



SONS *of* ABRAHAM

LAFAYETTE, IN
Established 1889

February 2013

Shevat 21 – Adar 18

Sisterhood Co-Presidents

Jo Gartenhaus & Sonya Garfinkel

Rabbinic Intern
Michael Kushnick

Gratitude, Condolences and Congratulations

We acknowledge with great appreciation a Donation in memory of **Sid Berger** from 2 cousins - **Geraldine Berger** and **Autumn Berger Hall**.

Refuah Shelema

We offer prayers for health, complete recovery and long life to **Alan Garfinkel, Hershel Krushen, Marge Aronson, Joe Haberer, Sarah Raskin, Irwin** and **Iris Treager**, and **Harry Mindlin**.

Candle Lighting Times

Source: Chabad

February 1: 5:47 p.m.

February 8: 5:56 p.m.

February 15: 6:04 p.m.

February 22: 6:13 p.m.

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February Calendar

February 1: Friday 8 p.m. – Erev Shabbat Services

February 2: Saturday 10:00 a.m. – Shabbat Services

February 4: Monday 1:30 p.m. Sisterhood Board Meeting

February 7: Thursday – 7:30 p.m. Shul Board Meeting at home of **Elliott and Gwen Slamovich**

February 8: Friday: 8:00 p.m. – Erev Shabbat Services

February 9: Saturday 10:00 a.m. – Shabbat Services

February 15: Friday: 8:00 p.m. – Erev Shabbat Services

February 16: Saturday 10:00 a.m. – Shabbat Services

February 19: Tuesday 1:30 p.m. – Sisterhood General Meeting at home of Jo Gartenhaus

February 22: Friday 8:00 p.m. – Erev Shabbat Services

February 23: Saturday 10:00 a.m. – Shabbat Services

February 23: Saturday - Purim - Megillah Reading – details TBA

Yahrzeits

Name	2013 Hebrew Date	
Krushen, Simon	February 3	Shevat 23
Atlass, Rachel R.	February 4	Shevat 24
Miller, Anna	February 4	Shevat 24
Klatch, Ben Zion	February 4	Shevat 24
Leonards, Gerald A.	February 4	Shevat 24
Korenstein, Isadore	February 6	Shevat 26
Moskowitz, David	February 6	Shevat 26
Grinberg, Samuel Aaron	February 7	Shevat 27
Harris, Gussie	February 9	Shevat 29
Treager, Mark	February 12	Adar 2
Pickus, Ruth	February 12	Adar 2
Chosnek, Edith	February 13	Adar 3
Weisz, Bertha H.	February 14	Adar 4
Levine, Rose	February 15	Adar 5
Roger, Harry	February 15	Adar 5
Spector, Fred	February 16	Adar 6
Lobstein, Miriam	February 17	Adar 7
Tzucker, John	February 17	Adar 7
Brodsky, Rosa	February 17	Adar 7
Shainker, Malka Molly	February 20	Adar 10
Cember, Herman	February 21	Adar 11
Tubis, Joseph	February 22	Adar 12
Gartenhaus, Hannah	February 22	Adar 12
Goodman, Solomon	February 26	Adar 16
Pearlman, Bara	February 27	Adar 17
Goldstine, Frank	February 28	Adar 18
Simon, Esther	February 28	Adar 18
Berger, Harriet Anne Glick	March 1	Adar 19
Radinsky, Moshe D.	March 2	Adar 20

Happy Day Cards

To commemorate any simcha or recognize any other event call **Bette Rubinstein** at 463-4754 or **Iris Treager** at 463-2468. They will send your card for a minimum donation of \$5.00. Send your check, made out to Sisterhood Sons of Abraham, to **Sonya Garfinkel**, Sisterhood Treasurer, 2229 Carberry Drive, West Lafayette, IN 47906.

Megillah reading Saturday, February 23

Please watch your email and/or wait for announcements from the Bimah regarding details for our annual Purim Celebration.

Deadline for Newsletter

The deadline for the March bulletin is Friday, February 22. Materials should be sent to penmike@embarqmail.com



A Purim message from Rabbinic Intern Michael Kushnick

At the end of the month we will celebrate the fun and rowdy holiday of Purim. Purim allows us to change who we are. We dress up to be like someone we are not. One of the goals of Purim is to turn everything upside down. This idea comes from Megillat Esther, where the Jews of Shushan faced annihilation, but in the end, wiped out their enemies. The story of Purim is about a complete reversal of fortune, and we are left with one of our most joyous occasions.

Despite all the joy, there is something odd about the holiday. Unlike other festivals and joyous holidays, we do not recite Hallel on Purim. Throughout Jewish history there have been many attempts to explain why Hallel is not part of our Purim services. One reason we may not recite Hallel during Purim is that our joy needs to be subdued a little bit. It is very easy to get caught up in the wonderful story of Mordechai and Esther.

Purim allows us to celebrate the quick reversal of fortune of the Jews, but we forget how little had actually changed. Yes they were spared in this event, but did anything really change? They were still under the control of others and, in order to feel that they belonged in their society, they needed to assimilate.

If we scan through Jewish history, we see the same phenomenon take place over and over. Jews assimilate into the culture in which they live, but they also have always maintained their Jewish identity. Today our concern about assimilation is worse than ever, and therefore the story of Purim should ring louder than it ever did before.

We do not recite Hallel during Purim because we know that at any time our desire to assimilate can lead to the collapse of Judaism. In addition to the reversal of fortune, Purim is a story of assimilation along with its dangers. Yes we should celebrate the Jews being saved, but by not reciting Hallel we remember that the future of the Jewish people is stuck between the challenges of assimilation and maintaining our Judaism. That challenge lies within each of us. May Purim be a time of great joy and a time to consider how remembering the fragility of Judaism can lead us to ensure our future.

LJCRS News

Shalom! I hope everyone is having a great winter! Spring is just around the corner, but we have plenty to do at LJCRS while we wait for it. We had a great January with our Tu B'Shevat seder, complete with songs and performances by all our classes. Thank you very much to all the parents who contributed, and particularly to those parents who helped with fruit preparation. We could not have done it without you!

Purim comes early this year, on February 24. Stay tuned for our exciting plans for our Purim celebration, which should include our own telling of the Megillah story! In addition, classes will be delivering Mishloach Manot, baskets of goodies, to elderly families and families with new babies on February 17th. This community project provides the opportunity for our students to do outreach and learn from the different generations in our midst. For this project, we will be asking parent assistance in driving as well as goody contribution, so stay tuned! Be sure that you attend the Hillel Purim Carnival on the 24th as well, which will be after LJCRS.

Our next Parent-Tot Time will be February 3, at 10:30. Children aged 0-3 and their caregivers are encouraged to attend! We will be doing songs, stories, and crafts related to Purim.

I would like to announce some of our classes' tzedakah choices. We collect tzedakah all year, and our students pick the organizations that receive it, with each class choosing a different cause. Our 2/3 class will once again be donating to Yemin Orde Youth Village in Israel. Our K/1 class will be donating to the Loving Heart Animal Shelter in Lafayette. Our 4/5 class will be donating to the Jewish Federation. More updates on Tzedakah choices will be in future newsletters!

I would also like to announce our next minicourse! This will be a short course on "Jewish Folktales" taught by Amina Gabrielov. It will be followed by a Jewish Ethics class, taught by Sophia Stone, which will begin after the spring break. We are delighted that both of these teachers are giving us their expertise, and believe this will be a great way to end the minicourse year.

As most of you know, this is my last year as director, and the LJCRS board is actively seeking someone to fill the position. It is my belief that there are many talented people in our community who would be wonderful in this role. If you know of anyone who might be interested, please let us know.

Hag Purim Sameach and have a great month!

L'Vracha,

Elana

Attention Purdue Faculty!

Applications are being accepted thru Feb. 20th for the Faculty Fellowship Summer Institute in Israel. This is a competitive academic fellowship that invites full-time university and college faculty members to apply to participate in a two-week Summer Fellowship in Israel. It is supported by Israeli universities and the Jewish National Fund. For further information go to: www.ff2israel.org/

News from Israel submitted by Cyrelle Simon

Snow Scenes:

Recently, Jerusalem was blessed with 4 continuous days of abundant rainfall, including half a day of snow. The advent of snow here is cause for great joyfulness. Since the country is ill prepared for the rare snow occurrences, the day of the snowfall, about 3 or 4 inches, brought many children of all ages into the streets. There was no traffic and snowball fights, snowmen etc. covered the area as reported by my intrepid grandchildren who declared the atmosphere "carnival like." My granddaughter, Yocheved, with her family, aware that I was not venturing out, brought me the usual panacea for cold weather: hot homemade soup. Actually, the following day, when the snow essentially melted, I was able to do my usual Friday morning errands, one item of which is getting my weekend newspapers, The Jerusalem Post and the HaModia which caters more to the orthodox crowd. An unfortunate result of the storm was seeing a lot of broken pine branches on the ground. However, since Friday dawned with such clear mountain air (Jerusalem is mountainous, and my neighborhood, Bayit V'Gan is very high in Jerusalem) I was reminded of the first line from Naomi Shemer's popular song, Jerusalem of Gold. "Aveer Harim Tzalul KaYayin, V'Rayach Oranim" which translates as "the mountain air is clear as wine with the aroma of the pine trees." Another "only in Israel, response" to the snow was told to me by Dovid Shalom. His Rebbi made a

wedding in B'nai Brak and hired a bus for Dovid's Jerusalem Yeshiva bachurim to be transported to the wedding. Returning to the hills of Jerusalem, the evening of the morning snow, entailed huge traffic congestion. During the long wait for the vehicles to move, Dovid and his friends exited the bus and entertained the people in the rows of stalled cars by singing and dancing way into the night.

Two Suitcase Stories:

Several weeks ago, my grandson, Yechiel was traveling from the area of his school, Bar Ilan to spend Shabbat with me in Jerusalem. As the passengers of the bus were seated near the front, the back of his bus was empty, Suddenly, a passenger looked to the rear and saw a large suitcase perched on a seat. She told the driver, who immediately stopped the bus, which was at that time partway to Jerusalem, and ordered the passengers to exit and stand at a distance from the vehicle. Meanwhile, the driver called the police who soon arrived with the bomb detonation squad. This procedure took some time, and since it was the last bus on Friday afternoon, people were getting tense. The experts declared the "chafetz chashud" (the suspicious item) to be harmless and all the passengers clapped and cheered with joy. However, the driver said, this time delay meant that he would not get home in time for Shabbat, and promptly turned the bus around to return to Bar Ilan and B'nai Brak. Several passengers were upset since their plans for Shabbat in Jerusalem were ruined, but the majority was so grateful to be alive.

Another Yechiel Happening:

Several months ago Yechiel borrowed a carryon suitcase from me with the intention of returning it promptly. Despite several subsequent visits to Jerusalem, the suitcase remained in Yechiel's dorm at Bar Ilan. Since I am expecting to depart for the States very shortly, I was in immediate need of the suitcase. So, Yechiel promised to bring it again. Since the time for his visit was running short I asked him to take a taxi rather than walking to the Jerusalem Light Rail which he generally does.

Unfortunately, Yechiel forgot my suitcase on the bus, as he called me as he entered the taxi and said: "Bubby, I have some bad news for you". Thinking of the complexities of getting the suitcase back, if ever, you can imagine, I was quite upset and told myself all the right things, i.e. it was just a material object, etc. Actually, there was an additional disappointment. My late husband, Ed, loved bargains, and a low price for an item was one of his priorities. This particular suitcase was one of his nicest purchases and he was very proud of it. Anyhow, Yechiel told the taxi driver about his lost suitcase and the driver promptly called the Egged Bus Company, and surprisingly got a prompt response. He was given the name of the #400 bus driver, who had just delivered Yechiel, among others to Jerusalem. Apparently, the driver spoke English and Yechiel had a very imaginative discussion with him. The driver replied to Yechiel's request to get his suitcase, with "I have to immediately turn around and resume my route to B'nai Brak." Yechiel's own words: "If I don't get my suitcase, I'll be mad and I'll tell my father. And he will be mad at Netanyahu who is the prime minister of Israel and he should be taking care of us so that everything should run smoothly. And my father, who is a lieutenant in the military and who knows a lot of important people will tell them to vote for the labor party. Now, as we all know everyone who votes of the labor party is exactly what Netanyahu does not want because when the coalition comes around, there's no way in the world that the labor party will go with Netanyahu and all of this is going to happen because you won't wait ten minutes for me to get my suitcase. The driver said, "I'll wait ten minutes for you to come and get your suitcase." "The taxi driver, who was on the way to Bayit V'Gan, turned around and I retrieved my suitcase."

Some Interesting Words:

"Linchor "to snore (onomatopoeic) and "m'mamesh" actualize, a rare word with Mem's in a row.

With warm regards, Cyrelle (Tzirel)

A D'var Torah from Sandy Hasson in memory of her sister Mimi

Thanks for reading this. You elevate your soul and my sister Mimi's soul in heaven. Enjoy!

Our Torah gives us guidelines for living in every generation for eternity. More than 30 times throughout the books of the Torah and prophets, the topic of oppression and bullying is addressed. The Torah gives us positive commandments of behaviors we should do, and negative commandments of behaviors we should avoid. For example, we are told as a positive ideal that we should be fair to strangers. A negative behavior we are taught is not to mistreat a stranger, because we were once strangers in Egypt. We are told to remember what that time was like and how it made us feel. Our nation's time as strangers in Egypt was a traumatic time in our history. For generations, Jewish people were helpless, oppressed slaves. The men were worked to the end of their limits, dragging themselves home too exhausted to care about their family life. When Moses showed up to lead them out of slavery to freedom, the Pharaoh was angered and worked the slaves even harder. The Egyptians murdered the small Jewish children and the parents were helpless to stop the horror. It was an emotionally devastating time in our history, and yet, our Torah tells us to remember that time and to recall those emotions. In fact, the Shema prayer that is said twice a day reminds us that we were once oppressed slaves in the land of Egypt.

Our Father in Heaven created human beings and knows human nature. We are being taught that no matter how poorly we were treated, we may not retaliate to other innocent people. We are told to treat strangers respectfully *specifically* because we were mistreated when we were strangers. Our Torah understands that human beings can react in different ways to being bullied and ridiculed. The Torah anticipated that some people might emerge from a bullying environment and become a victim full of rage. We have seen how those victims lash out indiscriminately with their rage. We have heard with horror how innocent, helpless people were murdered as they watched a movie, or went to school to learn to read and write. The Torah is very clearly telling us to stay as far away from this path as possible. We are told to love the stranger. We are told to be fair to them. If that's not possible, we are told at least not to tease or humiliate them and cause them extra hardship. We are repeatedly told to try to remember what it was like to be the oppressed underdog and to feel compassion for someone else who finds themselves in that position. We are told to remember the humiliation and desperation that we experienced in Egypt and to reach out to the stranger in our community so that they don't feel that helpless isolation. We are being taught to treat others respectfully, specifically because we were mistreated when we were strangers. We are taught to take those feelings and to use them to connect to others with compassion and inclusion, because we know what it is like to be oppressed spiritually, physically and emotionally.

The Torah is written to apply to our lives and to the lives of our descendants in future generations. It is written to guide our lives no matter what century we live in and what country we find ourselves. It is for us to study the stories of ancient times and to understand how it is relevant to us today. As we become more connected to the Torah values in our daily lives, we can influence and motivate others around us to also value these guidelines. We are meant to be the role models for all nations and in our own individual way, we can change the world for the better.

Jewish Studies Program Noon Lecture and Discussion Series

Wednesday, February 6 ~ Stewart Center, Room 313 ~ 12:30

Samantha Richards, Winner of the 2012 *Edward Simon B'nai B'rith Barzillai Lodge No. 111 Prize in Jewish Studies*, "The First Political Movement: Moses as a Political Leader, the Exodus as a Revolution, and the Constituting of a Nation"

Instead of viewing Moses as primarily a religious figure within Judaism, this lecture will focus on Moses' role as a political figure and leader within the Jewish community. The Exodus from Egypt will be discussed as a political rebellion and revolution as well as the catalyst that sparked the creation of a unified Jewish people and, eventually, state.

Samantha Richards is a junior from Los Angeles, California. She is double majoring in History and Political Science and minoring in French. This past summer, Samantha traveled throughout Israel to explore her Jewish heritage and the current political environment of the Middle East. During the Fall semester of 2012, she studied abroad at the London School of Economics and concentrated her studies on international relations. After graduating from Purdue, Samantha plans on attending graduate school to pursue a Masters/PhD.

Wednesday, February 27 ~ Stewart Center, Room 320 ~ 12:30

Warren Rosenberg, English Department, Wabash College, "Serious Men?: Jewishness in the Films of Ethan and Joel Coen"

Ethan and Joel Coen's 2009 film *A Serious Man* is the only one of their many films to deal explicitly with Jewish American life, and with their own Jewish upbringing in 1960's Minnesota. But this enigmatic and brilliant film is not their first nod to the topic, as they have inserted Jewish characters into earlier films, like John Turturro's Bernie Bernbaum in the organized crime send-up *Miller's Crossing* (1990) and John Goodman's angry Jewish convert, Walter Sobshak, in the now cult classic *The Big Lebowski* (1998). One might even, with care, talk about a kind of Jewish sensibility permeating some of their other films as well, from *Raising Arizona*, to *Barton Fink*, to *Fargo*, to *No Country for Old Men*. This talk then will consider the nature of that vexed term "Jewishness" in the work of two of today's major filmmakers.

Warren Rosenberg has been teaching American literature, as well as Gender and Jewish studies, at Wabash since 1980. His study, *Legacy of Rage: Jewish Masculinity, Violence, and Culture* (U Mass Press, 2001), looks at the long, often ignored as un-stereotypical, cultural representation of Jewish men and violence, from the Hebrew Scriptures to Phillip Roth and Steven Spielberg. He also published an essay "Coming out of the Ethnic Closet: Jewishness in the Films of Barry Levinson" (*Shofar*, Fall 2003).

<http://www.cla.purdue.edu/jewish-studies/>

The Department of History
is proud to present
Professor Michael Miller, Associate Professor
Department of History, Central European University
Budapest, Hungary



Professor Miller is a guest lecturer with the Faculty Exchange Program between Purdue University and Central European University

“Jewish Beauty and Jewish Questions in Hungary,
Poland and the Land of Israel”

February 14, 2013 at 4:00pm
Krannert Auditorium

In 1929, Elizabeth Simon (Simon Böske) won the Miss Hungary beauty pageant, going on to become Miss Europa. Following Hungary's WWI defeat and huge territorial losses in 1920, Hungarian nationalists welcomed Miss Hungary's Europe-wide victory as a sign of Hungary's indomitable spirit ... until they realized she was a Jew. This talk will examine interwar European debates on the Jewish Question, national identity and "Jewish" beauty. It will also compare the Miss Hungary pageant to explicitly "Jewish" beauty pageants in the late 1920s, such as the Miss Judea pageant in Warsaw and the Queen Esther pageant in Tel Aviv, revealing divergent attitudes towards assimilation and acculturation in the Hungarian, Polish and Zionist contexts.



1929 February 7
Miss Hungary
Elzbieta "Böske" Simon