



תמוז



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The Month of Tammuz

According to Sefer Yetzirah, to each month of the Jewish calendar there corresponds a letter of the Hebrew alphabet, a zodiac sign, one of the twelve tribes of Israel, a sense, and a controlling limb of the body.

Tammuz is the fourth of the twelve months of the Jewish calendar.

The month of Tammuz begins the "season" (tekufah) of the summer. The three months of this season, Tammuz, Av and Elul, correspond to the three tribes of the camp of Reuben--Reuben, Simeon and Gad--who were situated to the south).

Tammuz is the month of the sin of the golden calf, which resulted in the breaking of the Tablets. On that very day, the 17th of Tammuz, begins the three week period (ending on the 9th of Av) which commemorates the destruction of the Holy Temple in Jerusalem.

This is the month that the spies sent by Moses traveled through the land of Israel to see it and report to the people.

(They returned on the eve of the 9th of Av).

Letter: Chet The form of the letter chet is composed of the two previous letters of the Hebrew alef-beit, the vav and the zayin (corresponding to the two previous months of Iyar and Sivan) connected from above by a thin "bridge." In relation to the sense of sight, the form of the chet represents the dynamic of spiritual light being emitted from the eyes (the vav) and physical light returning from the object observed, to the eyes (the zayin).

The word Tammuz reads in Hebrew: "tam"--"connect together," "consummate"--vav zayin? the two letters that together form the chet.

Mazal: Cancer

One of the meanings of the root of sartan, seret, is a visual "strip," in general, or (as in modern Hebrew) a "film" strip in particular.

The spiritual sense of sight of Tammuz is the ability to "see through" physical reality to behold its Divine source. In accordance with this thought, the word sartan is understood as being composed of two words--sar tan--which literally reads: "remove the body" (in order to reveal the soul), i.e. remove the outer "shell" of reality (by means of the power of concentrated sight) in order to reveal reality's inner "fruit" and life force.

Tribe: Reuben

The name Reuben comes from the root "to see," the sense of Tammuz.

The precious stone of Reuben in the breast-plate of the high priest is the odem, the ruby (from Reuben), which due to its brilliant red color (odem means red) is the most sensually visible of the stones.

Red is the most seductive of all colors, implying either the fall of man (in Hebrew odem [red] has the same spelling as adam [man]), as in the sin of the golden calf, or the ultimate rise and rectification of man, with the coming of Mashiah.

Sense: Sight

The summer (the period of Tammuz) is the "holiday" of the eyes. It is the time that one must "guard" his eyes to see only that which is good (in the world in general and in his fellow man in particular) and modest. The ability to guard and focus one's eyesight correctly is the rectified "sense" of sight.

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IFR Mission Statement

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

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.

The Month of Tammuz

Tammuz/Tamouz Factoid....

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At the end of Moses' blessing Israel he said (Deuteronomy 33:28):



"betach badad ein Yaacov-- sure, alone, is the eye of Jacob." The word betach, "sure," is an acronym for three words: bracha tov chayim, blessing good and life. These are the three focus-points of rectified eyesight, as is said

(Deuteronomy 11:26): "See, I give before you today blessing and curse.

The blessing..., and subsequently (Deuteronomy 30:15-19): "See, I have given before you today life and good, and death and evil...and you shall chose life." In relation to these three one must train one's eyes (both spiritual and physical) to see only the inner positive dimension of reality and not to focus upon reality's outer, negative "shell."

This is the meaning of "sure, alone, is the eye of Jacob." The sense of the Jewish eye ("the eye of Jacob") is to only ("alone") see that which is "sure"--G-d's blessing, good and life.

Controller: Right Hand

The right hand, in general, and its index finger, in particular, serves to direct and focus one's eyesight.

When reading the Torah scroll, it is a custom to point at every word with a silver "finger." It is also a custom to use the right hand to make signs to indicate the cantillation nuances for the reader of the Torah.

The wedding ring is placed by the groom on the index finger of the bride's right hand. This elevates the couple to the level of "my dove" (Song of Songs 5:2), the intense expression of love transmitted by the never ceasing gaze of the eyes one to the other (turning the eyes as red as a ruby)--"your eyes are as doves,"

(Song of Songs 5:12)

Lahakat Tamouz להקת תמוז

Name of an Israeli rock band which released the influential album (סוף עונת התפוזים) **End of the Orange Season** in 1976.



The band did not attain much commercial success, but they are a reference point in Israeli Rock, with hits like: "Sof Onat Ha'Tapuzim" (End of the Orange Season) and "Ma She'Youter Amok Yoter Cachol" (The

Deeper The Bluer).

The album is considered by many listeners to be the best Israeli rock album of all time. Both principal songwriters and singers in the band, Shalom Hanoach and Ariel Zilber became very successful solo stars in Israel.

Band members

- Shalom Hanoach - Vocals, Guitar
- Ariel Zilber - Vocals, Keyboards
- Yehuda Eder - Guitars
- Ethan Gedron - Bass
- Meir Israel - Drums



Holidays in Tammuz

17 Tammuz - Seventeenth of Tammuz – (Fast Day)

17 Tammuz is a fast day from 1 hour before sunrise to sundown in remembrance of Jerusalem's walls being breached. 17 Tammuz is the beginning of the Three Weeks, in which Jews follow similar customs as the ones followed during the Omer from the day following Passover until the culmination of the mourning for the death of the students of Rabbi [Akiva](#) ([Akibah](#)) the thirty-third day of the Omer - such as refraining from marriage, grooming festivals and fairs. The Three Weeks culminate with Tisha Be-Av (9th of Av).

Differences between [Ashkenazic](#) and [Sefardic](#) communities make the former overly more strict about the mourning followed during this weeks. For example, Ashkenazic communities refrain from wine and meat since the beginning of the month of [Av](#), while Sefardic communities only do so since the beginning of the week in which the 9th of Av occurs and until the end of such date or in some occasions the end of the 10th of Av, which marks the date in which the Second Temple's destruction was accomplished as well as an important part of the mourning of the Jewish Nation for the destruction of the communities of Gush [

Tammuz in Jewish history

3 Tammuz - [Joshua](#) stops the sun.

4 Tammuz - (1171) - Death of [Rabbeinu Tam](#)

4 Tammuz - (1286) - [Maharam](#) imprisoned

5 Tammuz - (429 BCE) - [Ezekiel's](#) vision of the "Chariot"

- This was of the Hebrew year 3332 (429 BCE), [Ezekiel](#), who was one of the [Prophets](#) to prophesy outside the [Land of Israel](#), had a vision of the Divine "Chariot" which represented the spiritual infrastructure of creation. ([Ezekiel](#) 1:4-26)

6 Tammuz - (1976) - [Entebbe Rescue](#)

9 Tammuz - (586 BCE) - Jerusalem Walls breached

- The [Babylonian](#) armies of [King Nebuchadnezzar](#) breached the walls of [Jerusalem](#) on the 9th of Tammuz in the Hebrew year 3338

(586 BCE). [King Ziddikiah](#) (pronounced Tsidikyahu - known as [Zedekiah](#) in [English](#)) of [Judah](#) was captured and taken to [Babylon](#). A month later the capture of Jerusalem was finished with the destruction of the [Holy Temple](#) and the exile of most Jews to Babylon). Tammuz 9 was observed as a fast day until the second breaching of Jerusalem's walls by the [Romans](#) on the 17th of Tammuz, which was in the Hebrew year 3830 (70 CE),

- 15 Tammuz - (1743) - Death of [Rabbi Chayim ben Attar](#) ([Ohr HaChayim](#))
- 17 Tammuz - (586 BCE) - [Temple](#) service disrupted.
- The daily sacrificial offerings ([Korban Tamid](#)) in the [Holy Temple](#) were discontinued, three weeks before the Babylonians' destruction of the First Temple in 586 BCE.

17 Tammuz - (70 CE) - Jerusalem Walls Breached

- The other three national tragedies mourned on Tammuz 17 are connected with the [Roman](#) conquest of Jerusalem and their destruction of the Second Temple in 70 CE. Firstly, the walls of the besieged city of Jerusalem were breached. Secondly, the Roman general [Apostomus](#) burned the [Torah](#) and, third was that he placed an idol in the [Holy Temple](#). The fighting in Jerusalem continued for three weeks until the 9th of Av, when the Holy Temple was set aflame.

21 Tammuz - (1636) - Death of [Baal Shem of Worms](#)

- Kabbalist Rabbi Eliyahu ben Moshe Loanz, who was known as "Rabbi Eliyahu Baal Shem" of Worms, Germany, died on the 21st of Tammuz which was the Hebrew year 5396 (1636 CE). He was a grandson of the [shtadlan](#) (Jewish activist) [Rabbi Joselman of Rosheim](#), and the author of [Michlal Yofi](#) commentary on [Ecclesiastes](#).

22 Tammuz - (1792) - Death of Rabbi Shlomo of [Karlin](#)

23 Tammuz - (1570) - Death of Rabbi [Moshe Cordovero](#)

28 Tammuz - (1841) - Death of [Yismach Moshe](#)

29 Tammuz - (1105) - Death of [Rashi](#)

Ravenous Ravens

By Rabbi Frank Tamburello

SAGE ADVICE



If you're familiar only with the slightly bitter taste of dried or rubbed sage, fresh sage is a delightful surprise. This herb is at its aromatic best immediately after picking, with a sweeter, more subtle flavor than you may be used to. To grow:

- Start sage by seed indoors or out, or buy nursery plants.
- Choose a sunny, well-drained location, and space the plants 3 feet apart. (A single plant provides plenty of leaves for cooking.)
- Keep soil moist until the plant is established, then back off.
- After the plant blooms, cut it back to encourage more leaves.
- Harvest leaves when the plant is 8 inches tall.

Contact your local garden center or horticulture extension office to find out what grows best in your own backyard.

Quick Tip

Stop harvesting in early fall so the plant can recover before winter. Store leaves in a resealable bag in the fridge for up to two weeks, in the freezer for up to two months. Dried leaves can be stored for up to a year.

Choosing and Storing

Choose sage that has a fresh aroma and color. Fresh sage can be stored for up to four days in the refrigerator, wrapped in a paper towel, in a resealable bag.



מרווה

Did you know?

- In Europe and the Mediterranean, sage turns up in everything from pizza and pasta to cheese, meat, breads--even desserts!
- Of the hundreds of sage species, only a few are used for The tastiest and most widely used, common sage (*Salvia officinalis*), thrives in almost any soil.
- The name comes from the Latin word *salvus*, which means "safe"--a nod to this herb's believed medicinal powers.

Zucchini con Salvia

3 tablespoons butter
2 tablespoons chopped sage
1 1/2 -2 lbs zucchini, cut into 1/4 inch half moons
Salt and pepper to taste

Heat butter over medium heat until it just starts to brown. Stir in sage and saute' briefly to flavor the butter, about 30 seconds. Add the zucchini, salt and pepper and stir to heat through. Reduce heat to low, cover, and simmer 8 to 10 minutes, or until the zucchini is cooked through. Serve hot or at room temperature.

Fried Sage Leaves

Harvest a dozen large sage leaves; wash and pat dry.

In a small skillet, heat about 1/4 inch olive oil over medium high heat.

Fry leaves one at a time until crisp but not brown. Drain on paper towels and sprinkle with salt.

Delicious over pasta, polenta, or risotto, or eaten as a savory snack.



Sagacious Sayings....

The voice of G-d is like the voice of the sea; it is ever there, but may be heard only by those who listen for it. In the heat and turmoil of mid-day, as in the stillness of the night, the ocean speaks, the waves roll out their even beat, the waters hit the shore with liquid sound. But one who lives at the seaside may spend day after day in engrossed absorption with his affairs, and not once hear the voice of the sea.

It is only when he is listening for it, it is only when he detaches himself from the complete attention to things that had rendered him deaf to the sea, that he hears its wondrous voice. So G-d speaks to us all the time, but we are too engrossed to listen, and therefore do not even know that he is speaking. But if we would listen, what wondrous things we would hear.

— **Tehilla Lichtenstein**

The more real a thing is the less you can see it. After you reach the level where you see all those things which are not to be seen, then you open your eyes and everything is clear to you, and it feels like you saw it all the time. To love someone is the deepest thing in the world, but you can't prove it. You can't put your finger on it, but it's the most real thing in the world. G-d is the most, utmost real thing in the world, and you can't see Him, but after you don't see Him, you see Him.

Then you can see Him everywhere, in every flower, in every cloud, in every little stone, in every candle. When we say the Shema, G-d is One, we close our eyes, because first we don't see G-d, we're blind, we just believe, but then we open our eyes and it is so clear, He's always there.

— **Rabbi Shlomo Carlebach**

Man is a fountain of immense meaning, not merely a drop in the ocean of being.
— **Abraham Joshua Heschel**, in *Who Is Man?*

Rabbi Dov Forman holds a smeicha as a Maggid and is well known for his story telling. Read on to hear an anonymous rebbe's sage advice:

What's the Problem?

A downcast chassid came to his rebbe.

"Rebbe, I'm in serious financial trouble."
"Nu? Vat's the problem?" asked the Rebbe.

"Rebbe, I lost my job. I lose every job I ever have"

"Und vay do you keep losing them?"

"Well, whatever job I take, it seems my heart is not really in it."

The Rebbe looked hard at his disciple. "You are an outstanding student of the Torah. You work well with people. Vay don't you become a rabbi?"

The chassid grimaced. "Rebbe, I've yearned to be a rabbi. But rabbis interpret the law and give people advice. Their judgements might affect the destiny of a person's soul. That's an awesome responsibility.

I can't be a rabbi. I'm afraid I might make a mistake!"

The Rebbe met the chassid's eyes. "So? Who *should* become a rabbi? Someone who's *not* afraid of making a mistake?"

Modern Sages-A Tribute

זכר

First I need to honor and thank
Rabbi Joseph Gelberman,



our Rebbe Sage, for his vision to humankind which I emulate and bring to the world. I thank him for guiding me into becoming a modern, a "New Rabbi" for the 21st century and beyond, thank you and bless you.

מלומד

Reb Shlomo Carlebach

The Sage that influenced me the most is *Reb Shlomo Carlebach*.



I was a lost pseudo hippie, 19 years old searching for belonging and spirituality in maybe the wrong places. I was at a Allen Ginsburg poetry reading in Manhattan, and sitting in front of me was this man with a kipah rocking and swaying to the poetry.

He later introduced himself to me as Rabbi Shlomo and told me to bring my guitar to play music with him at Hofsta University on Long Island the next night. I said I would be there!

Modern Sages-A Tribute

From that point on my Jewish neshamah came alive and I followed Shlomo like a guru for the next two years playing concerts with him and others throughout the Northeast and Florida.

His mystical music and story-telling awakened my sleeping Jewish soul. I was in college and I started studying Hebrew, Yiddish and Jewish studies. I later was inspired to go to college in Israel.

Shlomo was the spark then that aroused my Jewish soul. Today I still play and sing his music with my guitar and look to him for inspiration.

Rabbi Monte Sugarman
Ballston Spa, NY



IFR News and Shmooze

June 12, 2010 Charis Mandel will become Bat Mitzvah at Sinagoga Ner Tamid del Sud in Calabria. **Rabbi Barbara Aiello** will officiate at what will be the first time ever in the history of the south of Italy that a girl will read directly from the Torah.

Mazal TOV!

to **Rabbi Marc Ben-Meir** on the birth of a grandson May. 2010

Our sympathies to **Rabbi Richard Allen**, on the loss of his beloved wife Valerie.

The Next Generation

Known to all of us throughout the centuries Jews were forced into conversation into Christianity – as well as Islam – or face death. I have often wonder about that. After all the Church knew very well that the Jews will never become true Christian. I am sure they knew it would take a major effort to spy after every Jewish family converted to Christianity. Why was the church willing to put the effort and the resources into policing the “New Christians”? Because they were going after the children , not the parents.

The Church of the middle ages knew very well what we, modern American Jews seem to ignore. In General, if a child does not “feel” Jewishkite (Yiddishkite) at home or in the synagogue, he/ she most likely will never practice it as an adult, even if he/she go through several agonizing years of Hebrew School and was “Bar/Bat Mitzvahed”.

I do not have magic solutions- no one does. But what frustrates me is that many synagogues do not miss an opportunity to miss an opportunity. I believe that relegating children to “children services” instead of the “Main Service” on Shabbat and or the High Holidays could send a dangerous subconscious message: “The adults do not want me in their services, I guess I am not really a part of the community”. On the other hand, having children actively participate in the service make them feel that they truly are a part of Judaism and the community.

Some Rabbis point out that it is inappropriate for a child to lead a prayer in an adult service. Really? The Chasidic literature has several stories about children as well as uneducated people who helped the Rabbe’ open the gates of heaven for the congregation.

To my mind, it is extremely important to make children participation a vital part of the services. – any service.



In our services –especially in the High Holidays - I encourage children to actively participate in the services. Our children are welcomed to lead any of the prayers

as long as they know it well. They are welcomed to sound the Shofar at any age - as long as they are able do it. Our Baaley Tekia range in age from 7 years olds to older adults.

All the children are invited to come on to the Bima and to be the first ones to greet the Torah and kiss it as it is taken out of the Ark. They are the ones who form a “Guarding Circle” around it as it is carried around. Only the Bar/Bat Mitzvah children from the previous year, along with their families are granted an “Aliya” at the High Holidays.

Do we have a “Children Service”? of course, but only for pre -k to second grade.

It is done in the main sanctuary, immediately following the” Main Service”, with the Rabbi and the Cantor participating.

They are our children. They are indeed our future we need to do everything possible to insure that. — **Rabbi David Degani**



מלומד

Sages

Abraham Joshua Heschel

I would nominate Abraham Joshua Heschel who for me, was the greatest sage, philosopher, mystic and teacher of the 20th Century. His writing was crystal-clear, dense and packed with thought. He was economical in his use of words, just as, juxtaposition, his writing was dense with meaning.

—**Rabbi Richard Allen**

Rabbi Meir

I am glad to have the opportunity to write about our sages to really ask myself who has inspired me and why.

So many obvious answers come to mind but on reflection, there is one who affects me daily.

Menachot 43b quotes Rabbi Meir as saying "a man is obligated to say a hundred blessings a day." And I must tell you that as an operating principle I have not found one better.

It is not Rabbi Meir whom I admire. It is not a sage whom I admire. It is the divinely inspired message which he or she leaves behind in the sand for the rest of us. The wisdom to remind me daily to find a hundred things or people worth blessing is the most inspirational message I think I have learned and do, in fact, teach. Bless you for asking!

—**Rabbi Arthur Rosenberg**

חכם

A few years after receiving my smicha I concluded that I was more suited to the role of Maggid, as I was more interested in the aggadic teachings in the Talmud than I was in the laws. So I studied maggidut with Maggid Yitzhak Buxbaum. Yitzhak was very learned and was a disciple of R' Shlomo Carlebach and R' Zalman Schachter-Shalomi. Yitzhak has written a number of books on Jewish stories and storytelling, as well as a scholarly tome called Jewish Spiritual Practices, over 700 pages in length. Yet, he is unassuming and is a loving, caring human being, embodying the teachings of R' Hillel. Yitzhak once shared this story.

Rabbi Rafael of Bershad, the top disciple of Rebbe Pinchas of Koretz, had an exceptional commitment to truth.

Once when he was traveling, he was stopped by customs police who wanted to check that he was not carrying untaxed items across the border. Now, Rabbi Rafael happened to have in his pocket a package of tobacco on which no tax had been paid.

"Jew!" yelled the customs policeman. "Do you have any smuggled items in your possession?"

"Yes!" said the rabbi quickly, so as not to fall into falsehood; and he took out the tobacco pouch and showed it to the customs official.

The policeman was stunned. In all his years at the job he had never encountered this response! He thought about it for a second, then said, "Okay, since you admitted it, I'll let you off. You can go."

Then Yitzhak went on to describe how he was inspired by this story and told a story of a similar experience he'd had. Once, he was speeding through the uninhabited mountains of Vermont, on his way to teach at a Jewish retreat. A state trooper stopped him and asked if I knew he was going 80 mph. He sheepishly said, "Yes." Then the trooper asked if there was some reason for his speeding and Yitzhak simply replied, "Yes, I'm stupid!" He was stunned by Yitzhak's candid response and let him off with just a warning. —**Rabbi Bruce D. Forman**



נבון Modern Day Sages

Rabbi Morris Lichtenstein

(1889-1938), and his wife Tehilla founded the Society of Jewish Science in New York in 1922. This society and eventual congregation was organized. Rabbi Lichtenstein taught that both the theological insights of Judaism as well as modern psychology were important to the physical and spiritual health of Jews. Jewish Science or Chochma Yehudit, was grounded in belief in God as a nonsupernatural power, or "Divine Mind," within every human being. Each of us, it insists, has the capability to tap this inner power through such methods as visualization and affirmative prayer in order to overcome worry and fear and achieve happiness. Drawing on Jewish literary and liturgical resources, in their sermons and published writings, Rabbi Lichtenstein and Tehilla (sister-in-law of the famous rabbi David de Sola Pool), made the Jewish context of Jewish Science clear. This context was further illuminated through religious school classes, and weekly Sabbath and holiday services held in Manhattan and Long Island. There are currently Jewish Science groups in NYC, California and formerly in Israel as well.

The Society maintains a center and synagogue in Midtown Manhattan and still publishes the texts of Jewish Science. Upon the death of Rabbi Lichtenstein in 1938, his wife Tehilla led the congregation until her death in 1973. Historically, Tehilla Lichtenstein was the first Jewish woman to lead a congregation.

Predating the current Jewish interest in spiritual healing by over seventy years, Jewish Science has remained a largely unwritten chapter in both the history of Reform Judaism in the U.S. and American Jewish

history as a whole.

Tehilla Lichtenstein was born in Jerusalem, Palestine in 1893, the daughter of Hava (Cohen) and Rabbi Haim Hirshenson. She earned her B.A. degree from Hunter College and M.A. degree from Columbia University.

Her husband, Rabbi Morris Lichtenstein, founded the Jewish Science Movement in 1921. Jewish Science originated as a response to Mary Baker Eddy's Christian Science Movement which, Lichtenstein felt, was making great inroads into the American Jewish Community.



With the death of her husband in 1938, Ms. Lichtenstein took over the leadership of the movement, becoming editor of the *Jewish Science Interpreter* and head of the Congregation of Jewish Science in New York city.

Jewish Science emphasized the spiritual aspects of Judaism as well as the goodness of God and the effectiveness of prayer. The Movement's primary concern was to harmonize Judaism with modern science (notably medicine and psychology) through a program of meditation and prayer which would reveal Judaism (stripped of any historical vestiges) to be the highest of healing sciences.

Tehilla Lichtenstein taught that prayer linked people to God and that that link supported the power of positive thinking, essential to psychological and physical well being.

—**Rabbi Frank Tamburello**
NYC

Kol Ha'Nisiyah

Voice of the President

Shalom Chevrei IFR....

It is my pleasure to welcome our new IFR Board, and thank our advisors for their sage advice over the years.

It is also a privilege to continue as president of this wonderful organization, now in its tenth year.

As a group we have shared in good will, charitable donations-referrals of life cycle ceremonies, and continue to maintain a network of rabbis in the USA and Europe. In addition we have hosted seven conferences since 2000.

IFR rabbis come from a variety of backgrounds and traditions, what makes us a unique group is our acceptance of each others philosophies, and practices with derech eretz, as well as our shared vision that we are all AM Yisrael.

Some of our rabbis are affiliated with one of the movements, and some of our rabbis call themselves independent, serving congregations, or educational institutions, as well as availing themselves to the unaffiliated Jewish population.

All of us are serving our people in our own modalities, and in serving our people, we serve G-d.

On March 29-31 2011 the IFR will host their next conference, I hope to see many of you there.

May Adonai continue to bless all of us, and may we continue to serve in joy and gladness.

Kol Tuv

shosh



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IFR News Editors
Rabbi Barbara Aiello
Rabbi Frank Tamburello
Layout: shosh

8th IFR Conference
Tuesday March 29 2011
Thursday March 31 2011
Delray Beach, Florida



Come Join us!

Registration information
available on *members only*
portion of the IFR website.

DUNCAN CONFERENCE CENTER

www.duncancenter.org/

The Duncan Conference Center is a non-profit facility of the Episcopal Church in Southeast Florida. It serves conferences, retreats, and meetings of a religious, educational and governmental nature. Our professional staff can help you in planning your seminar, conference, or retreat. Our program support services are designed to make your job easier when your group comes here for a meeting.

GREAT LOCATION

Duncan Center is located on Florida's Atlantic Coast, south of West Palm Beach, north of Fort Lauderdale, and a little over an hour north of Miami. Duncan Center offers a peaceful and relaxed refuge in the midst of bustling south Palm Beach County. On our secluded campus, away from the noise and concerns of the city, you benefit by retreating from the work environment to focus on your program.

**TRAVEL MILES TO
THE DUNCAN CENTER**

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From Stuart: 60 miles
From Orlando: 180 miles

