



SONS *of* ABRAHAM

LAFAYETTE, IN
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Susan Prohofsky and Sonya Garfinkel

Gratitude, Condolences, and Congratulations

You may have noticed that this column has gotten bigger and better. We owe thanks for dedicated sleuthing and reporting by **Harriet Diamond** (who edits this publication before printing and mailing it to you.) Timely writing in the weekly electronic bulletin by **Muriel Harris** has also helped it along. It could be even better if you would send in an item or two. Congratulations to Aron Frank who will be one part of a duo presenting music by Beethoven and Schoenberg on piano and violin at the West Lafayette Public Library on August 24 at 3 p.m. Mazel tov to Herb Moskowitz on being named one the country's handful of distinguished professionals in his field. On August 9th Meredith Marley will celebrate her Bat Mitzvah at Temple Israel. She is the daugh-

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ter of Bradley and Debra Marley, and the granddaughter of Sandy and the late Barry Elkin. Mazel tov to Meredith and to her family. Congratulations to Jo and Sol Gartenhaus who will celebrate their 55th wedding anniversary with an oneg at the shul on August 29.

Sisterhood Garage Sale

August 21-22

We have only about 14 days till the next Sisterhood Garage sale. Success is really important. Regarding donations, they are to be brought to the Haberer's garage **ONLY on Sunday and Monday August 17 and 18. Pricing will take place before the sale. Please do not bring last minute donations.** Please exercise the usual care to assure that items are truly saleable. Please mention the sale to everyone you think may have contact with potential buyers (especially foreign student families). On Thursday and Friday August 21 - 22 , 8 a.m. to 4 p.m. at the Haberer residence, 129 E. Navajo, West Lafayette.

Rabbi's Reflections:

Summer Reading 2

I have Orthodox friends and have watched the movement my whole life. Back when I thought about Rabbinical School, I actually looked at both Reform and Orthodox. A Reform rabbi whom I knew pointed out that I was right, and there really are some very observant Reform Jews, but I would still be on the extreme fringe, though not alone.

As to the Orthodox, I watched them change drastically since I was young, even while an undergraduate in Manhattan. In the early 1970s, they still read Rabbi Abraham Joshua Heschel and Rabbi Solomon Freehof's responsa, answers to halakic questions. (The Reform Movement from its beginning in Germany and Hungary, and officially in the USA since 1906, has answered questions of practice, at times frowning on modern practices and urging people to maintain tradition, and most of its heads were great scholars.) By the mid 1970s, they were cutting out Rabbi Freehof's name and skipping the last paragraph, which, after a survey of the legal codes, I jokingly say begins—'but we in the Reform movement....' When I considered applying in 1979, they were no longer reading either Rabbi Freehof or Rabbi Heschel.

I realized that the Modern Orthodox were fighting for their soul, and I did not want to be a part of it. They were losing the fight for many reasons, not the least of which was refusal to see it; low teacher pay, more of whom were rightist Orthodox; and a refusal to say no to the right. It came to a head after Rabbi Joseph B. Soloveitchik's funeral in 1993. He was simply known as "The Rav," "The Rabbi." Many in the right wing of Yeshiva University did not attend. More discord arose in 2002, when Richard M. Joel (former Hillel head), not a rabbi, became president. For peace, retired past president Rabbi Norman Lamm became chancellor and Rosh Yeshiva (Talmud academy head).

The whole Orthodox world has shifted right for different reasons, including, recreating a romanticized, idealized view of the dead Eastern European shtetl; battling modernity and disliking it entering Judaism through the Modern Orthodox; and a general societal rightward shift (I have spoken about how they do not always follow halakah, in what I call the Protestantization of the Orthodox). I stayed in the Conservative Movement with its general leftward shift, some of which I like and some of which I do not.

While I criticized the Reform Movement last month and applied it to the Conservative, the same is true on our other side. While for a while our laity has been less observant, especially outside of the Northeast Corridor (and Canada and Israel), and the same has been true of our rabbis shifting left, we

also have our right, and some of the Orthodox issues apply, especially how we see halakah, law. Halakah is in danger of becoming an idol, with God forgotten in the process. Rabbi Gordon Tucker's article, "Can a People of the Book also be a People of God?" Conservative Judaism, 60:1-2, Fall/Winter 2007-2008 reminded me of this. He writes how what is important to religion is irrelevant to halakah (he never uses the word idol; I have used it for years). He also shows some Orthodox rabbis opposing this sentiment: Rabbi Yuval Cherlow of Petah Tiqva in a 2002 article; Rabbi Haym Soloveitchik (The Rav's son) in a 1994 article in Tradition (a Modern Orthodox journal), and Rabbi Abraham Isaac Kook (later the first Ashkenazi chief rabbi under the British Mandate in Palestine) in an article in 1908.

Though not true today, the Conservative Movement was a centrist movement following the *via media*, the middle path. In reorganizing Conservative Judaism, Rabbi Solomon Schechter used it in a vein similar to the English Anglican Church tradition (he made major changes to the Anglican understanding, see Matthew LaGrone, "Schechter's Umbrella: England and the Church of England in the Life and Imagination of Solomon Schechter, Conservative Judaism, 60:1-2, Fall/Winter 2007-2008). We occupy the center of a continuum, but only as a convenient metaphor. Actually, depending on the issue, Conservative Judaism is more to the left, closer to Reform (i.e. using modern educational methods in Jewish study and understanding, and an openness to modernity in general), or more to the right, closer to the Orthodox (i.e. halakah's binding nature). Where any of us will end up is unclear. The Orthodox were supposed to disappear, and the Conservative melt into the Reform. So I make no predictions, but we should think about the issues and decide what kind of Jew each one of us is, not by movement, but by ideas. Summer is a good time to think about it, for as I wrote two issues ago, Judaism does not take a vacation, it goes on vacation with us.

The Bulletin on the Web

Many thanks to all those who have agreed to read the Bulletin on the web. We ask others who would be willing and able to help us make needed and significant savings by reading the Bulletin on the web.

Many do not know how to do that. that is understandable. I myself am a recovering technophobe. What appears below may not be the way most computers would read the bulletin on the web. However, it is understandable to those who do not use computers very often and does not use words like "browser" and "url." So, step one is to make the Google search screen appear. Once your computer is on, look for a logo that says Internet Explorer and click on it. After a few seconds you may see a bar across half the top that says Google. Type "sons of Abraham lafayette indiana" into that space and hit return key. A Google search will take place and report that Sons of Abraham has a website at www.soalafayette.org. That address will appear at the end of the search report and all you need do is click on it. With any luck at all, the SOA website will appear and you select "bulletin" from the choices offered there. that's it. If you currently have a paid subscription and want to read the bulletin on the web as described above, you will no longer be charged. Please notify Harriet Diamond <<hardiam819@verizon.net>>Read! Enjoy!

YAHREZEITS

Rostov, Chajah
Av 8 - August 9

Pearlman, David
Av 8 - August 9

Cohen, Harry
Av 8 - August 9

Elkin, Barry
Av 9 - August 10

Brudner, Samuel
Av 9 - August 10

Bercovitz, Bessie
Av 10 - August 11

Weisz, Berthold
Av 10 - August 11
Goldstine, Ida
Av 11 - August 12

Miller, Isadore
Av 13 - August 14

Lomar, Herman A.
Av 13 - August 14

Rubin, Harry
Av 14 - August 15

Singer, Doba Risa
Av 15 - August 16

Goldsmith, Ida
Av 15 - August 16

Cember, Pearl
Av 15 - August 16

Bosco, Isaac
Av 19 - August 20

Zaban, Israel
Av 27 - August 28

Harr, Robert
Av 29 - August 30

Elkin, Devorah
Av 30 - August 31`

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. We used part of it for the recent re-wiring

done in part of the building. This fund provides a naming opportunity for remodeling our sanctuary.

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:

Emergency repairs of Break-in Damage_____

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 Since July 8

In memory of George Horwich:

Mr. and Mrs. J. Janick, Mr. and Mrs. A. Garfinkel

Mr. and Mrs. F. Friedlaender,,

Judith Silverman Steve Mark Posner,

In honor of Susan Prohofsky for coordinating the most recent egalitarian service:

Judith Silverman

For the general fund

J.D. Sebban

Donation in appreciation of Saturday minyan

P. Geiger

LTJG Douglas Robb

Note: Most of us remember Steve and Maggie Robb's, son Douglas. "Oh yeah! He was a bar mitzvah last year." Well, it seems that time flies faster for some of us than for others because the bar mitzvah you remember is now a Navy officer and Naval Academy grad. Here's a most welcome update.

Sons of Abraham friends: I haven't been home in Lafayette for a while, but I thought you might like an update on my experiences. As you know, I am a 2005 graduate of the U.S. Naval Academy, currently serving as the Navigator onboard USS HALSEY (DDG 97), an Arleigh Burke-class Destroyer deployed to the Indian Ocean in support of continued operations as part of the Global War on Terror. At present, I am one of two Jewish sailors in HALSEY's 300-plus person crew (and the only Jewish officer). Understandably, it is on holidays and weekends, when Protestant, Catholic, and Latter Day Saints lay services are held onboard, that this ultra-minority status is most acutely felt. Minyans are always hard to come by on "small boy" ships, especially when there are only two Jews aboard, and kosher food or other Jewish delicacies, are non-existent (Wednesday is cheeseburger "slider day," a time-honored naval tradition).

Nevertheless, the Navy tries to recognize the spiritual needs of sailors and has approximately 10 Jewish chaplains—one of whom deployed with our Expeditionary Strike Group of six ships, the first such strike group to deploy with a rabbi—but Rabbis are not normally stationed on any ships other than aircraft carriers. Though I do not have any fellow Jews around to kvetch with about our long underways, busy and erratic schedules, and extended periods away from our friends and family, the "hardship" of being a Jewish naval officer ends there (and although I prefer to wear my sideburns long and almost out of regulation, I am not allowed to don peyis).

It's safe to say that my personal religious beliefs had little to do with my decision to attend Annapolis and subsequently lead sailors (of all religions) in the Fleet. In fact, I am hard-pressed to find anyone, outside of the Chaplain Corps, who joined the service because of their religion. Rather, it was out of a desire to serve our country, a principle that was, for me, instilled at a young age by two loving parents that ultimately propelled me to the Naval service.

I submit that the fact that religion is not a catalyst for military service in this country is a good thing. I believe that one of our nation's greatest strengths is the absolute separation between the profession of arms and organized religion—a bright-line standard that is decidedly absent in countries against whose religious extremists we now find ourselves. In our military, religious tests are not the basis for pay raises or promotions; in our uniforms, the only distinguishing feature is the rank on one's collar or sleeve. Meritocracy over theocracy, just as it should be.

This is not to say that our military does cultivate an individual's sense of personal spirituality. In truth, our military leaders recognize the intrinsic link between religious and moral values, which serve to reinforce notions of right, wrong, honor, and commitment. We end each evening at Taps with a non-denominational prayer that is both pluralistic and reflective. At the Naval Academy, the newly-dedicated Uriah P. Levy Chapel now gives Jewish midshipmen (all 85 of them) a spiritual home on a par with century-old Christian chapels, thus reinforcing the notion that all people deserve respect and that the government should not mandate belief.

In some ways the Naval Service reflects some of the finest teachings of Judaism: Respect for tradition, discipline, study, rituals and hierarchy, concern for others, and doing your best each day to be better than you were the day before—all while serving a cause and purpose greater than yourself. Just as my religion places certain demands on its adherents, so too does the Navy—but both are responsibilities I take on willingly. As Hillel taught: “If I am not for myself, who will be for me? But if I am only for myself, then what am I?”

I serve in the proud tradition of past Jewish soldiers, sailors, airmen, and marines. This list of distinguished Jewish servicemen also includes my late grandfather, Colonel Arthur Ginzler, U.S. Army Medical Corps (ret), whose “Readings from the Holy Scriptures for Jewish Soldiers and Sailors” I keep with me during my deployment. The inscription inside is from President Franklin D. Roosevelt, dated March 6, 1941. It reads:

“To the Members of the Army:

As Commander-in-Chief I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul. Very sincerely yours, Franklin D. Roosevelt.”

Now if we could only convince the Navy to carry kosher salami onboard!

LTJG Douglas Robb

Conservative Movement Establishes Its Own Heksher

In a bulletin dated July 31, 2008, Dr. Raymond B. Goldstein, International President of the United Synagogue of Conservative Judaism issued the report of a committee charged with establishing a new Heksher, one that includes standards of social justice in addition to the traditional ones. The report summary appears on the USCJ website and includes the following:

The Heksher Tzedek will indicate that a kosher product was made in compliance with a set of social justice criteria, in keeping with the teachings of the Jewish faith. In order to qualify for the Heksher Tzedek, a product must have been produced in a way that aligns with a strict set of standards regarding Wages and Benefits; Employee Health and Safety/Relations/Training; Product Development;

Corporate Transparency and Integrity; and Environmental Impact. Compliance will be assessed, as applicable and wherever possible, at the level of the facility where the product was manufactured, although overall company performance will also be taken into account.

The qualifying process will take a multi-faceted approach. Data will be collected in a disciplined process from independent sources of information, including governmental agencies, non-governmental organizations, and the media, as well as from the companies whose products are under consideration for the Hekhsher. Engagement with companies will play a key role in the process, as Hekhsher certification will require a detailed knowledge of company/facility policies, procedures and performance. Transparency and a willingness to enter into dialogue with the United Synagogue of Conservative Judaism (USCJ), the Rabbinical Assembly (RA), and their partners will therefore be essential for a company's products to qualify for the Hekhsher Tzedek.

Guidelines for High Holiday Aliyot

Vice - President, **Sam Harris** has, once again, graciously volunteered to schedule the aliyot for the High Holidays. He has released the following guidelines.

Rosh Hoshana begins on the evening of September 29. As part of our preparation for the High Holidays, we are again selling various honors for each service. Below, I have indicated - to the best of my knowledge - last year's participants. (Some last minute additions and switches may not be recorded here, so speak up!)

I expect to be out of the country during the period September 2-25 with no e-mail access. If your name is listed, and you would like to repeat this year please contact me before August 25 via e-mail (preferred), or by phone at 497-1018. Also, please contact me for any new or switch requests. Any unfilled slot is immediately available. Others may likely become available after August 25. All honors require a MINIMUM contribution of \$40 for members, the same as last year, and many years before that.

More will be gratefully accepted. Remember to include your guests and visitors when responding.

Please respond as soon as possible with all requests so that I will not have to follow up by phone, a very time-consuming and usually unrewarding process.

Best wishes for the upcoming High Holidays and the year 5769.

Sincerely,

Sam Harris

smh@physics.purdue.edu

Yiddish Kultur Vinkl to Meet

The Yiddish Kultur Vinkl will present "Klezmer Music Today" by Rose Haberer, In memory of George Horwich Sunday, September 14, 7 p.m. At the home of Jo and Sol Gartenhaus, 2102 S. 9th St, Lafayette

Help Needed Urgently

Our treasurer and our financial secretary have informed us that they are now working in their final year of service to the shul. We urgently need one or more people to begin an apprenticeship so they may take up this work at the end of 2008. Can you help? Will you help? **Will we have to hire a bookkeeping service to do this?** Speak with any shul officer for more information.

August Calendar

Prepared by Muriel Harris

August 1-3: Rabbi Rascoe will be in Lafayette

August 1: Fri. 12:30 Rosh Hodesh Av, lunch, at Parthenon

8 p.m., Shabbat evening services

August 2: Sat. 10 a.m., Shabbat morning services

August 8: Friday, 8 p.m. Shabbat evening services

August 9: Saturday, 10 a.m. Shabbat morning services

10 p.m. Tisha B'Av services

August 10: Tisha B'Av

August 15: Friday, 8 p.m. Shabbat evening services

August 16: Saturday, 10 a.m. Shabbat morning services

August 21-22: Sisterhood Garage Sale, chaired by Esther Chosnek

August 22-23: Rabbi Rascoe will be in Lafayette.

August 22: Friday, 8 p.m. Shabbat evening services

August 23: Saturday, 10 a.m. Shabbat morning services

August: 24: Sunday, 3 p.m. Aron Frank in concert. West Lafayette Public Library.

5 p.m. Lafayette Jewish Community Religious School Teacher / Aide Orientation, Temple Israel (School begins Sept. 7)

August 29: Friday, Shabbat evening services. Oneg in honor of Jo and Sol Gartenhaus's 55th anniversary.

August 30: Saturday, Shabbat morning services

August 31: Sunday, Rachel Adar will celebrate her third birthday, and all shul members are invited to join the festivities at the home of Tal and Daniella Adar. Please RSVP if you will attend so that they can plan for the amount of food.

September 2: Tuesday, Sons of Abraham Sisterhood board meeting, 7:30 p.m. at the home of Susan Prohofsky.

Wednesday September 3 Hadassah Board meeting **details tba**

Sunday September 7 Hadassah Opening Tea details tba.

Sunday September 14 Sons of Abraham Sisterhood Opening Tea 2-4 p.m. place tba.

7 p.m. Yiddish Kultur Vinkle, Gartenhaus residence

August Candle Lighting Times

source: hebcal.com

August 1	8:44 p.m.
August 8	8:36 p.m.
August 15	8:27 p.m.
August 22	8:17 p.m.
August 29	8:06 p.m.

Rabbi's Calendar

Rabbi Rascoe's weekends in Lafayette this month are August 1-3 and August 22-23

Refuah Shelemah

Almighty God, we offer prayers for health and long life in the names of

Sarah Raskin, Madelyn Lillianfeld, Barney & Sara Axelrod, and Herman Cember.

Shul Board to Meet

The Board of Directors of the Congregation was, at press time, scheduled to meet on **Thursday, August 21** at 8:00 p. m. At this meeting, the presence of board members will, again, be a special attraction. The meeting is open to all members.

Last Laughs

A Jewish couple in England won twenty million pounds in the lottery and immediately set out on a life of luxury. They bought a magnificent mansion in Knightsbridge and surrounded themselves with all the material wealth imaginable. They found the perfect butler through an agency, very proper and very British, and brought him back to their home.

The day after his arrival, he was instructed to set up the dining room table for four, as they were inviting the Cohens to lunch. The couple then left the house to do some shopping. When they returned, they found the table set for eight.

The wife asked the butler why eight, when she had specifically instructed him to set the table for four. The butler replied, "I did, madam, but then the Cohens telephoned, and said they were bringing the Blintzes and the Knishes."