



SONS *of* ABRAHAM

LAFAYETTE, IN

Established 1889

December, 2008
4 Kislev - 4 Tevet 5769

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@comcast.net

Sisterhood co-Presidents:

Susan Prohofsky and Harriet Diamond

Gratitude, Condolences, and Congratulations

Many thanks to Heather Moskowitz for hosting the annual Congregation meeting. My scale knows those brownies were delicious! Millard "Mike" Atwell has been our historical hero. Very few of us have supported his efforts to create a history of SOA based on the cemetery gravestones. Please write him at «atwell@gmail.com» to give him some basic biography of any and all who have been laid to rest there. Many thanks to Sonya Garfinkel who hosted the Sisterhood general meeting on October 28. Philip Schlossberg provided a program for that meeting by making a presentation on the life and work of a Hillel director. Hershel Krushen helps the

December, 2008

Post Office Box 2671
West Lafayette, IN 47996-2671
661 N. Seventh Street
Lafayette, IN 47901
Phone (765) 742-2113
www.soalafayette.org

Congregation by leading Friday night services in the Rabbi's absence and for preparing the oneg as well as the Saturday morning kiddush. We are grateful to those who participated in our most recent egalitarian service: Susan Prohofsky did the pre-service organizational work and was on the bima. Rabbi Rascoe led the service and leined. Sonia Barash read musaf and Herb Moskowitz did a haftorah. Many thanks to all. A vote of gratitude goes to Sonya Garfinkel and Jo Gartenhaus for arranging the Sisterhood's annual display of Chanukah merchandise which was for sale at the Congregation meeting and will be for sale by appointment until Chanukah.

In Memoriam

Marilyn Zimmerman: A Friend To All

We have heard the tragic news of Marilyn Zimmerman's untimely passing, so this is not an obituary. The intention here is to deal not with **whom** we have lost, but, at least by implication, with **what** we have lost. It is certainly true that this humble effort pales before the myriad eulogies offered by friends and family at the funeral. I ask to be humored on that issue because it would be inexcusable for the Bulletin to fail to try to help deal

with the hole that has been torn in our communal hearts and souls.

My first mental image of Marilyn may be trivial but, nonetheless, sticks with me. I presume that each of us has some such smaller image in mind. Mine is the couple of notes of harmony she would invariably add to our recitation of Alenu on Friday evenings. The memory is auditory and, in my view, is retained because harmony of all sorts was so vitally important to Marilyn.

Marilyn passionately believed in the concept of Tikkun Olam and it can be said that she certainly made her personal contribution to that repair. You cannot doubt that if you know the numbers of people who just plain felt better for having had dealings with this kind, warm, wondrously empathic, and, often enough, hysterically funny human being.

There can be no doubt of the strength of her spirit. Many another person with her level of illness would have refused treatment and just let things run their course. Not Marilyn. If there were something that might allow her to have one more moment to comfort her loving family and friends, she was willing to endure what she might have to in order give even more of herself.

Marilyn was a teacher and always dedicated to the idea of teaching people to better themselves. My own experience with her in that realm was her enthusiastic interest in local implementation of things learned at the CAJE conference on Jewish education. Certainly one of her ideals was carrying our faith forward from generation to generation. One might think that her experiment in selling real estate was a deviation. But those who are good salespeople AND good teachers know that the two are far more alike than not. Do you doubt that Marilyn could sell a hatrack to a moose? I don't.

Our entire community was bereaved by Marilyn's passing. Many at the funeral were in tears and that was not at all limited to her family. Any who doubt that may be reminded of the extraordinary length of

the cortege that accompanied her on her final visits to both the synagogue and the temple.

Because my own parents lost two children, I know the undeserved punishment that was dealt to our fellow congregants, Sylvia and Herman Cember. It's just not the natural order for things to happen the way they did. I speak for the entire congregation in offering heartfelt condolences to them, to Neil, to all the family, and to all of those who know all too well not only whom we have lost, but what we have lost.

Yahrzeits

Krushen, Jacob
Kislev 5 - December 2

Cember, Lilly
Kislev 7 - December 4

Bass, Sara
Kislev 8 - December 5

Ben-Ami, Hirsch
Kislev 8 - December 5

Urish, Annette Krauss
Kislev 9 - December 6

Kaplan, Fannie
Kislev 10 - December 7

Nickelsberg, Bertram
Kislev 10 - December 7

Elkin, Ruth
Kislev 13 - December 10

Brodsky, Eli
Kislev 13 - December 10

Roger, Bara
Kislev 13 - December 10

Bercovitz, Boruch L.
Kislev 16 - December 13

Cohen, Dora
Kislev 17 - December 14

Title, Reuben Seymour
Kislev 18 - December 15

Cember, Arthur
Kislev 19 - December 16

Atlass, Moses
Kislev 24 - December 21

Segal, Rochel
Kislev 24 - December 21

Pearlman, Eleck
Kislev 27 - December 24

Fischbach, Julius Leo
Kislev 27 - December 24

Waldner, Charlotte
Kislev 28 - December 25

Grinberg, Betty Gordon
Kislev 28 - December 25

Goldberg, Abraham
Tevet 1 - December 28

Harris, Joseph
Tevet 2 - December 29

Waldner, Ignatz
Tevet 3 - December 30

Wolinsky, Rose
Tevet 3 - December 30

Krushen, Adelle
Tevet 5 - January 1

Newman, Miriam
Tevet 7 - January 3

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

Kol Nidre Appeal

Sonia Barash

Danielle & Mitchell Cohen

Harriet and Sid Diamond

Gisela and Fritz Friedlaender

Sonya and Alan Garfinkel

Jo and Sol Gartenhaus

Geri Horwich

Madelyn and Mark Lillianfeld

Heather and Herb Moskowitz

Muriel and Samuel Harris

Marilyn and Neil Zimmerman

Chosnek Fund:

Joan Bercovitz

General Fund

Yael and Daniel Aldrich

SOAR

Sarah E. Rosen

376 San Carlos, San Francisco

December Calendar

Prepared by Muriel Harris

December 2: Tues., 7:30 p.m. Sisterhood Board Meeting, at the home of Gisela Friedlaender

December 5-7: Rabbi Rascoe will be in Lafayette

December 5: Fri., 8 p.m. Shabbat evening services

December 6: Sat., Shabbat morning services, mechtza minyon

December 12-14: Rabbi Rascoe will be in Lafayette

December 12: Fri., 8 p.m. Shabbat evening services

December 13: Sat. 10 a.m. Shabbat morning services, egalitarian minyon

December 14: Sun., 6 p.m., Hanukkah Party and Sale

December 18: Thurs. 8 p.m. Shul Board Meeting, at the shul

December 19: Fri., 8 p.m. Shabbat evening services

December 20: Sat. 10 a.m. Shabbat morning services

December 21: Sun., Erev Hannukah, light 1 candle

Jan. 11th, 2009 : Sun. 3:p.m. Hadassah General Meeting at the home of Lotte Hirsch, 514 Dodge St., WL

Program: Meet Deena Linett and Her Poetry

Congregation Meeting

The Sons of Abraham annual congregation meeting took place on Sunday, November 16.

The congregation voted to offer Rabbi Michael Rascoe a one year contract for August 1, 2009 - July 31, 2010

There was a discussion of the congregation's financial status. Income lately has been about \$5,000 less than expenses per year. Certainly one reason is that our 88 year old building had been neglected and now regularly seems to need one expensive repair or another. Moreover, there are needs for bringing facilities up-to-date. Clearly, a building fund is needed and the congregation would be happy to discuss naming rights. See President Mark Lillianfeld or Vice-President, Sam Harris, if this interests your family.

Again in 2008, the internal Revenue Service will allow those over 70 and-a-half to rollover funds from an IRA directly to the Synagogue. See your tax advisor for information. About half the congregation pays the full dues amount (\$1250 in 2008). The congregation voted to increase current annual dues to \$1500. Those who cannot pay the full dues amount are asked to consider a 20% increase in whatever they now pay.

The nominations committee announced that all officers of the Board have "re-enlisted" for another year. Sonya Garfinkel accepted a one-year board position. Akiva Sanders will serve as youth representative. Three positions are vacant. All Board members elected by acclamation.

Rabbi's Calendar

Rabbi Rascoe will be in town on:

December 5 - 7 and December 12 - 14

Refuah Shelema

Almighty God, we offer prayers for health and long life to Herman Cember, Sol Gartenhaus, Margaret Robb, Sarah Raskin, Sara and Barney Axelrod, and Madelyn Lillianfeld.

Best News Yet!!!!

The best news yet is from Mark Lillianfeld via Susan Prohofsky and says:

"Madelyn is home! YEA!! BUT she is very weak and needs to rest most of the time.

PLEASE DO NOT CALL or VISIT

until we hear more.

December Candle Lighting Times

Friday, December 5: 5:02 p.m.

Friday December 12 : 5:02 p.m.

Friday, December 19 : 5:05 p.m.

Friday, December 26: 5:09 p.m.

Chanukah:

Sun 21-Dec-2008 Chanukah: 1 Candle

Mon 22-Dec-2008 Chanukah: 2 Candles

Tue 23-Dec-2008 Chanukah: 3 Candles

Wed 24-Dec-2008 Chanukah: 4 Candles

Thu 25-Dec-2008 Chanukah: 5 Candles

Fri 26-Dec-2008 Chanukah: 6 Candles

Sat 27-Dec-2008 Rosh Chodesh Tevet

Sat 27-Dec-2008 Chanukah: 7 Candles

Sun 28-Dec-2008 Rosh Chodesh Tevet

Sun 28-Dec-2008 Chanukah: 8 Candles

Mon 29-Dec-2008 Chanukah: 8th Day

Cyrelle Simon Visits from Israel

It was a special pleasure to have Cyrelle Simon visit the congregation from Israel in November. A luncheon was prepared in her honor. She also attended a meeting of the shul board of directors and, of course, services.

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.

Rabbi's Reflections

Michael Rascoe

On Ma'oz Tzur: History, Melody, Meaning, Modern Israel, and Us

Ma'oz Tzur is one of the most well-known hymns, some say second only to Ha-tikvah. The musical theme represents Hanukkah in other liturgical uses. The few who sing other Hanukkah hymns use this melody, though both Ma'oz Tzur and they have other melodies sung now only in small regions. Originating in an old German folk song, known to Jews as early as 1450, even closer versions appeared in a soldier's song later in the 15th century, and in church hymns as early as 1474, including the first of Martin Luther's 1523 German chorales. The earliest known marriage of lyrics and melody appears in 1744 by Judah Elias of Hanover, though they may have been paired in the 16th century. Repeating the last verse is a bad modern "improvement." Without question the melody matches the lyrics and the spirit of the holiday, being hopeful and confident, majestic and daring, stirring and bright. You can imagine the Maccabees marching off to battle.

Mordekhai (the initial letter of the first five stanzas spells his name) wrote Ma'oz Tzur in the thirteenth century. Some say it is Mordekhai ben Isaac ha-Levi of France, who wrote the Shabbat table hymn Mah Yafit, "How beautiful and delightfully sweet you are, O Sabbath," or the Tosafot scholar of Niddah 36a, or a son-in-law of a 1096 Mayence martyr. Most scholars agree that the rarely printed sixth stanza, containing the acronym, hazak ("strength," appended to the poet's name wishing long life), was added later. It has been attributed to Rabbi Mosheh Isserles (ReMa, Poland, 16th century, part author Shulkhan 'Arukh), Rabbi Jeremiah Wuerzburg, or Rabbi Samuel ben David Moses ha-Levi (Poland, 17th century, author Nahalat Shivah). Most people only know the loose, free Union Hymnal translation by Marcus Mordechai Jastrow and Gustav G. Gottheil.

The overall theme is that God unfailingly redeems us. Each stanza has four lines of two equal halves of six long syllables. The half line rhyme scheme is AB, AB, BB, CB. The verbs use the imperfect tense, meaning past actions and mind-states are not completed and continue to happen in later as in earlier time. Composed in a Jewish community that lived through 3 crusades in a generation, the setting is the Maccabees celebrating. Written in the first person, the author personifies the people Israel. The first stanza expresses our messianic hopes for restoring the Temple and its worship so we can sing songs of praise at the altar's dedication, both with and like the Maccabees. Stanzas 2-5, list four examples in chronological order where we suffered and God redeemed us. First is slavery in Egypt followed by the Exodus and the Egyptian army's drowning. Next is Babylonian exile followed by the Return to Zion (the words shivat Ziyyon do not appear). Third is the Purim story, Mordekhai saves us from Haman's plot to kill us, and hangs his sons and him. Fourth is the Hanukkah story, the Hasmoneans (i.e. Maccabees) defeat the Greeks (i.e. Seleucids, i.e. Syria, and King Antiochus IV Epiphanies), referring to the singing and the small oil flask miraculously lasting eight days in the newly rededicated Temple. In the sixth stanza, we hope God speedily will avenge us and bring salvation from Christians (German Emperor Frederic Barbarossa, 1121-90 if it is original, which is unlikely, but may refer to later inter-Christian struggles, the Reformation). (Some include Muslims, but Jews from non-Christians lands do not sing it, so it is unlikely). Most books omit this stanza, and often it is not sung when printed, "for the sake of peace" with our neighbors. Jastrow and Gottheil's English version keeps the deliverance theme, but in the form of freedom, and lessens the ideas of vengeance, Temple service, and return from exile. It diminishes military might and encourages reliance on God.

The sixth stanza by updating history, questions the song's theology. If God redeemed us in the past, why were earlier ones so brief and we still await the messianic kingdom? Professor Ismar Schorsch answers, see Midrash Tehillim on Psalm 31. Ma'oz Tzur's opening is based on Psalm 31:2, "I seek refuge in You, O Lord; may I never be disappointed;

as You are righteous, rescue me.” On le’olam, “never,” it asks how we reconcile the promise of redemption, and the fact of having been redeemed many times before, with the harsh reality of life; why, if redemption is everlasting, do we continue to suffer? God answers that previous redemptions have been effected through human agency, like Moses, Joshua, judges and kings, although God influenced events. By juxtaposing our current conditions, Schorsch argues, the sixth stanza tells us that previous redemptions mediated by mortal agency are not true redemption and must be of limited duration. This last one under Christian rule, only God directly can overthrow.

Schorsch writes, the midrash “confront[s] the harsh divergence between history and theology.” He concludes, “taken together, the two strata of Ma’oz Tzur blend into a liturgical reflection on Jewish history—the precariousness of minority existence, the reality of Divine concern, the consolation of collective memory, and the rarity of true messianism.” He further warns us not to overemphasize the human role in the Hanukkah story for deliverance was only temporary. Only when God brings the messiah will it become permanent. Without spelling it out, he draws a parallel to current Israel politics. Just as the Maccabees achieved only a limited redemption, he warns that, “messianism, properly understood, leads to political restraint.” Ma’oz Tzur reminds us that we should be careful what we see in the interaction of theology and history, that only God fulfills ultimate redemption.

Hadassah Yiddish Evening

Join us at the home of Gisela & Fritz Friedlaender, 150 Colony Rd., WL, Sat., Dec. 6, 8:00 PM for Hadassah’s 32nd Annual Yiddish Evening. A delightful evening of Shalom Aleichem Stories, Yiddish music and jokes is being planned by Sonia Barash. This event supports Hadassah College Jerusalem. There is a charge of \$12.00 per person.

Last Laughs

source:awordinyoureye.com

Benjamin woke up one Saturday morning in a bad mood. When he came down to breakfast, he put on his yarmulke and sat across the table from his visiting sister, Sarah.

"I'm not going to shul today!" he said to Sarah emphatically.

"Yes you are." Sarah replied calmly.

"No I'm not . . . I don't think I really want to ever go again!" Benjamin said with obvious irritation. "The people down there don't like me, they ignore me sometimes . . . they don't appreciate me at all . . . and I won't go back."

"Yes, you will go today, and you will continue", said Sarah with confidence. And, I'll give you two reasons. Number one, you're 45 years old ... and Number two, you're the Rabbi!"

SHAME ON YOU! YOU FAILED TO SEND DIGITAL PIX FOR INCLUSION HERE AND I WAS REDUCED TO THIS:

Hanukkah Wreath



HANUKKAH WREATH

(Size app. 24" x 24")

"A beautiful Wreath to decorate your home during Hanukkah!" (vay ist mere)