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Sylvester - Tevet 27 5782 Secular New Years Eve Israeli Style REALLY?

In Israel, the 31st of December is the battleground of a culture war, at least in normal years when there isn't a lockdown in place.

For many Israelis this is a beloved holiday featuring merry-making and heavy drinking and celebrated, as it is around the world, in parties, festive meals and of course the customary countdown to midnight.

Israeli secular New Years Eve is most commonly known as **Sylvester**, is named after a pope, who didn't exactly love Jews. Not exactly what you'd expect in a Jewish state..It's origins come from Pope Sylvester, whose saint's day falls on December 31st, what is now known as New Year's Eve.

Sylvester served as pope from 314-335 CE, and while very little is known about his actual life, it is known that he oversaw both the First Council of Nicaea as well as Roman Emperor Constantine's conversion to Christianity.

Pope Sylvester convinced Constantine to prohibit Jews from living in Jerusalem, the year before the Council of Nicaea convened, and during the council, the pope arranged for the passing of various anti-Jewish legislation. Some say he is one of the most anti-Jewish popes of all time.

Numerous European countries, such as Austria, Bosnia and Herzegovina, Croatia, Czech Republic, France, Germany, Hungary, Italy, Liechtenstein, Luxembourg, Poland, Slovakia, Switzerland, and Slovenia, refer to the New Year as Sylvester.

But why Israel?

The tradition of Sylvester came to Israel along with the mass wave of European immigration around the time that Israel became a state. Of course, the Jewish calendar already had a New Year, named Rosh Hashanah, so there is not much need for a secular replacement. So the name "Sylvester" stuck.

Really?

Yes, really.



IFR members wear IFR lapel pins

IFR member **Rabbi Josh Cantor** shares his IFR Lapel Pin Story...(Todah rabbi Josh, great story and picture!

Today was the first day I wore my pin. I can take another on a lapel when next in a suit.

No one noticed the pin on Zoom, during virtual services, however distributing food for a food bank at a church afterwards (in a parking lot, where people open their trunk and you have little interaction, still, very moving); many people noticed and asked the significance.

I think mostly non-Jewish if not only non-Jewish questioners asked significance of pin, I was proud to tell them as our sibling clerics from Christian denominations, had various crucifix pins, (& or necklaces), representing their specific affiliation and in some cases, that they are clergy.

An Imam wore a crescent moon with an inscription in Arabic. We never had time to go into what the Arabic on his said (or what my pin said in Hebrew, + with social distancing, a mask, and a steady flow of cars, there was not a lot of time for chit chat).

He and I were a team for a half an hour, (approximately), and having the IFR pin, truly identified me as Jewish, then a Rabbi sustaining life on Shabbat, also personally and importantly participating in an event with an Imam, felt "right" to me.

I will be volunteering there in the coming weeks. I will try to have a picture taken on site. Social distancing and the vibe at the church parking lot distribution center made taking a selfie, awkward at best.

- Rabbi Josh Cantor

IFR Member Rabbi Josh Cantor wearing his IFR lapel pin



IFR Member **Rabbi Galit** from California wearing her new IFR lapel pin.



IFR Members wear their IFR Logo Lapel Pins

IFR Member **Rabbi Monte Sugarman** wearing his beautiful IFR logo lapel pin.



IFR Member **Rabbi Frank Tamburello** shares this pic of him wearing his IFR lapel



IFR Minted Brass lapel pin Members ONLY \$55.00 commemorating our 20th year anniversary in 2020.



Rabbi "shosh" wearing her IFR lapel pin and her Palm Beach County COVID -19 mask at the local "Beit Kvartrot" Eternal Light where she spends most of her time these days. Even from several feet the pin is visible!



Ravenous Ravs



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

Chanukah 5782

Holiday Cranberry And Cabbage Borscht

- 1 cup picked over cranberries
- 1 cup cold water
- 2 cups shredded white cabbage
- 3 cups water
- 3 tablespoons lemon juice or vinegar
- 4 tablespoons brown sugar
- 2 tablespoons white sugar
- 1 teaspoon salt

Cook cranberries in 1 cup water covered, 3 to 5 minutes until they pop. Remove from heat and put through strainer or food press. Add the other ingredients in the order listed and cook 8 to 10 minutes over moderate heat. Serve hot or cold with a thickening of sour cream.



Pasta Puttanesca

- 1 lb perciatelli or spaghetti
- 1 tablespoon olive oil
- 1 large onion sliced
- 6 cloves garlic, minced
- 1 (28 oz) can crushed tomatoes
- 1/4 cup capers, rinsed
- 4 canned anchovies, chopped
- 1 teaspoon dried oregano
- 1/2 teaspoon dried rosemary
- Salt and pepper to taste
- 1/4 cup chopped parsley

Cook pasta according to package directions. Meanwhile, heat olive oil in large non-stick skillet. Add onion and garlic and saute' for 5 minutes over medium heat. Stir in tomatoes, olives, capers, anchovies, oregano, rosemary, salt, and pepper. Cook for 10 minutes over low heat. Toss with pasta, and sprinkle with parsley. Makes 4 servings



Ravenous Ravens



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Chanukah 5782

Easy Chocolate Cherry Babka

- 2 rolls refrigerated crescent dough
- 1 jar of Nutella, chocolate hazelnut spread
- 1 /4 cup dried cherries
- 1 1/2 tablespoon flour
- 1 1/2 tablespoon powdered sugar
- 1 tablespoon chilled butter

On lightly floured board, roll out one of the crescent packages. Top with Nutella spread and sprinkle with cherries. Carefully roll out second crescent dough over first jelly roll style.

Cut roll lengthwise in half. Connect ends of roll and twist two halves. Place twist in a greased 8" loaf pan. Make a crumble by mixing powdered sugar and flour, and then mix in butter. Sprinkle crumble on top of babka. Bake 40 minutes or so in 350 degree pre-heated oven. Cool completely on rack.



Smoked Salmon Spread

- 1/2 lb. lox, divided
- 1 1/2 cups cottage cheese
- 2 tablespoons vodka
- 2 tablespoons lemon juice
- 2 teaspoons Dijon mustard
- Fresh ground pepper
- Fresh dill for garnish
- Cocktail rye bread

Finely dice 1/2 of the lox. Cut remaining lox into chunks. Line a sieve with cheese cloth. Put cheese in lined sieve.

Drain overnight in refrigerator. Transfer cheese to a food processor, add lox chunks, vodka, lemon juice, mustard and pepper.

Process until smooth. Transfer to a bowl. Fold in the diced lox. Refrigerate overnight. Garnish with dill. Serve with cocktail rye bread.



Ravenous Ravs



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

Chanukah 5782

Sicilian Omelette

2 large green peppers, seeded and cut in strips
1/4 cup olive oil
1 large onion, sliced
2 medium potatoes, boiled and sliced
10 large eggs, slightly beaten
2 tablespoons water
Salt and black pepper

In large skillet, sauté peppers in hot oil for 5 minutes. Add onion and potatoes and sauté for 5-8 minutes longer. Beat eggs slightly with water and salt and pepper to taste. Pour over vegetables and cook over low heat. Pull eggs along sides with spatula, spilling egg liquid onto bottom of skillet. Continue until eggs do not run any longer.

Slip omelet onto a plate (the same size as skillet). Turn over onto another plate and slip back in skillet to cook other side - about 2 minutes. Serve hot.



White Bean and Broccolini Salad

Kosher salt and freshly ground black pepper
1 lb. Broccolini, trimmed
3 tbsp. olive oil
1 tsp. lemon zest, plus 2 tablespoons juice
2 tbsp. capers, drained and chopped
2 tbsp. honey mustard
1/2 red pepper flakes
1 (15.5-ounce) can small white beans, rinsed

Bring a large pot of salted water to a boil. Add Broccolini and cook until stalks are crisp-tender, 1 to 2 minutes. Drain and run under cold water to cool. Pat dry, then cut into large pieces.

Whisk together oil, lemon zest and juice, capers, mustard, and red pepper flakes in a bowl. Season with salt and pepper.

Add Broccolini and beans; toss to coat.



5782 - How did Rabbi Frank spend the Chagim during Covid?**Rabbi Frank Tamburello
Westchester Community
for Humanistic Judaism**

Westchester County, New York is home to one of the largest Jewish populations in the world. We also saw here the first Covid breakout in March of 2020 at one of our local synagogues.

Needless to say, our congregants have been extremely cautious about venturing outside of their homes for the entire past year. There were initially many Covid cases in the community.

So, after a year of zooming Shabbat Services and holidays, we finally opened up to two in person High Holiday celebrations: Erev Rosh Hashanah and Yom Kippur afternoon at the Unitarian Meeting Hall in White Plains.

Although we had a quarter of the participants we generally have, and although we dispensed with our usual Rosh Hashanah kiddush and Yom Kippur Break Fast (big holiday attractions), we did manage to safely enjoy celebrating the New Year together as a community in spite of my rusty shofar blowing skills.

On Yom Kippur, we enjoyed a beautiful rendition of Kol Nidrei by our pianist Ruth Levy-Schudroff, which we used as a healing meditation. They were baby steps for us, but huge blessings nevertheless.



Happy Hanukkah

IFR Shmooze and NEWS**We welcomed new IFR Members**

Rabbi Zev Sonnenstein

Rabbi Dr. Steven Hara



Moshe Ben Etel

We Remember IFR Members

Rabbi Howard Meridy M.D. z"l

Rabbi Marvin Pearlman z"l

Rabbi Bill Kurry z"l



Remember Squirrel Hill - Three years on

ACCUSED PITTSBURGH SYNAGOGUE SHOOTER TALKED OF KILLING JEWS REPRINTED

By Ramesh Santanam/The Associated Press (Pittsburgh) — Pittsburgh police officers who responded to the synagogue building during a shooting three years ago that killed 11 people told a judge Tuesday that defendant Robert Bowers made several references to killing Jews.

Officer Stephen Mescan was the first to testify in what is expected to be a two-day hearing into whether prosecutors will be allowed to use at trial certain statements made by Bowers the day of **the October 2018 massacre**.

Federal prosecutors played dozens of snippets from police radio transmissions from the scene, including one in which Mescan said: "Suspect is talking about 'all these Jews need to die.'" Mescan told U.S. District Judge Donetta W. Ambrose that Bowers made other similar statements that day. Bowers, who faces more than 60 federal charges, including hate crimes violations, obstruction of religious belief and the use of a firearm during a crime of violence, was not in the Pittsburgh federal courtroom Tuesday. He has pleaded not guilty and faces a possible death penalty if convicted.

Authorities allege Bowers, 49, of Baldwin, Pennsylvania, perpetrated the deadliest attack on Jews in U.S. history. He also wounded seven, including five police officers, at the Tree of Life synagogue.

Officer Clint Thimons said he asked Bowers why he did it.

"He was very calm and he said he's had enough and that *Jews are killing our chil-*

dren and the Jews had to die," Thimons testified.

A third officer, David Blahut, said he did not ask Bowers questions because he had not been advised of his rights, but after being taken into custody Bowers told him "*these people are committing genocide on my people and I want to kill Jews.*"

Investigators say Bowers opened fire with an AR-15 rifle and other weapons during worship services inside the building, killing eight men and three women. He was arrested after a police tactical team tracked him down and shot him twice in the shoulder and once in the leg.

Three separate congregations — Tree of Life, Dor Hadash, and New Light — were conducting Sabbath services in different areas of the large building in Pittsburgh's Squirrel Hill neighborhood when the attack happened.

Mescan said that when he and other tactical officers entered the building, they saw to their right two victims who had been shot in the head several times, and a trail of blood leading to the building's basement.

The hearing is expected to continue Wednesday.

Robert Bowers the gunman.



Remember Squirrel Hill - Three years on



Shabbat Vayera 18 MAR-CHESHVAN 5779



IFR Member Rabbi David Degani's Rosh Hashanah Sermon 5782**An Equal Opportunity Menace**

by Rabbi David Degani

That dreadful feared virus which has been reeking havoc throughout the world has become a menacing threat with no end in sight. There is no country in the world which has not felt its wrath.

We as a congregation have been affected. Some of our members have have been infected with COVID-19. My own family was not spared from it either. It's no fun. Who needs wars? Who needs enemies? Who needs mega natural disasters, tsunamis, earthquakes?

Don't get me wrong, Mother Nature is not giving us a break. Hurricane Ida punished Louisiana with major flooding and misery as far north as New Jersey and New York.

We are already counting more than 3 million COVID victims who lost their lives worldwide. Here in the US the number is in the hundreds of thousands and keeps rising.

We human beings are considered to be the crown jewel of G-D's creation. We are smart, sophisticated. We know how to overcome challenges. We make, we research, we invent. It only took us a year or so to manage to develop several vaccines for a complex virus like COVID-19.

We thought we nipped it in the bud. We thought we humans now have the ultimate answer to overcome this dreadful pandemic. We thought we won. Get vaccinated and you are completely safe. Man made or not, this nasty virus was not going to get the best of us, we, the most sophisticated creatures in the known universe!

Well, so far this tiny virus seems to fight back pretty effectively. There is a Famous Yiddish saying: Man plans and G-D laughs.

We produced a vaccine to fight it and Mr. Covid 19 laughed and morphed itself. Enter Mr. Variant.

So... according to the CDC, if you are vaccinated, you are still susceptible to the variant, you can still get sick but hopefully it will be an easier ride, Unless G-D forbid one has some underlying serious medical condition.

Does anyone find this assessment comforting?

Well then, how long are we protected by the vaccine? No one really knows. Three months? Six months? A Year?

So, now we have booster shots for the rescue. They are good for how long? Maybe once a year. No big deal, like a flu shot. One little booster shot and you are good. They are already doing this in Israel where the COVID infection was a major problem.

But will that be enough? Will we eventually develop natural individual immunity or maybe, as the terms goes, herd immunity? Who said ignorance is bliss?!!

As a dear friend who is a doctor and one of our Shirat Shalom members told me, when scientists and researchers are looking for answers they sometimes miscalculate and misinterpret data. As hypotheses and conclusions are adjusted and reassessed, recommendations to the public changes as research continues.

This is just the nature of science trying to grapple with a new disease.

Unfortunately, in the last year and a half we have experienced bitter disagreements, even ping pong accusations among scientists and politicians on the right course of action and policies, pulling all of us in so many directions.

And this only makes finding solutions that much harder.

No doubt, the vaccine with all its unknowns has saved thousands of lives. So, should we respect peoples' refusal to vaccinate?

Should we make people vaccinate against their will for the safety of the community? And what about face masks?

IFR Member Rabbi David Degani's Rosh Hashanah Sermon 5782

Solving these issues becomes more complex than first meets the eye. Is it a serious public safety issue pinned against the sacred American principle of individual freedom? The delta variant as it is called is very contagious. While most young and reasonably healthy people recover relatively fast, for people with more serious health issues COVID-19 can be life threatening. Do we know for sure how to prevent COVID's transmission? Are we sure about the efficiency of a piece of cloth which covers our mouth to prevent spreading of the virus? Especially when the eyes are not covered? All we hear are scientists and doctors in disagreement about the exact way this virus behaves. All this pulls us in different directions instead of uniting us in this fight. But what is the meaning of all this? Why do people have to suffer from such a pandemic? And why now?

We Jewish people are always looking for reasons for things. We try to understand our universe, make sense of it. Living in an uncertain world, it helps us understand the world around us a little better.

Maybe this pandemic with all of the suffering is a mirror of sorts. It is a mirror which allows us to look at ourselves through this chaos.

Mirror mirror on the wall, do we have the courage and the honesty to look at ourselves and examine the way we are reacting under such a serious virus threat? To see how fragmented we are in our own country? These debates turn into animosity between opposing opinions. It's a ping pong of claims and counterclaims turning disagreements into discontent. It drives a wedge between people.

How did the virus start? Who is responsible for it? Who should be punished? Why support such sensitive virus research in a foe like China? Is the vaccine an adequate answer? Is it effective? Should we wear masks? Should children wear masks? Should they

wear them in school? And on and on and on and on....

These arguments only serve to move us away from the target, from finding a real solution. For everyone's sake we need to find ways to compromise. Fighting together is much better than being pulled into all sorts of ideological directions. We need to look beyond our differences. A unified front is the best front.

This is the only way we will win against this dreadful menace.

We are all in the same boat. The Corona Virus does not care about our political affiliation, our gender or race, rich or not so rich. This is an equal opportunity menace.

Maybe the lesson here is that we human beings are more vulnerable than we thought. Under pressure and challenges we seem to have difficulties overcoming mistrust and cooperating with each other for the common good.

There is a certain level of maturity to be true to ourselves yet flexible enough to listen and consider other possibilities. We all need to get there.

COVID-19 reminds us that we are all human inhabitants of the same wonderful planet. We all have the same aspirations and challenges as we interact with each other. We all share a common density in ways we did not realize before.

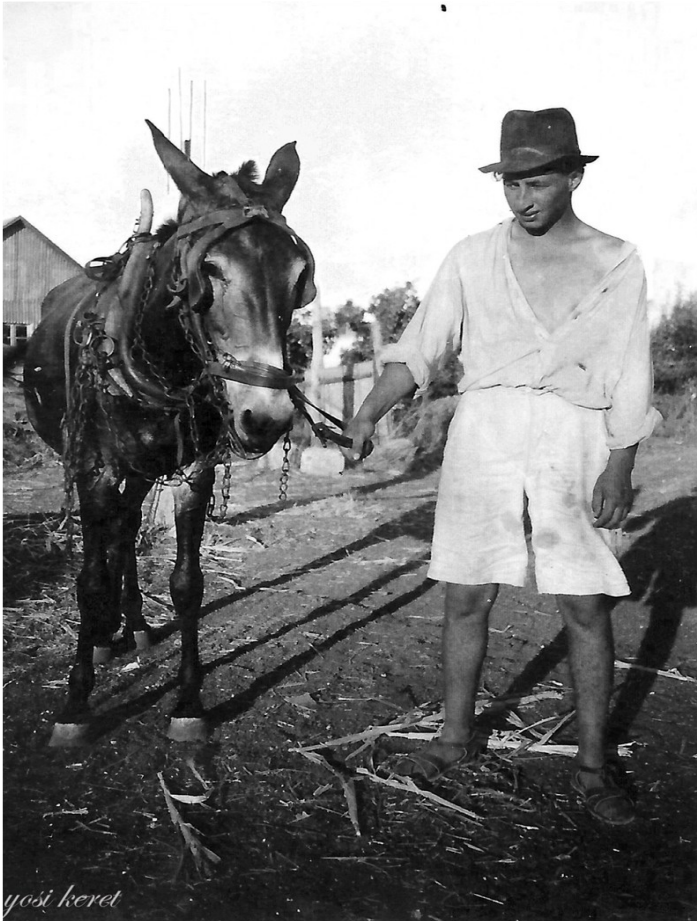
And finally we have learned that in our future world, medical challenges, working together is not a luxury. It's a necessity. And maybe this seed of realization has been planted within us in the last year and a half. I will pray that it is so. May this year of Tav Shin Pay Bet, 5782, be a better, sweeter, healthier and happier year than the last one.

May it be so.

Rabbi David

Shoah Education: Erwin Karter Life in Bielsko Poland**Erwin/Ervine Karter****November 9, 1919 - December 31, 1942**

A journey in pictures and recovered documents from Silesia to Greece
Erwin at age 16 in Zywiec, Silesia (foothills of the Carpathians) at my grandparents' farm (his aunt Jetti and Uncle Szymon). Erwin was the first born



of three sons born in Bielitz Ober Silesia (later Bielsko Poland) on November 9, 1919 to Adolph Karter and Eugenie Teteles Karter. Erwin was followed by his brother Herbert (1923) and youngest brother Walter (1925). In his teens Erwin belonged to the Labor Zionist Youth Group Ha'shomer Hatzair in Bielsko with his cousin (my dad) Eddie.



In March 1939 Erwin posed for this portrait in Bielsko. The Karters lived in a nice home, with close family members living nearby and three active and handsome sons. That all changed on September 1, 1939, when the Germans invaded Poland, 16 days later the Russians invaded as well, with 4000 tanks and more airplanes than Hitler had sent. Poland fell victim to her neighbors, and the life for the Polish people especially the Jews changed dramatically and overnight.

During the chaos and fighting in the streets, Adolph, Eugenia and their youngest son Walter were forced into the Krakow Ghetto in 1940. For the Karters, their life as they knew it came to an end. Their two oldest sons, Erwin and Herbert were separated from them and had disappeared. Adolph would never see his two oldest sons again.

Shoah Education: Adolph, Eugenie, and Walter Karter forced into the Krakow Ghetto

Erwin's parents, Adolph (Avraham) and Eugenie



553 18353

An den
Beauftragten des Distriktschefs für die Stadt Krakau

St. Krakau

Ich bitte um Ausstellung einer Kennkarte für Juden und um Einweisung in den Judenwohnbezirk Krakau.

Name: Adolph Karter

(bei Ehefrauen Geburtsname): Idolf

Vorname: Idolf

Geboren am: 3. September 1891 in: Smecowice bei Biela

Staatsbürgerschaft: polnisch

Erlerner Beruf: Werkstatter

Darzeit ausgeübter Beruf: Sticker bei Arbeiter in der Fabrik in Krakau

selbständig — unselbständig*)

ledig — verheiratet — verwitwet — geschieden*)

Wohnhaft in: Hola Duchacka

Strasse: Polnische Strasse Nr. 36

Kinder unter 14 Jahren (nur vom Haushaltsvorstand auszufüllen)

Name	Vorname	Geboren am

Idolf Karter
(Eigentliche Unterschrift)

*) Nichtzutreffendes durchstreichen.
Druck: ZKW, Krakau, VII. 1941, 288, 10.000

Adolph and Eugenie Karter's registrations in the Krakow Ghetto in 1940.



555 18352

An den
Beauftragten des Distriktschefs für die Stadt Krakau

St. Krakau

Ich bitte um Ausstellung einer Kennkarte für Juden und um Einweisung in den Judenwohnbezirk Krakau.

Name: Eugenie Karter

(bei Ehefrauen Geburtsname): Idolf

Vorname: Eugenie

Geboren am: 15. 11. 1900 in: Lesur bei Saybusch

Staatsbürgerschaft: polnisch

Erlerner Beruf: Wiedermacherin und Schneiderin

Darzeit ausgeübter Beruf: Wiedermacherin

selbständig — unselbständig*)

ledig — verheiratet — verwitwet — geschieden*)

Wohnhaft in: Hola Duchacka

Strasse: Polnische Strasse Nr. 36

Kinder unter 14 Jahren (nur vom Haushaltsvorstand auszufüllen)

Name	Vorname	Geboren am

Eugenie Karter
(Eigentliche Unterschrift)

*) Nichtzutreffendes durchstreichen.
Druck: ZKW, Krakau, VII. 1941, 288, 10.000

Shoah Education: Erwin Karter enters Palestine as an Illegal

21110

An den
Beauftragten des Distriktschefs für die Stadt Krakau
Krakau

Ich bitte um Ausstellung einer Kennkarte für Juden und um Einweisung in den Judenwohnbezirk Krakau.

Name: Karter

(bei Ehefrauen Geburtsname):

Vorname: Walter

Geboren am: 21/XII 1925 in: Biatake Biele

Staatsbürgerschaft: polnisch

Erlerner Beruf: Schlosserlehrling

Darzeit ausgeübter Beruf:

(selbständig — unselbständig*)

Ledig — verheiratet — verwitwet — geschieden*)

Wohnhaft in: Wola Duchacka

Strasse: Polnische Strasse Nr. 36

Kinder unter 14 Jahren (nur vom Haushaltsvorstand auszufüllen)

Name Vorname Geboren am

Walter Karter
(Eigenthändige Unterschrift)

*) Nichtstrettsfinden durchzuführen.
Druck ZGW, Krakau, VII. 1941, 3000, 10/50

Adolph and Eugenie's youngest son Walter's Krakow Ghetto Registration 1940, he was 15 years of age.

While Erwin and Herbert's parents and youngest brother Walter were forced into the Krakow Ghetto in 1940, Erwin joined other Labor Zionists and found passage to the British Mandate of Palestine in 1940 at age 20.

His younger brother Herbert age 17, fled east towards Russia. He would not be seen again until 1945. In Palestine Erwin was considered settled into Moshav Kfar Baruch near Afula and began to work. Erwin Karter is listed # 208 on list of fellow Jewish Mapilim מעפילים

S.No.	Name	Sex	Age	Nat.	M Or S.	Remarks
198	D/2666/39/CHU	Hirsh	ROSENBAUM 15	do	Stat	Single Male Child
199	D/2667/39/CHU	Dov	KAMUSOVITZ 28	do	do	Single Male
200	D/2668/39/CHU	Yoshua	KINGHNER 29	do	do	S. S
201	D/2669/39/CHU	Nathan	KOHN 20	do	do	M.
202	D/2670/39/CHU	Itzhak	HIDENMAN 18	do	do	M
203	D/2671/39/CHU	Abraham	SARITSKY 40	do	M	M
204	D/2672/39/CHU	Zvi	Arayeh GOLD 30	do	S	M
205	D/2673/39/CHU	Elinaser	ZLOTZEWER 29	do	S	M
206	D/2674/39/CHU	Efraim	FISHEL ISMAN 27	do	S	M
207	D/2675/39/CHU	Yacob	Kopel HUREWITZ 27	do	S	M
208	D/2676/39/CHU	Erwin	KARTER 10 20	do	S	M
209	D/2677/39/CHU	Abraham	OPFER 26	do	S	M
210	D/2678/39/CHU	Abraham	LINDGIN 19	do	S	M
211	D/2679/39/CHU	Sewloun	RESNIK 16	do	S	M Child
212	D/2680/39/CHU	Samuel	GOLDBERG 23	do	S	M
213	D/2681/39/CHU	Yehoshua	SCHLEUEL 36	do	M	M
214	D/2682/39/CHU	Israel	SILBER 29	do	S	M
215	D/2683/39/CHU	Pinhel	KANDEL 35	do	M	M
216	D/2684/39/CHU	Chaim	GLICKSMAN 29	do	M	M
217	D/2685/39/CHU	Aron	WEISBLUM 27	do	S	M
218	D/2686/39/CHU	Leiser	Hirsh BERGER 44	do	M	M
219	D/2687/39/CHU	Yoseph	ROSENBERG 29	do	S	M
220	D/2688/39/CHU	Dov	HELLO 28	do	S	M
221	D/2689/39/CHU	Natan	GREENBERG 22	do	S	M
222	D/2690/39/CHU	Shimon	WAGE 19	do	S	M
223	D/2691/39/CHU	Osher	BRATIER 33	do	M	M
224	D/2692/39/CHU	David	TARHOVSKY 26	do	S	M
225	D/2693/39/CHU	Moshe	YOUNGSTEIN 20	do	S	M
226	D/2694/39/CHU	Shamen	METZGER 23	do	S	M
227	D/2695/39/CHU	Samuel	ISAK LAM 28	do	S	M
228	D/2696/39/CHU	Yacob	Yosef ROTHENBERG 19	do	S	M
229	D/2697/39/CHU	Yacob	PETRUCH 21	do	S	M
230	D/2698/39/CHU	Yacob	LEIB LANGER 26	do	S	M
231	D/2699/39/CHU	Avner	TUDROS 23	do	S	M
232	D/2700/39/CHU	Moter	HUSEBOUSH 23	do	M	M
233	D/2701/39/CHU	Besalel	SHEKIBHAND 24	do	S	M
234	D/2702/39/CHU	Efraim	BEREZA 26	do	S	M
235	D/2703/39/CHU	Shmel	GLAZER 31	do	Widow	M
236	D/2704/39/CHU	Yosef	BOHNER 29	do	M	M
237	D/2705/39/CHU	Eliuam	LICA ILIESCU 52	do	S	M
238	D/2706/39/CHU	Tobia	AARON 25	do	S	M
239	D/2707/39/CHU	Shimon	BICK 40 28	do	S	M
240	D/2708/39/CHU	Abraham	ELSHENBERG 17	do	S	M child
241	D/2709/39/CHU	SUMER	WILKINBAUM 24	do	S	M
242	D/2710/39/CHU	Zvi	LIPSMAN 22	do	S	M
243	D/2711/39/CHU	Itzhak	Mayer RAHMAN 28	do	M	M $\frac{M}{47} \frac{W}{-} \frac{C}{3}$
244	D/2712/39/CHU	Noah	ARABIT 22	do	M	M
245	D/2713/39/CHU	Abraham	MONDSHAK 20	do	S	M
246	D/2714/39/CHU	Georg	STEINHAUS 24	do	S	M
247	D/2715/39/CHU	Yacob	GLINIENSKI 47 28	do	S	M

Erwin, like others, volunteered to serve in the Palestine Pioneer Corp under the command of the "British Army".

Erwin is placed in uniform and given the rank of Private Erwin Karter of the PAL Pioneer Corp with serial number: 10957.

Shoah Education: Private Erwin Karter PAL Pioneer Corp

Erwin working in Moshav Kfar Baruch in Palestine, near Afula.

In October 1940, Italy invaded Greece. On April 6, 1941, Germany came to the aid of Italy and invaded Greece through Bulgaria and Yugoslavia.

Fifteen hundred Jews and Arabs as the Palestine Pioneer Corp were sent to Greece to fight the Italians and the Germans.

The German Army reached Athens, on 27 April 1941 and Greece's southern shore on 30 April, capturing 7,000 British, Australian and New Zealand personnel and ending the battle with a decisive victory.

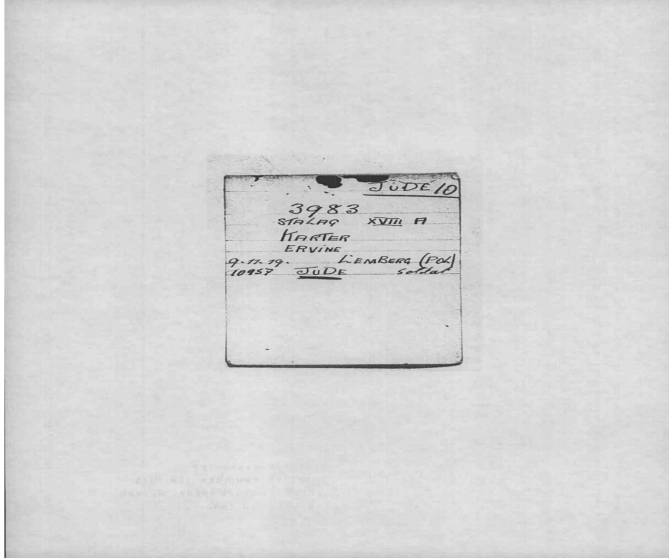
By June 1, 1941 after the capture of Crete, all of Greece was under Axis occupation.



After the invasion of Greece, King George II fled, first to Crete and then to Cairo. Private Erwin Karter was one of 7,000 German captured soldiers and was sent on a month long journey to Wolfsberg, Austria with other POWs, arriving in Stalag VIII A in early July 1941.



Shoah Education: Private Erwin Karter Jewish POW Stalag VIII A



Pictured above : Erwin's internment document in **Stalag VIII A** in Wolfsberg, Austria. Unlike many of the other British Army soldiers his document has the word **JUDE** stamped on it. (From Arolsen Archives in Germany) Using his POW number only - I contacted Dr. Margit Berner of the Department of Anthropology of the Natural History Museum in Vienna, Austria to check the ID photos of POWS captured in Greece and re-



corded in Stalag VIII A in July 1941, she sent me **Erwin's ID photo holding his POW # on a chalk board**. I was probably the *first* family member who has seen his photo in 80 years. I immediately contacted Erwin's nephew my cousin Yosi in Hod Ha'Sharon and sent him the photo, he was speechless. Sadly my father and all of Erwin's family, his mother, father, cousins never knew what happened to him.

What happened after Erwin's capture?

Of a force of 100,000 men that had arrived in Greece in March, over 80% got away safely. However, over 10,000 men were left on the southern beaches of Greece to face capture and four long years as prisoners of war.

Whether a soldier was captured in Greece or Crete, the next few weeks had a grim similarity. On foot, by road, rail or sea, he would eventually be taken to a temporary camp in Salonika. From there, he would be packed into a railway wagon designed for carrying cattle, with fifty other prisoners of war.

There followed days of hunger, thirst and lack of sleep as the train made its slow way up through Yugoslavia to southern Austria and the final destination of Stalag 18A at Wolfsberg, Austria. A prisoner did not usually stay long in Stalag 18A, as it was a clearing camp for scores of working camps throughout Austria. Within a few days he would be assigned to a Work Party (Arbeitskommando), normally of 15 to 20 men, and sent on. The 'lucky' ones would be assigned to farm work, where there was a least a chance of adequate food.

Shoah Education: Erwin's family after the war

What happened to Erwin's family?

At the liquidation of the Ghetto in October 1942, Erwin's father Adolph was sent to Plaszów, Concentration Camp, where he died either in 1942 or 1943.

Erwin's mother Eugenie was sent to Buchenwald, and his youngest brother Walter to Auschwitz from where he was liberated on January 27, 1945.

Eugenie was liberated from Buchenwald and reunited in Bielsko with her two youngest sons Herbert and Walter.

In 1946 Eugenie living in Ostrava with Herbert and Walter wrote her uncles in the USA - she wrote that she knew Erwin was in the British Army as a "Freedom Fighter" but still did not know where Erwin was, as she had not heard from him.

Herbert completed flight training in CZ as a pilot and moved to Israel in 1948, he served in the IDF/IAF until 1964.

Eugenia and Walter moved to Haifa in late 1949, Walter worked for The State of Israel. Eugenie died in 1958, never knowing what happened to her oldest son Erwin.



My Eddie z"l in Polish Army uniform in Bielsko late 1945/1946 with his cousins Herbert z"l and Arlina. (she was a hidden child)

Walter Karter's z"l ID document from Munich April 4, 1949, prior to his moving to Israel.

Eugenie's Registration Card in Buchenwald

Shoah Education: Erwin Karter's fate**What happened to Erwin?**

We still do not know how, or why, Erwin ended up in Greece again. Was he sent, did he escape? We may never know, what we do know is that he died on December 31, 1942, age 23, cause still unknown. It is in Athens, Greece that he is buried, his name engraved on panel/face 9 of the memorial for fallen British soldiers. May Erwin Karter z"l rest in peace.



In Memory Of

Private

ERWIN KARTER

Service Number: PAL/10957

Pioneer Corps who died on 31 December 1942

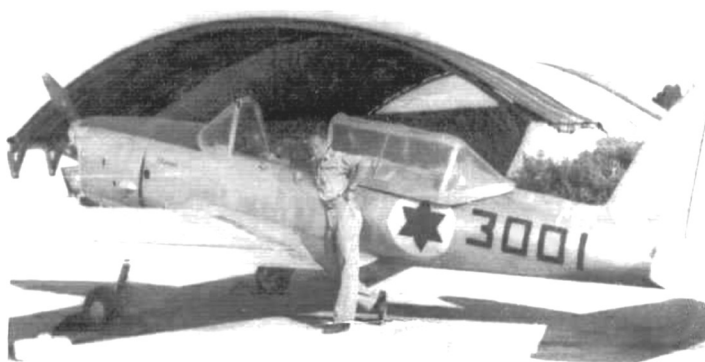
Remembered with Honour

ATHENS MEMORIAL

Face 9.

COMMEMORATED

Rabbi Suzanne "shosh" H. Carter, D. Div. has been actively researching the fates of her family members murdered in the Shoah since the late 1970s. She continues to do so and has recovered several hundred documents in just the past couple of years, that were not accessible to the public until 2019. As most survivor parents are deceased, it's incumbent upon the gen # 2 and their children gen #3 to speak up against the deniers, and those who have been changing narratives and share their family's stories, as horrific as they were, so it never happens again. We owe it to them and to future generations of Jews.



Herbert (Hanoach) z"l pictured in flight training and in Israel 1948, with "his" plane.

Erwin's youngest brothers Walter and Herbert in Bielsko after the war waiting to get out of Poland, before they moved to Israel.



Shoah Education: Kristallnacht: Marcel Marceau (Mangel)**The Holocaust's Official Beginning Compels the Story of an Extraordinary Man****Rabbi Barbara Aiello**

It was November 9 and 10, 1938 when the streets of major German cities were covered with sparkling shards of glass, but unbeknownst to the world, those pieces were the initial testimony to the unspeakable Nazi horror yet to come.

Officials did nothing while Jewish homes, businesses and synagogues were destroyed. Streets were littered with broken glass, so much so that the rampage became known as "Kristallnacht," or "The Night of Broken Glass" - the event that marks the official beginning of the Holocaust.

Kristallnacht happened 83 years ago. Forty years ago I found myself in Australia, where I met an extraordinary man who, 14 years ago, passed away quietly in an assisted living community in the south of France.

The man I met in Adelaide, Australia all those many years ago was a performer. At that time, I worked in the theater as well. Our professional puppet troupe provided the opening act for none other than the world famous pantomime artist, the great Marcel Marceau.

We became friends, mostly because our connection was more than theatrical. Marcel Marceau and I bonded as Jews, however it would be several more decades before I learned of Marceau's creative courage at saving Jewish children from certain death at the hands of the Nazis.

Marcel Marceau was born Marcel Mangel, and grew up Jewish in Strasbourg, France. For more than 60 years he performed pro-

fessionally in what he called "the art of silence."

As a small boy he imitated the antics of Charley Chaplain, amusing his friends while he developed his craft. When the Nazis invaded France, Marceau was a teen, only 16 years old, but he knew enough to change his surname to Marceau in order to hide his identity. He joined the French resistance, forging new identity cards for desperate Jewish families.

Later his dedication to orphaned Jewish children led him to concoct a daring plot to save nearly the 100 six, seven and eight year olds whom Marceau had in his care. Posing as a scout leader assigned to take these youngsters on a hike, Marceau had his charges dress in heavy coats, hats, scarves and boots and follow him in a dangerous trek over the Alps to safe passage into Switzerland.

Marceau recalls how he employed his pantomime skills to encourage the little ones not to speak and as an accomplished magician Marceau performed slight-of-hand tricks for a group of Nazi guards, who were so mesmerized that they didn't notice that the children had walked right through the checkpoint to freedom.

Although we maintained contact over the years, it was only shortly before his death in 2007 that Marcel Marceau disclosed his work with the French Resistance and how he was able to save the lives of Jewish children.

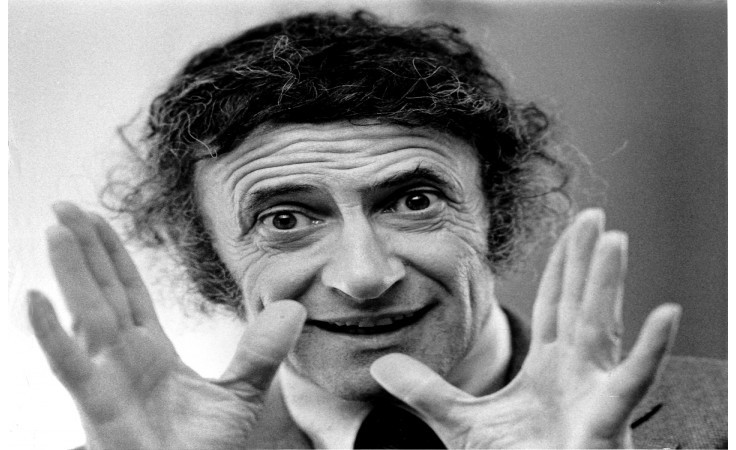
In fact, Marcel Marceau, an acclaimed international performer who starred in dozens of films and theatrical productions had this to say about his life: "My greatest accomplishment was guiding the children to safety."

Shoah Education: Marcel Marceau (Mangel) z"l

Marceau spoke those words from his apartment in an assisted living facility where he spent the last two years of his life. And it was there, among his aging friends, that he shared these remarkable and important memories.

This year as we approach the eighty-third anniversary of the beginning of the Holocaust, Marcel Marceau's story becomes even more poignant, especially because he waited so long to share it. In care facilities throughout the world there are survivors who have Holocaust stories that need to be heard. If you know someone with a story to tell, encourage them to speak up.

On this year's Kristallnacht memorial day, in honor and memory of those lost, those saved, and those like Marcel Marceau who were the saviors, if you have yet to share your own story, now is the time to consider doing so.



Shoah Education: Kristallnacht the portal to genocide opens...

The Fischels ד"ר

by Rabbi Suzanne "shosh" H Carter, D. Div.

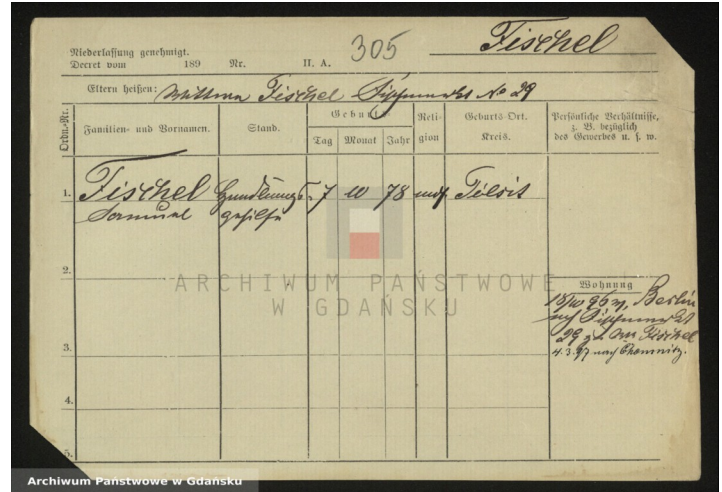
My maternal great uncle Samuel Fischel was one of seven children born in Tilsit East Prussia to Albert (1842) and Louise (1847) Fischel geb. Willdorff.

They were married in Königsberg East Prussia on August 25, 1868. Their oldest child was Minna born in 1869, Carl (my Opa) in 1872, Max 1873, Hermann 1875, Samuel 1878, Siegfried 1880, Emmy 1887.

Carl moved from Tilsit to Mannheim in 1896 and opened a jewelry/watch/clock shop called Uhren Fischel. In 1901 he married Mathilde Weil. Samuel Fischel moved from Tilsit to Saarbrücken, Germany in 1907 where he and his brothers Max and Siegfried opened a store called Fischels' Shoe House.

Their oldest sister Minna died in 1909 in Saarbrücken, as well as their mother Louise. Their youngest sister Emmy a shoe designer, died in 1929 in Pirmasens near the French border and is buried near Saarbrücken.

The Fischel shoe business was successful for many years and provided well for the Fischel Brothers. Samuel met and married Johanna Heilbrunn, Johanna was born on October 13, 1887, in Sondershausen, Thüringen, Germany. They settled in Saarbrücken, where their only child, their daughter Edith was born on February 4, 1912. As a young woman Edith met and married the handsome Hans Danziger born in Berlin in 1899.



Hans was a fashion designer and so Hans and Edith moved to Paris. In 1934, business especially for Jews, slowed down considerably, in September 15, 1935, after the Nuremberg Laws were passed, Jews were stripped of their citizenship under the Third Reich. Some like my Oma, Opa and mother saw the handwriting on the wall, and were able to acquire visa's to emigrate out of Europe prior to Kristallnacht, unfortunately due to the quotas in the British Mandate of Palestine and the USA - many German Jews were denied entry. By that time Samuel and his wife Johanna Fischel had moved to Berlin Schoenberg from Saarbrücken and were living on Freisinger Straße 6, their daughter Edith and her husband Hans Danziger were living in Paris in the Latin Quarter at 22 Boulevard Saint-Michel.

His niece Minna Fischel Bielski (my aunt) was also in Berlin and was living at Ansbacher Straße 8 a. with her husband Alfred and son Robert.

Shoah Education: The Fischels



Fischel Brothers Shoe House Banhoffstasse in Saarbrücken Saars.



Samuel's brother, and partner was the deceased Max Fischel, his widow Theresa Fischel, lived in Berlin as well. She and her sister Lotte was residing at Metzger Straße 43 in Berlin with Lotte's two children. Samuel's brother Siegfried and his wife Ella and their son Yakov, were living in Koln, (Cologne) later Mannheim, and ultimately moved to Pontacq France to escape Germany. Hermann Fischel was also living in Koln (Cologne) Germany in the Belgian Quarter.

On October 8, 1938, Samuel Fischel celebrated his 60th birthday with the Fischel's who were living in Berlin. His older Carl and his family left Mannheim Germany in

November 1937, Unlike Carl, Samuel was unable to leave Germany, indeed Carl's only daughter Minna and her family also stayed behind in Berlin. The month after Samuel's 60th birthday, on November 9th 1938 would prove to be horrific and terrifying for the Fischel family members left behind in Germany.

Although the political climate had been very shaky with virulent anti-Semitism since 1933, Samuel and his wife were still living in their lovely apartment in Berlin Schöneberg, (upper class area) and hoped the political climate would change, or as my Opa once said "blow over" they were all too familiar with anti-Semitism, it ebbed and flowed throughout the centuries. Although Jews had lived in Cologne since 320 C.E. Pogroms/ Massacres of Jews were not uncommon especially during the First Crusade and the Rhineland Massacres in 1096. During those massacres Poland gave asylum to the persecuted Jews of the Rhineland and later extended asylum to Sephardic Jews who fled the Inquisitors during the Inquisition years. One branch of my maternal side "*Rabbi Juda Weil*" left Valls Tarragona in Catalonia due to Blood Libel allegations in 1390 and moved to Germany living in the Worms area.

Shoah Education: For Samuel Fischel Turning 60 was not the Golden Years.

For those not familiar with the terms “blood libel” or “host desecrations” (mistreatment or malicious use of a consecrated host -used in the Eucharist wafer/bread) and allegations made against Jews for using Christian children’s blood for use in “rituals”, which began in England with Thomas of Monmouth in 1144 - spreading across Europe like wildfire. Even today, those allegations are inherent in manifestos of neo nazis , and part of the Qanon belief systems.

For the Fischels living in Germany, and Ober Silesia (Beuthen) November 9th brought the horrible sounds of marching Nazis, smashing of windows of Jewish business, breaking glass, homes ransacked and bonfires burning our Sifrei Torah and books , the torching of Synagogues shook them up. Little did they know that it would be far worse in weeks and the years to come.

The violent anti-Jewish demonstrations broke out across not only in cities throughout Germany, but Austria, and the Sudetenland region of Czechoslovakia and Silesia. Over 2000 Synagogues were burned down that night and newspapers in the United States ran articles with the warnings, The pretext for this violence was the November 7 assassination of a German diplomat in Paris, Ernst vom Rath, by Herschel Grynszpan, a Jewish teenager whose parents, along with 17,000 other Polish Jews, had been recently expelled from Germany. Though portrayed as spontaneous outbursts of popular outrage, these riots were calculated acts carried out by the SA, SS, and local Nazi party organizations. Stormtroopers killed at least 91 Jews and injured many others. For the first time, Jews were arrested on a massive scale and transported to



concentration camps. About 30,000 Jewish men were sent to Buchenwald, Dachau, and Sachsenhausen camps, where hundreds died as a result of brutal treatment. Release came only after some prisoners agreed to emigrate and to transfer their property to “Aryans.” and pay the Nazi government 400 Million dollars. On November 15, 1938 Samuel Fischel age 60 was arrested and sent to Dachau where he was interned until November 20, 1938 and sent home with the warning to leave. Some who were financially able and had somewhere to go fled Germany. For many German Jews there were no options. A visa to Shanghai for German Jews went for 10, 000 USD per person. In addition the United States had a quota for German Jews - nor did they particularly want the Jews. The German American Bund party was very active in New Jersey, New York and Chicago- complete with marching brown shirts and swastikas. At one point the KKK and the Bund joined together in rallies. The ship the St Louis in 1939 was just one example of countries turning away Jews.

Shoah Education: From a life in Berlin Schonberg to Lodz Ghetto



In October 1941 while still living in Berlin Samuel and Johanna Fischel received deportation documents out of Berlin, they were to be sent to Poland to the Lodz Ghetto. On October 18, 1941, ten days after Samuel's 63rd birthday, Johanna and Samuel were deported out of their comfortable home in Berlin to the Lodz Ghetto. Samuel's brother who lived in the Belgian Quarter of Cologne was deported out of Cologne on October 22, 1941 to the Lodz Ghetto. Hermann's address is listed in the Lodz ghetto where he lived until May 1942.



Zuname: Fischel
 Vorname: Samuel
 geboren: geb. am 8.10.1878 in: Fichtel Tilsit
 letzter inl. Wohnsitz: Berlin W.30, Freisingerstr.6
 Zuständ. Finanzamt:
 Familienangehörige:
 1. Ehefr. Johanna, geb. Heilbrunn geb. 23.10.87 i. Sonderhausen
 2. 5
 3. 6
 Ausgebürgert lt. Bekanntmachung vom 194 194 Deutscher Reichs-Anzeiger
 Nr. 612 / ohne Vermögensbeschlagnahme
 Bitte wenden!

Name Fischel
 First Names Johanna Maiden Name Heilbrunn
 Date of Birth 13.10.87 Place of Birth Sonderhausen
 Last known Address Bln. W. 30, Freisingerstr. 6
 Information: I/662 Cross Reference:
 Deportationsort 13.10.41 Fischel, Samuel
Lodz 8.10.1978, Tilsit



On May 8th 1942 Samuel and his wife Johanna Fischel boarded a "cattle" car on the convoy train out of the Lodz ghetto to Chelmo.

Shoah Education: Deported to the gates of hell Chelmno

Once they arrived at Chelmno near the “manor house” they were told to go to a church with a large room, in the room they were made to undress and leave their valuables in piles. Women were permitted to keep their slips on. They were taken to a ramp with signs on the wall that read to the “showers” instead of showers from the ramp the Jews were pushed into a “gas” VAN with 60 - 70 adults, if there



The church room where they had to leave their valuables and undress.



were children in the group, they had room for 120 people. Once full, the doors were closed and the driver very slowly drove the 2 miles into the forest.

By the time he arrived at the excavated pit, in less then 10 minutes the screams stopped (eyewitness account)

Their bodies were thrown into the pit and burned. The van was cleaned up and returned to the manor for another load of Jews from Lodz. On May 31, 1942, Samuel's brother Hermann arrived in Chelmno from the Lodz Ghetto and suffered the same fate as his brother and sister in law. הי"ד

Siegfried Fischel and his family who were living in Pontacq, France when they were rounded up and sent to Drancy, from there they were convoyed to Auschwitz - Birkenau on Convoy # 47 on February 13, 1943, they were gassed on arrival.

Their 29-year-old son Yakov (Job) Fischel was gassed in Auschwitz on March 10, 1943. הי"ד



Mass grave at the forest *Waldlager* of the Chelmno extermination camp הי"ד

Shoah Education: Kristallnacht in Berlin Minna Fischel and her family**Minna Fischel** הי"ד

Minna Berta Fischel was the only daughter of four children born to Carl and Mathilde Fischel in Mannheim, Germany on January 17, 1910. After her brother Ludwig married Rosel and her niece Ellen (my mother) was born in Berlin, she too decided to leave Mannheim and move to Berlin. It was in Berlin she met and married Alfred Bielski, their son Robert Allen Bielski was born September 11, 1937 in Berlin.

On November 9th, 1938, a year after her parents and two brothers left emigrated out of Germany and now with a one year old son, the war against Jews swept through Germany, Austria, and Ober Silesia with a ferocity, it was the pogrom called Kristallnacht. (Night of the Broken Glass) During Kristallnacht Minna, Alfred, and baby Robert Bielski were living in an apartment on Ansbacher Strasse # 8A Berlin (Mitte)

In 1940 with a small child Minna was forced into labor (unpaid/slave) at the Siemens factory in Berlin who relied on forced laborers like my great aunt Minna to maintain production levels. Siemens used over 80 thousand forced laborers from 1940 -1945. Minna remained a forced laborer at Siemens until she, her husband Alfred, and her son received their deportation papers to be at the Police station on March 2, 1943, for the 32nd transport out of Berlin to Auschwitz.

The 32nd transport left Berlin arriving at Auschwitz Concentration Camp in Poland on March 5, 1943. That transport was comprised of two trains, totaling 1,758 German Jews and 158 Norwegian Jews. הי"ד

There were 535 men and 145 women registered into the camp from the first train, and 50 and 164 were registered from the second train. The remaining 1,022 were gassed in gas chambers upon arrival. Amongst those 1022 gassed were Minna and her son Robert Alan Bielski.

Her husband Alfred Bielski was sent to forced labor in KL Auschwitz III – Monowitz (Buna) where he died on March 31, 1943. הי"ד



Minna with her brother (my Opa) Ludwig in 1912 and with her mother Mathilde and youngest brother Kurt circa 1922

**IFR NEWSLETTER EDITORS****Rabbi Barbara Aiello****Rabbi Frank Tamburello****shosh**

Pinocchio's Jewish Roots - Rabbi Barbara Aiello

It was Maimonides the Rambam, who said, "Nothing can stand in the way of teshuvah." Our sages teach that God is open to Teshuva, which has been described as the spiritual change in someone's behavior. In fact, our rabbis teach us that God is open to Teshuvah from any person, at any time, for any sin."

The practical example that supports the whole idea of returning to a spiritually guided life is the story of Jonah. But for us here in Italy and for many around the world we have two examples; Jonah of course, but also the little wooden puppet whose story was created by Carlo Collodi in 1883, in a book called the Adventures of Pinocchio.

It is traditional that on Yom Kippur day we read the book of Jonah, study it, and consider applying its lessons to our own lives. It's **not** traditional to read The Adventures of Pinocchio, but today we'll break with tradition and do just that.

First, Jonah. A well-respected prophet and teacher, Jonah's life is moving along "swimmingly." (pun intended!). That is, until God instructs Jonah to leave his hometown and travel to Nineveh. "Nineveh? Thooey!" Is Jonah's first reaction. Why? Jonah knows that the city is filled with misguided souls, ne'er do wells and no-goodniks that most people stay away from. Jonah complains that "Nobody goes to Nineveh," but God remains firm. "Go to Nineveh and help the people improve their behavior. Help them find new direction, more positive ways to live."

Jonah understands that God's directive is important but he just doesn't want to go. Instead he runs in the opposite direction until he reaches the sea. There he boards a ship headed for Spain. "Whew, surely God won't bother me now."



But that's not what happened. During the journey a fierce storm nearly sinks the ship. The sailors are terrified but Jonah knows how to bring about calm. Jonah admits to the sailors, "I have brought this storm to you. Throw me overboard and the rain and wind will stop."

The sailors were reluctant but Jonah finally convinced them. Now as Jonah is flailing about in the water, the sky is clear and the sea is calm. And just when Jonah thinks he's in the clear, a giant fish, big as a whale, appears and in one big gulp, swallows Jonah. He descends into the fish's stomach. For three days and three nights Jonah shouts, cries and prays for forgiveness. And then, amazingly, the enormous fish gives a giant belch and Jonah is launched out of the fish's stomach and on to dry land.. very near to the town of Nineveh. Jonah, now a changed man, follows directions and helps the people of Nineveh repent.

But Jonah is not the only one who learns about teshuvah the hard way, in the stomach of a giant fish. A little wooden puppet, ego-driven and defiant, has a similar experience. Like Jonah, Pinocchio's self-centered behavior landed him inside a giant Dog Fish and like Jonah, Pinocchio had to take a long look at his actions, admit his errors and make some life-changing decisions.

Pinocchio's Jewish Roots - Rabbi Barbara Aiello

Continued from page 16

Pinocchio comes to life thanks to Gepetto's wood-working skill and loving kindness. All goes well until Gepetto announces to Pinocchio that he must go to school. When Pinocchio points out that they have no money for school books, Gepetto decides to sell his coat to purchase the books Pinocchio needs – that's how determined Gepetto is that Pinocchio should study.

But like Jonah, who did not want to go to Nineveh, Pinocchio had no desire to go to school and like Jonah, Pinocchio runs away. In fact, Pinocchio said, "I must run away because if I remain here I will be sent to school and made to study." Neither Pinocchio nor Jonah wanted to do what a higher authority was asking of them.

Like Jonah, Pinocchio runs to the sea, but unlike Jonah, Pinocchio deliberately tries to find the giant fish because he has learned that Gepetto, in his search for Pinocchio, had been swallowed by this monster of the sea. Gathering his courage, Pinocchio deliberately enters the fish and at last finds Gepetto there. Together they build a huge fire causing the giant dog fish to sneeze – a blast so strong that they fly out of its stomach and land on the shore.

The specific details are different but the story of Jonah and the Pinocchio's experience share commonalities that we can apply to the meaning of the High Holy Day season. Beyond the obvious, that Jonah and Pinocchio both find redemption in the stomach of a giant fish, the act of teshuvah and the spiritual reward for making a change is apparent in both stories.

In fact it is Gepetto who, in an eerily similar statement characteristic of the Day of Atonement, Yom Kippur, - it is Gepetto who says to Pinocchio, "Well done, Pinocchio! To reward you for your good heart I will forgive you for all that is past. Try and do better in the future and you will be happy."

For all of us, Pinocchio's journey and Jonah's journey are the journeys we can take as we begin a new year. For Jonah, when he first was confronted with God's direction, he runs from it.

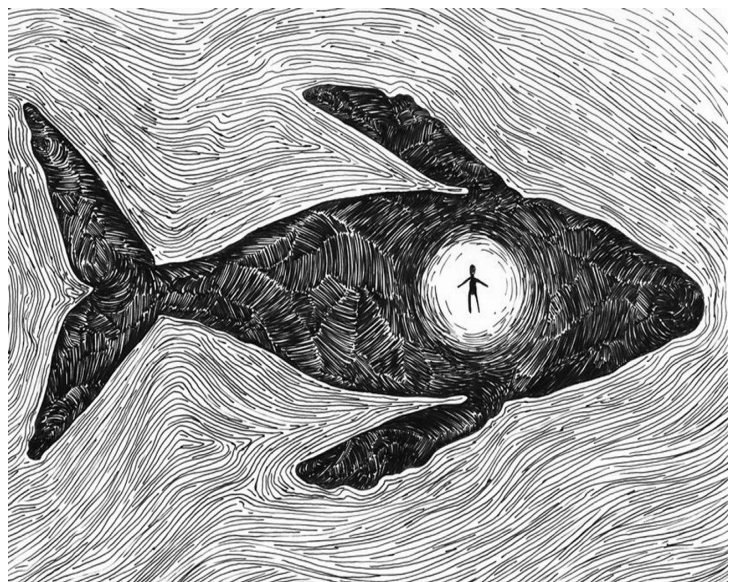
Only through a cataclysmic event like his encounter with the giant fish, was Jonah able to pray, reflect and make teshuvah.

For Pinocchio, finally he proves himself brave, truthful and selfless by risking his life to travel deep into the depths of the ocean to save his father. He put ego aside and embraced an altruistic purpose.

For Jonah and Pinocchio their experience inside the fish's stomach is a symbol of the transforming power of "teshuvah" ("returning") and the positive changes it can bring.

For Jonah, the reward is significant. He embraces his life's work with renewed enthusiasm.

For Pinocchio, the reward is also great. Thanks to the power of "teshuvah" Pinocchio awakes to find that great change is possible. Pinocchio is no longer a puppet. Instead He has found his authentic self. Pinocchio has become a real boy.



Aging Jewishly – What Our Traditions Tell Us about Growing Old- Rabbi Barbara Aiello**Clairvoyant?****An Elderly Aunt Discloses a Dubious Gift**

She was just a little girl when it happened. It was early morning in her family's tumble-down house in a steel town in western Pennsylvania. The little girl, still tucked in her bed with her two sisters asleep by her side, called to her mother. "Mama, come quick. The washing machine is overflowing."

Located in the basement of the house, the washing machine was indeed on the fritz. Warm water and soap bubbles were pouring out of the washer's bin and slopping all over the floor. Within minutes the little girl's mother had marshalled all the children and several boarders to come to the rescue and clean up the mess.

When the crisis had passed the mother of the young girl who first sounded the alarm became alarmed herself. "How did you know what was happening in the basement?" she asked as she grilled her daughter. "Were you in the basement this morning? Did you try to use the washing machine? And when you broke it you told no one and just went back to bed?"

Clearly the mother was angry and the little girl began to cry. "I never went to the basement," said the little one. "I woke up and in my head I saw the washer overflowing. That's when I called you!"

At this point an older sister appeared on the scene. "She does this all the time," shrieked the sister. "She sees things that nobody else sees." At that point the older sister brandished a broom and began bashing the little one. "Mama, Mama, our sister is a witch."

Seventy years later, over a cup of coffee in a local diner, my Aunt (z"l) recounted the washing machine incident, noting that this was the first time she had ever shared the story with anyone.

Auntie said, "Until that day I believed that everyone could see into the future. I had no idea, until my mother confronted me and my sister beat me, that I was completely different from others. Over the years I had more and more visions but it wasn't until I was much older that I acknowledged these as something positive and decided to use them for good."

Auntie went on to explain that she was first compelled to divulge her psychic gift when she read about two bank robbers who had foiled a police roadblock. "The more I read the newspaper account, the more certain I was that I had to contact the authorities. I clearly had a vision of a house with the two thieves inside. The house number was clearly visible. And try as I might I could not get that image out of my head."

As is often the case with those who have psychic tendencies, taking a vision to the police might arouse suspicion and result in the authorities implicating them in the crime. Auntie felt the same way. "I thought about making an anonymous tip but that didn't seem right. So I called the police and told them about the vision. I also gave them my name."

The detective who visited Auntie was naturally skeptical, that is, until he sent a squad car to the house in question and found the homeowner locked in a closet and the two bank robbers drinking beer at the kitchen table. The cops were ecstatic and lauded as heroes. Auntie was grateful, not only for the arrest but for the fact that no one mentioned her psychic intervention.

"But did you ever help solve other crimes?" I asked. Auntie wouldn't say. Instead she fell back on Jewish traditions saying that she came to believe that her visions were gifts from God and she had the responsibility to use her gifts to help others.

Aging Jewishly – What Our Traditions Tell Us about Growing Old- Rabbi Barbara Aiello

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In a 2015 article by Marcus J. Freed, “So You Are Psychic. Now What,” the author explains a biblical prohibition that seems to describe my Auntie’s position regarding her psychic powers. Freed writes about the “curious Biblical warning,” that suggests exercising caution when encountering a psychic.

Freed says that should a person meet “a high-level psychic who predicts something that comes true, but they tell you to veer from the path of Oneness and Unity, you should ignore them.” This admonition is found in the Torah itself where we read, “If there will arise among you a prophet or a dreamer of a dream, and he gives you a sign or a marvel ... and says “Let us go after other deities”....You must not listen to the words of that prophet or dreamer of a dream”. (Deut. 13:2-4)

Which begs the question; Do Auntie’s psychic powers complement or distort Jewish tradition? Our sages speak of those few men and women who have “ruach hakodesh,” a higher level of intuition sometimes described as “divine wisdom.” This implies a concomitant level of responsibility. Ancient Jewish sages cautioned against using one’s psychic gifts for selfish purposes, profit, party tricks or show.

During our discussion at the diner, Auntie admitted that her track record was such that police investigators often asked for her psychic input in solving a particularly baffling crime. “I would always help,” Auntie said but I wanted no notice, no publicity and definitely no pay.”

“Did you ever help solve any famous cases?” I asked. I was dying to know some specifics but Auntie wouldn’t budge. Instead she changed the subject, pointing out that the Hebrew word, “Mazal” has a meaning that few understand. “Mazal means ‘constellation,’ Auntie said.

“When we wish someone “Mazal Tov,” we are really saying that the stars are in a good position, actually the stars are lined up in their favor.” For those who had the benefit of Auntie’s psychic gifts, “Mazal Tov” indeed.

For ten years Rabbi Barbara Aiello served the Aviva Campus for Senior Life as resident rabbi. Her most popular columns are now published in her new book, “Aging Jewishly,” available on Amazon books. Rabbi Barbara now lives and works in Italy where she is rabbi of Italy’s first Reconstructionist synagogue. Contact her at Rabbi@RabbiBarbara.com



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.

Meet Your NEW IFR Colleague & Member Rabbi Dr. Steven Hara

Rabbi Dr. Steven R. Hara describes himself as “a lifelong learner,” and indeed his life experiences confirm that fact.

He writes, “My Bachelor of Arts Degree with a major in elementary education was earned at Northeastern Illinois University in December 1972.

I earned a Master of Education (M.Ed.) in January 1976 from Loyola University with a major in Educational Leadership and earned a Doc-

torate in Education (Ed.D.) in January 1999.”

In addition for 17 years Steven Hara directly served children as a teacher in the elementary grades followed by service as principal in two elementary schools.

As an active member of his synagogue for nearly five decades Steven Hara has devoted himself to serving as a member of the Board of Directors and chair of the Adult Education committee.

He organized an active Men’s Club and created networking opportunities with the local business community.

Rabbi Dr. Steven Hara who was ordained as a rabbi in June 2021 says, “my interest in becoming a rabbi is to learn, to perform wedding ceremonies, funerals, volunteer to conduct adult education classes, and take part in a rotation of rabbis to lead Shabbat services for residences at independent, assisted living or skilled living facilities.”

You can reach Rabbi Dr. Steven Hara via the IFR listserve the IFR private Face Book page or email him:

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