



מר חשוון

This Issue: IFR Members Share Their Stories

The Jews can save Columbus Day

"In Fourteen Hundred and Ninety-Two...

"Everyone can finish the first line of the famous poem with "Columbus sailed the ocean blue." The Columbus poem, whose official title is "The History of the U. S.," was written by Winifred Sackville Stoner, Jr., a child prodigy whose mother pioneered the Natural Education Movement, an innovative pedagogy designed to make learning fun. Using rhyming couplets to remember important facts, little Winnie, Jr. penned the poem whose first two lines almost any American can recite. But it's not just Winnie's poem that celebrates the famous explorer. Columbus Day was celebrated unofficially as early as the 18th century and finally became a federal holiday in 1937. Yet even though the poem ends with the disclaimer, "The first American? No, not quite. But Columbus was brave, and he was bright," a number of groups nationwide want the holiday abolished. Some would like to deep six Columbus Day and replace it with one that recalls that Native Americans were here first and didn't need discovering, thank you very much.

Anthony J. Baratta, National President of the Order of the Sons of Italy in America feels differently. In a recent memo to OSIA members Baratta writes, "More than five hundred years ago, a strong man with an unmistakably Italian name took a world divided in half and made it whole. When Cristoforo Colombo crossed a huge, dark ocean, he joined the Old World of Europe to the New World of what was to become America. His voyage changed the world forever." Opponents would agree but not for the same reasons. For example, Nadra Kareem Nittle, in an article "The Argument Against Columbus Day," writes "...the Italian explorer's arrival in the New World ushered in genocide against indigenous peoples as well as the transatlantic slave trade." Nittle and others feel the holiday should be abolished.

So as the argument rages on, I propose a solution. Since Columbus was most likely an Italian Jew, organizations that represent these two minorities could join forces and celebrate Columbus for the hero that he was – an Italian Jewish explorer whose devotion to Judaism impacted lives and saved many. Yes, Columbus was Jewish. In a 2012 CNN opinion piece, Charles Garcia summarizes what historians had long suspected and recently corroborated – that Cristobol Colon was a secret Jew, a *maranno*, who worked to save his fellow Jews from the horrors of persecution brought on by the Inquisition authorities who were determined to

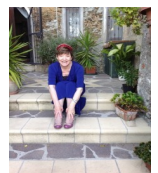
rid Spain of its Jewish population.

Garcia tells us that, according to Spanish historians and scholars, among them Jose Erugo, Celso Garcia de la Riega and Otero Sanchez, along with British historian, Cecil Roth and linguistics expert Estelle Irizarry, Columbus wrote and spoke in Castilian Spanish or Ladino that was the "Yiddish" of 15th century Spanish Jews. Columbus used Hebrew words and phrases in his correspondence, among them a Hebrew blessing meaning "with God's help," that most Spanish Jews used as well. But it was Columbus' actions that merit the most praise. At the time that he set sail, Jews routinely suffered horrible persecutions at the hands of the authorities of the Spanish Inquisition. Under threat of arrest and torture, Jews were forced to accept Christian conversion. Those who refused were often rounded up, driven to the center of town, tied to posts and burned alive. Thousands were driven from Spain after their homes were looted their businesses burned and their livelihood destroyed.

In his book, "Sails of Hope," Simon Wiesenthal wrote about Columbus' motivation for his voyages. Ironically, Wiesenthal writes that Columbus ultimately wanted to stem the tide of Jewish genocide by finding a safe haven for his Jewish brothers and sisters.

October 12, 1492 is important for two reasons. Obviously that was the day that Columbus set sail. What is not as well known is that October 12, 1492 was also the exact same date that Spanish Jews were, by law, given the choice of accepting forced conversion, leaving Spain or, if they remained they could be arrested, tortured and eventually killed. Charles Garcia concludes that "As we witness bloodshed the world over in the name of religious freedom, it is valuable to take another look at the man who sailed the seas in search of such freedoms — landing in a place that would eventually come to hold such an ideal at its very core." I agree. Columbus Day can be saved and given this man's remarkable history, it seems that we Italian Jews are uniquely positioned to do just that.

'Rabbi Barbara Aiello, Blog, Times of Israel, reprinted with permission.'



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IFR Members Share Their Stories

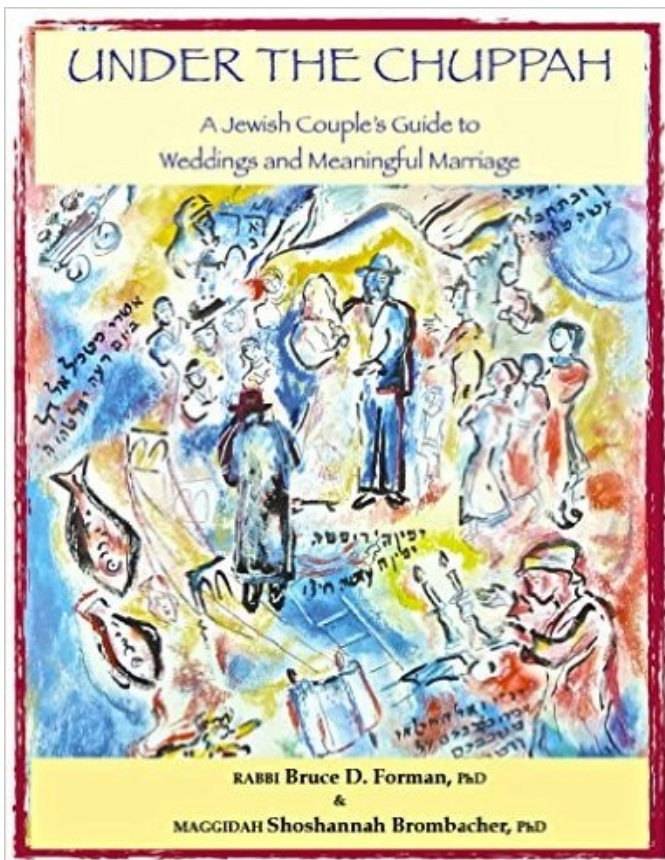


Rabbi Dr Bruce Forman of Weston, Florida

Not much has been happening for me except serving as the rabbi on a cruise ship from Boston to Montreal for Rosh Hashanah and then co-leading services at my colleague's shtiebl for Yom Kippur.

However, I would like to share that I recently published a Kindle book, co-authored with my friend, Judaic artist and scholar Shoshannah Brombacher.

The book is entitled *Under the Chuppah: A Jewish Couple's Guide to Weddings and Meaningful Marriage*. The title explains what the book is about, although it contains information, humor, stories and a great deal of original full color art. It's available from Amazon.



IFR News Editors

Rabbi Barbara Aiello
Rabbi Frank Tamburello
Design/Layout: shosh

Mar Cheshvan: A Matter of Perspective

We are now in the Hebrew month of Cheshvan. It is often called Mar (bitter) Chesvan because, some say, it is unhappy that it is the only month without any ritual Jewish observance it can call its own. This is especially poignant as it follows on the heels of the busiest month, Tishri, and is itself followed by Kislev (the month in which we observe Chanukah. Cheshvan, however, is not as empty as it thinks. True there are no formal observances or festivals in this month. But there is a richness of history and a challenge of future potential unique to Cheshvan.

According to the tradition Cheshvan is the month in which the flood of Noah began and ended. It is, therefore, the month of the first Biblical covenant between God and the world – the covenant marked by the rainbow. This is, in fact, the only covenantal sign that is universal.

Another traditional understanding of the cycle of months is that each month is also connected to one of the 12 tribes. The tribe designated for Cheshvan is Menasseh, the elder son of Joseph. Menasseh, along with his younger brother Ephraim, were adopted by Jacob when the full family was reunited in Egypt. Ephraim and Menasseh were given the full status of “son” equal to the 11 brothers of Joseph. Jacob declared that all his descendants would bless their sons in the names of Ephraim and Menasseh. It is traditional even to this day that sons are blessed at the Friday evening dinner table in the names of Ephraim and Menasseh. (Daughters are blessed in the names of Sara, Rebecca, Leah, and Rachel.)

For the future, one tradition states that the Messiah will arrive in the month of Cheshvan. Thus, the promise of universal well-being and goodness for the world belongs to this month. With the arrival of the Messiah will be the establishment of the Messianic age – a time of peace and prosperity for all; an end to poverty, hunger, homelessness, war, and all hatred and divisiveness.

Cheshvan can serve, therefore, as a model for our vision of ourselves and the world. Like Cheshvan, it is all too easy to become embittered by how we see ourselves in relationship to others or to the past. We may look back and feel that it was better then.

Or we may think others are in a better place than we are.

We may even simply feel bad for what we lack.

On the other hand, we can pause and step back. We can move from Mar Cheshvan to simply Cheshvan. Another phase of life is upon us. Thus we can seek to become inspired to live and create our own highest potential as we celebrate the good we have known and shared. Let us always learn to say, “I have seen and shared rainbows and I will be a builder toward goodness in the days to come.”

As we move through our own Cheshvans in life may we always seek to remind ourselves that richness and joy come not from comparing ourselves to others or the past. Rather, true contentment of spirit comes from building a community that nurtures and grows the present into a stronger and brighter future. Then we will truly be ready to enter into Kislev and light candles of hope for all. - Kein Y’hi Ratzon

Rabbi Sam Seicol (submitted by Rabbi Frank Tamburello)

5776 IFR Members Share Their Stories-Rabbi Frank Tamburello-NYC

CHOOSE POSITIVELY

by Rabbi Joseph Gelberman, z"l

Choosing with wisdom involves decision and responsibility.



We choose best when we are guided by love. Then our choices help us and help others.

So it is with whom we serve: the God of Joy or the God of Despair.

If we choose a positive attitude based on faith, on goodness of life, and an ethical value system based on emotionally mature attitudes, we are masters of our choices, not slaves of our whims.

First comes our decision to say "yes" to life. Next, our responsibility to say "no" to strife. The choice is freedom.

We decide in our thoughts and feelings which way we walk. It is the one area where we are in total control.

All choice starts with the Person that links ultimately with the Cosmic. The smallest thought lives forever. George Eliot wrote: The strongest principle of growth lies in human choice.

Rabbi Dr. Joseph Gelberman z"l and shosh in 1998



Rabbi Frank Tamburello at the Society of Jewish Science, New York City Rosh Hashanah / Yom Kippur Services.



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IFR Members Share Their Stories - Rabbi Degani's YK Sermon-Boca Raton, Florida

A Jewish Soul

We often use the term "A Jewish Soul" or a "Jewish Neshama". No one can tell exactly what this means. It has to do with the uniqueness of the Jewish entity, the virtues which we attribute to G-D such as compassion and sense of justice.

There is an interesting story about Abraham making a deal, a covenant with G-D.

The deal was simple: If Abraham would follow G-D's laws, G-D in turn would give the land of Canaan (which later on became the land of Israel) to his descendents, for eternity.

According to Jewish mystical teachings, we, Abraham descendants, were given a special soul, a Jewish soul so that we will be worthy to dwell in this secret land given to Abraham.

According to this spiritual belief a Jewish soul can dwell in any person of any nation. However, it will always yearn to unite with the Jewish people.

Most of the time this yearning is a secret held by the soul so that even the person is not aware of the yearning of their own soul.

A convert to the Jewish faith is given a Jewish soul at birth and through some kind of revelation during their time on earth the person becomes aware of their Jewish soul.

And it goes beyond that. Even if a non Jew comes to Judaism purely for the sake of marriage and not at all for theological reasons, somewhere along the line his or her soul still has a Jewish light in it. It wants to unite with the Jewish people, even if it is in a very limited way.

There is a famous book in the Bible called the Book of Ruth which we read during the holiday of Shavuot. Ruth, a Moabite, becomes a young widow of a Jewish husband who lived in Moab along with his brother and parents. As the story goes, all the men of the family died.

When Ruth becomes a widow, she declares her love for her mother in law, Naomi, and that she will follow her back to Judea to become a part of the Jewish people.

While not born Jewish, Ruth's soul yearns to become part of the Jewish people.

On the surface this is a classical story of a Gentile who according to Jewish tradition has a "Jewish Soul" and therefore converts to Judaism. This is generally the way many Jewish scholars understand the story.

However, there is an interesting twist to the story. It is important because it gives a whole new dimension to the idea of becoming a part of the Jewish people.

The story is very specific with what Ruth says to her mother in law, Naomi. Ruth loves her mother in law so much that she does not want to leave her. She wants to be with her as Naomi returns to her homeland.

Ruth says, "Your G-d is my G-D, your people are my people."

Notice that Naomi does not say "My G-D is the G-D of Israel" Rather, she is saying,

"Whoever is your G-D let Him be my G-D." This small difference sheds an interesting light of a non Jew becoming a part of the Jewish people. Notice that I said "becoming a part of, not "converted".

While the Great Rabbis throughout the centuries assumed that Ruth went through some kind of conversion process when she converted to Judaism she may not have. We really don't know that for sure. And what was the conversion procedure in biblical times anyways?

We do know according to a story in the Book of Genesis which involved Jacob and his daughter Dina, that in order to convert, male Gentiles had to go through circumcision only. Nothing else was needed.

In the case of Ruth there is no mention of any particular act in order to convert. The story of Ruth doesn't seem to care at all about official conversion. Her declaration of her love to her mother in law and Judaism is enough.

Ruth's Jewish soul, planted in a gentile, is yearning to come home. The means to this coming home is primarily because of a love for a Jewish person, Ruth's love for Naomi.

This point is important for us to realize in our modern day life here in America.

I personally believe that no wedding match between two loving souls, no matter the religion of the two people, happens by accident.

Any person, who joins the Jewish people, even simply through marriage, and even if the person practices very few or no Jewish traditions or customs, is destined to do the will of G-D.

In a modern interfaith marriage, even if Judaism is practiced to a very limited extent, the Jewish light is still burning and Jewish identity has a good chance to grow and flourish.

Whether Ruth, the mother of all converts, ever officially converted or simply joined the Jewish people out of love for her mother in law, she is credited with being the great grandmother of King David himself. Her "Conversion" was certainly accepted by G-D.

There is no wrong reason to become a part of the Jewish people. Ruth may have been born a Moabite but her soul was Jewish. Admittedly, tradition and customs are the life line of Judaism, and although I will never diminish their importance, sensible flexibility and thoughtful adaptation to the needs of our generation and beyond is paramount as well, especially in our modern times.

The claim that interfaith marriage is a threat to Jewish survival may be very misleading.

The lack of sufficient Jewish identity among many Jewish youngsters in an interfaith family or otherwise has little to do with the fact that one of the parents may not be Jewish.

From what I have observed for the vast majority of the cases, the non Jewish spouse is happy to help instill Jewish awareness in the children **if the Jewish spouse really**

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IFR Members Share Their Stories -Rabbi Degani's YK Sermon

Continued from page 4

In that respect, the children's Jewish awareness and pride has little to do with the interfaith marriage of the parents and everything to do with the Jewish awareness of the Jewish spouse.

I have seen that children of interfaith families, even if raised with more than one religion are more likely to show pride, care and concern about Judaism and Jewish causes than many children who are raised in a total Jewish household where very little or no Judaism is practiced.

Of course, this may not be true in every case. There are also many children who come from mixed marriages and are raised with neither religion. The parents feel that abstaining from religious education all together is a viable compromise - a very bad mistake.

And then there are the children who have two Jewish parents and are not raised with Judaism at all as the parents simply don't care.

In my opinion, more often than not, even if both religions are discussed and practiced in a mixed marriage home, the children still have a solid Jewish identity or at least they know that they are a part of the Jewish people.

I do not know of any interfaith marriage which has ever been broken because the Jewish spouse insisted on Jewish exposure for the children with or without Christian exposure as well.

It is therefore the attitude of the Jewish spouse which ingrains Judaism in the kids even if exposure to Jewish practices in the interfaith household is limited. Children are very good in sensing sincerity in attitude.

Before we become concerned about the Jewish identity of children in interfaith marriages, perhaps we need to be concerned with the many Jewish kids from strictly Jewish families who grow up with no Judaism in the house which leads to no Jewish identity.

In an interfaith family, children stray from Judaism because the Jewish spouse simply does not care or is willing to completely yield his children's Judaism to another religion.

Michael Douglas the famous actor, comes from an interfaith family and strongly identifies with Judaism. He is intermarried to Catherine Zeta-Jones. He was just honored with the second annual Genesis Prize.

This is how he was introduced to the guests in the auditorium:

"In the strictest sense, our laureate this year is not a "perfect" Jew. His mother is not Jewish.

I even suspect that he does not spend every Friday evening in a synagogue and does not follow Kashrut. Yet, he is someone who put his energy and determination into being Jewish, who exercised his free will and showed commitment to follow the path of his ancestors in search for a foundation. Should we deny his Jewishness on the basis of his mother's birth or should we celebrate it on the basis of his commitment to embrace Judaism and pass his Jewish heritage to his children? Are not free will and determination the essential qualities of the Jews? We can respond to freedom by building barriers and closing up, or we can respond to it by being inclusive and supportive of those who choose a path of Judaism."

We should support and encourage those who have made a decision to embrace their Jewish identity and pass their Jewish heritage to their children, like Michael Douglas is doing. We should

welcome them with open arms – not turn away from them.

In a spiritual sense many non Jewish spouses may have a Jewish soul secretly yearning to return to the Jewish people whether it is "Converted" according to Rabbinical laws or not.

Over the years I have seen the yearning power of many Jewish souls to return home. I have conducted wedding ceremonies for many who came to Judaism even without official conversion as a part of marrying a Jewish spouse.

Are these situations different from the story of Ruth who came to Judaism because of her love for Naomi, her mother in law?

A close colleague of mine Rabbi Barbara Aiello in Italy tells many stories about many Christians in Italy as well as South Americans who yearn to become a part of the Jewish people without necessarily officially converting to Judaism.

When Rabbi Barbara asks them why they are in a synagogue they have difficulties explaining the reason. They say that they feel a strange but intense concern for Judaism and care about Jewish survival.

As we all know, many of them are descendants of the Spanish "Conversos" during the Inquisition. And now, after 500 years of Christian life their soul wants to come back to its origin to where it belongs, to Judaism.

Is it really important that they convert exactly according to tradition?

Should we not accept with open arms anyone who wants to be a part of the Jewish people for whatever reason whether it is love of a Jewish spouse, or because of theology?

It is time to fight for our survival the right way, by responding appropriately to what our modern Jewish life puts in front of us. We need to consider interfaith marriage as an opportunity to educate the next generation towards a stronger Jewish identity which strengthens Judaism.

Indeed, the theology of Judaism and Jewish tradition is very important. However, when it comes to our children, the young men and women of the 21st century, love and pride in Judaism must come before strict practice of tradition. Learning more details about their Jewishness will easily and naturally follow later on in college or through the internet.

When it comes to a Jewish family, whether regular or interfaith, children will learn what Mom or Dad teach them and model for them about being Jewish even if in the process they also learn about Christianity as well.

It is about Judaism of the Heart. It is the flame of Love and Pride in Judaism in our children which needs to burn. Jewish scholarship and expertise are important but can always follow.

In this new year, may we see the strengthening of Judaism in all of our children. And may we all remember why we Jews are here on earth.

To be G-D's Light of Love, Compassion and Tolerance.

Rabbi David Degani and his wife Cantor Lee Degani founded Congregation Shirat Shalom in Boca Raton, Florida in 1998.



5776***IFR Members Share Their Stories-Succot with Rabbi Degani in Boca Raton*****by Cantor Lee Degani and Rabbi David Degani**

From Cantor Lee: After the inner cleansing of the High Holy Days, we receive balancing and Joy as we connect to Mother Earth and Nature by spending time in a sukkah, a hut or temporary dwelling, during the week long holiday of Sukkot which this year begins sundown, Sunday, September 27th. And when we see the stars and moon at night through the roof... what can be more beautiful!!

This year the sky will be even more spectacular as there will be a supermoon, which only comes around once a year that will be 14% larger than usual and 30% brighter. It will then be engulfed by an eclipse for more than an hour. Spiritually this is seen as a time for spiritual growth and new beginnings. Happy Sukkot!!

From Rabbi David: In this world of high tech, it can sometimes seem as though we are merging into one entity with our I phones and computers. With their dependence on gadgets, many of our "digital native" children prefer to communicate with their peers through texting. Free time means TV, the computer or video games. The time spent outside is extremely limited.

Nature? What's that?

Enter the holiday of Sukkot!

A time to celebrate our wonderful origin as people of Mother Earth.

Like all of our Jewish customs, we blend our "earthly" Succot celebration with the celebration of the spirit. We remember that Mother Earth provides all of our needs.

Indeed, Sukkot is the Jewish holiday of Thanksgiving in which the rest of the summer harvest is gathered.

Our ancestors used to build a sukkah, a small hut, this time of the year to be able to spend as much time in the field (including spending the night) to insure the completion of the harvest before the strong fall rains (the "yoreh" – literally shooting rain) would arrive and spoil the crops.

The actual act of building and spending time in a sukkah in our modern day helps return us back to nature even if it is only for a short time. It reminds us that we are more than "electronic creatures."

The rhythms and sounds of nature are meant to balance us, to bring us back into harmony.

The biblical commandment to sit in a sukkah is based on the explanation that our ancestors sat in huts while wandering around the harsh desert, drifting from one place to another. It is therefore our obligation to remember that the road to freedom can be grueling, long and exhausting. Sukkot, therefore, also celebrates what we Jewish people have always loved and appreciated and what we thank the Almighty for, our freedom.

Building a hut with a fragile roof of branches is spiritually very significant as well. It is about the belief in a Higher Power who watches and protects us just like a desert hut which is such a welcome relief to a desert dweller. In a way, the tumultuous world we are facing is like a desert, a harsh environment of economical, political and spiritual turmoil.

As we partake in the mitzvah of sitting in a sukkah and making a special blessing to honor this custom, we are affirming yet again that we trust in G-d to help us go through challenging times just as our ancestors have done in every generation.

Chag Sameach- A Happy Sukkot to all of us!



5776***IFR Members Share Their Stories-Yom Kippur with Rabbi Aiello in Italy***

Kol HaKavod to Chavurah Ner Tamid Palermo (Sicily)! Led by Vincenzo Uziel Li Calzi, (wearing the tal-lit) part of Italy's b'nai anusim community, and organized by Rabbi Barbara Aiello on Italy's mainland, the small group of Pluralistic Jews celebrated Yom Kippur together.

Thanks to an American visitor who sounded the shofar, our small congregation inaugurated the new year 5776 with hope and promise.

**IFR Mission Statement**

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

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

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

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IFR Members Share Their Stories -in the caldera with Rabbi Rita Leonard in Hawaii

At 4000ft above sea level these spirit gardens I am now devoted to; on the breast of Pele, to create mystical sanctuary, a point of light recognizing specifically the soul of artists (not mainstream) folk. This year I did not ascend the bimah but the mountain; at the door of Kilauea crater, living surrounded by her art I sowed seeds, planted trees, wrote inspired by nature ...dreamt into reality my gardens and children's museum.

From our Rosh Hahanah parasha these words stirred me, spurred me on...'The Eternal One Sees' ...

'On the mountain there is a vision'

בהר יי יראה

and it is the motto of the work,

To see more visit about this visit me www.hawaiirabbi.com,
If you'd like to help this along there is a place to donate to my life's work on this site; a donation of \$11 will buy one tea plant (can designate to honour someone) for the organic tea plantation from which I will be harvesting in future. These will compose my teas served only in my tea room and if the crop goes well be an addition to the teas I have created. I will send a card out to acknowledge thus send name and details to Rita Leonard- PO BOX 211
Hawai'i Volcanoes National Park, Hawaii 96718

Multi-donations may just plant up a crest of land.



Ravenous Ravens



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

On Rosh Hashanah, we dip apples in honey. During Chanukah, we indulge in donuts and latkes. On Passover, we relish a good bowl of matzah ball soup. Food is undeniably an essential aspect of our Jewish traditions. This month is *Mar Cheshvan*, the Hebrew month of no holidays. What excuse do we have to come together over food?! Well, Food Day, of course!

Food Day on October 24th is a nationwide celebration to raise awareness of the policies and actions we can take to provide and produce healthy, affordable and sustainable food to those who are most in need. Here are the Food Day priorities:

Promote safer, healthier diets: The Torah teaches: "Therefore choose life, that you and your descendants may live" (Deuteronomy 30:20). Opting for healthier foods is a matter of life. Every year, the US spends more than \$150 billion on obesity-related health care costs.

Support sustainable farming and reform factory farms and the mistreatment of farm animals: In the Midrash, God says to Adam: "Pay heed that you do not corrupt and destroy my universe, for if you corrupt it there is no one to repair it after you." While sustainable and organic farms strive to produce quality food with limited environmental impact, it is the industrialized farms, contributing to poor health and environmental degradation, that receive 75% of all farm subsidies. Additionally, "factory farms," monopolizing the production of meats, confine between 50,000 and 100,000 cattle, hens and pigs resulting in animal abuse and illness.

Reduce hunger: The biblical tradition commands that we share our resources. God says to Israel: "Whenever you give sustenance to the poor, it is as though you gave sustenance to Me" (Midrash *Tannaim* on Numbers 28:2). Around 50 million Americans are considered "food insecure" and require the Supplemental Nutrition Assistance Program (SNAP benefits). SNAP is extremely important in reducing hunger, but the program's budget is at risk of being cut. Act now to encourage your representative to oppose cuts to SNAP.

Support fair working conditions for food and farm workers: In the *Sefer HaChinukh*, we read: "It is our pride and our glory that we are kind to those who work for us."

There are 20 million food service workers throughout the U.S. that harvest, ship, sell and cook the food we consume. **Yet, typical wages leave many farmers in poverty, and the tipped minimum wage for restaurant servers has remained \$2.13 per hour for the last 21 years.**



Recipe for Italian Hanukkah (or Thanksgiving) Sufganiot with Pumpkin, Raisins, and Pinenuts

4 cups flour
2 tsp baking soda
2/3 cup sugar
1/2 tsp salt
1 lb cooked and creamed pumpkin or butternut squash (This is the cooked weight. You can use canned pumpkin, at our kitchen we cook and cream butternut squash).
1 3/4 cup lowfat milk
4 large eggs
zest of one orange
4 oz golden raisins
4 oz pinenuts
Canola oil for deep frying
1/4 cup powdered sugar
Mix the flour, baking soda, sugar, and salt.
Add the pumpkin (or butternut squash), milk, eggs and orange zest, and mix well.
Stir in the raisins and pinenuts, and let the dough sit in the fridge for at least 30 minutes.
Heat the oil in a deep pot (I like to use a 5 quart, anolon or calphalon pot). You'll know the oil is hot enough if you when you drop a bit of dough into it, bubbles form around it. But be careful not to heat it too much, because these sufganiot can burn easily.
Start with a few sufganiot – drop about a tablespoon of batter into the oil for each one. Take them out when they're a medium brown color. Break one open to make sure it's cooked inside (if it's not, the oil is too hot, reduce the temperature). Once you've got the temperature right, you can go ahead and make them in bigger batches, but make sure there's enough room for all of them to float to the top in one layer.

Lay them out on paper towels, and sprinkle the powdered sugar over them. **B'Teyavon !**

IFR Rabbis News & Shmooze

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shosh was honored by Hebrew Congregation @ Broken Sound, for 18 years of spiritual leadership.

מזל טוב
MAZEL TOV



Rifuah Shelema to:
Rabbi Marvin Pearlman
Rabbi Raphael Pazo

ברוכים הבאים
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New IFR Members

Rabbi Adele Plotkin

Rabbi Roosevelt Solomon

Donations

B'Todah to the following Rabbis who have made donations over and above their membership dues to the IFR 5775-5776

Rabbi Jack Silver

Rabbi William Kurry

Rabbi Robert Schreibman

Rabbi Frank Tamburello



IFR Conferences Duncan Center-Delray Beach FL.



IFR Conference 2009 Duncan Center-Delray Beach FL.