Layout:
shosh



מר חשוון



IFR Rabbis Respond.....continued

IFR rabbis were asked to share their thoughts on High Holy Days

2. As I plan for High Holy Day services next year, I plan to make at least one change which will be

Responses:

If I feel a cold coming on; immediately go to the doctor or clinic-not CVS.
Bronchitis and Yom Kippur do not mix well.

~~~~~

Try to settle a dispute with a fellow IFR member.

I can't speak for the Boss. However, someone once said "On Yom Kippur God forgives us...that's his business!"

~~~~~

Next Year... Looking forward to a similar experience.

~~~~~

One big change for me definitely for next year, is learning how to delegate more to others. I always take on too much....."

### The Month of Cheshvan

According to the Book of Formation (Sefer Yetzirah)

Cheshvan or as it is also known, Mar-Cheshvan, is the eighth of the twelve months of the Jewish calendar. In the

Bible, Cheshvan is called the month of boal (בּוֹאֵל) name that stems from the word for "flood" (מַבּוּל). The flood began on the 17th of Cheshvan, and ended the following year on the 27th of Cheshvan. On the following day, the 28th of Cheshvan, Noah brought his sacrifice to God and God swore never again to bring a flood upon the earth to destroy all mankind, and then revealed the sign of His covenant with the world, the rainbow.

Cheshvan is the only month which has no holidays or special mitzvot. We are taught that it is "reserved" for the time of Mashiach, who will inaugurate the third Temple in Cheshvan.

### Letter: Nun (נ)

The letter nun is considered to be the letter of Mashiach, as is said (with reference to Mashiach): "Before the sun, his name is Ye-non [from nun]" (Psalms 72:17). As a verb-root, nun means "to reign." As a noun, it means "the heir to the throne" (from nin). Cheshvan, the eighth month, is the month of Mashiach, because eight signifies the eternal revelation of the supernatural (the consummate state of rectified nature being the secret of the number seven).

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ESQ

Rabbi Lewis D. Solomon

Continued from page 2

Whereas in our present reality, the "harp" played by King David and used in the Temple has seven strings, the harp of Mashiach possesses eight strings. Just as 8 transcends 7, so does 50 (the numerical value of nun) transcend  $49 = 7^2$ . In our present reality, the nun is bent over, confined by the boundaries of nature. With the coming of Mashiach, the nun will "straighten out" (the shape of the final nun - ן) and will break through the boundaries of nature also descending ("below the line") into the subterranean realms of reality in order to reveal there God's all-encompassing Infinite light.

Mazal: Akrav (Scorpio - the Scorpion)

Our sages teach us that the scorpion (שׁוֹרְפוֹן) is the deadliest member of the general category of poisonous creatures whose archetypal figure is the primordial snake of Eden. The Hebrew word for "scorpion," derives from the word meaning "heel" (עָקֵב) as is said: "And you [the snake] shall bite him [man] at the heel" (Genesis 3:15).

Thus the scorpion symbolizes the consummate "bite" of the snake at the heel of man. While the poison of the snake is considered "hot," the poison of the scorpion is considered "cold." The Mashiach is the one and only soul who can overcome, kill, and ultimately revive the primordial snake (in order to convert it to good). (The soul of Mashiach and his continuous state of consciousness manifest the ultimate rectification of "heat," "burning" solely in his love for God and Israel, as well as that of "cold"-absolutely "cold" to the false vanities of this world.)

This is the secret of the well known gematria that "Mashiach" (מָשִׁיחַ) equals "snake" (שׁוֹרְפוֹן). Indeed, the Mashiach is also numerically related to the scorpion since "Mashiach" (358) plus 14 is equal to 372, the value of "scorpion." 14 is the value of David (דָּוִד) and the 14th letter of the Hebrew alphabet is nun, the letter of the month of Cheshvan.

Furthermore, the root-letters of Cheshvan are chet-shin-nun and they permute to spell "snake." One final point about the relationship of Cheshvan to the

Mashiach who rectifies the snake is that whereas the snake is crooked and bent the nun in the word Cheshvan is "straightened out" as it is the final nun, as above.

Tribe: Menasheh

Menasheh is the firstborn of Joseph. Deriving from the word "to forget" (literally "to leap, up and away"), Menasheh suggests the power of the tzadik (Joseph) to make us forget the hardships, trials and tribulations of this world, with the coming of Mashiach. By the power and sense of Menasheh, all of the pain of this world will transform and metamorphose into the pleasure of the Messianic era.

The name Menasheh (מְנַשֶּׁה) permutes to spell "soul" (נִשְׁמָה). Menasheh represents the sense to reveal the Divine soul in Israel. In one place in the Bible, Moses is called Menasheh, for Menasheh is Moses (מֹשֶׁה) with an additional nun (the letter of Cheshvan).

Of Moses it is said that, "He is the first redeemer and he is the final redeemer" (See Shemot Rabbah 4:2; Zohar 1:253a; Sha'ar HaPesukim, Vayechi; Torah Or, beginning of Mishpatim). In his first lifetime (as "the first redeemer"), Moses did not attain the 50th gate of understanding—the understanding of God Himself, as it were, and His deepest intention in the creation of the universe. 50 is the numerical value of the letter nun, the letter of Cheshvan. But, when Moses will return as Mashiach—the final redeemer—he will be given forever the 50th gate, the nun of Mashiach, the secret of Menasheh (Moses with an additional nun).

In the Zohar we are taught that when Moses first passed from this world he received the 50th gate and was subsumed, as it were, in the Mishnah (מִשְׁנָה), another permutation of Menasheh (and Moses plus an additional nun).

Through the study of Mishnah today (in the time of exile) we reveal the soul of Israel and thereby merit the redemption of Moses-Mashiach and the universal revelation of the 50th gate of understanding.

*Continued on page 4*

**Sense: Smell**

The sense of smell is the most spiritual of all senses. The Hebrew word for "smell" (ריח) is cognate to the word for "spirit" (רוח). The sages teach us that smell is the one and only sense that "the soul enjoys and not the body." As noted, in Hebrew, "soul" is a permutation of Menasheh. The sense of smell is the only sense (of the five senses) that did not participate, and thereby was not blemished or polluted, in the primordial sin of man in the Garden of Eden. It is the sense which saved the Jewish people in the time of Mordechai and Esther, who are called Mor veHadas ("myrrh and myrtle," the two primary sources of fragrance). Furthermore, it is explicitly stated that the sense of Mashiach is the sense of smell. "And he shall smell with the awe of God"—"he shall judge by smell" (rather than by sight or hearing. Isaiah 11:3; Sanhedrin 93b). By his sense of smell (his "holy spirit") the Mashiach will know how to connect each Jewish soul to its Divine root, and thereby identify its tribe (branch) in Israel.

**Controller: Intestines**

The word for "intestines" (קִיבָּר) derives from the same root as the words meaning "minute" (דַּקָּה) or "grain" (דָּק). It implies the power to dissect into fine, refined parts.

In the process of preparing the incense for the Temple (the consummate expression of the sense of smell in the Temple service), the priest would repeat (over and over) a phrase which uses the verb "to grind" (סָבַב) which is also cognate to the word for "intestines."

All of the sacrifices in the Temple service are meant to produce a "satisfying aroma" (ריח ניחוח) and please the Divine sense of smell, which symbolizes God's "satisfaction" with the service of His children Israel in particular and with creation in general. The sages interpret the phrase "satisfying aroma" as "I am satisfied, for I have spoken and My will has been fulfilled." This Divine satisfaction with man and creation was first expressed on the 28th of Cheshvan, when Noah offered his sacrifice to God. Due to His satisfaction, God swore to Noah never again to destroy the world by flood. As is expressed explicitly

in laws of the Torah, it is the fats of the intestines that when offered on the altar produce the "satisfying" aroma for God. For this reason the intestines are understood to control the sense of smell.

Color: Violet

# מצל טוב

IFR member Rabbi Sandra Miller sang the solos at the Kimmel Center performance of Ben Steinberg's V'haeir einenu. Rabbi Miller was in concert at the Barnes Foundation in March, that concert was recorded for his official collection.

IFR member Rabbi Raphael Pazo on his 26th wedding anniversary

# ברוכים הבאים

**New IFR members**

Rabbi Dina London

Rabbi David Gellman

Rabbi Ivan Browner

Rabbi Chana Karmann-Lente



## RAVENOUS RAVS

RABBI FRANK TAMBURELLO



*With Hanukka approaching our thoughts turn to oil. Here are a couple of Sicilian side-dishes that we might consider. To avoid using cheese as a topping in dishes Sicilians normally substitute toasted or fried bread-crumbs.*



### Squash Casserole

1 lb. squash, cleaned and cut into cubes  
1/2 lb. ground beef  
3/4 cup seasoned breadcrumbs  
Olive oil for frying  
Salt and pepper.

In skillet, add olive oil. Saute squash until tender. Remove from heat and combine all ingredients leaving 1/4 cup of breadcrumbs for topping. Place in greased casserole and top with breadcrumbs. Bake at 350 degrees for 30 minutes or until brown around the edges.

### Fasola Stew - Green Beans with Potatoes and Tomatoes



There are many versions of this recipe, but they are essentially the same. This dish is very typical of Sicily, Southern Italy, and Greece where it is called Fasolakia.

1 pound frozen string beans  
1 medium onion, diced  
2 cloves garlic, minced

2 tablespoons tomato paste  
1 medium potato, peeled and diced  
Olive oil (about 1/4 to 1/2 cup)  
Salt and pepper to taste  
1 teaspoon dried mint leaves (optional)

In Dutch oven, saute onion and garlic in oil. Add paste and fry for a few minutes. Add 1 cup of water and mix to make a sauce.

Add frozen beans and potatoes, mix and cover pot. Cook over low heat about 1/2 hour until vegetables are tender. Stir stew occasionally and add water if stew starts to seem dry. This dish should not be soupy. Can be eaten hot or at room temperature.

### Potato Latkes

(Makes about 28 potato pancakes, 2-3 inches each)

2 pounds russet (baking) potatoes, peeled and placed in a bowl of cold water  
1/3 cup grated onion  
2 eggs, lightly beaten (1 egg per pound of potatoes)  
1 cup all-purpose flour (best) or 1/2 cup matzah meal  
1 teaspoon salt, plus additional to taste  
Freshly ground black pepper to taste  
Peanut or canola oil for frying

Line a large baking sheet with paper towels. If not serving the latkes immediately—out of the frying pan into the dining room—preheat the oven to 200 degrees. Have a large bowl of cold water ready.

Grate the potatoes, using a hand grater or food processor fitted with the medium shredding disc. As potatoes are grated, transfer them to the bowl of water. When all of the potatoes are grated, set aside for 5 minutes. Drain the shredded potatoes in a large colander, rinsing with cold water. Transfer to a clean bowl.

Add the onion, the eggs, flour, salt, and pepper. Thoroughly combine the mixture.

In a large, preferably straight-sided pan, add oil to a depth of 1/4 to 1/2 inch. Heat oil until a shred of potato dropped in the oil sizzles immediately.

Form pancakes, using 2 tablespoons from a regular silverware set. Scoop up a generous spoonful of the potato mixture with one spoon, flatten the mixture with the other spoon. Slide the latke into the oil. Repeat until the pan is full, but not crowded. Cook the latkes until browned at the edges. Turn the latkes over and cook until fully browned. Transfer the finished latkes to the lined baking sheet to drain excess oil. Repeat with the remaining mixture.

If not serving the latkes immediately, transfer the sheet to the preheated oven to keep warm. If serving even later, set the latkes aside to cool to room temperature, then freeze until ready to serve. Reheat the latkes in a 350-degree oven, and drain again on paper towels because reheating will release more oil.

Serve with sour cream or applesauce. Add salt to taste.



## The Month of Kislev

According to the Book of Formation (Sefer Yetzirah)

Kislev (כִּסְלֵי is the ninth of the twelve months of the Jewish calendar.

Kislev is the month of Chanukah, the only holiday in the Jewish calendar which spans, and hence connects, two months. Chanukah begins on the 25th day of the month of Kislev and concludes in the month of Tevet (either on the 2nd or 3rd, depending on the number of days in Kislev).

The name Kislev derives from the Hebrew word *kesel* (כֶּסֶל which means either “security,” or “trust.” There are two states of trust—one active and one passive—both of which manifest in the month of Kislev, which in the human body correspond to the right and left kidneys, respectively. In Hebrew, the word for kidney is also *kesel* (כֶּסֶל).

The miracle of Chanukah reflects the active trust of the Hasmoneans (the Maccabees) in God that drove them to stand up and fight against the Hellenistic Seleucid kingdom (and its culture). Kislev's sense is sleep. Sleep too is connected with trust and reflects the passive trust that we all have that God's Providence always watches over all.

The month of Kislev is also related to redemption of Rabbi Shneur Zalman of Liadi, the founder of Chabad and disciple of the Magid of Mezritch, the successor of the Ba'al Shem Tov. Rabbi Shneur Zalman, also known as the Alter Rebbe authored the Tanya, the classic text of Chassidut. He was sentenced to death by the Czarist regime in Russia because of his support for Jews who lived in the Holy land, at that time under the rule of the Ottoman empire. Spiritually, it was revealed to him that he was being sentenced in heaven for openly disseminating the innermost mysteries of the Torah. On the 19th day of Kislev 5559, the Alter Rebbe was cleared of all charges and freed. The 19th day of Kislev is therefore referred to as "the New Year of Chassidut" implying that through the spiritual channel of this day, the inner wisdom of Chassidut and the power to integrate its wisdom into one's daily life is brought down into this world. Indeed,

the foundation of the way of Chassidut is absolute trust and faith in God's omnipresence and the omnipotence of His Divine providence.

Letter: Samech (ס)

The name of the letter samech implies "support."

The experience of feeling supported corresponds to the trust and confidence in Divine providence associated with Kislev, as described above. In the same vein, in Psalms we find the expression, “God supports (סִמְךָ all the fallen and lifts up all the bent over." Also, "Should he fall, he will not be cast aside, for God supports (סִמְךָ this hand.

The letter samech is shaped like a circle, representing God's omnipresence and universal providence. The "great circle," representing God's Infinite light is explained in Chassidut to reflect His right arm embracing (and supporting, from beneath) with great, infinite love, all of reality, as is said, "And from beneath, the arms of the universe." Zodiac sign: Keshet (Sagittarius, the Bow)

The zodiac symbol of Kislev is the bow (קֶשֶׁת which means both an archer's bow and a rainbow.

The latter relates clearly with the theme of Chanukah as the archer's bow of the Maccabees. It symbolizes their active trust in God to fight against the Hellenistic culture that ruled the world at the time.

Though the Hasmoneans themselves were members of the tribe of Levi and part of the priesthood, in the Bible, the art of archery and the bow are ascribed to the tribe of Benjamin in particular, the tribe of the month of Kislev (see 2 Chronicles 14:7).

When corresponding the tribes of Israel to the months of the year, the priests (kohanim) and Levites are not counted (according to the Arizal—instead the tribe of Levi corresponds to Second Adar, the 13th additional month inserted into 7 out of every 19 years). As an all-inclusive manifestation of the Jewish soul, the priests contain and reflect the spiritual source of each of the twelve tribes of Israel.

Continued on page 7

This is especially true in relation to the tribe of Benjamin, because the Holy Temple, where the priests served, was constructed in his portion of the Land of Israel. Thus the relationship between the priesthood and Benjamin is similar to that between the soul and the body. The priests fight the holy war embodied in Benjamin's bow.

The archer's bow is a projection (or, one might say it is shot, like an arrow out of a bow) of the rainbow—the sign of the covenant made between God and creation never to destroy the world again and a sign of peace—which pervades the end of the previous month, Cheshvan. Graphically, the two bows—the rainbow and the archer's bow—are two half circles, that when joined together form the shape of the circular letter samech, the letter of the month of Kislev.

#### Tribe: Benjamin

As mentioned earlier, the tribe of Benjamin is the one most gifted with the art of the bow. The Holy Temple in Jerusalem was built in the part of the Land of Israel belonging to Benjamin. Moses prophesied this in his blessing for Benjamin, "To Benjamin he [Moses] said, '[Benjamin is] the beloved of God, He [the Almighty] shall dwell trustfully over him; He hovers over him all the day, and between his shoulders He rests.'" Here we explicitly see that Benjamin symbolizes both trust and rest, the sense of the month of Kislev.

Of all the tribes of Israel, Benjamin was the only one born in the land of Israel. The land of Israel is the place where one most clearly experiences Divine providence. In the words of the Zohar, "There is no place vacant of Him."

When Jacob blessed Benjamin before his passing, he likened him to a wolf. Based on this blessing, Jacob is symbolized by a wolf. The wolf, representing craving and gulping down food without chewing (wolfing it down), symbolizes Benjamin's mundane craving their active trust in God to fight against the Hellenistic culture that ruled the world at the time. Though the Hasmoneans themselves were members of the tribe of Levi and part of the priesthood, in the Bible, the art of archery and the bow are ascribed to

the tribe of Benjamin in particular, the tribe of the month of Kislev (see 2 Chronicles 14:7). for God and his ability to excite others about grabbing Divinity wherever and whenever it can be found. In the body, the kidneys are identified as the source of craving, and as noted earlier, one of the meanings of the name Kislev is kidneys.

In addition, the kidney's are the seat of the sefirot victory and acknowledgment whose inner essence and motivating force are active and passive trust.



#### One Hundred Four Rosh Chodesh Kislev

Abruptly, the darkness descends upon us.  
Your hand tilts the earth toward colder times  
We scurry to close the day's moments  
As sun rays vanish before we are ready.

All the months we rush about scrambling,  
Trying to pack more in each day's basket,  
Fleeing the darkness  
By filling the days with lightning steps.

Then, abruptly, Kislev  
When our mothers labored in tents  
To birth the nation Israel.  
In their pangs they called upon Your Name.

Women's voices calling:  
Lean upon the Eternal  
In the failing light, in pain and darkness.

Gather in new tents.  
Move through darkness to the fire-lit places  
To praise Your Name together.

– Debbie Perlman, Flames to Heaven

**Sense: Sleep**

Sleep depends on the tranquility and restfulness that comes from feeling trust and security in God and His Divine providence. At the end of Leviticus, we find the blessing, “And you shall dwell securely in your land. And I shall give peace in the land, and you shall lie down without fear...”<sup>2</sup> To have a sense in sleep suggests something we all ascribe to achieve. The word “sense” (חֵשֶׁב) itself is cognate to “quickness” (חָזָק) implying that a person who has a well-developed sense of sleep has the ability to sleep well but quickly. Indeed, we know that the greatest of the tzadikim, required very few hours of sleep each day.

Benjamin’s talent and prowess with a bow—the ability to shoot and hit his target—depend upon a most tranquil inner spirit. In fact, the whole process of aiming, shooting and hitting the target can be described as being almost asleep. The archer’s tranquility comes from the realization that it is God that guides his arrows to their intended targets. A tranquil personality is one with little inner friction and tension. The sense of sleep suggests the ability to release stress, as one lies quietly confident in God’s support.

The sense of sleep is of course deeply related with the dream state (see [Kislev: The Month of Dreams](#)). When one possesses complete trust in God one dreams the future in positively. Good dreams at night reflect good thoughts throughout the day, especially the optimistic attitude and consciousness taught by Chassidut, “Think good and it will be good.” The Pentateuch contains descriptions of 10 dreams. By Divine Providence, all 10 appear in the weekly Torah portions read during the month of Kislev. This is one of the best examples of the Alter Rebbe’s saying that one should “live with the times,” i.e., live life with the messages of the weekly Torah portion in mind.

**Controller: Belly**

The part of the body considered Kislev’s controller, or guide, is the belly (בֶּטֶן). The relation between the belly, especially when it is full and satiated and the tranquil state of sleep (Kislev’s sense) is clear and

explicit in the teachings of our sages. The rectified individual always has a figuratively full belly, regardless of his or her conditions. To attain this state of contentment, one must never be jealous of others, as the sages state, “Who is rich? He who is happy with his portion.” Being content demands a spiritual outlook on life and its conditions; an outlook that makes us realize that our portion—the hand we have been dealt by the Almighty—is indeed ours and no one else’s. The word “belly” derives from the word “measure” (קָבַל). The sages state that by nature, “The individual desires one measure of that which is his, more than he desires nine measures of that which belongs to his fellow.”

Being content ourselves is the best way to feed the world—to ensure that Divine effluence reaches all. One of the greatest (and poorest) Mishnaic sages was Rabbi Chaninah ben Dosah. Despite his extreme poverty, Rabbi Chaninah was always content. The Talmud relates that it was said in heaven that, “The entire world is fed in merit of Chaninah my son, yet Chaninah himself is content with merely one measure of carobs every week.”<sup>10</sup> Rabbi Chaninah also teaches us that a content belly is possible when one knows one’s proper measure.<sup>11</sup>

In English, belly is not a very specific anatomical term. To properly identify the belly, we need to go back to the Pentateuch, where we find that the belly is one of the three organs donated to the priests from every kosher animal slaughtered<sup>12</sup> (not for the purpose of a sacrifice).<sup>13</sup> Still, from the description of Pinchas’s act of self-sacrifice,<sup>14</sup> we learn that the word “belly” (בֶּטֶן) also refers to the womb. Thus, belly can be understood not only as a specific organ in the body but a general term, including the entire region of the abdomen, which like its synonym בֶּטֶן can refer to the stomach, the (large) intestines, or the womb. The womb, in particular, relates to Benjamin, Kislev’s tribe. Benjamin is described as the “point of Zion” in Kabbalah, referring to the feminine aspect of the sefirah foundation, anatomically identified with the female procreative organ, the womb.

Color: Blue-Violet

## IFR RABBIS' SCRAPBOOK



Rabbi Jack Silver leading services on the Adriatic.



Rabbi shosh Carter-baby naming circa 1995



Rabbi Rita Leonard-"Shine the Light"



Rabbi shosh Carter-weddings-circa 2000 and circa 1998.



***Rifuah Shelema to:***

**Rabbi Marvin Pearlman**

**Rabbi Dr Raphael Pazo**

## IFR RABBIS' SCRAPBOOK



Rabbi Barbara Aiello (left) with Ferramonti Camp survivor, Judith Itzhak (carrying the Israeli flag) lead the March to Survival. Judith's granddaughter, active duty IDF soldier, Shelly Salomon (second left) with Judith Aiello, who has just discovered her Italian Jewish roots (carrying Italian flag). The group walked to the camp - the same route taken by Judith's parents 65 years ago



Rabbi Barbara Aiello (left) with Ferramonti Camp survivor, Judith Itzhak of Tel Aviv. Judith toured the Ferramonti museum which features photos of Jewish internees at prayer in the camp synagogue, studying in the Ferramonti Hebrew school, gardening or playing soccer. When Judith's parents heard of the horrors in camps like Auschwitz, they believed that the humane and loving story of Ferramonti must be told. Judith continues their legacy.



The Ferramonti symposium concluded with the planting of an olive tree bearing the inscription "In honor of our Jewish brothers and sisters and the Italians who saved them." Judith plants the tree given by Sinagoga Ner Tamid del Sud, the first active synagogue in Calabria in 500 years.



The Ferramonti Symposium featured the singing of Hatikvah as well as the Italian national anthem, Fratelli d'Italia. Judith's granddaughter, IDF soldier, Shelly Salomon presents the Israeli flag, Bat Anousim Judith Aiello presents the Italian flag with Rabbi Aiello and Tarsia mayor Antonio Scaglione (wearing the Italian banner) and Dr. Mario Rende in attendance