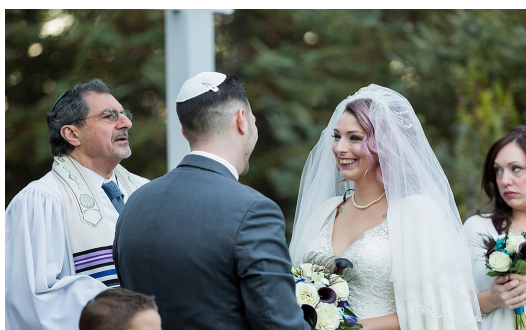


**RABBI MONTE ROBERT SUGARMAN z"l 1951 - 2021****WE REMEMBER****Rabbi Monte Robert Sugarman z"l**

Rabbi Monte was a long term member of the IFR and served on the IFR Board as membership chair.

Born in Brooklyn on 2/28/51 and raised in Jericho, NY, he attended Queens College and Tel Aviv University (BA in History), Antioch New England (MA in Counseling Psychology with emphasis on Marriage and Family Therapy) and Rabbinical Seminary International.

Beloved as a spiritual leader, for over 22 years he led rites of passage services locally and internationally through Synagogue Without Walls - Or Chadash in Saratoga Springs, NY.

As an independent modern Rabbi, he served all branches of Jewish orientation, unaffiliated

Jews and all people with the intent of bringing Judaism and spirituality to diverse people, places and situations.

When he started working as a chaplain for St. Peter's Health Partners, he served at St. Mary's Hospital in Troy, NY and spent the last 15 years at Schuyler Ridge, Clifton Park, NY, supporting families through life transitions, ceremonies and musical performances.

He led with a personal touch and genuine heart. His ecumenical outlook immersed him with leaders and people of all religions fostering conversations of connectedness.

He was an accomplished guitarist embedding music in everything he did and interested in playing all genres of music.

He had a passion for classical guitar and continued this study throughout his life.

Known as a gentle, loving soul, he was committed to life as a Jew and to supporting Israel, studying the Torah portion every week and the Zohar. Traveling to Jerusalem was one of his favorite things to do.

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**IFR Mission Statement**

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

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

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

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

WE REMEMBER

Devoted to his family, he and his wife, Anna, spent time, in Israel every year with their son, David and his wife, Tal, and children, Harel and Maya; traveled to Maine often to enjoy time with their daughter, Rachel and granddaughter, Izabelle; and spent time in Florida with their son, Benjamin.

They loved singing and playing guitar, making art, spending time at the beach, climbing mountains together and following Major League Baseball. The sounds of laughter and joy with his grandchildren filled his heart with love.

Rabbi Monte passed peacefully at home surrounded by loving family on 10/23/21 at 2:22am. May he rest in peace.

Rabbi Monte wearing his IFR lapel pin 2020



Rabbi Monte playing guitar at the 2006 IFR Conference in Delray Beach, FL

NOTE: This article was originally published in the IFR NEWS for the 20th year anniversary in 2020.

The IFR Twenty Years on....Rabbi Monte Sugarman z"l

I am Rabbi Monte Sugarman, I was ordained by Rabbi Joseph Gelberman's Rabbinical Seminary International (RSI) in 1999. I live in upstate NY, in Saratoga Springs, with my wife Rabbi Anna Sugarman also ordained at RSI, in 2000.

We have a Synagogue Without Walls-Or Chadash; we serve all people, with Jewish life cycle ceremonies and as hospital chaplains and teachers for Bar & Bat Mitzvah.

I remember the first conference at Duncan Center in Delray Beach, Florida in the year 2000. There was a lot of excitement and anticipation towards forming a new Jewish organization.

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

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

The International Federation of Rabbis, the IFR was born...

IFR NEWS Adar / Nisan 5782



Celebrating - daughter of German Jewish Nazi refugee: Dr. Amy Gutmann



Amy Gutmann was confirmed in January 2022 as the new United States Ambassador to Germany. Dr Gutmann is the former President of The University of Pennsylvania.

Amy Gutmann was born on November 19, 1949, in Brooklyn, New York, the only child of Kurt and Beatrice Gutmann. She was raised in Monroe, New York, a small town outside New York City. Her father was the youngest of five children in an Orthodox Jewish family in Feuchtwangen, Germany. He was living near Nuremberg, Germany, when Adolf Hitler ascended to power. He fled Nazi Germany in 1934 as a college student. After being denied asylum in the US, he brought his entire family, including four

siblings, to join him in Bombay, India, where he founded a metal fabricating factory. Kurt Gutmann was still living in India in 1948 when he came to New York City for vacation. While there he attended a benefit at a Manhattan hotel, Essex House, where he met Beatrice, Amy's future mother, and the two were married weeks later.

Gutmann told Adam Bryant of The New York Times in June 2011: "The biggest influences on me for leading preceded my ever even thinking of myself as a leader—particularly my father's experience leaving Nazi Germany. Because I would not even exist if it weren't for his combination of courage and farsightedness. He saw what was coming with Hitler and he took all of his family and left for India. That took a lot of courage. That is always something in the back of my mind".

Gutmann graduated from Monroe-Woodbury High School in Monroe, New York. She then entered Radcliffe College of Harvard University in 1967 on a scholarship as a math major with sophomore standing. She received membership in Phi Beta Kappa[10] and her Bachelor of Arts degree magna cum laude from Radcliffe College in 1971, followed by a Master of Science degree in political science from the London School of Economics in 1972, and a Doctor of Philosophy degree in political science from Harvard University in 1976.

She was the first in her family to graduate from college.



IFR NEWS Adar / Nisan 5782



Celebrating - daughter of German Jewish Nazi refugee: Dr. Deborah Lipstadt



Deborah Lipstadt was born in New York City to a Jewish family, the daughter of Miriam and Erwin Lipstadt (1903–1972). Her mother was born in Canada, and her father, a salesman, was born in Germany. Her parents met at their neighborhood synagogue. She has an older sister, Helene, a historian, and a younger brother, Nathaniel, an investor on Wall Street.

In her youth, she studied at the Hebrew Institute of Long Island, and grew up in Far Rockaway, Queens. She studied with Rabbi Emanuel Rackman at Temple Shaarei Tefillah. Lipstadt spent summers at Camp Massad.

She spent her junior year of college in Israel during the Six-Day War, where she stayed as an exchange student at the Hebrew University of Jerusalem. She completed her undergraduate work in American history at the City College of New York in 1969, receiving a BA. She then enrolled at Brandeis University where she completed her Masters in

1972 and then her Ph.D. in Near Eastern and Judaic Studies in 1976.

Her doctoral dissertation was entitled "The Zionist Career of Louis Lipsky, 1900–1921". After receiving her Ph.D., Lipstadt began teaching, first at the University of Washington in Seattle from 1974 to 1979, then as an Assistant Professor at UCLA. When she was denied tenure there, she left in 1985 to be the director of the independent Brandeis-Bardin Institute for two years, during which time she also wrote a monthly column for The Jewish Spectator.

Lipstadt then received a research fellowship from the Vidal Sassoon International Center for the Study of Antisemitism at Hebrew University of Jerusalem, during which she studied Holocaust denial, and taught at Occidental College part time. Lipstadt then became an Assistant Professor of Religion at Emory University in Atlanta in January 1993, becoming the Dorot Professor of Modern Jewish and Holocaust Studies that fall. She helped to create the Institute for Jewish Studies there.

US Antisemitism Envoy Nomination

In May 2021, Lipstadt was considered for an ambassadorship position at the Office to Monitor and Combat Anti-Semitism in the Biden administration. She was nominated to this role by Biden on July 30, 2021, her confirmation hearing was in February 2022.

We are still awaiting her confirmation.



IFR NEWS Adar / Nisan 5782



Shoah Education

Moldavia Romania

1871 - 1906

by Rabbi Suzanne Carter (shosh)

It was just past the summer solstice on June 24, 1871, in Dorohoi, Romania. Ana Smilovici (Seigel) had just given birth to a fine baby boy, her husband Samuel Smilovici was no doubt planning the Brit Milah of his firstborn son, whom they would name at the ceremony *Yichiel Michael Bar Shemaryahu*.

This would be the name he would be called up to the Torah on his Bar Mitzvah at age 13, the name that would be transcribed on his Ketubah (marriage contract) at his marriage, and finally, the name engraved on his headstone 77 years later.

His Romanian secular name was Michel Smilovici, and he was my maternal great grandfather, although he died before my birth, I knew him through my grandmother and always referred to him as Opa Michael.

Like many of the Jews in the area, the Smilovicis were traditional observant Jews. Romanian Moldavia had been home to Jews since the early 15th century, they came from Galicia and parts of Poland.

From early on there were Jewish communities in several Moldavian towns, such as Jassy (Iasi), Botosani, Suceava, and Siret, there was also heavy anti-Jewish hatred, primarily against the Jewish merchants.

In the year 1579 during the reign of Peter the Lame of Moldavia, the Jews in the area were banished based on the contempt and jealousy of the Greek and Bulgarian merchants on the Danube harbors.

Anti -Jewish massacres or pogroms that occurred in neighboring countries would often extend to Romania. In 1652 when the Cossacks invaded Romania they murdered a great number of Jews in Jassy.

The Eastern Orthodox Church preached intolerance toward Jews and introduced laws in both Moldavia and Walachia in 1640, as a result, Jews were proclaimed as heretics and all relations with them were forbidden.

By the 18th century, the Moldavian rulers granted special charters to attract Jews, as a result, many Jews from Poland moved to Romanian Moldavia. Jewish merchants exported leather, cattle, and corn, and were craftsmen, such as furriers, tailors, boot makers, tinsmiths, and watchmakers. Jews began to thrive in Romanian Moldavia and it seemed that religious intolerance took a back seat. It would later emerge as a different type of anti-Judaism, especially when the Jewish immigrants became successful.

Like most of Europe in the 19th century including France, Germany, *political anti-Semitism* took its place. The Eastern Orthodox Church found inspiration in the usual myths of Jewish disloyalty to the nation and Romanian nationalists accused Romanian Jews of disloyalty. In 1866 laws were passed that denied them citizenship, schooling, and economic opportunity. Later the Congress of Berlin attempted to legislate for the basic rights of religious and other minorities, it became apparent that for the Jews of Romania, nothing had changed; the environment for Jews became yet again, toxic.



IFR NEWS Adar / Nisan 5782



Shoah Education

Moldavia Romania

1871 - 1906

The Romanian philosopher and parliamentary member by the name of Vasile Conta spoke of the universal threat of Judaism and claimed that Jews sought to dominate the world through economic conspiracies, and control of the world press. He warned his parliamentary colleagues that international Jewry had selected Romania as the national homeland for the Jews. Romanian Jews were accused of being traitors and of being spies of the German military.

As many Romanian Jews spoke Yiddish it made them suspect in the eyes of many Romanians, who confused Yiddish with German. This was the world that Michael Smilovici was born into. For Michael, his early years were filled with education, as a young student, he studied in a small Yeshiva, where he eagerly and faithfully studied Torah.

Michael was a *melumad* (learned). If Michael would have married into a wealthy family, he would have been a rabbi and Torah scholar, supported by his father in law, however, that was not the case. His intelligence and knowledge of the Torah didn't equate to making a living, beyond manual labor, and as a Jew in Romania his prospects were limited.

Michael was working in a factory when the young and beautiful Augusta (Gusta) Lorber caught his eye. Augusta (Miriam Gittel Bat Yosef) was the oldest child born on August 31, 1879, to Jozef and Fannie (Auerbach) Lorber, they originated from Odessa on the Black Sea.

In 1897, Augusta and Michael married and lived in Botosani County, on August 4, 1898, they welcomed their first child Leonhard (Leo) Smilovici. After Leo's birth, two other children quickly followed Ana in 1899 and Mathilde (Maty) in 1900. In the late 1890s many Jews were emigrating out of Romania due to difficult economics and ongoing persecution, in 1900 Augusta's parents Jozef and Fannie Lorber followed suit and immigrated to the United States, settling in the Lower East Side of Manhattan. Their oldest daughter Augusta remained in Romania with her husband Michael Smilovici and three small children.

In 1902, Michael and Augusta, now pregnant with a fourth child had an opportunity to travel to the United States to join Augusta's parents. They left from Romania for Hamburg Germany and boarded the VESTA ship on March 2, 1902, for London, with the intent to continue their journey to the United States.

Once in England, Augusta went into labor, and their fourth child Lotte was born. With an earlier than expected birth and dwindling funds, the Smilovici family had no other choice but to return to Romania, this time settling in Boghicea. It was in Boghicea that their fifth child, whom they named Reghina, was born on January 16, 1905. In 1906 the Smilovici family moved to Mannheim, Germany, where Jews had settled in 1652. It was nicknamed the "*New Jerusalem*" They hoped there would be less anti-Semitism and better economic opportunities in Mannheim.

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IFR NEWS Adar Nisan 5782



Shoah Education

Anti-Semitic Romania

1938 -1941 (Iasi Pogrom)

Right Wing Fascism and the Iron Guard

Romania in 1938 -1941

The 19th century anti-Jewish sentiments resurfaced after Kristallnacht in November 1938, and with the invasion of Poland on September 1, 1939, many Jews in Romania were trying to get out and find a safe haven.

From 1939 - 1941 the Iron Guard spread their anti - Semitic venom, and conspiracies to the populace, stating that the poverty in Romania was due to the Jews' ongoing colonization of Romania, which prevented Christian Romanians from getting ahead economically.

Same canards, different era. The solution so they said, was to drive the Jews out of Romania, which the Iron Guard claimed would finally allow Eastern Orthodox Romanians to rise to the middle class.

To this day Romanians still attempt to change the narrative of their anti-Semitism and role in murdering or expelling Jews, and anti-Semitism has risen yet again in Romania. Before 1940 Romania had a population of seven hundred thousand Jews. More than 400,000 were deported to death camps under the regime of the "Iron Guard." Today, Romania's Jewish population is perhaps a few thousand and mostly elderly.

In January 1941 violence ensued, the murderous members of the Iron Guard instigated a deadly pogrom in Bucharest. Particularly gruesome was the murder of dozens of Jewish civilians in the slaughterhouse. The perpetrators hanged the Jews from meat hooks, then mutilated and killed

them in a vicious parody of kosher slaughtering practices.

Between June 29 - July 6, 1941, in Jassy (Iași) over 13,266 Jews were massacred, which was one-third of the Jewish population.

By the fall of 1941 Romanian Jews' living conditions were unbearable, and deteriorated day by day. Many Jews wanted to get out of Romania at all cost, and soon. One such family was my maternal great uncle Leonhard (Leo) Ida and Nora Smilovici.

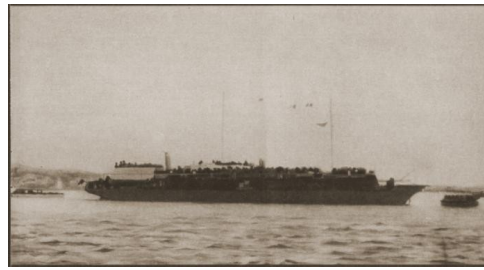
Leo had been born in Dorohoi Romania in 1898, he was the oldest of eight children born to Augusta and Michael Smilovici - in 1906 the Smilovici's left Romania for better opportunities and moved to Mannheim Germany, the last three children were born in Mannheim, including my oma/grandmother Rozel Smilovici Fischel.

Leo served in the Germany Army in WW1, he decided not to return to Germany and settled in Bucharest, Romania, where he met and married Ida Silberstein, their daughter Nora was born in 1925. Leo became a successful businessman and for the Smilovicis in the 1920s and 1930's life was good in a booming Bucharest and he prospered in business. From 1935 -1941, Leo corresponded with his younger sister my tante Hilda Dreymann, who was living in Mandatory Palestine since 1934.

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IFR NEWS Adar / Nisan 5782



Shoah Education

**The MV Struma
Left the Port of Constantia
December 12, 1942**

Leonhard's sister Hilda and brother-in-law Benny Dreymann had been living with their son Siegbert in Mannheim, Germany. Benny Dreymann was threatened with arrest in Mannheim if they didn't leave within 48 hours.

Hilda and Benny found a refugee ship that took them to the British Mandate of Palestine with their 5-year-old son, Siegbert. To leave their home, family, and friends in Germany and live in difficult conditions, with a new language was not easy, but ultimately their choice saved their lives.

In several letters to his sister Hilda, he discussed purchasing property in Mandatory Palestine in one letter, in another letter dated March 22 1938, six months prior to Kristallnacht Leo wrote Hilda : *Even if I should really try hard I really have no other writing material than that we Gsd. (Gott Sei Dank) Thank G-d) are healthy and are happy to hear the same thing from you, business is not going best at the moment, but this time will soon come to an end.*

A general economic crisis has made itself felt that has crept into every industry and every line of business, from which everything has to suffer.

Don't complain about riots, hopefully, Jerusalem's mess will soon come to an end. Because of your emigration, you must know yourself what to do. I think we can get along with that same thought, but we can do nothing before autumn.

Is Palestine still the land of the future? We are happy that you are now earning a living.

Leaving Romania December 1941.

Leonhard and Ida Smilovici discussed taking a refugee boat to the British Mandate of Palestine, even with the 1939 publication of the British government's White Paper which limited Jewish immigration to Palestine to 75,000 immigrants over five years.

The United States had a quota and there was resistance from the government to provide asylum to Jews. Leo had heard and seen advertisements about a luxury ship that two Zionist groups had chartered, which would take Jewish refugees from Romania to the British Mandate of Palestine.

The ship was leaving Constantia's Black Sea port in mid-December 1941. With his sister Hilda and her family in Tel Aviv, it seemed the best option.

Leo purchased three tickets which cost the equivalent of \$1,000.00 a piece, quite a bit of money in 1941. Time was running out, and Leo moved quickly.

Leo sold what he could, sent money to Switzerland, and gave power of attorney to his business partner.

Leo contacted his sister and brother-in-law in Tel Aviv, and let them know they were coming.

continued on next page

IFR NEWS Adar / Nisan 5782



Shoah Education

**The MV Struma
Sunk by Russian Torpedo
February 24, 1942
Black Sea**

On the 10th of December 1941, the Smilovici left Bucharest for the port of Constantia. When the Smilovici and the other passengers arrived at the port, what they saw was an old ship only 150 feet long, had one bathroom, and was too old to risk transporting cattle.

The Jewish passengers were horrified. They were lied to and told they would be transferred to a cruise liner offshore. That never happened. Instead, the Struma reached Istanbul with a bad engine which failed several times between the port of Constantia on December 12, 1941, and their arrival to Istanbul three days later, on December 15th.

Upon arrival in Istanbul waters, the Struma's engines completely stopped and were irreparable. For 71 days The Struma passengers were stranded on board in horrific and filthy conditions as the British government maintained that its Palestine immigration quota did not cover "enemy aliens". The Turkish authorities did not permit the passengers to disembark while negotiations took place.

Eventually on February 23, 1942, with her engine still inoperable and her refugee passengers onboard, the Turks towed the Struma out to the Black Sea and left her to float at the mercy of anyone or anything.

At 5 AM local time on February 24, 1942, (7th of Adar) a Soviet submarine Such-213, patrolling the area discharged a torpedo at the Struma, killing an estimated 781

Jewish refugees plus 10 crew, making it the Black Sea's largest civilian naval disaster of World War II. Leo, Ida, and Nora Smilovici and hundreds of fellow Jewish refugees and crew members went down with the ship.

Only one man survived, 19-year old David Stoliar, who was thrown from the ship from the blast. He died on May 1, 2014 at the age of 91.



Leo and Ida Smilovici on their wedding day in Bucharest, Romania 1922.

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Shoah Education

The MV Struma Sinking

February 24, 1942

7 Adar 5702



Leo and Ida early in their marriage - daughter Nora as a small child. Bucharest, Romania



Envelope from Leonhard Smilovici to his sister Hilda Dreymann March 22, 1938



Smilovici (Leo, Ida and Nora) family portrait in the spring of 1941, just months before their boarding the MV Struma.



IFR NEWS Adar / Nisan 5782



The MV Struma - 7 Adar 5702 - Soviet Submarine Shch-213

Secret orders

Shch-213 had secret orders to sink all neutral and enemy shipping entering the Black Sea, to reduce the flow of strategic materials to Nazi Germany.

On 23 February 1942 she had sunk the 464 GRT Turkish schooner *Çankaya* west-north-west of the Bosphorus with gunfire.^[1] *Struma* had left the Romanian port of Constanța in December 1941 carrying an estimated 781 Jewish refugees in an attempt to reach Mandatory Palestine.

On 23 February 1942 a Turkish tug towed *Struma* back out into the Black Sea and cast her adrift about 10 miles (16 km) off the Turkish coast. Early on the morning of 24 February *Shch-213*, commanded by DM Denezhko, fired a single torpedo which quickly sank *Struma*. Many passengers were trapped below decks and drowned.

Many others aboard survived the sinking and clung to pieces of wreckage, but for hours no rescue came and all but one of them died from drowning or hypothermia.^[4] The only survivor was a 19-year-old refugee called David Stoliar, who was rescued the next day by the crew of a Turkish rowing boat.

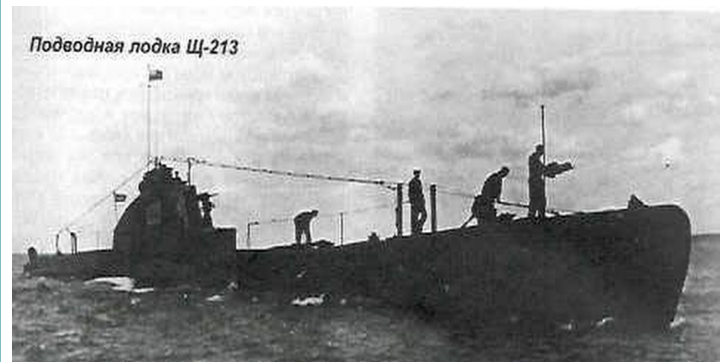
Initially it was believed a stray mine had sunk *Struma*, but in the 1960s the German historian Jürgen Rohwer established that SC-213 had done so.

Soviet authorities commended *Shch-213*'s crew for sinking *Struma*:

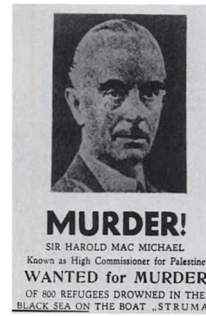
The Shch-213 submarine... encountered on the morning of 24.2.1942 an unprotected enemy vessel Struma... The ship was successfully torpedoed from a distance of [1,118 meters] and sunk... Junior officers... Unit Commander and non-commissioned officers... and the Red Fleet sailor who fired the torpedo... have shown courage. (Soviet Military Archives)

Further action

On 2 March 1942 *Shch-213* fired a torpedo at an unidentified merchant vessel northeast of the Bosphorus but missed. The next day the submarine fired a torpedo at the Turkish sailing vessel *Adana* east-north-east of the Bosphorus but again missed her target. On 14 October 1942 off Tulcea, Romania a torpedo narrowly missed *Kriegsmarine U-Jäger* ("Submarine chaser") *UJ-116*. *Shch-213* may have been the attacker *UJ-116* retaliated with depth charges, and for many years it was believed that these may have sunk the submarine. In fact *Shch-213* struck a mine, whose detonation sank her with all hands.



IFR NEWS Adar / Nisan



The MV Struma - 7 Adar 5702



Struma passengers on deck February 1942



JEWS OF PALESTINE MOURN REFUGEE DEAD
Wireless to THE NEW YORK TIMES.
New York Times (1857-Current file); Feb 28, 1942; ProQuest Historical News
pg. 2

JEWS OF PALESTINE MOURN REFUGEE DEAD

**Black Sea Ship, With 700 Lost,
Ran Unguided Into Mine Field**

Wireless to THE NEW YORK TIMES.

JERUSALEM, Feb. 27—For twelve hours yesterday, between midday and midnight, the Jewish population of Palestine observed a voluntary stoppage of business activity and traffic and during half that period all persons remained indoors in a self-imposed curfew, as a sign of mourning for the loss of the more than 700 passengers of the refugee ship *Struma*, which sank in the Black Sea north of the Bosphorus Tuesday morning.

Local Jewish papers in both English and Hebrew published the full text of a statement issued by the Jewish Agency at London upon the explosion and sinking of the *Struma*. Comment upon the circumstances of the loss of the refugees, who lacked passports to enter Palestine, and upon the wider political implications as affecting the issue of Palestine immigration, was similarly permitted by the government censorship.

The municipal authorities of the Jewish city of Tel Aviv published a notice in English addressed to the Allied troops, explaining the closing of places of entertainment because of the mourning.

It said the refugees had perished when their vessel was sent back from Turkey without directions and without a pilot, and had run into a mine field.

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IFR NEWS Adar / Nisan 5782



An interesting archaeological find in the Judean desert dating to the fourth century BCE, sheds new light on the Purim Saga. By IFR Member Rabbi David Degani - Congregation Shirat Shalom

The 18th Booster of Shushan

Professor Knowit All from Shushan State University recently presented his findings in a conference, revealing an amazing archaeological treasure. Professor All introduced a surgical mask with the phrase: “Esther the Queen” embroidered on it from that time period.

A scroll entitled “The True, Uncensored Story of Purim” was found near the mask, written and sealed by an anonymous writer believed to be Mr. Mordechai. D. Joo.

Since uncensored material is invaluable nowadays, it is considered to be the find of the century.

Once opened, the story revealed the true sequence of events in Shushan, the flag city of our beloved King Achashverosh, peace be with him, according to the gospel of Haman’s son, Vizata the First.

The story was corroborated by the world renowned historian Moyshe Goldberg who was also the deputy assistant to all wild party matters in the court of Achashverosh, King of Persia, and who lived in Shushan at the time.

So according to Vizata’s gospel, the story actually begins with the famous Shushan Pandemic of the fourth century BCE.

Dr. Anthony Zaratushtra, the head of the Shushan’s CDC and ATV, declared that

anyone who walks in the street without wearing a surgical mask will be hung by his/her toenails. Since no one wanted to be hung by their toenails, everyone wore a blue velvet and a mask.

In one of the king’s infamous parties on his yacht named, “Where Is The Liquor?” his queen, Zelda Vashti, was seen not wearing her government issued face mask. Oy.

What a chutzpah! The king, totally embarrassed in front of all the dignitaries from our beloved China and Russia and in front of his majestic wonderfulship, P. Andrew, had to stop the nice respectable party on the yacht and declare Queen Zelda Vashti a socially canceled, racist, person.

The poor thing was banned from Twitter, Facebook, Shushan Gazet and all other social platforms.

She was forbidden from studying the Talmud and Jewish mysticism. She had to surrender her throne and all the money she made through inside trading and outside “favors” she granted to all the big boys of the technical giants.

The king in his (poor) State of the Union address declared that Queen Zelda Vashti is solely responsible for the running inflation in Shushan and therefore he is now on the hunt for a replacement.

continued on next page



IFR NEWS Adar / Nisan 5782



Many young ladies competed for the job which also included a multi million dollar package deal and a movie contract.

Esther, a nice Jewish girl, while being very pretty, had no intention to compete. All she wanted is to become a respected reporter, see no evil, say no wrong, on network TV, but Mordechai, her cousin, explained to her that a Jewish queen during the pandemic of which, of course, the Jews are to blame, will be a very good thing for the Jews.

Besides, he told her, the money is good. She can write books about cooking or about early childhood gender education in Shushan Kindergartens and sell millions of copies on Shushanzon and (Ugly) face-book.

So Esther decided it couldn't hoit and threw her shoe to the ring (she did not like hats...)

Wouldn't you know, she won. After much PR and with the help of a good Jewish attorney /manager to handle her campaign, she became the now very famous Queen Esther.

It would've been nice if this was the end of the story wouldn't it?

No such luck. In the gospel according to Vizata, Haman, the deputy king for foreign affairs and UFO's, was a racist, misogynist and a no-goodnik.

Now cousin Mordechai, a respected Jewish representative of the Jewish people in the Shushan senate diametrically opposed Haman's social, economical, educational, bacteriological and ice cream agendas.

Naturally Haman did not like Mordechai and by extension, the rest of the tribe. One day he went to the press and declared that the Jews refuse to wear their state issued face masks and do not keep their 535 feet social distance.

In fact, he claimed, many of them did not take the 18th booster vaccine. Unlike the rest of the minorities in the kingdom who believe in all those beautiful Idols, the Jews only worship their one and only G-D.

One G-D?! What a bizarre concept! That constitutes total insubordination!

In a closed door, secret conference with King Achashverosh, Haman proposed getting rid of the Jews by activating the army reserve and the hooded Bolsheviki who would do the dirty work.

In a sealed contract with the king, Haman made a grave tactical mistake. He added a clause which indicated the elimination of "all them Jews".

Not letting a qualified Shushan attorney review the contract was a bad mistake. Since "all them Jews" means all of the Jewish people - no exception, Queen Esther was in danger as well.

Since Queen Esther was not fond of the idea that the Jewish people would be genocided, and since she herself did not like dying too much, she hosted a zoom meeting with the king in which she invited him and Haman to an intimate candlelit dinner with plenty of vodka and Bloody Mary on hand (do they even go together?)

Continued on next page



IFR NEWS Adar / Nisan 5782



She first thought that the Cheese Factory of Shushan would be a good place for this upcoming historical dinner but after much consideration she chose her palace.

You see, her kitchen was glatt kosher (double sinks, triple refrigerators etc.) Besides, unlike the cheese factory, her kitchen was blessed by the chief rabbi of Shushan, Rabbi Shmuel Feldman, and that was a very important point. Most importantly, in her kitchen she could make sure that all the food served would also be strictly organic.

And so it happened, according to Vizata's Gospel, that the king, the queen and their guest, Haman the Amalekite, set for Shabbos dinner with wine, Challah and all the trimmings.

Needless to say, the 18th Booster Certificate and triple mask cover were an absolute requirement for all who wanted the privilege to serve the royal family and their guest. Of course, the king, queen and Haman along with all the who's who of Shushan were exempt from all masks.

Poor Haman thought that the final procedures for the elimination of the Jewish people would be discussed. You can imagine his shock upon realizing that he himself was on the agenda for the night.

In a clear and concise powerpoint presentation, Queen Esther built an iron clad case against Haman and all the media outlets that were so eager to spread his social anti Jewish theory. Relentlessly and by the advice of her Jewish attorney, she zeroed in on the clause "all them Jews" which by definition included her as well. Esther was upset

about some media claims that Haman had no problems with the Jews since both the Jews and him had nice white teeth. However, when the king heard that his wife, a nice Jewish social activist queen, would also become a victim of the plot, he lost his cool. I mean totally.

In a quick impeachment trial conducted by the king in front of the queen Haman lost his job with all the goodies that came with it. His book tour promoting his book "the Jews and I - the case for extermination" was canceled immediately, All his scheduled TV appearances and all the consulting contracts with the Persian white hooded clans were terminated as of that night.

Oh, yes, in addition to all his troubles he was also hanged along with his ten sons and the Jews all over the Persian empire were saved. Halleluyah!

In Esther's diary which was found a few years ago hidden in one of Iran's ballistic missiles the entry for that night reads: "Mission accomplished! Hooray for me and for Hollywood."

It is interesting to note that Mordechai wrote a secret note to Esther congratulating her. It reads: Good job, Agent E.S. Ter, wait for additional instructions from your handlers.

Go figure...

Rabbi David aka Rabbi Spock...

Rabbi David Degani and his wife Cantor Lee Degani have been the spiritual leaders of Congregation Shirat Shalom in Boca Raton, Florida for 25 years.



IFR NEWS Adar / Nisan



From The National Library of Israel

One of the world's oldest known Esther scrolls (also known as a "*megillah*") has recently been gifted to the National Library of Israel in Jerusalem, home to the world's largest collection of textual Judaica, where it has also been made available online for the first time.

Esther scrolls contain the story of the Book of Esther in Hebrew and are traditionally read in Jewish communities across the globe on the festival of Purim, which will take place on February 25-28 this year. Scholars have determined that the newly received Esther scroll was written by a scribe on the Iberian Peninsula around 1465, prior to the Spanish and Portuguese Expulsions at the end of the fifteenth century. These conclusions are based on both stylistic and scientific evidence, including Carbon-14 dating.

The *megillah* is written in brown ink on leather in an elegant, characteristic Sephardic script, which resembles that of a Torah scroll. The first panel, before the text of the Book of Esther, includes the traditional blessings recited before and after the reading of the *megillah*, and attests to the ritual use of this scroll in a pre-Expulsion Iberian Jewish community.

According to experts, there are very few extant Esther scrolls from the medieval period in general, and from the fifteenth century, in particular. Torah scrolls and Esther scrolls from pre-Expulsion Spain and Portugal are

even rarer, with only a small handful known to exist. Prior to the donation, this scroll was the only complete fifteenth century *megillah* in private hands.

The medieval scroll is a gift from Michael Jesselson and family, continuing long-standing family support of the National Library of Israel and its collections. Michael's father, Ludwig Jesselson, was the founding chair of the International Council of the Library (then known as the "Jewish National and University Library") and a strong leader and advocate of the Library for decades. According to Dr. Yoel Finkelman, curator of the National Library of Israel's Haim and Hanna Salomon Judaica Collection, the new addition is "an incredibly rare testament to the rich material culture of the Jews of the Iberian Peninsula.

It is one of the earliest extant Esther Scrolls, and one of the few 15th century *megillot* in the world. The Library is privileged to house this treasure and to preserve the legacy of pre-Expulsion Iberian Jewry for the Jewish people and the world."





IFR NEWS Adar / Nisan 5782



The Tomb of Esther and Mordechai

is located in Hamadan, Iran. Iranian Jews believe it houses the remains of the biblical Queen Esther and her cousin Mordechai, and it is the most important pilgrimage site for Jews in Iran. There is no mention of it in either the Bavli or the Jerusalem Talmud and the Iranian Jewish tradition has not been supported by Jews beyond Iran.

A tomb of Esther and Mordechai is at Hamadan, within a mausoleum believed to have been built in the 1600s, and is first attested in the 11th century. Benjamin of Tudela visited the city, in which he reckoned there were 50,000 Jewish inhabitants, and described the tomb as in front of the synagogue. Shahin Shirazi, in his 14th century *Ardashir-nāmah*, was the first known Persian Jew to write of the dreams of Esther and Mordechai and of a journey they made to Hamadan, stating they died in the synagogue and within an hour of each other. The narrative of Shirazi may derive from earlier Judaeo-Persian sources, now vanished. According to the National Library of Israel, a French explorer at the outset of the 20th century discovered jewels in a niche located in the mausoleum's ceiling, and deposited them in the Louvre. A crown among the cache, it adds, is believed by the Hamadan Jewish community to have belonged to Esther.

Neither of these claims appear to be true. In 1850 J. J. Benjamin visited the place, writing that some 500 Jewish families lived

there, with three synagogues.

The tombs he described as situated in a magnificent building just inside the city walls, which the local Jews visited monthly, and where on Purim the *Book of Esther* was read and the tombs were stuck with the faithful's palms.

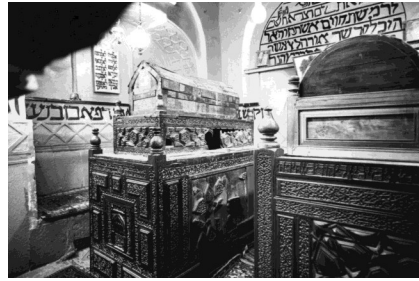
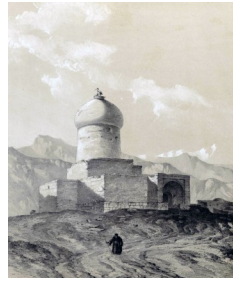
Ten years later, Yehiel Fischel Castelman also praised the tombs' magnificence, quoting the locals' tradition that it was built by one Cyrus, Esther's son; a date was inscribed on the dome, but he was unable to read it. Jakob Eduard Polak, in the same decade, described the shrine as the only place to which Persian Jews made pilgrimages and wrote of it as the centre of the Jewish quarter and their sole national holy place in Persia. He recorded inscriptions on the oaken coffins inside: the final sections of the *Book of Esther*, together with names of three donors who had contributed to refurbishment, and a date of 1309/10 CE.

In a separate room, the date 1140 CE was inscribed. The Irani government maintains that the current structure dates back to the Ilkhanate, and a Hebrew inscription dating the construction of the structure to "1-4-5-7" was recorded by a traveler in 1910. In 1891, the tomb was described as consisting of an outer and inner chamber surmounted by a dome about 50 feet (15 m) high. The dome had been covered with blue tiles, but most of them had fallen away.

continued on next page



IFR NEWS Adar / Nisan 5782



Continued from last page

A few tombs of worthy Jews were located within the outer chamber. Menahem ha-Levi, a rabbi of Hamadan, wrote in 1932 that the building was 20 meters high, that there was an inscription of *Isaiah* 26 on the doorway, that the first room had been built two centuries previous above the graves of a physician and a messenger from Hebron, and that a 19th-century Hamadan chief rabbi was buried in the centre of the room.

Between the main tombs he described an opening into a cave beneath, which could be accessed for maintenance.

The archaeologist Ernst Herzfeld rejected the notion that the cenotaphs were connected with Esther and Mordechai, arguing that they were buried in Susa, and argued instead it was the tomb of Shushandukht, daughter of the late antique Exilarch Huna bar Nathan, wife of Yazdegerd I, and mother of Bahram V. According to Stuart C. Brown, the site is indeed more probably the sepulchre of Shushandukht, Jewish consort of the Sasanian king Yazdegerd (399–420).

Local legend has it the pit between the two tombs opens into a way that leads directly to Jerusalem. The city of Hamadan in which the shrine is located, is the ancient Hagmatana/Ecbatana, the capital of the Median Empire which also served as one of the three, simultaneous capitals of the succeeding Achaemenid Empire. This is the dynasty to which the Bible assigns the story of Esther and Mordechai, the event that serves as the basis of Purim today.

The tomb was the target of an arson attack in mid-May 2020. Destruction was minimal and limited to smoke damage, the blaze itself reportedly resulted in no significant injury to the structure. Although multiple Jewish organizations around the world condemned the incident and demanded a swift investigation, Iran's government did not respond to the report or the calls for arrests. Investigation by Hamadanian officials confirmed minor smoke damage and announced restoration work would commence the same week, but refrained from commenting on the cause of the fire.

Images of the complex's entrance revealed a Magen David located in the entry way's transom had been partially destroyed and two small graffiti on either side of the doorpost one a picture of Qasem Soleimani captioned "hard revenge" and the other a picture of Hezbollah general-secretary Hassan Nasrallah captioned "the promise, fulfilled" — although the damage to the Magen David dated to 2017.





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Alternative location: Kfar Bar'am

Another tradition first recorded during the Middle Ages places the graves of Esther and Mordechai in the Galilean archaeological site of Kfar Bar'am, close to the kibbutz of the same name, Bar'am, along Israel's northern border with Lebanon. It is, however, unlikely that a queen of the Persian Empire would have been buried in such a remote and unimportant place as a village in the Galilee instead of the summer capital of the Achaemenid Empire, namely the city of Hamadan where the current tomb is located. Artistically, the tombs of Esther and Mordechai are clearly much older than the shrine structure that dates only to the 12th-13th century. They are marked by a pair of large stones similar to the types that sealed off graves in ancient Israel and later Judea. Copious inscriptions in Hebrew identify the two tombs as those of Esther and Mordechai.



Ravenous Ravens

Pesach Recipes



Rabbi Frank Tamburello's column featuring

Jewish holiday Eats and Treats



CABBAGE WITH CARAWAY SEEDS (Carpathian recipe)

MATZOH BREI

- 1 sheet matzoh
- 2 large eggs
- 1/4 cup caramelized onions
- Salt and pepper to taste
- Olive oil or butter for frying

Break matzoh into pieces in bowl. Soak two or three minutes in very hot water until soft. Drain in strainer. Return to bowl and add salt, pepper, and onions.

In separate bowl, beat two eggs. Add to matzoh mixture and mix well. Heat oil or butter in non-stick frying pan. Add mixture to form pancake.

Fry about 2 1/2 minutes on each side until golden brown. Top with apple sauce, jam, and/or sour cream.

- 1 head cabbage, shredded (about 2 quarts)
- 1/4 to 1/3 cup butter or margarine
- 1 tsp. caraway seed
- 1 tsp. salt
- 1/8 tsp. pepper
- 1 to 2 tbsp. vinegar

Remove and discard wilted outer leaves of cabbage; rinse, cut into quarters discarding the core and coarsely shred.

Melt butter or margarine and saucepan; add cabbage and mixture of caraway seeds, salt and pepper.

Cover saucepan and cook over low heat, stirring frequently. Cook 10 to 15 minutes, or until cabbage is just tender.

Stir into the cabbage mixture 1 or 2 tablespoons vinegar; cover saucepan and cook five minutes longer. About 6 servings.



Ravenous Ravens

Pesach Recipes



Beet Soup (dairy)

1 bunch young beets

1 cup sour cream

Salt to taste

Sugar to taste

Juice of 1 lemon

Peel and wash beets; cut in small cubes or great on a course grater and boil in 1 quart water until soft. Add lemon juice, sugar and salt.

Boil five minutes longer; stir in sour cream; mix well and serve either hot or cold. If a creamier soup is preferred add to beaten egg yolks to the cream.



Rabbi Frank Tamburello's column featuring

Jewish holiday Eats and Treats



Hungarian Spread (dairy)

2 8-oz packages cream cheese softened

2 tbsp. capers

1 tbsp. caraway seeds

1 tbsp. paprika

1/4 cup dairy sour cream

1/2 clove garlic, crushed

1 tsp grated onion

Dash of red pepper flakes

Beat all ingredients with a fork, or whirl in an electric blender until creamy smooth.

Use as a spread for matzo crackers makes about 1 cup.



Ravenous Ravs

Pesach Recipes



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



SESAME ASPARAGUS

UNCOOKED PASTA SAUCE

1 large can diced tomatoes
5 cloves garlic, sliced
2 tsp. dried parsley
1 heaping tsp. oregano
1/3 cup balsamic vinegar
1/4 cup extra virgin olive oil
1/4 cup water
Salt and pepper to taste

Mix all ingredients. Cover and leave on counter at least 2 hours. Remove garlic if desired.



2 (8 oz) packages frozen cut asparagus
1 (2 1/2 oz) jar sliced mushrooms, drained
2 tbsps. butter or margarine
1 tsp. lemon juice
1 tsp. toasted sesame seeds

Place frozen asparagus in a one and 1 quart microwavable casserole. Cook in microwave on high for 10 minutes, stirring twice.

Drain well. Season. Gently stir in mushrooms, butter, and lemon juice. Sprinkle with sesame seeds. Serves 6



Ravenous Ravs

Pesach Recipes



Rabbi Frank Tamburello's column featuring

Jewish holiday Eats and Treats



Ethiopian Passover Recipe:

Ethiopian Soft Matzah

1/3 cup whole wheat flour

1/3 cup all purpose flour

1/8 teaspoon salt

2 teaspoons black sesame, safflower, or canola oil, +1 tablespoon for oil in the pan

3 fluid ounces cold water

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

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

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

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



Charoset Chabad Style

Ingredients

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

Instructions

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



Ravenous Ravs

Pesach Recipes

For all of us who are shut in during this difficult time, I am sharing an activity that is both ancient and relevant to our present situation.

Many of us will be celebrating Passover very differently this year, many by ourselves or with few others around us.

Below is a recipe for homemade matsa which is over 500 years old. It was baked in secret for Passovers that were celebrated in isolation in Spain during the Inquisition.

Making our own matsa is a way to make our Passover special this year.

Angelina de Leon's Inquisition Matsa
(In 1503, Angelina de Leon was arrested and imprisoned during the Spanish Inquisition for making this recipe)

Makes 3 cakes

1 cup flour
1/4 teaspoon black pepper
1 large egg
1 1/2 tablespoons honey
1 teaspoon olive oil
2 tablespoons water

Preheat oven to 400 degrees. Mix all ingredients in food processor. Add water a bit at a time until dough forms a ball.

Knead a bit, form into a log, and cut into 3 pieces. Form each piece into a ball. Sprinkle work surface with a little flour, and roll out matsa thinly.



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



Prick dough all over with fork. Slip onto a baking sheet lined with parchment paper. Bake one at a time until lightly browned, about 8 to 10 minutes. Cool on rack.



IFR NEWSLETTER TEAM

Rabbi Barbara Aiello

Rabbi Frank Tamburello

shosh / Layout

Ravenous Ravs

Pesach Recipes

shosh's Oma Augusta's Romanian Goulash

1/3 cup vegetable oil
 2 onions, sliced thin
 4 tablespoons sweet paprika
 2 teaspoons salt
 2 teaspoon ground black pepper
 3 pounds beef stew meat, cut into 1 1/2 inch cubes
 3 carrots cut up
 2 stalks of celery cut up
 2 bay leaves
 Chopped fresh parsley
 1/2 cup of red wine
 1.5 cups beef stock or water
 3 cloves garlic, minced
 3 teaspoon salt (divided)
 1 tablespoon sugar

1. Heat oil in a large pot over medium heat. Cook onions in oil until soft, add chopped up garlic and celery, stirring frequently, then remove and reserve.

2. In a medium bowl, combine paprika, pepper and 2 teaspoons of salt and sugar. Coat beef cubes well with spice mixture, then sear over medium heat, in the same pot until browned on all sides. Return the onions and garlic to the pot, add 1/2 cup red wine bring to a boil, add bay leaves and cut up carrots. Add water /beef stock, enough to cover meat - bring to a second boil.

3. After boiling reduce heat to medium low heat cover and simmer, stirring occasionally between 90 minutes – 2 hours. When fully cooked the meat should be tender and the sauce will be red, and rich, soup consistency.

Serve over Passover egg noodles



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



Oma Augusta with shosh's grandmother 1909



IFR Schmooze and NEWS מזל טוב

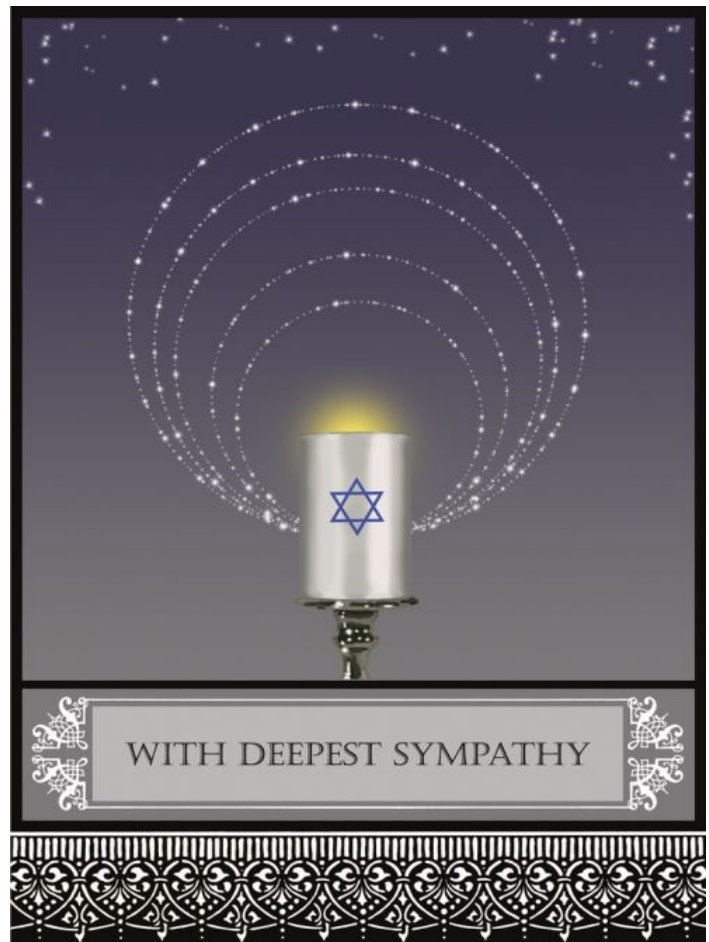
To IFR Member Rabbi Shael Siegel and wife
on the births of their twin grandsons.



To IFR member Rabbi Adrienne Rubin who
has been appointed as the Rabbi of
Temple Beth Ahm Yisrael in Springfield,
NJ! The Installation Ceremony and Cele-
bration will be the weekend of May 13-15.
This is the first installation they have had
in over 30 years. The IFR wishes Rabbi
Rubin and her congregation many good
years together.



Rabbi Buz Bogage and Harriet
Moshe Ben Sarah
Michael Ben Tamar
Rishon Ben Sarah
Moshe Ben Etel



To IFR Member Rabbi Jill Hausman and
family on the loss of her beloved husband
Hal Hawkins in December 2021. He was a
wonderful father and most of all a suppor-
tive and loving husband. He will be remem-
bered as a friendly, kind, compassionate
man who dealt with his illness with
strength and courage. His life and his mem-
ory are surely a blessing.





IFR NEWS Adar / Nisan 5782

טרפאני

The Jewish Quarter - The Giudecca (above) The Jewish Culture of Western Sicily by Rabbi Frank Tamburello



Jewish culture left a remarkable transnational fingerprint on Sicilian history. From 1492 to 1493, the Jewish community in Sicily for the most part, disappeared. This was due to the incoming Alhambra Decree or Edict of Expulsion. Sicily, as independent kingdom under the same crown as the Kingdom of Aragon, had to merge with Castille after the wedding between Isabella I of Castille and Ferdinand II of Aragon, which created a unified Spain.

This unified Spain then proceeded to expel the Moors from Southern Spain and Jews. The Christian Spaniards considered the Jews allies of the Muslim Moors, a huge diaspora in the unified country started everywhere, Sicily included. Eventually, the Catholic Office of Inquisition held sway, with its shameful and deadly consequences.

In 1492, Sicily had a considerable presence of Jews. More than 50,000 people, equal to nearly 10% of the entire population according to some researchers. There were Jews in many towns and villages all around the is-

land. Palermo, was one of the most important cities of the Mediterranean sea at that time. It was a multi-ethnic, multi-religious and multi-cultural city. It was home to the largest number of Jews. (A popular Palermitan street food called 'pane ca meusa' or 'veal spleen sandwich' as well as 'panelle' a type of chick-pea falafel sandwich are regarded as Jewish.)

In the XVth century, Trapani would have been considered the second largest Jewish town in Sicily because the percentage of Jewish people reached at least 20% of the entire population.

Many of these Jews were considered part of the upper class, dealing with leading economic activities of the town and surrounding area, usually, they were the people in the town with the higher income and education.

Some of these businessmen were connected with the harvesting of red coral, which was used in jewelry, and protective amulets.

Others were connected with the wrought iron industry which in Sicily at the time was an almost exclusive Jewish occupation.

After the expulsion, the Jewish Sicilians had to either convert to Catholicism or leave the island. Leaving was not an option for most since they could not take any money marked "Sicilia" with them, and many converted.

These neofiti, or newly-baptized Jews opted to adopt a surname, the town or village name of origin was often the choice for the surname. My grandmother's last name was Trapani.

continued on next page



IFR NEWS Adar / Nisan 5782

טרפאני

The Jewish Quarter - The Giudecca (above) The Jewish Culture of Western Sicily by Rabbi Frank Tamburello

Other common names, for example: Sacco (Isaac), Romano (from Rome), Sacerdote (Cohen-Priest), Vita (Life-Chaim) Russo (Red Jews had to wear a red badge), Bongiorno (Good Day - Yom Tov for people born on holidays), Ancona (from that city), Benedetto (Blessed -Baruch), Orefice (Goldsmith), Tole-dano (from Toledo) et cetera.

Although there is no longer a recognizable Jewish community in Sicily, Jewish culture seems still perceivable in today's life. The paucity of pork recipes in Sicilian cuisine, for example.

Actually, there is a renewed interest recently in Sicily for all things Jewish, with conferences and exhibitions. There is something deep in some Sicilian communities and families where common culture and customs can still find their roots in the considerable Jewish community of slightly 500 years ago, which in the scope of things is a relatively short period of time.



There were Jews living in Trapani as far back as late ancient times. During the Middle Ages Jews became the tenth of the total population, well-established in the city. The Jewish quarter was in the parish San Pietro (or 'del Casalicchio') area, between the Levante city walls and the port. The centre was built outwards from Via della Giudecca, only indicated as such after 1872.

The first Jewish cemetery was outside the Botteghelle gate. A second, also outside the city walls beyond Via della Giudecca, was adjacent to the church of San Paolo. After it was dismantled to build the rampart of the Impossible in 1495 its tombstones were used to build boundary walls and as paving stones.

The Jews of Trapani worked with coral; they wove and dyed silk, and processed tuna, which they caught themselves. They were also builders and ironsmiths and managed iron imports from the island of Elba and from Spain. The kingdom of Sicily had two ambassadors and a banker from the Jewish Sala family.



Last September 2021 was the 12th year anniversary of Rabbi Dr. Joseph Gelberman's zt"l passing.

This is a lovely zoom in remembrance of Rabbi Gelberman zt"l

<https://www.youtube.com/watch?v=zn5Ucsk2U8U>



Rabbi Dr. Joseph Gelberman z"l 1912 - 2010
& shosh in Delray Beach on March 3, 2000, at our first meeting of what would become the IFR.



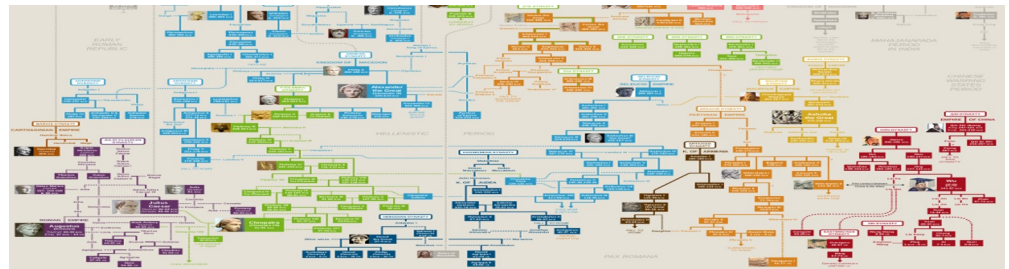
IFR Member Rabbi David Sirull Pesach Video

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





IFR NEWS Adar / Nisan 5782



A unified genealogy of modern and ancient genomes

Researchers have used genetics to create the largest human family tree ever made, allowing individuals to find out who their distant ancestors were and where they lived, as well as exactly how they are related to everyone alive today.

The research, carried out by scientists from the University of Oxford's Big Data Institute, combines human genomes from a variety of sources -- both ancient and modern DNA -- to better understand human history and evolution.

The resource means anyone who has access to their own genetic information can work out when their ancestors moved to a particular place, and why they have certain genes.

"We have a single genealogy that traces the ancestry of all of humanity, and shows how we're all related to each other today, said lead author Anthony Wilder Wohns".

it has proven difficult to combine different databases, integrate ancient and modern genomes, and work out ways of handling such a large amount of data.

The Oxford team developed algorithms to enable the combination of genomes into their tool.

The genes of 3,609 people from 215 populations have been sequenced, with some dating from more than 100,000 years ago.

Wohns said, "It's confirmatory in many ways," he said, adding that the data shows there is most genetic diversity in Africa and

the oldest human ancestors are located on the continent. "It's unequivocal that the majority of human evolution occurred in Africa."

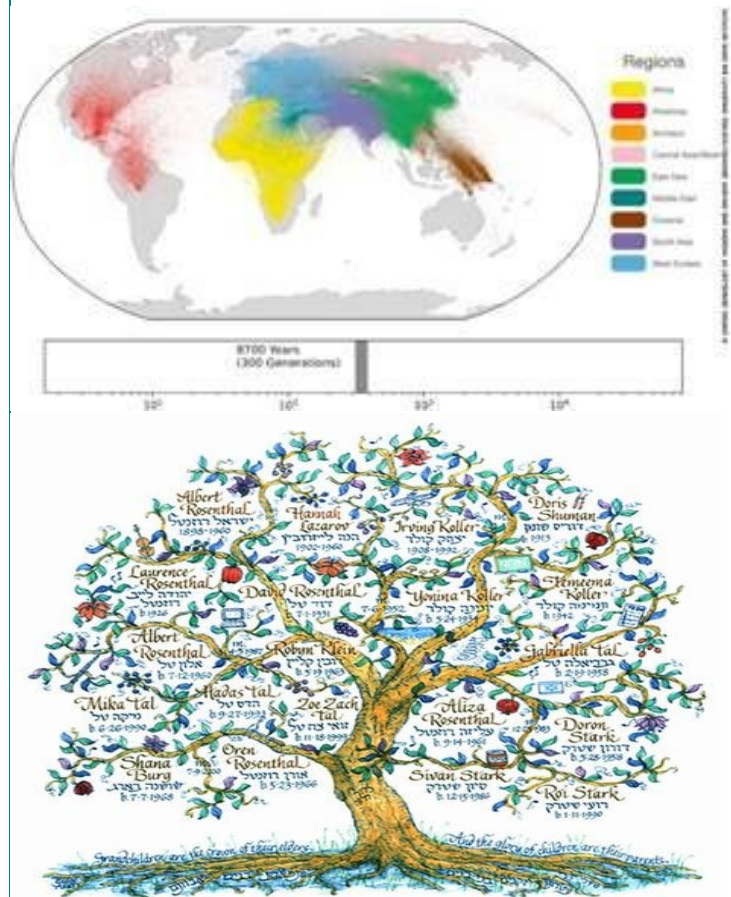
The paper was published Thursday in the journal *Science*. See: <https://www.science.org/doi/10.1126/science.abi8264>

To read more see:

<https://www.cnn.com/2022/02/24/world/unified-human-genome-scli-intl-scen-gbr/index.html>

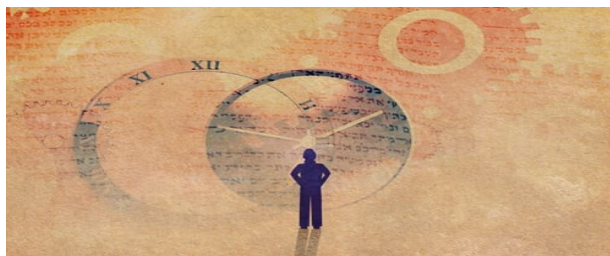
A unified genealogy of modern and ancient genomes

Oxford University Big Data Institute





IFR NEWS Adar / Nisan 5782



The Jewish Leap Year : Adar I and Adar II

The Jewish "leap year", which occurs seven times in a 19-year cycle, has 13 months instead of the regular year's 12. This is so that the lunar-based Jewish year should remain aligned with the solar seasons (12 lunar months make up a total of 354 days — slightly more than 11 days short of the 365.25 day solar cycle). The added month is called "Adar I" and is inserted before the month of Adar (termed "Adar II" in leap years).

The Pregnant Year

On the secular Gregorian calendar, every four years an extra day is added to the month of February, since the solar revolution takes nearly 365 plus one-quarter days. The Jewish leap-year system is much more dramatic - it has to be!

In order for the festivals to retain their position relative to the seasons, an adjustment must be made....

On the one hand, the Torah commands to track the new moons and to keep a lunar calendar (see Ex. 12:2). Since the lunar cycle is about 29.5 days, a lunar year of 12 months contains 354 days (the months alternate between 29 and 30 days in length - a month couldn't be 29.5 days anymore than a calendar year could be 365 ¼ days). One consequence of keeping a lunar calendar would be that our festivals (like the Islamic holy days) would occur 11 or so days earlier each year in relation to the solar cycle, and thus, every three years would fall more than a solar month earlier, and every nine years, a whole season earlier. However, it is also specified in the Torah that Passover must

always be celebrated in the spring time (Deut. 16:1) and Sukkot during autumn (ibid.16:12). In order for the festivals to retain their position relative to the seasons, an adjustment must be made to enable the lunar calendar to maintain harmony with the solar cycle, and indeed an extraordinary provision is taken. In the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year of every 19 year cycle an entire month is added before the month in which Passover falls - not just a day. Such a year is called "*shana m'uberret*" - literally, "a *pregnant year*."

This year - 5782 - is such a year, the sixth in the current 19 year cycle, pregnant with a thirteenth month and also with extra meaning and growth potential. Let's look at one of the interesting lessons that may be drawn from the "reconciliation" of the sun and the moon and consider its practical applications for our personal lives:

The lunar and solar cycles symbolize two basic spiritual principles, namely, consistency and innovation.

The sun symbolizes stability in that the amount of light it radiates each day is constant. The "sun pole" in our lives is our regular pattern of observance and our basic principles and goals, areas where it is important to be consistent, and unwavering. The moon symbolizes change in that the amount of light it reflects varies continuously. As such, the "moon pole" in our lives is the striving for improvement, progress and growth, and utilization of one's creativity.