



**SONS of
ABRAHAM**

LAFAYETTE, IN
Established 1889

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April, 2009

7 Nisan - 6 Iyar 5769

President: Mark Lillianfeld

Send bulletin items to:

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Sisterhood co-Presidents:

Jo Gartenhaus and Sonya Garfinkel

Gratitude, Condolences, and Congratulations

Many thanks to **Jo Gartenhaus** and **Sonya Garfinkel** for co-chairing the shabbat supper on February 27. Welcome to **Cathy Crone** who is in town temporarily as a surgical assistant on contract to Clarian Arnett Hospital. She came to the Joint Sisterhoods / Hadassah meeting and the Megillah reading. May she like us well enough to stay longer. **Ephraim Fischbach** is warmly thanked for his reading of the Megillah on Purim eve. Sam Harris lent able assistance to that effort. Our

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gratitude to **Gwen Slamovitch** for the delicious hamantaschen she made. Those along with other goodies she brought were to die for!! If you missed them and behave yourself all year long, you may get another chance next year. Mazel Tov to **Yinnon Sanders** on becoming Bar Mitzvah.

Two Deaths Sadden Community

The Sons of Abraham community was saddened by the deaths of two our family. The most recent one was **Harriet Berger** who passed away in Boca Raton, Florida on March 15. Her funeral was in Lafayette on March 18 and she was buried in the Sons of Abraham Cemetery. **Harriet and Sid** were long time members of Sons of Abraham and moved to Florida several years ago. Most of our members remember her well, but we are providing some excerpts from her obituary for any who may not have met her. Born Oct. 12, 1930, in Indianapolis, her parents were Isadora and Clara Cohen Glick, she was a graduate of Indianapolis Shortridge High School. She attended St. Louis University and was a homemaker. She and Sid were married on September 23, 1951. Harriet enjoyed playing bridge, painting and ceramics. Surviving along with Sid are a daughter, Susan Fineman of Boca Raton; one son, Gregory Berger (wife: Vicki) of Columbus, Ohio; and a sister, Helen Swiss of Indianapolis. Also surviving are grandchildren, Joshua and Marc Fineman, Jennifer, Scott and Tessa Berger; a great-grandchild, Moses Allen Fineman, who, incidentally was named for Sid's father.

The second was **Herman Cember** who was an active member of our shul until his most recent illness and subsequent passing. Those who wish the details of an obituary may search the website at www.soller-baker.com. What follows is a kind of personal remembrance that I hope expresses the feelings of all who knew Herman. We are all aware of the tragic death of the Cember's daughter,

Marilyn, only a few months ago. In my mind, I can see myself declaring that we now see that lightning does indeed strike twice in the place. At that point, Herman would demand the data I had used to come to my conclusion. My vision gives one an idea of what a precise and careful scientist he was. Herman was also a learned man of letters and the arts. His insatiable curiosity combined with exceptional abilities to retain and apply information to achieve innovative results made him what one would be well justified to describe as true genius. No picture of Herman, a kind of *saba* to us all, would be complete without mentioning his irrepressible sense of humor and the fact that it was indeed difficult to tell him a joke he had not heard. He will be long and fondly remembered.

Yahrzeits

Name	Hebrew Date	English Date
Zaban, William	Nisan 8	April 2
Rostov, Samuel	Nisan 9	April 3
Rubinstein, Morris L.	Nisan 12	April 6
Fishelson, Matus	Nisan 15	April 9
Gordon, Kusiel Daniel	Nisan 15	April 9
Goldberg, Rae	Nisan 16	April 10
Schreiber, Marvin	Nisan 16	April 10
Ben-Ami, Henia	Nisan 17	April 11
Winski, Rose F.	Nisan 18	April 12
Winski, Oscar	Nisan 23	April 17
Kaplan, Lillian	Nisan 23	April 17

Cohen, Lee	Nisan 24	April 18
Goldstein, Bella Wolf	Nisan 25	April 19
Goodman, Anna	Nisan 27	April 21
Horwich., George	Nisan 28	April 22
Salzman, George	Nisan 28	April 22
Mazor, Albert N.	Nisan 28	April 22
Friedman, Mary	Nisan 29	April 23
Fischbach, Rachel Lew	Nisan 29	April 23
Goldberg, David	Nisan 30	April 24
Gordon, Betty	Iyar 3	April 27
Silver, Anne	Iyar 7	May 1

Shul Board Solicits Donations to Special Purpose Funds

The Shul board was recently asked to publicize the various funds to which one can make donations to the Shul. When other funds are established, they will be listed.

The Chosnek Fund, named for **Sam and Edith Chosnek**, is for ritual. For example, the fund could be used to repair or replace such things as Torah covers and the like.

The Elkin Fund, named for **Barry Elkin**, is for educational purposes. It might be used, for example, to pay part of the cost of bringing a speaker.

The 100th Anniversary Fund, established by **Ed Simon**, is for capital expenses in building maintenance. This fund provides a naming opportunity for remodeling our building.

The newly established Ha Gomel fund is to celebrate recent recoveries from illness.

Sons of Abraham Special Funds Donation Form

Enclosed please find my check in the amount of

\$_____. Please apply it to:

Ha Gomel (recovery) of _____

100th Anniversary Fund (Building) _____

Elkin Fund (education)_____

Chosnek Fund
(ritual)_____

Donation in honor / memory

of:_____

Is the donor's name to be held in confidence?_____

Send check with this form to Sons of Abraham

P.O. Box 2671 / West Lafayette, IN 47996-2671.

Donations will be acknowledged.

Donor(s):_____

Address:_____

Gifts Received

In memory of Harriet Berger:

Phyllis and Sidney Kilsheimer

Catherine Richey

For the General Fund:

Yael and Daniel P. Aldrich

Rabbi's Calendar

April 3 - 5 and April 24 - 26

Call for Minyonim

Fellow congregant, **David Sanders**, will be convening minyonim in memory of his father.

Contact him at«retrovir@purdue.edu» or, if need

be, by phone at 743-8580, to offer assistance in completing the minyonim.

Refuah Shelema

Almighty God, we offer prayers for health and long life to **Sarah Raskin, Sara and Barney Axelrod , Rabbi David Blumofe, Dr. Leslie Pearlstein, and Rabbi Gedalyah Engel .**

The Good News, Thank G-d

Mark Lillianfeld reports that Madelyn's doctors have said she is "in remission." **Penny Adler** is walking around without assistance. **Fritz Friedlaender** is at home. **Irwin Treager** is back from a one-night stay at Clarian Arnett Hospital. Always community-minded, he said he just wanted to check the place out for the rest of us.

April Candle Lighting Times

source: The Orthodox Union «www.ou.org»

Friday, April 3: 7:34 p.m.

Friday, April 10 : 7:40 p.m.

Friday, April 17 : 7:47 p.m.

Friday, April 24: 7:53 p.m.

Sisterhood Happy Day and Memorial Cards

Sons of Abraham members are invited to participate in the Sisterhood Happy Day and Memorial Card program. For a \$5.00 donation to the Sisterhood, members can have the Sisterhood mail out either a Happy Day or Memorial Card to whomever they wish. To order, call **Iris Treager** (463-2468) or **Sheila Wolinsky** when she is town. When Sheila is away for the winter, call **Bette Rubinstein** (463-4754).When we hear about them, these donations will be listed in the Bulletin.

Recent mailings:

Muriel and Sam Harris sent cards in memory of Devorah Radinski, Herman Cember, and Harriet Berger.

Memorial cards were sent to Rabbi and Mrs. Radinsky in memory of Devora from two anonymous donors and from Herb and Heather Moskowitz.

*** A memorial card was sent to Sid Berger in memory of Harriet Berger from "anonymous," and another card was sent to Sid Berger and Sue Fineman in memory of Harriet Berger by Herb and Heather Moskowitz.**

*** A memorial card was sent to Sylvia Cember in memory of Herman by Herb and Heather Moskowitz.**

Iris Treager sent the following cards :

***A condolence card sent to Sid Berger in memory of Harriet from Steve and Florence Weingram.**

*** A mazel tov card sent to Yinnon Sanders and family on Yinnon's bar mitzvah from Steve and Florence Weingram.**

Shul Board to Meet

The Board of Directors of the Shul will meet at 8:00 p.m. on Thursday, April 16 at the Shul. Meetings are open to members of the Shul.

Rabbi's Reflections

Michael Rascoe

Pesah (Passover) and Numbers

References to the Exodus occur 156 times in Bible, and is either explicitly linked or referred to in 67 of 613 mitzvot, commandments, e.g. acknowledging, remembering, and worshiping God; tzitzit (fringes); Shabbat (Sabbath), kashrut (dietary laws); honest business practices. The Haggadah ends with Ehad Mi Yode'a, "Who Knows One." And of course there

are 4: cups of wine; questions; children; expressions of redemption (Exodus 6:6-7); special foods (zero'a (shankbone), matzah, maror (bitter herbs), haroset (fruit, nut, wine mixture)); and according to a midrash (interpretation) reasons why God redeemed our ancestors (not changing names, keeping Hebrew, moral behavior, no slander). Surrounding the haggadah, telling the Exodus story, we have four elements: wine (the first cup with a regular kiddush, sanctification, but the second cup specifically is about the Exodus), handwashing (the first not required of all, but the second all must do), matzah (the first break but not eat, the second eat), and vegetable (karpas (spring vegetable) dipped without any special meaning, but the maror (bitter herbs) is required).

Interestingly, 3, not 4, was the original number. The symposium on which the seder meal was based had 3 courses: appetizer served in an outer room, main course served in a large dining room where one reclined, and the drinking following the meal which often spread elsewhere in the house or on the grounds, or even continued in other places. Rabban Gamli'el still only asks for 3 items to be explained, Pesah, matzah, maror (Passover sacrifice, unleavened bread, bitter herbs); surrounding the meal we still have wine, handwashing, matzah before the meal, and after the meal matzah (afikoman), handwashing, and wine. Both the Palestinian and Babylonian Talmud record 3 questions based on Rabban Gamli'el's 3 required items to explain. The 4th question was added in later Talmudic times. The questions changed as the culture in which we lived changed. The 4 children is only in the Babylonian tradition, and not in the Palestinian one (though it is in Palestinian midrash, interpretation, books). It originally may have been 3 children in one passage and 2 in another which were conflated, but later editors could just as easily pick either 5 or 3 children for other reasons including verses. Besides being a Babylonian penchant for Biblical prooftexts and not repeating verses, it may represent the Talmudic typology of listing four categories under one heading so that two quality/characteristic combinations, wisdom and piety could be used. The wise child is both wise and pious, the wicked one is wise but impious, the

simple one is pious but not wise, and the fourth child is neither, which probably explains why the list does not follow the Biblical order of the verses. There are other occurrences of four people, including children, displaying different combinations of two quality types.

Jews have always been fascinated with numbers, and we are not the only culture. There are symbolic and sacred numbers. Numbers, besides aiding memory in pre-literary cultures, indicate order, harmony, and meaning. Ultimately, numbers indicate God's guiding hand and grand design, that life is history and not meaningless (not unlike Einstein's search for a unified field theory, a unifying principle underlying and explaining the world). Three is sacred, the earth has three units, it is complete (beginning, middle, end), the sanctuary has three areas. Four represents space, four cardinal compass points, four winds, four quarters of heaven, four bearers of God's throne, and the basis of many measurements of Temple furniture. Four also indicates completeness and sufficiency. Three and four when occurring together in the Bible often indicate a parallel, though not an exact one, and in proverbial sayings they often show that the things they represent share a common characteristic, with the higher number indicating the more valued of the joint characteristics. Of course three plus four totals seven.

These number references show that fundamentally the Exodus is not an isolated experience, or even just the beginning of nationhood; rather it stands at our core. God chose us for a purpose beyond ourselves and love. The gift of freedom comes with obligations in order to show that the world and history have meaning. The confusion throughout human history is that others have seen freedom as a negative, we do not have to do certain things so we can do what we want. In Judaism, slaves are freed (hofshi) or liberated (deror), but neither of these terms applies to Pesah. Pesah freedom entails an obligation to live a good life, of service, in which we strive for ideals, a better world, social justice. The rabbis only apply the term herut. In a word play based on God's work graven harut upon

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the tablets, the rabbis say do not read harut, graven, but herut, freedom, for only one who studies Torah is free (Pirkei Avot 6:2). Thus we count the days from Pesah to Shavu'ot, (Weeks, Pentecost). A human slave, eved, is ripe for abuse, but a servant, eved, of God has dignity. In post Biblical Hebrew, the Exodus from Egypt is called yetzi'at Mitzrayim, and prepares us for the final future redemption, ge'ulah (a term used in the Bible with Pesah but rarely combined after the Bible). This point is brought to the fore in the one place where they truly mix: in the blessing attributed to Rabbi Aqiva before we bless the second cup and eat the meal. There the redemption from Egypt is explicitly linked to the future final redemption when we will compose new songs to God. Just to ensure that we understand this, we conclude the official seder saying we have observed all of its rules, so may God restore the community and lead the redeemed back to Zion with song "next year in Jerusalem (rebuilt)."

M'khirat Hametz

I must sell the hametz Wednesday morning April 8, so you must have this form to me by early that morning. I will be in Lafayette the weekend of April 3-5 and it is preferable to drop it off to me in person and go through a ceremony. However, if you mail it, mail goes through Kalamazoo and is delivered late afternoon, so allow extra time.

Attn: Rabbi Michael Rascoe

2050 Broadway

Benton Harbor MI 49022-6699

(Please wait until 9:30 P.M. Eastern Daylight Savings Time on Thursday April 16 for me to buy back hametz.)

Appointment of Agent for M'khirat Hametz

I/We hereby appoint Rabbi Michael Rascoe to act as my/our agent to sell any hametz (leavened item) that may be found in my/our possession wherever

it may be found at home, place of business, car, and/or elsewhere, in accordance with Jewish law. Enclosed is my/our check for \$ payable to the "Rabbi's Discretionary Fund" (unless you make a Ma-ot Hittim (Passover) donation elsewhere).

Please fill out the form completely:

Name

Phone

Address

Signature

Date

HOSPITALITY

Since there is no shul seder, in the spirit of mishpahah (family) the rabbi will arrange for people to go somewhere for the first night of seder. Please fill out the top form if you need a place to go. Please fill out the bottom form if you can host someone. Please return the form as soon as possible so I can make arrangements Thank you.

TO VISIT

I/We [] (put a number in the brackets) would enjoy home hospitality for the first night seder on Wednesday April 8 and/or Thursday April 9 (circle either one or both).

Name

Phone

Address

Additional comments/Dietary restrictions

TO HOST

With pleasure, we are prepared to host [] (put a number in the brackets) people for our first night seder on Wednesday April 8 and/or Thursday April 9 (circle either one or both).

Name

Phone

Address

Additional comments/Dietary restrictions

Pesah Instructions: If you wish printed instructions for Pesah instructions, including what food requires rabbinic certification (a hekhsher), how to kasher, how to conduct a seder, a minimal list of what to cover, what the seder means, extra (more contemporary) readings, formulae to be recited, and other pertinent information, contact me when I am in Lafayette (April 3 - 5).

Bedikat hametz. The search for leaven, Tuesday, April 7 after 8:21 PM. What is important is the search and not whether you find something, though traditionally most people set aside hametz for children to find by candlelight and sweep onto a wooden spoon using a feather or last Sukkot's lulav.

Ta'anit/Siyyum Bekhorim. On the day leading into Pesah, Wednesday, April 8, the firstborn (bekhorim) fast (ta'anit) to express their gratitude for God's saving them from the tenth plague. Since all who are at a se'udat mitzvah (a meal

accompanying a religious celebration) must eat, the custom has arisen that a Talmudic tractate is finished (siyyum) that morning, so even the firstborn present must break their fast. We do not have one.

M'khirat Hametz, kashering, eating. The last time to sell leaven, m'khirat hametz, kasher your kitchen, and eat hametz is on Wednesday, April 8 at 11:43 AM. A form to utilize my services is in this bulletin. Please remember that you must allow time for the form to reach me. I must sell everyone else's hametz by this time so I must have it earlier. You may give me the form as soon as you receive it. I will be in Lafayette April 3-5, and in the office in Benton Harbor on Tuesday April 7. (Please wait until 9:30 P.M. Eastern Daylight Savings Time on Thursday April 16 for me to buy back hametz.)

Bi'ur Hametz. The burning/disposal (bi'ur) of hametz and its nullification formula must be recited by Wednesday April 12 at 12:48 PM.

'Eruv Tavshilin. By candlelighting 8:04 PM, one should make an 'eruv tavshilin. Since one cannot cook on shabbat, one usually cooks on Friday before candlelighting. One cannot cook on a festival for the next day. So, technically, on Friday the 10th one cannot cook for Shabbat. Since our tradition is well aware that cooking on Wednesday is impractical, we developed a procedure to allow us to cook on Friday for Shabbat. We make this "boundary cooking" on Wednesday before the holiday so that we can begin the cooking before the holiday. Then we finish the Shabbat cooking on Friday. The procedure is to set aside a whole piece of matzah and a cooked dish, usually a protein dish, recite a formula over it, and set it aside until Shabbat when we eat it.

April Calendar

April 1: Wed. Sisterhood Board Meeting, at the home of Jo Gartenhaus.

April 3 -5 Rabbi Rascoe will be in Lafayette.

April 3: Fri. 8 p.m. Shabbat evening service.

April 4: Sat., 10: 00 a.m. Shabbat morning service, with special kiddush presented by students from Hillel with assistance from the Lillianfeld family.

April 8: Wed., First Seder

April 10: Fri. 8 p.m. Shabbat evening service.

April 11: Sat., 10:00 a.m. Shabbat morning service

Mechitza minyan

April 15: Wed. 12:30 p.m. Jewish Studies Noon Lecture and Discussion Series. Richard Moss, Graduate Student, Department of History, Purdue University, "The American Jewish Tercentenary and the Roots of a New Ethnic Paradigm." Beering Hall, Room 1245.

April 16: Thurs. Last Day of Passover. Yizkor, 8 p.m. Shul Board Meeting, at the shul

April 17: Fri., 8 p.m. Shabbat evening service

April 18: Sat. 10:00 a.m. Shabbat morning service

April 21(27 Nisan): Tues. Yom HaShoah – Holocaust Remembrance Day.

April 24 - 26: Rabbi Rascoe will be in Lafayette.

April 24: Fri., 8 p.m. Shabbat evening service

April 25: Sat. 10:00 a.m. Shabbat morning service, **Egalitarian minyan**

Have a Look at This

<http://www.worldjewishdaily.com/toolbar.html?4t=extlink&4u=http://www.jpost.com/servlet/Satellite?cid=1237392665709&pagename=JPost%2FJPArticle%2FShowFull>

The above link is live for those of you reading on the web. Others will need to copy the long url above and paste it into your browser. You won't be sorry you did. The American Jewish Committee gave an honorary award to publisher, Rupert Murdoch. His acceptance speech which appears there is an impassioned defense of Israel. I don't know about you, but, suddenly, I am liking Rupert Murdoch more than I used to (and I must add that The Wall Street Journal remained the great read it always was after he bought it).

