IFR NEWS CHESHVAN 5781

Volume 2 Issue 38

YOUR VIRTUAL HOME FOR THE HIGH HOLY DAYS

2020/5781

2000 - 2020

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Virtual High Holy Days et al

Since 2002/2003, I've been accommodating families at funeral services, by leaving a cell phone on speaker, either on the pulpit or at the grave site on a lectern/music stand.

Family members who were unable to come to the funeral would call in to someone attending, their cellphone would act as the portal to the absent family member. At the time I thought it quite amazing that we were doing this. As technology changed, we would place laptops on chairs in the front row of the sanctuary. The family members "up north" were logged in via Skype, and were able to see me and the speakers on the pulpit.

Then came the 'death" of the PC - and laptops morphed into Iphones and no more did one need to schlep a laptop, or login to the chapel network, everything one needed, was resident in the cell phone, which at this point was more expensive then a laptop.

One could play a Youtube of the deceased's favorite song, held up to the mic in the chapel or on speaker at the grave. With family logging in via Skype, we were on the cutting edge! Eight years ago, I was conducting baby namings via Skype from my office in Florida, my image would be displayed on a 65 inch flat screen in Boston.

As time went on, funeral homes started to stream from their chapels, sharing links online for family members with passwords.

Several of you have been teaching virtually for years now, using Skype, and other platforms, Zoom has become so popular the seder has been renamed Zeder.

Bnei Mitzvot, and baby namings are conducted online. Large well known congregations have been broadcasting High Holy Days on radio and later streaming online for several years. This past year, rabbinic ordinations are being zoomed. Who would have thought a year ago, that the year 5781, most of us would be serving virtually?

Four months ago, I presided over a graveside "Covid" funeral service IE (10 people) chairs 6 feet apart. The family hired a videographer, who used his cell on a tripod to film the service - I wasn't sure if he was using Zoom as the platform or not, but he charged the family $125.00 for it.

These days we are staging our living rooms - using green backgrounds for computer generated "backgrounds". No longer are virtual services confined to the sanctuary, we are filming in the cemeteries for graveside services.

Cell phones are the video cameras of 2020 and beyond. So here we are... "Taka" in a world of Virtual Realty.

Who knew?

This year we have asked a few of our IFR members how High Holy Days and Chag Sukkot were celebrated..

Thanks to those who responded.

Stay safe, and healthy!

Kol tuv - shosh

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.

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Our energetic, inspiring and revered IFR Rabbi Buz Bogage is ZOOOOOMING at the tender age of 86, with his weekly Shabbat Services, High Holy Days and Sukkot direct from the mile high city, Denver.

Rabbi Buz seen here with his son Sandy.

Rabbi Buz shared: We fulfilled our High Holy Services in a nice way welcoming everyone from near and far. I am grateful and I thank the wonderful people who help make things happen.

Thanks to Pauline Gorman for enhancing our worship experience so beautifully with her offerings. Thanks to Zoe Krakowski for appearing and offering Kol Nidre so meaningfully…it seemed like old times !

Thanks to Laurie and Sandy and John for their computer and ZOOM help. It looks like we will be electronic for a while…so welcome to Shabbat (on Friday Eve so far…Saturday morning being considered !) and we will celebrate the Holidays on the closest Shabbats as they fall.

I will try to make the Service experience a little more interactive…but, at the moment, what you see is what you get !
Succos (old school)-or Sukkot is one of the real beautiful and meaningful Holidays of the Autumn season encompassing all of the beauty of nature and life into the liturgy. We build a frail little hut and hand and decorate it with all the earthly seasonal examples of abounding nature all around us. There are big things and small things…bright things and dark things…all of which make up the phenomenology of our world…and we honor them..touch them…revere them.. And, this year Sukkoth commences on a Shabbat…this coming Shabbat.

So…take your Lulav and your essrog.. (no, I did not purchase this year)..and join or Shabbat and Sukkoth Service as we view the world form the perspective of the beauty of all things..

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IFR Member Rabbi Dr. Adele Plotkin in Chino Valley Arizona blowing Shofar.

IFR Members Rabbi Dr Adele Plotkin and Rabbi Foster Kawaler are weekly contributors of the Parashot Ha'Shavuah posted to the IFR listserve.

Shabbat Sukkot 5781

Sukkot IS Outdoors!

Now what a joy it is to realize
That Sukkot's a holiday all outside!

While far distancing we can pray and more
Like shake the Lulav, observances' core -

Do Sukkah hakafot should we desire
As we now share good we all we so admire.

Eating delicious meals becomes no chore
When positive wishes come through the door.

So YES to outside with guests we don't hide: RBG or grandpa, dead or alive!

Yom Kippur 5781

Rabbi Adele shared: Yom Kippur went well mostly online.
A service with a memorial Yiskor section was done on the phone as was a final service with shofar blowing and Havdalah.

Sukkot 5781

Given volunteer help, our Sukkah is now up and ready to go. Physical distancing can be done outside so that eating the yummies without masks will be possible.

The Sukkah will be available all week along with lulav and etrog.

All are welcome to sit in the Sukkah, shake lulav, and eat goodies. Morning hours are best to avoid the heat.

Sukkot starts the evening of 10/2 through the weekend. Intermediate days are all the weekdays.

We will beat willow branches to lose their leaves symbolic of our last sins on Friday morning, 10/9.

The Eighth day of Assembly, Shemini Atzeret is on Shabbat.

Simchat Torah, Rejoicing in the Torah is Sunday 10/11/20, complete with rewinding the Torah back to the beginning…

So Chag Sukkot Sameach
and Shabbat Shalom!

Be safe y'all!

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These High Holidays surely have proven to be a challenge. But in many ways, they have offered opportunities for our congregations to reach people who would otherwise not have had a Jewish holiday experience this year or possibly even in many years.

One of the congregations that I serve, The Westchester Community for Humanistic Judaism in Westchester County, New York, is affiliated with the Society for Humanistic Judaism. The aim of Humanistic Judaism is to provide a non-theistc context for secular, agnostic and atheist Jews to experience the depth and richness of their heritage while maintaining a connection to the Jewish community and its values.

Below is a selection from the Machzor that I compiled in 2015, and is used at our Westchester CHJ. Several of the new "zoom" attendees this year had expressed appreciation for a different approach to the holidays.

A Humanist Al Chet

Humanistic Jews, like all Jews, use the High Holidays as an opportunity to reflect upon our own shortcomings and a resolution to make this coming new year better for us than the last.

The Al Chet, traditionally a recitation of a laundry-list of sins, can still be a useful reminder that positive change is always available to us if we seek it

AL CHET

Reader: By giving in to anger, we have cheated ourselves of peace, joy, and satisfaction with life.

Community: By giving in to envy, we have cheated ourselves of commitment and gratitude.

Reader: By giving in to jealousy, we have cheated ourselves of self-worth.

Community: By giving in to hate, we cheat ourselves of love, health, and strength of spirit.

Reader: By giving in to fear, we cheat ourselves of adventure and joyful achievement.

Community: By giving in to impatience, we cheat ourselves of the enjoyment of the fruits of our labors.

Reader: By giving in to laziness, we do not make use of the full powers we have.

Community: By giving in to worry, we cheat ourselves of serenity, confidence, and power.

Reader: By giving in to mistrust, we cheat ourselves of the security that friendships give us.

Community: By giving in to greed, we fail to appreciate our gifts and blessings.

Together: How wonderful it is to realize that the strength, the goodness, the joy, the serenity, and the power over our lives that we seek is already within us!

Rabbi Frank Tamburello

Westchester Community for Humanistic Judaism, Westchester, NY Society of Jewish Science New York, NY

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Our wonderful Rabbi Barbara Aiello in Calabria (The Boot) Italia

Virtual Sukkot and Song with Rabbi Barbara today - direct from Bella Italia! Was held on Sunday Oct 4 - 11 am EDT/5 pm Italy.

FaceBook Live. No lulav, no etrog, no problem. As my supervising rabbi, Larry Winer taught, "It's better to do something rather than nothing." We've taken the advice!

When a lulav wasn't available we cut a real palm branch and combined it with symbolic myrtle and willow leaves.

The etrog was grown right here in Calabria and gifted to us by Francesco Scalise of CIAK radio!

Bring a Jewish item to share under the Sukkah and enjoy our Sukkah songs, including one dedicated to all of our b'nei anusim. Chag Sukkot Sameach from the "Boot."

Sukkot begins Friday evening October 2, 2020 and despite the pandemic, Phil Blue of Lynnfield plans to host guests during the holiday to enjoy spiced cider and a sweet potato lentil curry stew his wife only prepares for the festival.

"I don't think we are going to have a party with, like 20 people, like we've had opening night before, but, you know, of the 30 people we usually have for Rosh Hashanah, we can instead invite them over for different nights on Sukkot," said Blue.
While some, like Blue, are determined to social distance in sukkahs, area synagogues now face a new challenge when it comes to the COVID-19 response.

Experts with backgrounds in public health or urban planning have been contemplating best practices for the harvest holiday. Their prevailing opinion seems to be that large-scale celebrations in a sukkah are better left for a time when COVID-19 is no longer around.

"We felt that the restrictions that would have to be in place would make it very cumbersome to set up the sukkah, decorate it, and to participate," said Dr. Jeffrey Newton, a physician specializing in lung diseases who is part of a group advising Peabody's Temple Ner Tamid of the North Shore, where he is a member of the board of directors.

Ner Tamid has been virtual for the past six months, including the recent High Holidays. Newton, who said that he is mostly retired, has been discussing policies with his fellow board members, Rabbi Richard Perlman, Associate Rabbi Bernie Horowitz, and temple president Adele Lubarsky.

According to Newton, Sukkot at the temple would have included a small number of people inside the sukkah, based on a reservation system. The holiday has a tradition of entering the sukkah, making a blessing, and having food and drink inside – which would involve participants removing their masks.

The holiday represents an unusual situation. From restaurants to schools to synagogues, policymakers have discussed how to hold indoor events and outdoor options safely during the COVID-19 response.

Yet a sukkah is something of a hybrid: an outdoor space enclosed with walls and a roof, a holiday evocation of the huts the biblical Israelites built in the wilderness.
"It is an outside-type activity," Newton said. "However, it's not totally outside … It has to have some walls."

Sharon Cameron, the city of Peabody's director of health and human services, said she would look at a sukkah as an indoor space under the state guidelines. She likened the situation to that of restaurants with outdoor dining environments. Two-walled spaces are classified as outdoor, while three-walled ones are indoor.

"My understanding of the constructs [of a sukkah is] usually at least three sides and a vegetative roof," Cameron said.

The state guidelines for houses of worship holding indoor services require no more than 10 people per 1,000 square feet, with everyone socially distancing at least six feet apart unless they are in the same family. Masks are mandatory.

If food and beverages are involved, a sukkah gathering might be placed into the category of an event, with a cap of 25 people added to the preexisting limit of 10 or fewer people per 1,000 square feet.

Continued on next page

"There would have been "only a very small number of people at a time," Newton said of a sukkah at the temple.

"We encourage people to have an individual sukkah. A family can utilize them. Since people are living together, the same restrictions do not apply to a cohesive group of people."

Marc Draisen, a reopening advisory committee member at Temple Israel in Boston, sees things similarly. "I think if you're at home with your family, or very close friends or neighbors, I think it's probably a good idea," Draisen said. "I think it's fine if you wish to do that …

I think the idea of going into a sukkah at a temple, a synagogue, another location, [with a] large gathering of unrelated individuals is probably not a good idea."

Draisen has been helping with coronavirus awareness efforts through his role as executive director of the Metropolitan Area Planning Council, a regional planning agency that advocates for communities across Eastern Massachusetts, including on the North Shore. He's also helping advise Temple Israel on its ongoing COVID-19 response.

"I think I don't have space that's particularly good for a sukkah at my house," Draisen said. "I do expect I will be participating in some sort of Temple Israel virtual service.

I'll pray for hopefully an early end to the pandemic. I'll pray for us to be over this by next fall."

As for this fall, he noted that some people are planning a new twist on their sukkah decorations. Interspersed with the traditional fruits and squash, they will hang bottles of hand sanitizer and face masks.
"I think it's in the spirit of having a little humor we could all use," Draisen said. "It's probably not a bad idea."

Reprinted from Journal Associate Editor Ethan M. Forman contributed to this article.

The IFR Celebrates 2000-2020 20 years - with their one inch brass minted IFR Logo lapel pin in antique brass and black enamel finish.

http://www.intfedrabbis.org/donations.htm

IFR Members ONLY $65.00 donation includes flat rate Priority Mail tracked shipping in the US only. International rates higher.

IFR NEWS
Editor: Rabbi Barbara Aiello
Editor: Rabbi Frank Tamburello
Layout: shosh

מזל טוב

To Rabbi Brian Denker on his upcoming birthday December 26 2020

To Rabbi David Degani and his wife Cantor Lee on the birth of their newest grandson. (This makes TWO grandsons!

Tishrei 10 5781 - 47th Anniversary

PM Golda Meir, Maj. Gen. Rehavam Zeevi and DM Moshe Dayan on a military helicopter flight during the Yom Kippur War

Tishrei 10 5781 (secular 10.6.2020) marked the 47th anniversary of the Yom Kippur War, IFR Members Rabbis David Degani, Monte Sugarman, Suzanne H Carter and Yakira Yedidia, were living in Israel.
In the US, IFR Member Rabbi Foster Kawaler was serving in the US Air Force during and part of Operation Nickel Grass' Airlift to Israel. The war was brutal, 2,656 IDF soldiers were killed, and 9, 000 (military and civilian) wounded. In November 1977 Egyptian President Anwar Sadat visited Jerusalem and addressed the Kenesset, in 1978 he and Prime Minister Menachem Begin won the Nobel Peace Prize and in 1979 Begin, Sadat and Carter signed a peace treaty, with Israel returning land in the Sinai in increments, in exchange for peace.
(pictured below 1979 Peace Treaty Israeli bronze minted and numbered commemorative coin)

Yahrzeit Memorial

HONOR THE MEMORY OF A LOVED ONE

Mother of Rabbi Brian Denker Elul 24 5780 - Third Yarzheit

Etel Bat Ariyeh z"l

Mother of Rabbi "shosh" Suzanne Carter - Shevat 22 5781 - Thirty-Seventh Yarzheit

IFR Members Streaming/Zoom during Holidays and Shabbat Services. (Times /Venue subject to Change)

IFR Member Rabbi Buz Bogage: Oct 9, 2020 05:00 PM Mountain Time (US and Canada)
https://wellesleyps.zoom.us/j/94976639918?pwd=MVlvQloxV3BmNmJZRGRFRW92a0JGUT09
Meeting ID: 949 7663 9918 Password: j.1Z7!7@^

IFR Member Rabbi Jill Hausman :
The Actors Temple Link:
https://us02web.zoom.us/j/9557555342?pwd=NXd5ZmUrdWY0YVdWeW1WUGtqdEtXdz09 Meeting ID: 955 755 5342 Passcode: 497495

IFR Member Rabbi Leonard Sarko: Congregation Emanu-El Israel Greensburg, PA Friday evenings (7 PM ET) and Saturday mornings (8:30 ET)
LINK: https://www.gotomeet.me/Ceigreensburg

IFR Member Rabbi Galit Shira Levy-Slater:
Congregation Beit Ha'lev LINK:
https://www.galityomtov.com/

IFR Member Rabbi Barbara Aiello: Beginning with Selichot, Erev Rosh HaShanah Seder lecture, and services broadcast at ideal times for Europe and the US:
https://www.rabbibarbara.com/jewish-high-holy-day

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Meet your new IFR Colleague - IFR Member Rabbi Brian Denker

Rabbi Brian Denker is a native New Yorker, born and raised in Williamsburg, Brooklyn and was a Judaic Studies major at CUNY's Queens College and going on to receive Semicha through the Jewish Spiritual Leaders Institute (JSLI).

Rabbi Denker spent much of his younger years curious and inspired by his Jewish heritage, taking on various leadership roles within the Jewish Community designing and leading various youth and family programs — for his synagogue Congregation Mount Sinai, as well as Surprise Lake Camp, Young Judaea and the International March of a Living.

Over the past 15 years, he has worked as the Vice President & Global Head of Growth, Innovation and Leadership with the research and managemen- consulting firm Frost & Sullivan.

Rabbi Brian believes that our strength as a Jewish people is rooted not only in the gift of Torah, divinely inspired in our belief that the "Lord our G-d, the Lord is One" but through the flexibility, willingness and courage to integrate necessary changes while honoring age old traditions, teachings, and ritual practices as an inclusive and welcoming community to all.

As an openly Gay Rabbi, he endeavors to become a stronger community leader and advocate encouraging policies and programs of greater diversity, acceptance, and inclusion for members of the Jewish LGBTQ+ community.

In June 2020, Rabbi Denker joined the International Federation of Rabbis, we are pleased to have him as a member.

You can email Rabbi Brian Denker at RabbiBrian@newyorkrabbi.org

NEW IFR Member Rabbi Brian Denker shares his journey to "Smeicha"

"Let us make man in our image, after our likeness."

For most of us, one of the very first tenets that we are taught as we begin to nurture our own spiritual awakening in this world as Jews is the belief that we are all created "B'tzelem Elohim" in G-d's divine image.

Taken together with our duty to love thy neighbor is a discussion recorded between Rabbi Akiva, who declared this verse in Leviticus to contain the great principle of the law Kelal gadol ba-Torah, and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of G-d made he him"), as the verse expressing this leading principle, which gives to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of G-d. '

The Midrash Tanhuma goes on to further explain that: "If thou despise any man, thou despise G-d who made man in his image."

In its totality one would infer that the Jewish diaspora at large is a community principled upon acceptance, inclusion and welcoming to all. However, for a young man, born and raised in Williamsburg, Brooklyn (a predominantly Hasidic Jewish community in New York), not so much. As one of three children born to Stanley enker, a sheet metal mechanic and Maxine Denker (of blessed memory) a school lunch worker, my parents were of limited financial means doing the best that they could to raise a family of five at the time in a one bedroom apartment. My twin sister, older sister and I attended public schools in our neighborhood and my earliest memory of being introduced into the world of Judaism was when I was about the age of 5 or 6 when my parents enrolled us mid-year in an ultra-conservative Hebrew school in Midwood, Brooklyn.

To the best of my recollection that experience lasted only a few months impeded by a lack of financial means together with the time commitment in traveling to/from our Williamsburg apartment to Midwood, Brooklyn three times a week with both my parents working their respective jobs and my father being the only driver in the family.

For most of my childhood the experience of being Jewish meant that we were the only three Jewish students (aside from staff) in our public school. We would often be chastised for eating certain "weird" and unfamiliar traditional foods to our classmates which my mother would pack up and send us with for lunch during various chagim; foods like Benz's gefilte fish, noodle/potato kugel, stuffed derma, and the like. My mother would walk us into these shops in wearing pants and no sheitel. As she began ordering in Yiddish, one could not mistake the puzzled and dismissive looks on the faces of these Hasidic shop owners, clearly personifying that we just did not belong. The one consistent memory I have of my dear departed mother was her conviction which she would always voice to us and to those in our family that intermarried; "from the day you were born until the day you die, you are a Jew, never forget that."

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At home, our holiday observances usually meant my mother finding a convenient day (even if not on the actual hag) that everyone had off from work for our extended family to come and feast on a home cooked holiday meal together.

I have many memories as a child of my mother walking us up and down Lee Ave (the main shopping strip in the Jewish area of Williamsburg), in and out of stores like Mealmart, Flaum's Appetizing and Sanders Bakery.

As the age of becoming a B'nai Mitzvah was fast approaching, my mother sought to provide my sister and I the blessing and honor of becoming a Bar and Bat Mitzvah. My mother enrolled us in Hadassah's Zionist Youth Movement Young Judaea where we would begin to meet others of our age who were also Jewish and began to experience some of our more common observances, having our first shomer shabbat at Camp Sprout Lake and the organizations various weekend conferences. And shortly thereafter, thanks to close family friends who owned Park Side Memorial Chapels (at the time), we were introduced to Rabbi Joseph Potasnik of Congregation Mount Sinai in Brooklyn Heights.

To this day, Rabbi Potasnik remains someone I have grown to revere as a father figure, a true mensch in every aspect off the word, who is not only a role model, so very deserving of great admiration but a man for whom had I not had the blessing and privilege of getting to know, I would have never been afforded the opportunity to discover, grow and nurture my own sense of a Jewish identity and develop a love for Torah.
As a result of the loving kindness and generosity of Rabbi Potasnik and others at Congregation Mount Sinai, I got to attend Hebrew school, I received a Jewish education and preparation for becoming a Bar Mitzvah. While many youngsters often desire to stop attending Hebrew School and cut ties once, they complete their bar/bat mitzvah studies, I was the opposite. As a young impressionable teenager, inspired and encouraged by the kindness and sense of community I had finally found, I sought to immerse myself even more. I became an active volunteer working as the Youth Director and Assistant to the Educational Director of Congregation Mount Sinai, I became a member of the regional Young Judaea leadership team (mazkirut) planning and leading various family and youth programs for both institutions.

As a junior in High School, once again through the generosity, support, and encouragement of Rabbi Potasnik, I was blessed with having a profound, life changing experience. I

n 1996, I along with thousand of other Jewish teens traveled to Poland and Israel as a delegation of the International March of the Living, marching in solidarity three kilometers from Auschwitz to Birkenau in commemoration of Yom HaShoah concluding with my very first trip to our Jewish homeland Eretz Yisrael in observance of Yom Hazikaron and Yom Haatzmaut. An experience that will forever live within me the rest of my life.

To this very day nearly 25 years later, a friendship was born out of that experience between two Jews of entirely different denominations. A friendship that I cherish with a person that I love like a brother who just so happens to be an orthodox Jew raised in Kew Gardens Hills, New York.
To no surprise, I went on to study at the City University of New York's – Queens College as a student in their Jewish Studies Program, seeking to build upon my knowledge and understanding our heritage, our traditions, rituals, and teachings learning,

Continued on next page

from some of the best Jewish educational professionals around including the renowned Elisheva Carlebach (my favorite Professor of all).

While quenching my thirst for knowledge at Queens College, I began to struggle looking with myself in the mirror, feeling "different". Feeling lost once again, as if I did not belong.

What would come of that struggle was the realization that not only did I identify as a proud Jew, but that I was also a homosexual. Naturally, as one would imagine, being the only male born to my parents, such a realization did not go over very well.

It was this realization, and the need to find my own inner peace and acceptance that I would come to struggle with for several years to come.

In 2009, at the age of 29, I met my ex-husband and by 2011 we would look to be married. My ex-husband was not of Jewish faith, but was very welcoming of our traditions, our holiday observances and of great support in my love for Judaism.

With one month to go before our wedding, under the leadership of Governor Andrew Cuomo, New York became one of a handful of states to pass legislation that led the way to same-sex marriages becoming legal in all 50 states across the nation.

However, despite this milestone and achievement for the LGBTQ+ community, I was still faced with a dilemma that would become that transformative experience that would lead me toward the pursuit of endeavoring to continue my studies with the goal of entering the Rabbinate and receiving Semicha. For what would normally be a period and time of joyful celebration, preparing to go to the chuppah and entering the sacred covenant of marriage with my loved one, quickly became a time of immense disappointment and discouragement.

One Rabbi after another turned us away as I had desired to be married under a chuppah in accordance with the rituals of kiddushin, with the sacred traditions of our people handed down generation after generation. I recall it as if it were yesterday.

One Rabbi (who had coincidentally been married to a Ba'al Teshuva) met with us and concluded our meeting by saying "while I am confident there is more of a Jewish presence in your home than many members of my congregation, I cannot get over a voice over my shoulder that says Jesus under the chuppah."

While another Rabbi in our local town who already declined to officiate at our wedding responded when we inquired as to the possibility of an Aufruf the preceding Shabbat before our wedding "While this might be hard to swallow, I would be happy to come bless you in the privacy of your own home but once you both are married, we would be proud to welcome you with open arms as members of our Congregation."

While my wedding ceremony had aspect of our customs and traditions intertwined, we were forced to have a friend to officiate merely trying to incorporate my Jewishness into our wedding ceremony because not one Rabbi we reached out to was willing to officiate at our wedding, ultimately leaving a fellow Jew to go without.

It was this experience that brought about an awakening in me. One in which I genuinely believe no one individual should be forced to choose between being who they are and being true to themselves.

No one should be forced to go without, and no one should be "excluded" from the traditions and rituals of our people that we hold dear just because of who we choose to love.

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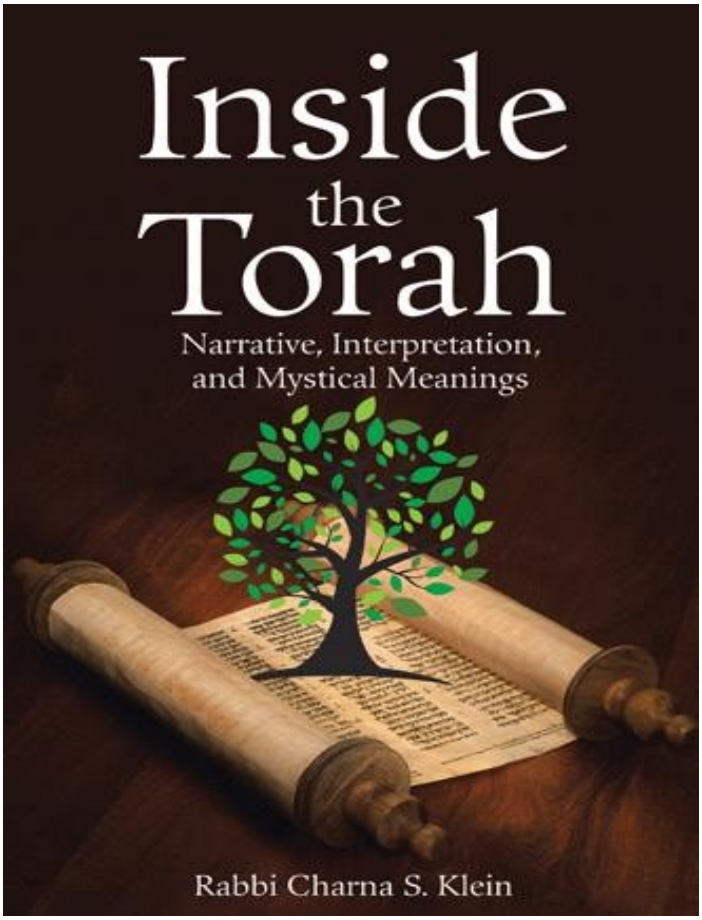
Remembering that very first and early tenet that we are taught… we are all (not some), but all of us are created in the divine image of G-d, and we are all to love our neighbors, all our neighbors as thyself.

What could have easily become a reason to stray and put aside my pride as a Jew became the oxygen fueling that flame ignited within me years earlier by one very special Rabbi who saw promise in me, and through his devotion in helping a ten year old non-affiliated Jewish boy from Williamsburg, Brooklyn without a sense of belonging to find a place, a belonging, a home within our community has led me to this chapter, this journey and my desire to join the Rabbinate.

It is my hope and it is my prayer that Hashem grants me the strength and the courage of conviction to be an inspiring and inclusive leader; a resource for others who may have traveled similar journeys as myself so that they may never have to experience such dilemmas, disappointments or ever have to go without.

Rabbi Brian Denker, NYC.

Mazal Tov to IFR Member Rabbi Charna Klein - Inside the Torah - published August 26, 2020



About the Book

God gave the Torah to Moses and our ancestors at Mount Sinai thousands of years ago, and we've been studying it ever since. Rabbi Charna S. Klein continues the tradition in this scholarly work, interpreting the Torah's fifty-four chapters in Inside the Torah.

Klein presents interpretations from ancient Sages to modern commentators and adds original rabbinic interpretations on important topics such as creation, evolution, societal development, gender, sexual diversity, and more. The author also applies scientific lenses, including cultural, archeological, physical and medical anthropology to explicate hidden meanings in the Biblical text. Meant for Jews and non-Jews, the book is a significant contribution on the interpretation of the Torah from the perspectives of Chassidus and the Jewish mystical tradition of Kabbalah, its concepts, structures, and meaning.

Rabbi Klein encourages the Jewish people as inheritors of the Mosaic tradition to connect with God and repair ourselves and the world. Awaken, know, delve deep and reach high to make yourself a vessel for good.

About the Author

Rabbi Charna S. Klein is also an anthropological scientist, teacher, and author. This book reflects Rabbi Klein's broad and varied background. It connects science and spirituality.

Mazal Tov To IFR Member Rabbi Barbara Aiello on the publication of her book, AGING JEWISHLY, What Our Traditions Tell Us About Growing Old.

The book features a collection of Jewish themed stories, based on the real life experiences of elderly Jewish men and women, many of whom live in Jewish senior communities.

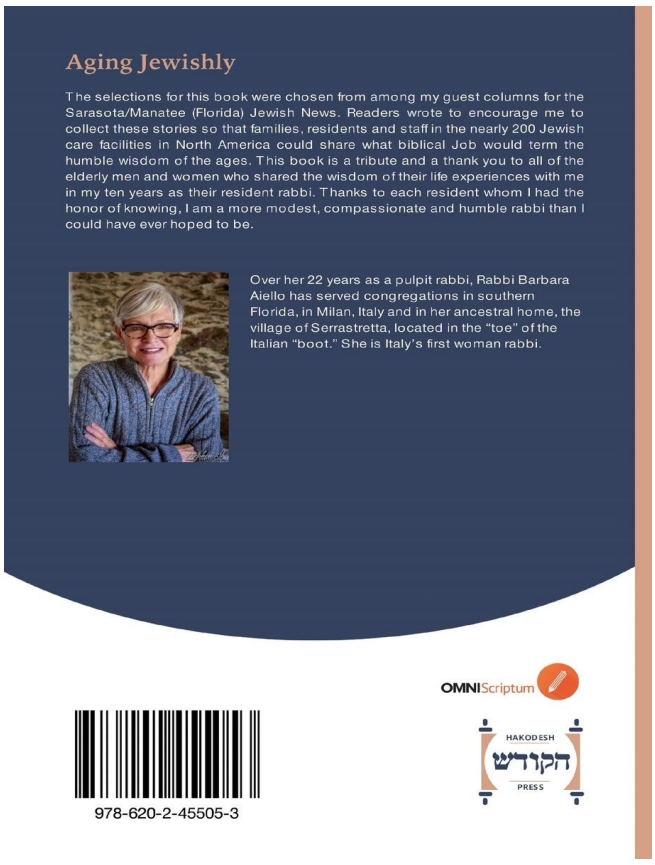
Each selection is supplemented with supportive research and offers not only the individual reader but Activities, Program and Spiritual Life staff of Jewish care facilities as well as synagogues, churches, support groups and senior organizations, the opportunity to approach difficult topics with elderly residents in either one on one meetings or in small group discussion.

The book's structure allows for program staff to create a series of group meetings or presentations surrounding a central theme, such as Ritual and Tradition, Relationships and Resilience.

Discussion questions at the end of each section offer the reader an opportunity to explore some of the articles' themes that on a personal basis, might otherwise be difficult to discuss. such as "Divorced Aging Parents," "Elderly Isolation," "Seniors and Sex." Each article is presented in a way that captures the interest of traditional to secular Jewish elderly and their families.

Rabbi Barbara Aiello served ten years as resident rabbi of the Aviva Campus for Senior Living in Sarasota, Florida Aging Jewishly is available for purchase on Amazon:

Aging Jewishly: What Our Traditions Tell Us About Growing Old



Meet your new IFR Colleague - IFR Member Rabbi Yakira Yedidia

Rabbi Yakira Yedidia was ordained at the RSI, Rabbinical Seminary International (founded in 1993 by Dr. Joseph H. Gelberman, a Hassidic Rabbi in "The Way of Martin Buber") On June 25th. 2020 Via Zoom. She was born & raised in Israel.

Her late Grandfather was a Cantor, Co-founder of 3 Synagogues in Holon, Israel. Rabbi Yakira served in the IDF as a lead singer in the Israeli Army Band.

Was sent by the Israeli Ministry of Foreign Affairs to represent Israel as a singer throughout Europe, performing for Jewish communities.

She also performed as a lead singer in the 1994 'Shalom Band' USA tour for Jewish communities. Rabbi Yakira moved to LA in 1995 to study at The Lee Strasberg Institute (scholarship).

In addition she was a Piano student of Matti Caspi, Israel's most famous Singer-Songwriter. Rabbi Yakira is the creator and lead singer of penguinandchick 12 Rock music CD's & DVD for babies, she is an accomplished Singer-Songwriter, wrote, composed, produced & recorded over 250 songs and melodies on YouTube

Creator & lead singer of YedidYah Family Band, composing YedidYah's melodies to traditional prayers. Co-Producer of YedidYah debut CD, along side her husband Aaron Yedidia & their 3 girls performing in YedidYah Family Band, as they put down roots in Jewish communities, world wide with their new, original sound & melodies to traditional Jewish prayers both in Hebrew & English @ YedidYah music.

Their debut and self-titled album is a soulful blend of ancient words and modern melodies, fuses world, ethnic, reggae and pop-rock beats. For kids of all ages. Jewish prayers both in Hebrew & English.

Rabbi Yakira joined the IFR in September 2020 we are pleased to have her as a member. You can email Rabbi Yakira at

rabbiyakira@yedidyah.net

Rabbi Yakira and her husband Aaron Yedidia and their three daughters in The Yedidyah Family Band.

President Reuven Rivlin lights a memorial candle for coronavirus victims during a video message ahead of Yom Kippur, September 27, 2020. (Screen capture: YouTube)

RIVLIN CALLS ON JEWS TO LIGHT YOM KIPPUR MEMORIAL CANDLE FOR COVID-19 VICTIMS

President publishes special prayer in memory of more than 1,400 Israeli fatalities from pandemic, says not enough done to save them

Ahead of Yom Kippur, President Reuven Rivlin called Sunday on Jews in Israel and around the world to light an additional memorial candle in memory of the more than 1,400 Israelis who died of the coronavirus. Many Jews light such a candle during Yom Kippur in memory of a late parent. Rivlin also published a special prayer in memory of the victims, in which he said that not enough had been done to save them. “The coronavirus pandemic and its victims have caused me to think about those who have lost their lives, about the invisible angel of death that does its terrible work of taking lives in isolated emergency rooms, without families there to part from them with a last touch, holding hands, stroking faces,”

Rivlin said in a video statement (Hebrew). “To those dear ones, over one thousand victims, I decided to dedicate a prayer and to light a candle in their memory,” Rivlin said. The president published the full text of the prayer:

May God remember, and may the People of Israel remember, the souls of those Israelis who have lost their lives this year because of the coronavirus. May we remember those pioneers and founders, Holocaust survivors, veteran immigrants, fighters and creators, students of Torah and worshipers of the Lord, Jews and Arabs, old and young.
They were all loved, all known, all had names and faces. Fathers and sons, grandmothers and grandfathers, friends and acquaintances, neighbors and colleagues. An inseparable part of the fabric of our lives. May we be forgiven for the sin of weakness and inability, for not doing enough, for not managing to save them. Because of that, lives were lost.
Our Father, our King, prevent the spread of the disease and give our leaders the understanding and the strength to lead us to peace, and to guide us to peace, and lead us, Lord, to better days, to life, happiness and peace. May it be Your will, King of the universe, that health, prosperity, peace and unity will reign in our borders.

May the souls of our brothers and sisters, the victims of the pandemic, be bound in the bond of life, and may we say Amen.

Germany, Austria, England, France Middle Ages - Third Reich.
Part One: Yellow Badges, Judenhut (Jew Hat) - Shoah Education Series

We are familiar with the Yellow Jewish Star/ Badge that Jews were ordered to wear during the Third Reich, but where did it come from?

Muslim rulers in the 8th Century CE were the first to introduce the badge to identify Jews and Christians within the Muslim population.

Jews and Christians living under Sharia Law were considered “People of the Book,” whose belief in the God of Abraham predated the founding of Islam. As such they were accorded the right to freely practice their faith in private and to receive state protection. In turn, they paid a special tax called *jizya* ("tribute") and were often compelled to wear an identifying mark to indicate their status. The design and style of badges for Jews varied. Under Caliph Haroun al-Rashid (807 CE), Jews in Baghdad had to wear yellow belts or fringes.Under Caliph al-Mutawakkil, (847-61) Jews wore a patch in the shape of a donkey, while Christians wore a figure in the shape of swine. In 1005, Jews in Egypt were ordered to wear bells on their clothes.

It should be noted that under the caliphate these marks of identification were not necessarily intended to be punitive. They were meant to both reinforce the *dhimmi* (protected religion) status of Jews and Christians which gave them certain rights and protections, while at the same time publicly branding them as socially inferior to Muslims.

During the Middle Ages, European kings and popes continued the practice of compelling Jews to wear distinguishable clothing or markings. Yellow badges (or **yellow patches**), also referred to as Jewish Badges or 'Jew's star' are badges that Jews were ordered to wear in public during periods of the Middle Ages by the ruling Christians and Muslims, and in Nazi Germany. The badges served to mark the wearer as a religious or ethnic outsider, and often served as a badge of shame.

On November 11, 1215, in Rome, Pope Innocent III convened the Fourth Lateran Council. It was one of the largest ecumenical councils ever to assemble. The Council decreed that Jews and Muslims were to wear identifying markers or clothing at all times that made them readily distinguishable from Christians. It was the last stage in a series of measures by the Church to inhibit social contact between Jews and Christians. Issued as Canon 68, the decree became the basis of the subsequent imposition of a so-called Jewish badge in Christian kingdoms.

The Papal order was most successfully enforced in England, where, in 1217, King Henry III ordered male Jews to wear a badge on the front of their outer garments. In 1275, fifteen years prior to the Jews' expulsion from England, by King Edward I, he specified the color of the badge and its size. Jews over the age of seven were required to wear a piece of yellow taffeta, six fingers long and three broad, over the left chest of the outer garment.

In England the badge took the form of the Tablets of the Law, (the Ten Commandments), considered to symbolize the Tanach (Old Testament). In French territories beginning in 1217, the authorities In Spain and in Italian territories, the wearing of distinctive badges—usually in the form of a yellow circle—was enforced only sporadically.

Judenhut - Jew Hat : In German-speaking Europe, a *Judenhut* (or “Jew's Hat”), a

cone-shaped yellow pointed headdress often seen depicted in medieval literature. The Judenhut was a requirement for Jews to wear begining in the twelfth century.
These yellow cone-shaped hats were called ***pileus cornutus*** *and* served as a distinguishing sign for Jews in the German-speaking regions of the Holy Roman Empire.
Its history as far back as Greek antiquity, when a pointed "Phrygian" hat was used as a means of identifying barbarians.
Traveling on to Rome, where it was known as a pileus, the hat rose to prominence as a symbol for emancipated slaves.
Its imposition on Jews in the Middle Ages was a turning point. Thereafter, the hat began to appear in representations of an increasing variety of deceiving figures, real and mythical, including heretics, criminals, and dwarfs.
Following the course of the pileus not only sheds light on an intriguing singular phenomenon; it also stands as a paradigmatic example of a "traveling concept" and helps to refine our understanding of cultural transfer—of culture as transfer.
By 1500, the wearing of the “Jew's Hat” had declined in most of western Europe, while the yellow badge endured and became more common.
With the coming of the French Revolution in the 18th century and Jewish emancipation in the 19th century, the “Jewish badge” disappeared in western Europe. It should be noted that the badge rarely depicted the Star of David, featured so prominently during the Nazi era.
As a mark of exceptional favor, some distinguished Jews were exempted from wearing the Jews' hat; the municipal board of Venice, for instance, allowed the famous physician and professor Jacob Mantino to wear during two months the regular black doctors' cap.

Witches - Pointed Hats and Horns
You don’t have to go back too far in history to reach a point where witches were associated with all things vile and despicable – most prominently the Prince of Darkness, Satan himself. And, going back even further, witches were not the only group to be associated with Satan by the Christian church, either. Another group commonly accused of consorting with the devil during the Middle Ages were the Jews.

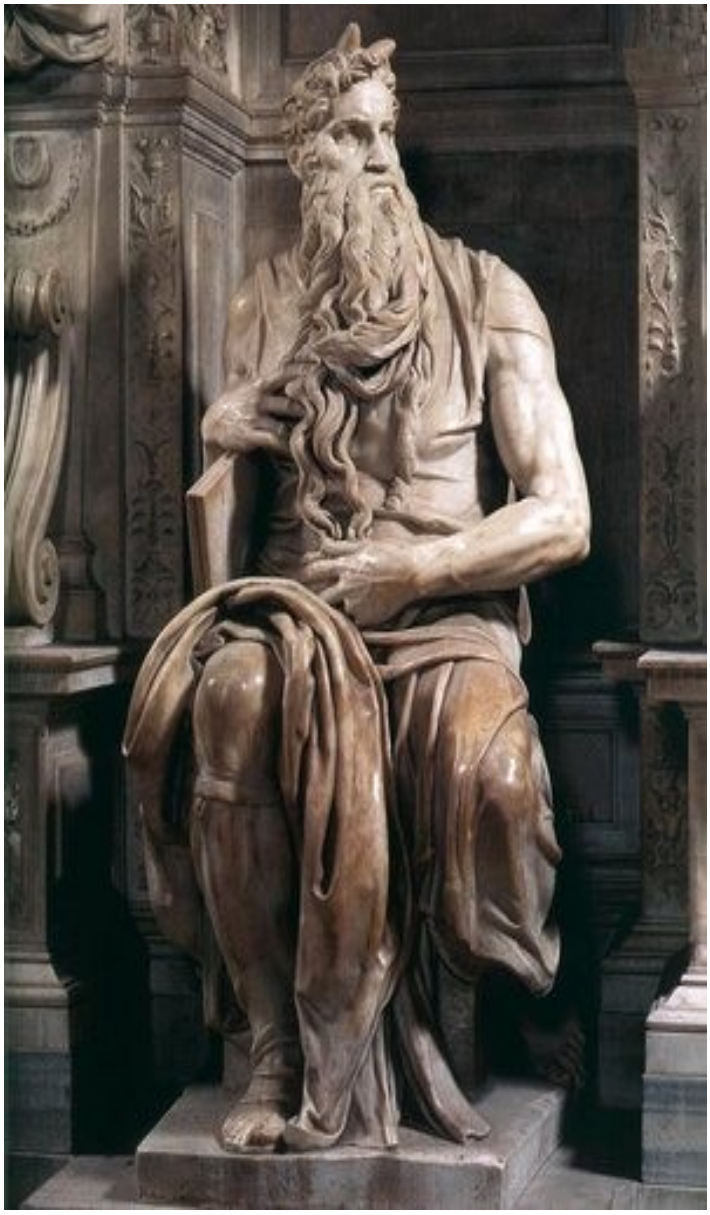
Starting around the 12th century it was a common belief that Jewish people possessed magical powers gained from deals with the devil.
Jews were forced to wear the their pointed caps to make sure they were distinguishable from the Christian population.

The hats themselves were sometimes seen as demonic in themselves – their Latin name ***pilleus cornutus*** or ‘horned skullcap’ directly links the style of hat to the Horned One himself, and horns were one of the easiest shortcuts for depicting something as demonic.

That being said, the pointed hat wasn't regularly connected to witchcraft until centuries later, but it's likely that the anti-Semetic imagery that persisted through the centuries was a strong influence on this symbolic choice.

Horns are depicted on the head of Moses of the marble scuplture by Michelangelo in the Tomb of Pope Julius II. Under his arms he carries the tablets of the law—the stones inscribed with the Ten Commandments that he has just received from God on Mt. Sinai.

The "horns" are a result of a mistranslation of the Hebrew which described Moses as having rays of light coming from his head. (2)
Rabbi Shmuel ben Meir (Rashbam), the grandson of Rashi and a contemporary of Bechor Shor, writes in his Torah commentary concerning the term in question as follows: "*karan* refers to splendor, and similarly in 'rays issue from His hand' (Hab. 3:4), and anyone who compares [our verse] to "his horn are like the horns of a wild ox" (karnei *re'em karnav* - Deut. 33:17) is mistaken.



IFR NEWS CHESHVAN 5781 Volume 2 Issue 38

Germany, Italy, England, France, USA
Anti - Jewish beliefs, myths and teachings through the ages leading up to the Third Reich
Shoah Education Series

My previous post covered the origin of the yellow star and identifying badges for Jews in the centuries leading up to the Third Reich.

Part Two covers some of the main anti Jewish beliefs, teachings and myths which culminated in the *Final Solution to the Jewish Question,* the official code name of the Nazi program that evolved during the first 25 months of war leading to the attempt at "murdering every last Jew in the German grasp" The Shoah/Holocaust saw the killing of 90% of Polish Jews and two thirds of the Jewish population of Europe.

Greek and Roman Occupation

When Greek and Roman rulers conquered Israel, the center of Jewish religious life, Jews began to move and form communities across the ancient world. As they did, they had to adapt to life as newcomers.

In the ancient world, it was not easy to tell who was a Jew and who was not. One difference, however, was that in a time when most people prayed to many gods, Jews were monotheists, praying to only one G-d. The Jews' religious differences were seen by some as a challenge. Could they be trusted? And then, in a time when the Romans ruled Israel and brutally suppressed challenges to their power, a new religion later emerged--Christianity.

"Yeshu" was born and lived as a Jew, and the earliest of his followers thought of themselves as Jews. But eventually, in order to win new followers and protect themselves from Roman persecution, they began to try to separate themselves from Judaism.

The Gospels

This changing attitude toward Jews and Judaism is reflected in the gospels included in the New Testament. Due to the lack of original texts, it has been very difficult to date the canonical gospels as to when they were written or even when they first emerge in the historical record, as these two dates may differ.

The gospels have been dated variously from shortly after the crucifixion, traditionally placed around 30/33 C.E. to as late as a century and a half afterwards. The currently accepted dates are as follows, from the earliest by conservative, believing scholars to the latest by liberal and sometimes secular scholars:

(1) Matthew: 37 to 100 C.E - Mark: 40 to 73 C.E -Luke: 50 to 100 C.E - John: 65 to 100 C.E. The later dates are based also on this timeframe, but the difference is that they account for the mention of the destruction of the Jerusalem temple, which occurred in 70 C.E. According to this scholarship, the gospels must have been written after the devastation because they refer to it.

Anti - Jewish Bias

With the emergence of Christianity and in the texts when they became canonized, what we end up finding in that literature are key images that end up having an enormous afterlife - not beneficial or benign to the Jewish people.

The anti Jewish bias within the Gospel of John, reflects the opinion of most exegetes. The reasons for this evaluation of the gospel are well-known and often repeated. First of all, John proclaims a *replacement theology.* What John's Jewish contemporaries held dear the evangelist seems to have abolished and replaced with the Christian Jesus.

Christ Killers

In Matthew 27:25, which is repeated differently in John, you have standing before Pontius Pilate, a group of Jews who call for the death of Jesus, bay for the blood of Jesus, and then in Matthew 27:25 say, as a group, "*His blood be upon us and upon our children."*

Continued next page

Shoah Education: Anti Judaism Leading up to the Third Reich

That line becomes fateful because it seems to implicate not only those Jews who were there at that time, but the inheritors of that entire tradition over time.

The charge that the Jews were responsible for killing Christ has been refuted by historians, as crucifixion was a Roman punishment, not a Jewish punishment. Jews would almost certainly not have had the power to impose the death penalty in the way it was described in Christian texts, the myth that the Jews were Christ killers was impactful, because Christians believed if a people were capable of killing their god, they were capable of anything.

Children of the Devil

So there's the image of John 8:44, in which you have in the mouth of Jesus, speaking to a group of Pharisees and other Jews around him, Jesus saying, "You are of your father, the devil."

That one-liner will later be picked up in terms of associating Jews with the devil. This is the single most important association in the history of Judeophobia.

That set of images becomes very powerful, deeply toxic, a well water out of which Christian civilization comes to define itself and its values and its institutions in opposition to Judaism.

In the medieval period, the key frame is to understand that between the 12th and 13th centuries, the association of Jews with the devil becomes deep and fixed within Christendom. It's recounted in sermons. It has been included into the liturgy. It has been included into the folk tales that parents tell their children. And it ends up resulting in new myths in the medieval period.

Within a span of a few hundred years, and with the support of Emperor Constantine and other Roman leaders, Christianity grew to become the dominant religion in the Roman Empire.

As Christianity becomes more powerful, its vilification is more powerful. And thus you have a pattern in Christianity, which is developed as early as the end of the fourth century by St. Augustine, of trying to explain how Christians should behave towards Jews.

St Augustine: St. Augustine developed the notion of Jews as a witness people. And he said in the end of days, when Jesus returns to Earth as the Christ, the Jews must survive as Jews in order to bear witness to the fact that Jesus is the Christ. In other words, they who denied Jesus must be around in the end of days in order to bear witness to the fact that they have been wrong.

So what Christianity does is it declares that Jews must suffer, but Jews must also survive. And that is the reigning doctrine in Christianity.

This is what produces, on the one hand, all of the restrictions on Jews that are instituted by medieval society and so forth-- the restrictions to certain trades, the restrictions to certain residences, and so on. On the other hand, they are not to be killed. They are to survive.

Crusades

In the Middle Ages, the Crusades, a series of wars fought to regain holy territories and further Christian interests, disrupted this already vulnerable coexistence. In 1096, Pope Urban II's call for the First Crusade led to the first mass murder of thousands of Jewish people in parts of France and Germany, carried out by Christian peasants. This Judeophobic violence would become increasingly common as old myths about Jews continued to develop and spread.

In the memory of the Jews, the Crusades became the symbol of the opposition between Christianity and Judaism, and the tension aroused by the persecutions was far more severe than that which had existed since the origins of Christianity.

The debate ceased to be a theological one, to the extent that this had ever been the case. The Christians saw the Jews as the implacable enemies of their faith and in this climate the blood libel became widespread.

Shoah Education: Anti Judaism leading up to the Third Reich

Blood Libel

From the 12th century comes the first expression of the idea of a Jewish plot against the Christian world: it was alleged that the Jews had to sacrifice one Christian each year, and held an annual council to decide the site of the sacrifice and the name of the victim. At Blois in 1171, all members of the Jewish community were burned at the stake following such an accusation, and from the 13th century similar charges were raised in Germany.

The earliest references to blood libel charges against the Jews can be found in the Hellenistic writings of Apion in the 2nd century BCE. However, the spread of Christianity in western Europe saw the growth of the blood libel myth, in particular in the 12th century in the aftermath of the First Crusade.

The first case of the blood libel in Europe in the Middle Ages was that of William of Norwich in 1144. The Jews of Norwich, England, were charged with ritual murder after the body of a young boy (William) was discovered stabbed to death in the woods. In this case, the Jews of Norwich were alleged to have "bought a Christian child [the 'boy-martyr' William] before Easter and tortured him with all the tortures wherewith our Lord was tortured, and on Long Friday hanged him on a rood in hatred of our Lord."

Thomas of Monmouth was a monk who lived at Norwich Cathedral Priory, a Benedictine monastery in Norwich, in Norfolk, England during the mid-twelfth century. He was the author of *The Life and Miracles of St. William of Norwich,* a hagiography of William of Norwich that is considered an antisemitic text.

Subsequent cases were recorded in Gloucester, England (1168); Blois, France (1171); Saragossa, Spain (1182); Bristol, England (1183); Fulda, Germany (1235); Lincoln, England (1255); and Munich, Germany (1286). Medieval poet Geoffrey Chaucer's "The Prioress's Tale" (in *The Canterbury Tales*) also invokes the blood libel motif, describing Jews as aroused by satanic urges to murder Christian children.

The motif of the Jewish need for Christian blood spread throughout the Middle Ages. It was combined with allegations of well-poisoning by Jews during the time of the Black Death in the middle of the 14th century.

By the 15th century, the motif was commonplace throughout western and central Europe. It often gave rise to legends around miracles performed by the alleged victims of the blood libels.

(1) In 1475, a 2-year old boy named Simon disappeared from the city of Trent in Italy around the time of Easter. His father alleged that he had been kidnapped and murdered by the local Jewish community in order to make matzah for Passover. The entire Jewish community was arrested and forced to confess under torture before they were sentenced to death and burned at the stake. After hundreds of miracles were ascribed to Simon of Trent, a religious cult spread across Italy, Germany, and Austria in his name and he was granted sainthood in the 16th century (subsequently removed by the pope in 1965).

The blood libel spread throughout the Christian world in the Middle Ages. When a Christian child went missing, it was not uncommon for local Jews to be blamed.

(2) Blood Libel allegations were made in Massena NY, in 1928, a four year old child disappeared - accusations were made against the Rabbi and the Jewish community. The Rabbi was brought in for questioning. The little girl was lost in the woods, fell asleep, and was later found. The mayor later issued an apology under pressure.

The blood libel is particularly appalling in light of the fact that Jews follow Kashrut Laws - Kosher mammals and birds must be slaughtered according to a process known as *shechita*; blood may never be consumed and must be removed from meat by a process of salting and soaking in water for the meat to be permissible for use.

Desecration of Host Libel

The desecration of the Host refers to the alleged profanation of the wafer consecrated in the Roman Catholic ceremony of the Eucharist, and believed in the Catholic doctrine of Transubstantiation to become thereby the actual body of Jesus.

It was imagined in some Christian circles that the Jews, believing paradoxically (which they obviously could not if they remained Jews) that the consecrated wafer was in fact the very body of Jesus, desired to renew upon it and him the agonies of the Passion, by stabbing, tormenting, or burning it. Such was the intensity of their paradoxical hatred that they would not abandon their Jewish perfidy even if the sacred wafer manifested its indignation and its miraculous essence by shedding blood, emitting voices, or even taking to flight.

There is no need to regard as a wholly spiteful invention the statement that the consecrated wafer shed drops of blood, the most common manner in which the outrage became known, for a scarlet fungoid organism (called for this reason the Micrococcus prodigiosus) may sometimes form on stale food kept in a dry place, having an appearance not unlike blood.

The charge of desecrating the Host was leveled against Jews all over the Roman Catholic world, frequently bringing in its train persecution and massacre.

The first recorded case of alleged Desecration of the Host was at Belitz near Berlin in 1243, when a number of Jews and Jewesses were burned at the stake on this charge on the spot later known as the Judenberg.

On September 30, 1338, mounted knights entered the small Jewish quarter of the Bavarian town of Deggendorf, slaughtering its approximately 50 residents and pillaging and burning their property.
Lest the killings be perceived as sheer viciousness, the 'host desecration' libel was applied after the fact; 600 years later the gentiles admitted they may have made a mistake.

The Jews were expelled from England (1290) before the libel became widely spread; but there it received its reflection in the Croxton Sacrament Play, written long after the Expulsion (c. 1461.

The play is largely antisemitic, the play vilifies "the Jew" and casts them as a murderer and constant enemy of a Christian. The play asserts that the Jews murdered Christ in the past, and will continue to do so in the future. At the time that the play was created, Jews had been absent from England for almost two centuries.

Beginning late in the thirteenth century, European Jews were regularly subjected to claims from civil and ecclesiastical authorities that they tortured consecrated Hosts in ignorant rituals and depraved parodies of the Mass.

The earliest fully documented case concerns events that were alleged to have transpired in the parish of Saint-Jean-en-Grève in Paris during Holy Week of 1290.

According to later homiletic and chronicle accounts of the incident, a poor Christian woman redeemed clothing that she had previously pawned to a local Jewish moneylender named Jonathan by bringing him the Host that she received at Easter Mass.

Jonathan is supposed to have tortured the Host in a mock reenactment of the Passion of Christ. This abuse purportedly culminated in the miraculous appearance of a crucifix above a cauldron of scalding water in which the Jew was alleged to have submerged the Host.

The Black Death

In the fourteenth century, in the context of the Black Death, in which you have anywhere from 1/3 to 1/2 of the population decimated by this plague that no one has any idea what the cause of it actually is, the idea that Jews are poisoning the wells and that this is the source of contagion that's leading to this mass death.

During the period from the First Crusade at the end of the eleventh century to the rise of the mendicant orders in the early thirteenth century have dominated research into anti-Semitism in the Middle Ages.

Curiously, far less attention has been devoted to the most monumental of medieval Jewish persecutions, one that eradicated almost entirely the principal Jewish communities of Europe — those of the Rhineland — along with many other areas.

Coupled with mass migration that ensued, they caused a fundamental redistribution of Jewry. These persecutions were the burning of Jews between 1348 and 1351, when in anticipation of, or shortly after, outbreaks of plague Jews were accused of poisoning food, wells and streams, tortured into confessions, rounded up in city squares or their synagogues, and exterminated en masse.

What causes the Black Plague? No idea. One stop shop answer?

Well, poisoning by evil people committed to the destruction of your way of life-- the Jews.

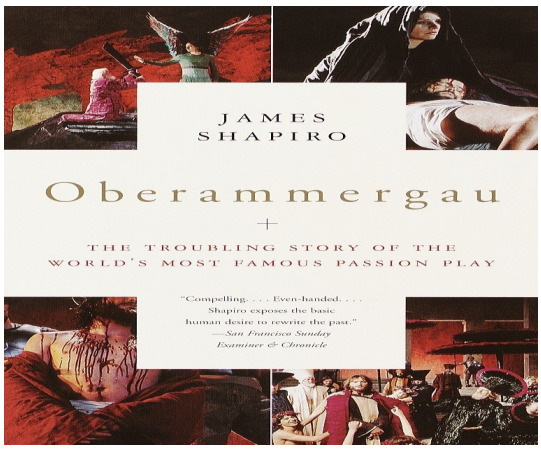
Passion Plays

Passion Plays originated in Europe in the 12th century, and have had a long history of virulent anti-Judaism. These theatrical performances of Jesus's Passion were often filled with medieval anti-Jewish tropes, depicting the Jews of the first century as greedy, bloodthirsty, devilish (including with horns), and exclusively concerned with the legalistic elements of religion.

Most importantly, the plays often explicitly or implicitly charged the entire Jewish people with deicide, which sometimes served as a mobilizing force for the Christian audiences to violently attack their Jewish neighbors, especially during Holy Week.

The Oberammergau Passion Play of Bavaria, Germany, was particularly excessive in its negative portrayal of Jews and Judaism. The play was dominated by classic medieval anti-Jewish tropes. Additionally, Oberammergau's tableaux vivant (living images) used Old Testament stories, scattered throughout the play, that were portrayed as superseded by New Testament stories.

The changes to the Oberammergau play since World War II have included the manner in which the play presents the charge of deicide, collective guilt, supersessionism and typology.



The Reformation and Martin Luther
In 1517, a German monk named Martin Luther disseminated a critique of the Roman Catholic Church called the 95 Theses. Within 40 years, half of Europe had broken from the Catholic Church and formed new sects of Christianity in what was known as the Protestant Reformation.

Luther initially appealed to the Jews, because he thought his ideas would convince them to convert to his new form of Christianity. When they failed to convert, he, like others before him, used the power of old myths against them.

Twenty years later, in a text, "*On the Jews and their Lies*" we find Luther articulating every single canard that had been developed in the course of the medieval period in the most hideous language, in which he calls for things like burning down synagogues and ultimately forcing Jews to toil on the land like all other good Christians, not as the usurers that he deemed them to be.

As new Christian ideologies began to take root, wars broke out across Europe. Once again, Jews were forced to adapt to changing circumstances, and their beliefs and loyalties were again called into question.
By the sixteenth century, Jews were now mostly confined to ghettos or Jewish quarters, areas of cities or villages in which they were forced to live in isolation.

Although Jews were granted the right to live in certain towns in Western Europe in return for taxes and services, occasionally they were attacked, killed, and expelled to neighboring countries.

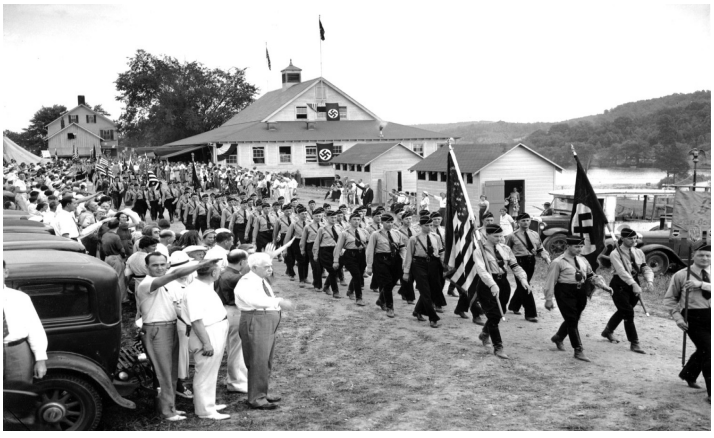
And then a massive shift in Christian belief changed the social and political landscape in Europe once again. Old stereotypes would later be adapted to meet the anxieties of the new day.

Antisemitism 1879
In 1879, German journalist Wilhelm Marr originated the term *antisemitism*, denoting the hatred of Jews, and also hatred of various liberal, cosmopolitan, and international political trends of the eighteenth and nineteenth centuries often associated with Jews.

The trends under attack included equal civil rights, constitutional democracy, free trade, socialism, finance capitalism, and pacifism. Antisemitism, the new racist version of the old Jew-hatred, viewed the Jews as not simply a religious group but as members of a 'Semitic race', which strove to dominate its 'Aryan' rivals.

Among the leading ideologues of this theory were a French aristocrat, the Comte Joseph de Gobineau, and an Englishman, Houston Stewart Chamberlain. Antisemitism proved a convenient glue for conspiracy theories - since Jews were involved in all sorts of ventures and political movements, they could be accused of manipulating all of them behind the scenes.
Thus Jews were held responsible for Communism and capitalism, liberalism, socialism, moral decline, revolutions, wars, plagues and economic crises. As the Jews had once been demonized in medieval Europe, so the new anti-semites found new, secular ways of demonizing them.

German American Nazi Bund party marching in their training camp in Sussex Hills, New Jersey 1937.



The Protocols of the Elders of Zion 1903
The *Protocols of the Elders of Zion* were circulated by the Czarist Russian secret police in the early years of the twentieth century. This forged document purported to be an account of a meeting of Jewish leaders from many nations who were planning to dominate and enslave all mankind and destroy Christianity. The Russian government used this document to try to focus the anger and hostility of Russians who were suffering under poverty, illiteracy, censorship, and lack of civil rights on the Jews.

At the end of World War I, Alfred Rosenberg, who came to Germany from the Russian Empire and was an early influential member of the Nazi Party, introduced Adolf Hitler to the document and made it a staple of Nazi propaganda. Popular in many parts of the world, and adopted to meet local conditions this document in the hands of the Nazis became what Norman Cohn has called a "Warrant for Genocide."'

In the USA, Henry Ford a well known anti-Semite, funded printing of 500,000 copies that were distributed throughout the United States in the 1920s.

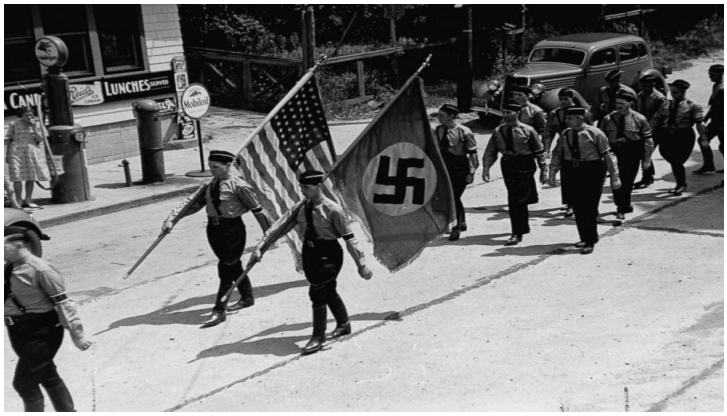
1922 The New York Times : Adolf Hitler
On Nov. 21, 1922, The New York Times gave its readers their first glimpse of Hitler, in a profile that got a lot of things right — its description of his ability to work a crowd into a fever pitch, ready then and there to stage a coup, presaged his unsuccessful beer hall putsch less than a year later.

But the article also got one crucial point very wrong — despite what "several reliable, well-informed sources" told The Times in the third paragraph from the bottom, his anti-Semitism was every bit as genuine and violent as it sounded. **LINK to NY Times article:**

https://www.jewishvirtuallibrary.org/jsource/images/Holocaust/firsthitler.pdf

Just two months later, on Jan. 21, 1923, The Times provided an up-close glimpse of the persuasive power of Hitler's demagogy on Germans of widely divergent backgrounds, ten years later, on January 30, 1933, the *fringe populist*; now the führer of the National Socialist German Workers Party (or Nazi Party) was appointed chancellor of Germany, and the rest is history.

The German American Bund Party marching in New Jersey and in New York City 1936 -1939



Global Anti Semitism in the 21rst century Time Line:
https://en.wikipedia.org/wiki/Timeline_of_antisemitism_in_the_21st_century

Patrick Little's Name the Jews Tours
https://lasvegas.adl.org/patrick-littles-name-the-jew-tour-spreads-anti-semitic-hate-nationwide-2/

Patrick Little's Boca Raton 2018 Incident
https://cbs12.com/news/local/jewish-community-outraged-after-boca-police-officer-gives-white-supremacist-fist-bump

A Meditation on Love

The Prophet Zephaniah says: "The Lord, your God, is in your midst … he will rejoice over you with gladness, he will renew you in his love." (Zeph. 3. 16)

Whatever we focus on grows. The Spirit of God, that dwells within each of us is the ultimate source of all love. The more we center on sacred spirit, the more love is expressed and evidenced in our lives.

If we regularly practice focusing upon God, through prayer and meditation, rather than focusing on the many distractions of the world, our awareness of love's abiding presence expands and grows within us.

We live in a world whose consciousness is steeped in the material.

We think that it is possible to purchase anything we want.

We spend a lifetime attaining "things" or conditions we mistakenly think will bring us happiness.

But ultimately, the most important treasure that we can have in our lives is love.

If we could buy the happiness that the true essence of love would bring, how much would that cost us? We cannot truly conceive of putting a price on love, can we?

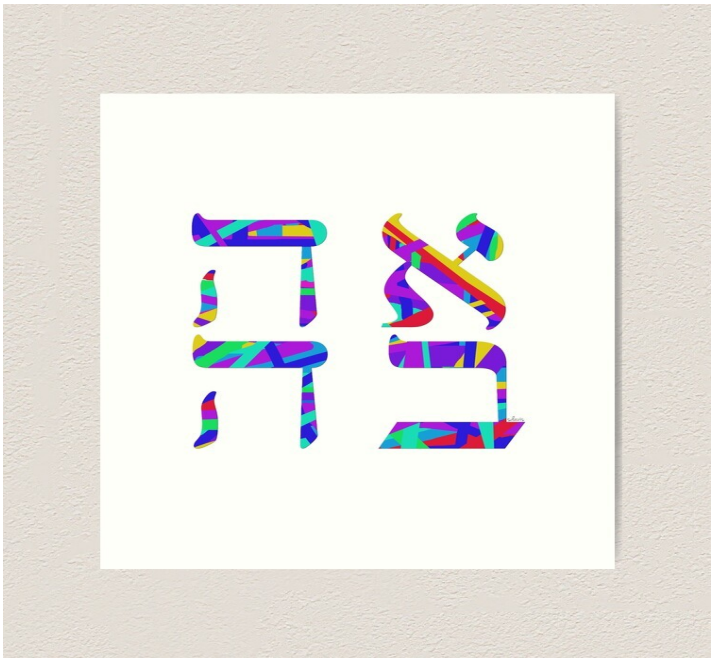
But love is a priceless gift that we all have the capacity to give. In fact, love must be given in order to spiritually grow, and it follows that the more love we give, the more love we will receive.

Love is an expression of the Divine within us. It is the unifying power beyond all existence, and as such it will ever live throughout eternity.

When we give love, we will see miracles take place in our lives, for God is love, and when we focus upon the God consciousness within, he will give us "miracles without number." (Job 5. 9)

When we shower the world with love, when we give this very day what we have an abundance of - love, we will surely experience the fullness of the Divine Presence, which sustains us and connects us as One.

Rabbi Frank Tamburello
Society of Jewish Science, NYC



Rabbi Frank Tamburello's Food column featuring Jewish Holiday Eats and Treats

CUSCUSSU' DOLCE (Sweet Couscous)
Pareve ***This dessert is traditionally served on Rosh Hashana Leilanot in Italy.***

2 1/2 cups water

1/2 teaspoon salt

2 tablespoons olive oil

3/4 lb. precooked couscous

1/2 cup sugar

1 seedless whole orange unpeeled, washed and chopped finely.

1/2 cup raisins

1/2 cup pitted dates, diced

1/2 cup blanched almonds, chopped

1/2 cup walnut meats, chopped

1 teaspoon cinnamon

1/2 teaspoon ground cloves

2 or 3 tablespoons fruit liqueur

Bring water with salt and olive oil to a boil. Add the couscous and stir. Cover the pot and remove from heat. After five minutes, add half the sugar and mix. Let cool at room temperature, fluffing it up with a fork from time to time.

Mix together fruits, nuts, spices and the remaining sugar in a serving bowl. Add the couscous, stirring to combine. Sprinkle with liqueur and serve. Serves six.

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BRUTTI E BUONI (Ugly and Good)

Pareve

1 cup sugar

4 tsps baking powder

3 egg whites

Small pinch salt

1/2 cup unsweetened cocoa

1 cup hazel nuts or filberts

Grated rind of one orange

Combine sugar and baking powder in a measuring cup with a spout. Beat the egg whites with salt until stiff and dry. Gradually pour in the sugar mixture and continue beating until stiff peaks form. Add cocoa, nuts, and orange zest and mix to combine. Lightly grease a cookie sheet and line it with baking paper. Drop the mixture over it by the teaspoonful about 2 inches apart.

Bake in preheated 225° oven for 20 minutes. Yields about four dozen.

Rabbi Frank Tamburello's Food Column featuring Jewish Holiday Eats and Treats

TZATZIKI

INGREDIENTS

1 pint plain Greek yogurt

6-7 garlic cloves

1 seedless cucumber

1 small container sour cream

Olive oil

Salt and pepper

Dill for garnish

Peel and grate cucumber in bowl. Press garlic and add to cucumber.

Mix cucumber, garlic, salt and pepper to taste, about 1 tablespoon olive oil, yogurt and sour cream.

Refrigerate and let flavors blend.

Garnish with dill and serve with pita.

SOPAS MALLORQUINAS - Cabbage Soup from Mallorca, Spain

1/4 cup olive oil

1 large clove garlic, peeled whole

3 pieces white bread, dried in oven

1 medium onion, sliced

1 pimiento, sliced from jar

1 tomato, skinned (after scalded in hot water), seeded and chopped

2 cups chopped green cabbage

4 cups water (better-chicken stock)

Salt and pepper to taste

In a large sauce pan, heat oil to sizzling. Add garlic clove; let sauté and remove as soon as golden. Set aside. Fry bread quickly on both sides; set aside. Add more olive oil if necessary; lower heat and sauté onions for one minute. Add pimiento and tomato; simmer over low heat for 8 to 10 minutes. Add cabbage; raise heat and sauté cabbage for five minutes. Mash the garlic and bread together with back of spoon in a bowl. When cabbage is sautéed, add chicken stock, salt and pepper. Add a little liquid from the pot to the mashed bread to form a paste. Return bread paste to pot stir and simmer, covered, for about 20 to 25 minutes preparation time: 40 minutes. Serves 4 to 6.