



5600 Wisconsin Ave # 1107
Chevy Chase, MD 20815
www.intfedrabbis.org



IFR NEWS Kislev 5771

Volume 2 Issue 17

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IFR Members Share Their Spirituality & Creativity



Rabbi Charna Klein (Seattle, WA) writes,

"Yes, I led a full set of Rosh Hashana and Yom Kippur HH services. It was in Leavenworth Washington for the Wenatchee Jewish Community. Leavenworth is a beautiful, Bavarian themed, tourist town east of and , underneath the Cascade Mountains. It was a small group, and very nice...like an extended family. I stayed with the President's family in their home where the services were also held." Charna reports that the group used the Silverman machzor, but the use of "thee," "thy" and "thou" seemed inappropriate; thus the new Conservative machzor is on the congregation's wish list. Services included a special Yom Kippur tribute to Rabbi Joseph Gelberman (z"l) along with readings from his publications. Charna tells us that "My biggest challenge was trying to remember HH cantorial, since after all, I am not a Cantor. I found that sticking with the more well known tunes worked better for both the group and myself."



Rabbi Charna Klein (left) with soferet Irma Penn as they complete Women's Torah. The event was sponsored by Kadima, which initiated the women's Torah project .



Rabbi Klein was a founding member of Kadima and has worked with them for over thirty years, where, she recalls, "the project began in my livingroom." Soferet Penn, who travelled from Winnipeg for the event remarked, " Helping a rabbi complete her letter made it worthwhile to come all this way."

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.

High Holy Days 5771**IFR Members Share Their Spirituality & Creativity**

Rabbi Art Flicker (Albuquerque, New Mexico) writes:

As the only Conservative shul in the state, we have a diverse congregation. We have those who "must" have choir/piano/cantor etc. and those who can't tolerate choir/piano etc. So, we offer two services on the first day of RH.

We have a choral musaf with piano/choir/cantor and a traditional service. While a few people complain about splitting the congregation, the overwhelming feedback is that everyone gets what they want and everyone is happy.



Rabbi Arthur Rosenberg (Los Angeles, CA) writes:

I offer High Holy Day services each year at the Motion Picture and Television Fund Hospital and Retirement community. Ours is a combined RH/YK service for those with dementia and other cognitive deficits. For this reason our program is based on our residents' memories of traditional music and basic prayers. For our retirement community we offer a two hour service with a cantor.

The reaction of those with cognitive impairments ranges from no apparent reaction to, in one case, joyful tears! Among our retirees, whose average age is 85 years, there was a greater sense of community not only among the Jewish residents but among the non-Jews who attended. There seemed to be a sense of "oneness," that was palpable throughout.

Because our population is elderly and residents no longer "work," It is a challenge for me to find a context for Shabbat, for example. If you no longer work what are you taking rest from? If your day is based around a non-traditional use of time, how do you mark time as sacred? We do this by pointing out that it is on Shabbat when all the residents have the opportunity to sit down to pray and experience the messages from our Jewish

heritage which include finding meaning and beauty in the moment and looking for the spiritual connection.

On the *Yamim Norayim* it is even more challenging. These are people who by and large know their days are numbered. Some have never made *teshuvah* for things they may have done decades ago: their friends are gone, their mates are gone and in some cases their children are gone. They are mostly absolved from fasting due to age and medication.

If the message is only: look at yourself, take your inventory, the gates are closing, do *yiskor* and repent - it begins to feel like a very down day with not too much potential for upside. It is for this reason that those of us who work in geriatrics, palliative care and end of life situations are in great need of a liturgy designed for this group of people whose lives, due to expanded life expectancy and increased drug and other interventions have been prolonged beyond the intention of the standard ways in which we understand the demands of the Days of Awe.



Rabbi Foster Kawaler (Shreveport, LA) writes:

I'm happy to report that we had a great Holiday season.

My congregation, Agudath Achim, is a Conservative congregation (capitol C) and they are quite conservative (lower case c) so we pretty much stay with "the script".

We did some things, though, that weren't according to the script, and one thing that came from someone else's "script" much to the delight and spiritual enrichment of the congregation.

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Two things that seemed to have the most impact. For the Book of Jonah, instead of droning the whole book, I found a wonderful children's book that tells the whole story (most stop at "the fish" part) and I asked the parents with kids aged 4 though 10 to bring them to Yom Kippur Mincha. We're a small group, so we had about 10 kids to sit on the front steps of the Bimah to hear the story of Jonah.

They all participated in parts of the story - we "rocked" the boat during the storm, we held our noses while Jonah was in the belly of the fish -- things like that. The kids enjoyed it, the parents enjoyed it, and the whole story of Jonah got told, though in a non-Traditional way. It was also a great teaching opportunity.

The other thing was that I taught our sole Kohen to "duchan," and he did so during Musaf on Yom Kippur. This congregation hasn't had a Kohen do that in almost 50 years.

It took some convincing at first, explaining that the Kohen isn't any better than anyone else, but that he did have this one Mitzvah, originating from the "the old days" and thus, was encouraged to give it a chance.

Our Kohen had his hands washed by a young man who was a Levi and was Bar Mitzvah this year. The Kohen ascended the stairs, put a Tallit over his head *and* his hands so that the Congregation did not have to turn away, and we proceeded with the ceremony. I was quite unprepared for the reaction. Many of the congregation were in tears! When the service ended, people came up to me and hugged me and hugged the Kohen. They said that it was the most beautiful and inspiring thing they had ever experienced! And these weren't just the "old timers" -- it was the whole spread. The Kohen himself was overwhelmed, saying that while he was doing it, he thought he saw his long-deceased father sitting in the

front row. I think we'll be doing it again next year.

One more note: we did decide to look into the new Conservative Machzor -- the old gray "Harlow" is quite dated -- at least the English part is.



From Rabbi Roger Ross (NYC, NY) writes:

Services were held at The New Synagogue in NYC, where we offered full Rosh Hashanah and Yom Kippur services as well as Tashlich at the Hudson River. Our congregation loved the services and were glad to be able to participate. At Torah reading time, we give our whole congregation an aliyah, so no one is left out.

The service tradition was established by our beloved Rabbi Gelberman, of blessed memory, and we continue those traditions which our congregants find comforting and joyful.



Because Rabbi Gelberman was not able to attend, and because he passed the night of the first day of Rosh Hashanah, we had an additional

Cantor as well as several Rabbis attending to take part in the services, and to honor his memory, his contributions to Judaism and his lifetime of devotion to interfaith acceptance and understanding.



Frank Tamburello New York, NY writes:

Before the High Holidays, I was appointed rabbi of the Westchester Community for Humanistic Judaism in White Plains, N.Y. This non-theistic congregation is affiliated with

High Holy Days 5771**IFR Members Share Their Spirituality & Creativity continued...**

the Society for Humanistic Judaism founded by Rabbi Sherwin Wine.

I, together, with the ritual committee of our congregation, put together a complete High Holiday program that was held at the Unitarian Universalist Church in White Plains.

Not using a traditional Machzor for our services creates a both a challenge, and an opportunity to be creative and innovative when designing these holiday programs.

Our Simkhat Torah program emphasized a celebration of learning, and since the Torah is also our national history, we included poetry and prose from great Jewish and Israeli writers and thinkers.

Our services were open to the community, and all in all about 100 people were in attendance. The reaction to our program was overwhelmingly positive, resulting in some new members. One newcomer, a Holocaust survivor from Germany, told me that our humanistic Kol Nidre was the most meaningful Yom Kippur service he'd ever attended.



Audrey Watson-Kaplan, President of the Kobernick Resident Association, kindles the festival lights for Simchat Torah at Anchin Chapel.



Leon lent her voice and music to the celebration as residents and friends sang together for each of the seven Hakafot, Torah processions.



Kobernick Anchin Residents Celebrate Simchat Torah

By Rabbi Barbara Aiello

One of the most joyful of all Jewish celebrations, Simchat Torah brought its own special joy to the residents of Kobernick House and Anchin Pavilion. In a Jewish Housing Council first, resident rabbi Barbara Aiello led the congregation in Simchat Torah celebration that featured traditional music, candle lighting, and Hakafot processions. Highlights included an unrolling of the Torah scroll as well as a "marriage" between the Torah and residents -- a promise to live according to Jewish ethics for the coming year.



The Torah scroll unfurled for all to see. Rabbi Barbara Aiello, (right) along with Anchin staff member Steve Cohen (left) and Chapel service volunteer chair, Irv Feins (right) begin the ceremony for unrolling the Torah

Rabbi Aiello and residents of Kobernick-Anchin Simchat Torah –continued from page 4



Kobernick and Anchin residents and staff, each wearing white cotton gloves, shared the honor of holding the Torah scroll. From left, Molly Axler, Ruth Sivin and Annette Ofsowitz do the honors.



One of the seven processions honored women who have become Bat Mitzvah. Anchin resident Rebecca Bornstein carries the Torah followed by Kobernick resident Polly Kaatz, Anchin head nurse, Judith Yeager and Kobernickers Freda Salzberg and Ruth Sivin



The Hakafot are the traditional processions that represent one of the several celebrations that make Simchat Torah a joyful festival. Anchin residents participated in several of the seven Hakafot processions. As Kobernick resident Irv Mishkin carries the Torah, Irving Baumgart and Marvin Meyers follow.



Joy all around! Rabbi Barbara Aiello with head volunteers Linda and Irv Feins whose hard work and dedication make every Jewish celebration a happy event



Under the chuppah – Residents participated in an ancient Sephardic tradition which includes the “marriage” of the congregants to the Torah and a promise to live by Torah principles for the coming year .

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How has the rabbinate changed in the past ten years? What changes, positive or negative, have you noted and how have these changes affected you?

Rabbi Dov Forman, our resident story teller, a smeicha as a Maggid, and shares his thoughts on changes in the Rabbinate, how else? Through a story, of course, about becoming a rabbi !

The Tzaddik and the Horse

A great rebbe was sitting in his office when there was a knock on the door. His secretary ushered in a young man dressed in a long, flowing white robe.

The rebbe greeted him and said, "Shalom, my son. What brings you here on this blustery winter morning?"

"Rebbe, I'm practically a tzaddik. I want you to grant me s'micha as a rabbi," came the reply.

Stroking his long beard pensively the rebbe queried "Yeah? And what makes you think you're such a big tzaddik?"

Proudly the young man retorted "I wear only white garments like the sages of old. I never touch alcohol and keep pure by drinking only water.

Besides that, I wear shoes with nails sticking up in the soles to remind me about Divine retribution, and I have the *shammes* give me 40 lashes a day to keep me on the on the correct path."

While the rebbe pondered the young man's words a white horse sauntered into the courtyard just beneath his window. As the rebbe watched, the horse began to roll in the snow blanketing itself with a fine powder.

The rebbe motioned for his visitor to come to the window and pointed at the horse.

"See there," said the rebbe, "this horse too is all covered in white. Like you it has nails in its shoes and drinks only water. And I can assure you that the horse gets daily whippings from its master as well. According to your standards the horse too is practically a tzaddik and also merits a s'micha."

Rabbi Josh Cantor of Sussex County writes:

I started my journey to the Rabbinate at HUC, after having served as one of their Board members.

I found that having my first Bimah at a Reform Congregation in PA was fraught with difficulty even though my Congregation backed me to the point of being humbling.

My next posting would have been with the United States Navy however a bout with arthritis prevented me from serving.

A recent article detailed Rabbi Cantor's new rabbinate, the hope he brings to the shul and the challenges he faced.

The entire article appears here: <http://njewishnews.com/article/metrowest/now-a-giver-rabbi-seeks-temple-revival>

IFR News Editors

Rabbi Barbara Aiello

Rabbi Frank Tamburello

Design/Layout: shosh

How has the rabbinate changed in the past ten years? What changes, positive or negative, have you noted and how have these changes affected you?

Rabbi Dr. Dan S. Wiko (Hopewell Junction, New York) writes:

A major change within the rabbinate, over the past ten years, has been a wider acceptance of our group of non-denominational/post-denominational/modern rabbis. I have found that all of my Conservative and Reform colleagues totally accept my Semicha and, even, a growing number of Orthodox rabbis have come to accept me as a colleague. The Orthodox rabbis tend to refrain from discussing Torah with me to any large degree...despite the fact that my own observance is more Orthodox than not (Conservadox with an open mind). Judging by many of the wedding officiant sites that I am subscribed to, there is a continuing growth of rabbis, like myself, who will officiate at interfaith marriages. Albeit not all with the same reason for doing so. I see this not as a move away from tradition but, rather, as a move towards retaining the Jewish partner; even with the questionable hope that the non-Jewish partner will, eventually, convert and, thereby, grow our numbers. At the very least, we keep a Jew instead of losing him or her. I live in a County in New York that is home to more than five thousand Jews. Most are unaffiliated with any of the seven synagogues in the County. Yet, when it comes to Bar/Bat Mitzvah, they still want to give their child that connection to Klal Yisroel. I am, presently, teaching two boys for their Bar Mitzvah. These boys have never seen a printed word in *Ivrit* nor do they see the inside of a shul (maybe five minutes on Yom Kippur). I have taken the prominent prayers and transliterated them for these boys and now they are reading Hebrew with English letters and are becoming quite good at it. It is a wonderful feeling to see such interest on their part.

B"H they will want to continue learning after the party is over. This, too, is a positive change in the rabbinate and one that goes back to the old way of teaching – the tradition of the in-home *moreh*. The more we grow as a rabbinical organization with different views the greater will be our acceptance.



קול הנשיאה

Kol Hanisiya

Rabbi Suzanne H. Carter

הרבנית שושנה רחל בת מאיר הישראלית



Shalom Chevrei IFR,

This year marks the IFR's 11th year of existence-for a group of independent thinkers and revolutionary rabbis – that's IMHO a

miracle!

For those of you who have been with us the past 11 years, I thank you for your continuing membership, and for those of you who have just joined the IFR, Bruchim Habaim!

I hope to personally meet some of you in Delray Beach for our 8th IFR conference.

Delray Beach is a beautiful quaint *village by the sea*, which reminds me of Netanya Israel, where I lived during the 1970's.

Delray Beach is within 30 miles of Fort Lauderdale and Palm Beach airports.

The Duncan Center is approximately 3 miles from the beach, on 5 acres of land. A peaceful retreat, in close proximity to *everything*.

We have already filled up our presentation slots for Wednesday March 30th, however Thursday morning March 31 from 9 AM-11:AM, we have a slot or two open as well as our traditional panel discussion.

If anyone attending is interested in either leading a panel discussion or making a presentation please contact me at:

rabbis@bellsouth.net or call 561-498-4020.

I encourage all of you to join us this year.

Kol Tur

shosh

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

Ravenous Ravens

And for your Thanksgiving dinner:

Pumpkin Chiffon Spice Cake

2 1/2 cups flour

1 1/2 cups sugar

3 tsps baking powder

2 1/2 tsps pumpkin pie spice

1/2 tsp ground ginger

1/2 tsp cinnamon

1/2 cup oil

5 egg yolks

1 cup canned pumpkin

1/3 cup water

1 cup (7 or 8) egg whites

1/2 tsp cream of tartar

Glaze

1 cup powdered sugar

1 tsp lemon juice

Preheat oven to 325 degrees. Sift together flour, sugar, baking powder, pumpkin pie spice, ginger and cinnamon. Turn Turn into a large mixing bowl. Make a well in the flour mixture and add oil, egg yolks, pumpkin and water. Beat until smooth. In separate bowl, beat egg whites with cream of tartar until stiff.

Fold pumpkin mixture into whites. Turn batter into ungreased 10 inch tube pan and bake at 325 degrees for 55 minutes. Increase oven temperature to 350 degrees and bake for another 15 mins. Invert pan on a thin necked bottle and cool completely. To glaze cake, mix powdered sugar with just enough water and lemon juice to make a thin glaze. Drizzle over top of cake.



IFR Officers 2010-2012

President: Rabbi Suzanne H. Carter

Vice President: Rabbi Barbara Aiello

Vice President and Membership Chair: Rabbi Shael Siegel

Treasurer and Rosh Beit Din: Rabbi David Degani

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IFR Board:

Rabbi Marvin Pearlman

Rabbi Roger Ross

Rabbi Frank Tamburello

IFR Advisors:

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Rabbi Lewis Solomon

IFR DUES 2010-2011

Now is the time to renew your membership in the IFR. Please make your check for \$100.00 payable to:
The International Federation of Rabbis
 Send your check (s) to the IFR President

Rabbi Suzanne H. Carter
 5091 Washington Road
 Delray Beach, Florida 33484

IFR Rabbis News & Shmooze



Rabbi Marc Ben Meir-Birth of grandchild



Rifuah Shelema to:
 Rabbi Marvin Pearlman

Bruchim Ha'Baim to new IFR rabbis....

Rabbi Arthur Flicker

Rabbi Leonard Mandel

Rabbi Gloria Milner

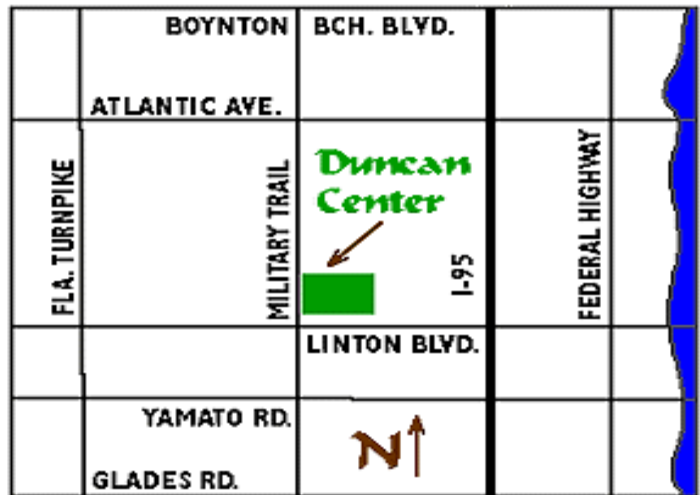
IFR Board meeting minutes can be viewed on the IFR web site @

www.intfedrabbis.org/eilat.html

Enter the protected portion and click on the IFR Board minutes located on the menu on the left side.

It's official!

IFR Conference will be Tuesday March 29-31 2011 in sunny Delray Beach, Florida



IFR Conference 2009 Duncan Center-Delray Beach



IFR Conference 2009 Duncan Center-Delray Beach FL.