

The Shofar

Seasonal News for the Synagogue of the Hills

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Order and Liberation

Passover (*Pesach*,) ah, yes, the holiday Jewish people love to hate – for good reason. Those who eschew all food stuffs that include leavening rapidly appreciate the binding capacity of *matzah* on one's gut. One can only wonder if Ex-Lax contains any *chametz*? Truth be told, there may even have been a point when one did not care in the name of digestive comfort. Who can describe just how good a slice of bread (or any other *chametz*) looks at the end of eight days of a diet consisting of *matzah* in all its forms: straight (no, not Streit) *matzah*, *matzah* meal, *matzah brei*, *matzah* meal

farfel, *matzah* meal cookies, cakes and the list goes on. According to the Pew Research Center in Religion and Public Life published in 2012, Passover - not Rosh HaShanah, not Yom Kippur and not Chanukah - is the single most celebrated holiday on the Jewish calendar. So the question is, why is that?



Like so many Jewish holidays, Passover celebrations rekindle the fond memories of family get togethers with all their high points, low points, and every point in between. For me, the holiday of Passover reminds me of not only the order of the *seder* but the order that dictated who sat where around the holiday table. My grandfather seated at the head of the table conducted the *seder* and when he passed on we all shifted clockwise one seat over and the next in line led the *seder*. The festival of Passover for us Jews, one might say, is our version of the original Passion Play of liberation. The story line is scripted in the *haggadah*, the props are placed (*matzah*, *charoses*, the *seder* plate, salt water and who could forget the four cups of wine) on the dinner table and the players all have their parts. So why go through all these theatrics year after year in which we tell and retell the same story, when the punch line is already known? For me, the *seder* is the embodiment of the notion of *l'dor v'dor* – from one generation to another. We, as parents, have the sacred obligation of telling the story of Passover to our children, family and friends, such that we all come away from the *seder* table as if we, ourselves, experienced the flight for freedom. How poignant a message it is that, as we gather around the table this year, there are peoples fleeing their native lands in droves, risking their very lives, to escape the perils of war and conflict and those who seek to destroy them. Yes, it is exactly for that reason, that the story of the liberation of one people from their oppressors, in our case the Israelites from the Egyptians, is as relevant today as it was in the beginning. The sad reality is that oppressors throughout history, be they white overlords, slave owners, or oppressive regimes, continue to exert their efforts to hold sway over their victims. Indeed, the story of the Passover, the original story of liberation is a recurring tale, even today in the 21st century.

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Steve Benn
President, Synagogue of the Hills

A Passover message from Rabbi Rachel

NOTE: Rabbi Taylor finds herself up to ears in mid-terms and approaches this holiday with much enthusiasm but little sleep. She has sent an essay from author and activist Rabbi Jill Jacobs with all wishes for the season.



Chag Kasher v'Sameach Rapid City!

Some thoughts this Pesach: Jews are a people of memory. Perhaps more than anything else, what binds Jews together is a shared collective narrative, preserved and developed through stories, teachings and rituals. The Torah elevates memory to the level of a commandment, instructing use at various times to remember Shabbat, to remember that we were slaves in Egypt, and to remember that the tribe of Amalek attacked the Jewish people on their way out of Egypt.

The command to remember demands more than the passive recollection of historical events. Remembering that God rested on the seventh day requires people similarly to rest on Shabbat. Remembering the experience of slavery obligates us to care for those whom society neglects. Remembering Amalek involves fighting oppression in every generation.



While historical memory plays a role in virtually every Jewish holiday, the holiday of Pesach)—more than any other—is the holiday of remembrance. Going a step beyond the Torah’s insistence that the Jewish people remember the experience of slavery, the Hagaddah demands that “in each generation, each person is obligated to see himself or herself [*lirot et atzmo*] as

though he or she personally came forth from Egypt.” or the Hagaddah , it is not

enough simply to remember or even to retell the story of the exodus from Egypt. Rather, one must also project oneself into the story in order personally to experience the move from slavery to liberation.

Some commentators emphasize the individual nature of the statement that each person should see himself or herself as having gone forth from Egypt. Rabbi Yom Tov ben Avraham Ishbili, (1257-1330) stresses that “every single individual must see and look at himself as though he had been a slave in Egypt and as though he went forth to freedom.” Whereas the Hagaddah frames in the plural its earlier comment that God redeemed both our ancestors and us, the obligation to see ourselves as former slaves is articulated in the singular. On Pesach, the Ritba suggests, it is not enough to speak of our communal liberation from slavery; rather, we must each experience this redemption also as a personal journey.

In the Sephardic text of the Hagaddah, the command to project oneself back into the exodus narrative appears in a slightly, but meaningfully, different form. There, the obligation is to *show* oneself (*l'harot et atmzo*) as having come forth from Egypt. With the addition of a single Hebrew letter, this version changes the obligation from one commanding personal reflection to one governing the way in which one acts in the world.

In Sephardic communities, the command to “show oneself” as having been a slave has led to the custom to act out certain parts of the seder. For example, guests may hit each other with scallions to commemorate the beatings of the Egyptian taskmasters, and may walk around the table holding matzah in order to play out the liberation from slavery.

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Some have explained the Sephardic version of the text as an obligation to teach others about the experience of slavery. According to Rabbi Chaim Joseph David Azulai (1724-1806), “It is not enough to think about this and to rejoice internally. Rather, one needs to ‘show’ this excitement physically so that everyone sitting in one’s house will recognize and know it.” Similarly, Isaac Abravanel (1437-1508) suggests that we need to pretend that we, personally, came out of Egypt in order to “transfer the memory from parent to child.”

By acting the part of liberated slaves, parents offer their children a sense of experiencing the liberation first-hand. These children will similarly transfer the memory to their own children. In presenting oneself as a liberated slave, one forces the others at the table also to personalize their own experience of liberation.

An attempt to reconcile the two versions of the Hagaddah text might suggest that seeing oneself as a liberated slave necessarily leads to showing oneself as such and vice versa. In some cases, self reflection leads to changing the way in which one acts in the world. In other cases, action must precede understanding. The obligation to “see” and/or “show” oneself as a liberated slave suggests that memory is a two-fold process that involves both reflection and action. Just as the command to “remember Shabbat” or to “remember what Amalek did” imposes obligation, so too, the commandment to remember our slavery in Egypt cannot be fulfilled through passive memory alone.

During the seder, we can fulfill the double command to show and to see ourselves as having come forth from Egypt by retelling the story in our own words and through the lens of our own experience. By acting out parts of the seder, or by retelling the narrative as though we experienced the exodus, we show ourselves as participants in this story. By using the story of the exodus as a framework for exploring our own personal liberation struggles or current political struggles, we can come to see ourselves as participants in the continuing journey toward freedom.



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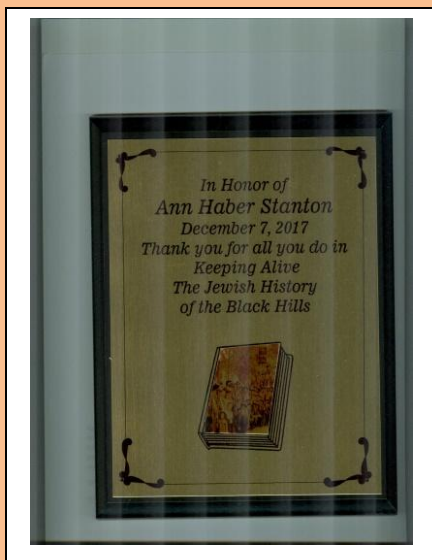
Next time you're in the basement check out the new windows. The heat retention is immediately noticeable. They're also strong and safe and attractive – everything a window should be.

MEMO

FROM: Ann

TO: My Dear Friends at the
Synagogue of the Hills

This is to thank you all for the lovely surprises celebrating my BIG 80th BIRTHDAY in December. Your ability to keep a secret is worthy of a passing grade in the FBI's entrance exam. Steve's remarks, Student Rabbi Taylor's comments, the beautiful oneg shabbat, the card, the decorations, the extraordinary cake, and a marvelous commemorative plaque, truly helped soften the blow of admission into antiquity. I am humble, but proud to be a member of this tiny, but important Jewish community.



F - O - O - D

Passover recipes

from the kitchen
of
Andi Rosenfield

Andi Rosenfield is Daniel Rosenfield's mom and lives in Texas. Daniel is the Synagogue's newest member and serves in the U.S. Air Force.



Passover Chocolate Chip Muffins

A favorite family treat—for breakfast, or just because

½ cup margarine/butter
 1 cup sugar (I use a little less)
 3 eggs
 ½ teaspoon vanilla
 ½ cup cake meal
 ¼ teaspoon salt
 ¼ cup potato starch
 1 teaspoon baking powder
 ¾ cup mini chocolate chips, blueberries... whatever

Grease/spray muffin pans.
 Cream butter or margarine and sugar.
 Beat in eggs and vanilla.
 Mix dry ingredients together, and stir in chips. Add dry mixture to butter mixture.

Bake at 350 degrees for 20 minutes.

Makes one dozen full-size muffins.

NOTES:

Fill muffin pans ¾ full—I've used both regular and mini. When you use the latter, shorten the baking time.

I use a large ice cream scoop for the regular muffins, just filled—that will give you 12 muffins.

Can also add a little cinnamon to the batter and sprinkle cinnamon sugar on top before baking.

Passover Waffles

1 ¼ c. ground almonds
 1 tsp. baking powder (KP)
 ¼ c. sugar (I used a little less)
 2 tbsp. vanilla sugar (I used cocoa sugar; didn't have vanilla sugar)
 ½ c. potato starch
 2 large eggs, separated
 ½ c. milk (I used 1%)
 ½ tsp. orange zest (from 1 orange)—I used store-bought
 ½ tsp. salt

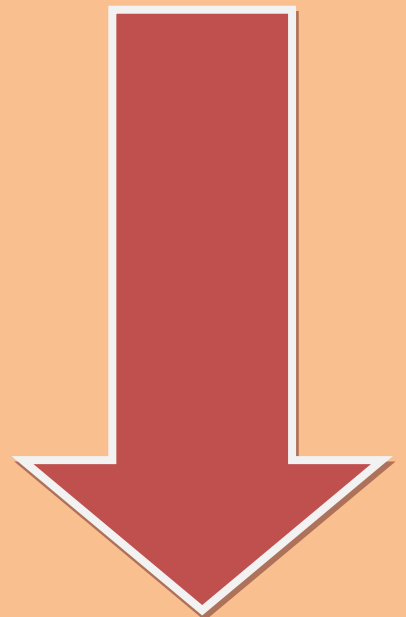
In medium bowl, whisk together all ingredients through the potato starch. Whisk in the yolks. Add milk and zest and whisk to combine.

In a large bowl or bowl of stand mixer, beat whites at medium speed, and when foamy, add salt. Turn speed up to high and beat whites til stiff. Gently fold into batter.

Heat waffle maker and generously coat with nonstick spray. Drop batter gently and let waffle cook for about 4 minutes, or til browned (mine took 85 seconds). Remove and serve!

My notes:

Tastes great topped with syrup, preserves or almond butter. You can buy ground almonds, or make your own. I used a food processor and ground til fine. I used a hand mixer. Can make batter ahead, freeze and retoast the waffles. Andi Rosenfield/2018



Passover Brownies (*This is one of Daniel's favorite Pesach desserts!*)

4 oz. unsweetened chocolate
½ c. margarine/butter (depends on how you are serving)
2 c. sugar
4 eggs
1 c. matzo cake meal
1 tbsp. brandy or water
¼ tsp. salt
½ c. chopped walnuts (optional—I add choc. Chips instead of nuts, and more than 1/2 cup!)

Grease 9" square baking pan.

In saucepan, melt chocolate and butter/margarine over low heat (I melt in microwave).

In mixing bowl, stir together chocolate mixture and sugar. Let cool slightly before mixing with eggs.

Beat in eggs, one at a time, with an electric mixer on medium speed.

Stir in matzo meal, water and salt.

Stir in nuts or chocolate.

Pour into prepared pan.

Bake at 350 for 30 minutes—watch the time (might even check at 25)—do not overbake! Cool and cut.

I sprinkle chocolate chips on top of the brownies as soon as they come out of the oven, then spread after they've melted.

Passover Komish (Mandelbrot)

Approx. 3-4 doz. cookies

4 eggs
¾ c. vegetable oil
1 c. sugar
1 tsp. almond extract
¾ c. matzo meal (may need to add cake meal to form loaves)
¾ c. potato starch
¼ tsp. salt
1 ½ c. chopped walnuts (optional)
½ c. chopped chocolate/chocolate chips
1 tbsp. ground cinnamon/1 c. sugar (or premade cinnamon sugar)

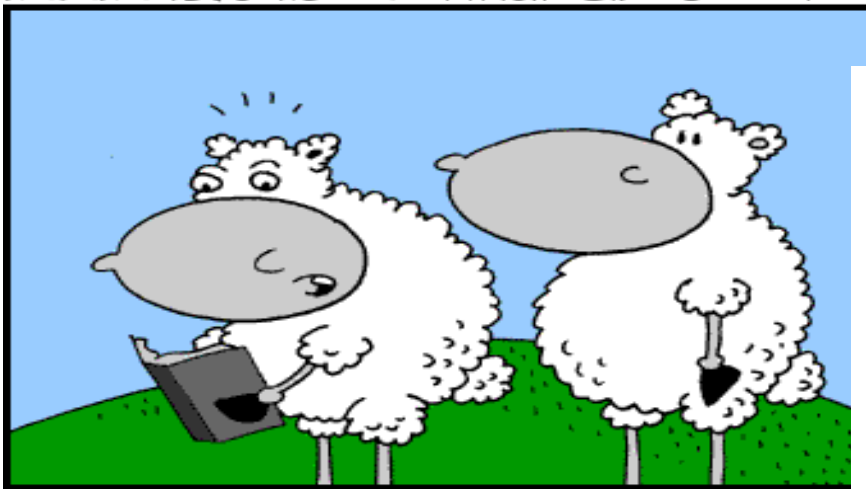
1. Preheat oven to 350. Line cookie sheets w/parchment.
2. Stir together dry ingredients, including chocolate chips (though not the cinnamon sugar).
3. In mixing bowl, beat eggs, oil, sugar and extract. Stir in dry ingredients. You may want to refrigerate dough to work it better--**definitely will help!**
4. Separate dough in half and form 2 long, wide rolls; place on parchment.
5. Bake for 30 min. Remove from oven and cut on an angle into 1/2-3/4" cookies while still hot.
6. Pour cinnamon sugar in shallow bowl. Roll cookies in the mixture and return them to the cookie sheet. Turn oven off and put cookie sheet in oven. Let komish dry overnight.

Note: I usually shake the cinnamon sugar over the cut cookies, lay them on their sides and bake at a lower temp. for a few more minutes in a warm oven--we like them softer, not so crisp.

Note #2: I don't add walnuts; use chocolate chips instead!

Note #3: The dough seems fairly fluid. Do your best to form the logs (I've even set up "walls"--you'll be surprised because they do bake into logs! I have put the batter in the fridge first, though not for very long. I would try overnight if you have the time.

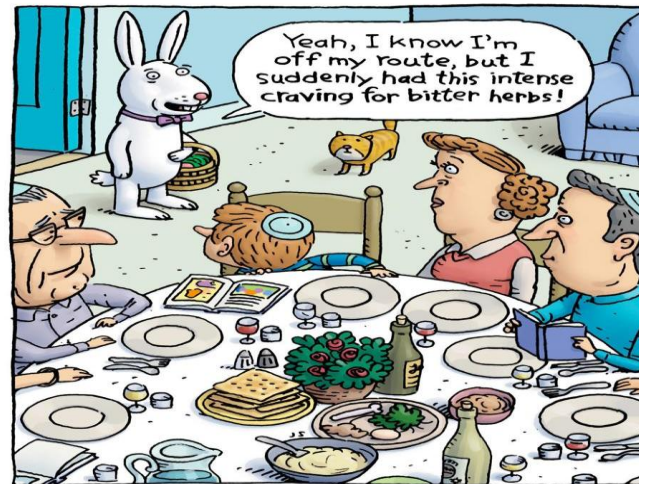
That's sorta funny...



Thanks to Mary Wells

AH YES, HERE IT IS ... SAYS HERE THAT PASSOVER IS A TIME OF CELEBRATION INCLUDING A FEAST OF UNLEAVENED BREAD, BITTER HERBS AND ... UH OH

04-20



And, if that's not enough - Mary Ingram e-mailed us this bit of wit:
A man killed his neighbor by poisoning his neighbor's chickpea dip. He was charged with *hummus-cide*.

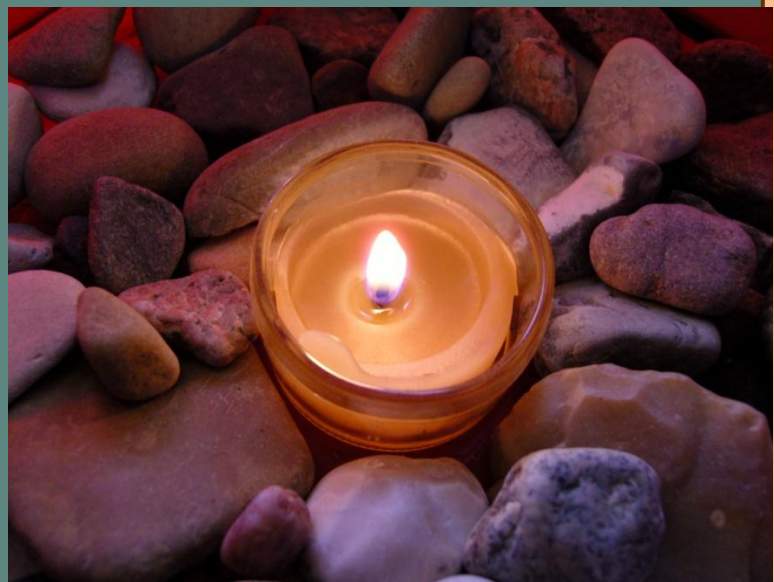
Yahrzeits

“to remember is to keep alive”

The following *yahrzeits* will be observed:
Attendance at services is encouraged so *Kaddish* may be recited.

Rosette Elfassy	6 Tevet, 5762	Jerry Meggs	1 Adar,	5754
Sister of Georgette Ohayon		Grandfather of Michelle Fish		
Louis Fish	17 Tevet, 5775	Doiny Benesty	6 Adar,	5761
Father of Irv Fish		Mother of Georgette Ohayon		
Leonard Drosin	21 Tevet, 5757	Estelle Jacobson-Morris	7 Adar,	5768
Great uncle of Michelle Fish		Mother of Ruth Thomas		
Rhea Fish	28 Tevet, 5760	Aaron Oretskin	14 Adar,	5755
Grandmother of Irv Fish		Father of Gail Bober		
Bernice Klapkin	13 Shevat, 5770	Isidor Sharkey	25 Adar II,	5760
Sister-in-law of Mary Ingram		Great Grandfather of Irv Fish		
Ita Adelstein	15 Shevat, 5769	Ruth Oretskin	26 Adar,	5775
Wife of Stan Adelstein		Mother of Gail Bober		
Cecelia Haber	19 Shevat, 5745	Charles Fish	27 Adar I	5760
Mother of Ann Stanton		Grandfather of Irv Fish		
Max Smurlofsky	24 Shevat, 5744	Mary S. Annan	1 Nisan,	5733
Father-in law of Mary Ingram		Mother of Barbara Annan		
William Carroll	25 Shevat, 5770	Bonnie Bober	7 Nisan,	5753
Brother of Mary Ingram		Mother of Haim Bober		
Jerry Gilbert	February 28	Helene Fish	7 Nisan,	5775
Brother of Wayne Gilbert		Mother of Irv Fish		
		Maria Pazo Meggs	12 Nisan	5734
		Mother of Michelle Fish		

Death is merely moving from one home to another. The wise man will spend his main efforts in trying to make his future home the more beautiful one.”



The Shofar is how the members of the Synagogue of the Hills communicate with each other. That is, *The Shofar* is a periodic forum for matters of interest that are a bit more formal than a remark over a cup of coffee, but a bit less formal than a written statement to the Board of Director. It could be a birth announcement, a press release, a public service blurb, a letter to the editor (that's me, Leonard Running), a joke, a cartoon, an opinion, anything that YOU think might be important or entertaining to our family. Your contributions are welcome . . . no, critical to the well being of the synagogue. You can send emails to bhshul1@gmail.com or anything in paper form to the address above. Let *The Shofar* be heard!