



**SONS of
ABRAHAM**

LAFAYETTE, IN
Established 1889

January, 2008

23 Tevet - 24 Shevat, 5768

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@insightbb.com

Sisterhood co-Presidents: Jo Gartenhaus and Sonya Garfinkel

Gratitude & Congratulations

Harriet Diamond has once again earned thanks by putting many of the following in a list. Special thanks to all who helped us enjoy the marvelous time we had at the Shul Chanukah party on December 2.

Sonya Garfinkel and **Sonia Barash** were co-chairs and **The Frank Trio** provided beautiful music. **Alan Garfinkel** auctioned off the items donated for that purpose, netting the Sisterhood just over \$100.

Even more was generated by the highly successful Chanukah gift shop arranged by **Madelyn Lillianfeld**. **Susan Prohofsky** filled in for Madelyn when she was unable to mind the store. Congratulations and heartfelt gratitude to **Mark Lillianfeld** for taking over the presidency of the shul board. The same to the officers who have volunteered to continue their service: **Sam Harris**, vice-president; **Alan Garfinkel** and **George Horwich**, co-past presidents; **Susan Prohofsky**, Treasurer; **Gisela Friedlaender**, Financial Secretary; **Neil Zimmerman**, Recording Secre-

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tary; and Elliott **Slamovich**, Corresponding Secretary. Board members elected at the November 16 Congregation Meeting are **Sylvia Cember** (3-year term), **Marilyn Zimmerman** and **Heather Moskowitz** (2-year terms), along with **Eyal Barash** and **Sonya Garfinkel** (1-year terms). **Becky Lillianfeld** will serve as youth representative until she graduates, when **Akiva Sanders** will serve. We celebrate the re-appearance of **Herman Cember** at the Saturday morning minyan.

January Candle Lighting Times

source: hebc.com

Date	Time
Jan. 4, 2008	5:16 P.M.
Jan. 11, 2008	5:23P.M.
Jan. 18, 2008	5:30 P.M.
Jan. 25, 2008	5:39 P.M.

Rabbi's Calendar

Rabbi Rascoe will be in Lafayette on January 4-6 and January 18-20.

Yiddish Kultur Vinkl

Saturday, February 9, 8:00 p.m. at the home of **Sonia Barash**, 124 Pawnee Dr., West Lafayette

RETURN TO KYRGYZSTAN, THE SAGA OF A FATHER-AND-SON TRIP TO THE PAST

ERAN RAIZMAN, native of Israel, Assistant Professor for Livestock Epidemiology, School of Veterinary

Medicine, Purdue, will tell of his father's family's escape during World War II from Poland through Siberia to arrival in Kyrgyzstan.

In the summer of 2005, he and his father flew to Kyrgyzstan to revisit the times, events, and places of the family history.

Later, during the summer of 2007, Eran returned to Kyrgyzstan as a consulting veterinarian.

Refuah Shelemah

Almighty God, we offer prayers for health and long life in the names of **Joe Haberer, Fritz Friedlaender, George Horwich, Sarah Raskin, and Linda Lipschutz.**

Shul Board to Meet

The Board of Directors of the Congregation is scheduled to meet on **Thursday, January 17** at 8:00 p. m. The meeting is open to all members.

Rabbi's Reflections

The Importance of Song (Part 1)

January 19 is Shabbat Shirah, the Sabbath of Song, because we read the triumphal hymns the Song of the Sea (Shirat Ha-Yam, Exodus 15:1-18) and the Song of Deborah (Judges 5). The former extolls God's power, which controls the fate of nations, and God's role in history. The rabbis claim it is the highest revelation, not just for the miracle, but for our ancestors seeing God and glorifying God. Accordingly, the poem is in the daily morning liturgy. It is the seventh day of Pesah (Passover) reading, and in modern Israel, some people chant it that day on the beach. People chanted it in the Temple on Shabbat afternoons. Some sing it at a b'rit milah (circumcision) and at midnight. As far back as Temple times, people chanted it in some way with the leader. Some communities today add piyytim (poems) to the service on Shabbat Shirah.

Rabbi Shephatiah (M'gillah 32a), quoting Rabbi Yohanan, opined that one must chant both Torah and Mishnah. Rabbi Judah (Ta'anit 16a) required a prayer leader (among other things) to be skilled in chanting and have a pleasant voice. Rabbi Judah He-Hasid (Sefer Hasidim 11) wrote that music aids

concentration (kavanah), unites emotion (heart) and brain (words of our mouths), and enhances feeling (one melody leads to weeping to supplicating God, another to gladness to praising God). Sa'adia, Bahya, and Maimonides (based on Greek and Muslim ideas, and Bible, e.g. David played music to relieve King Saul's melancholy) penned that music affects mood, which leads to thought and deed, Sa'adia to the Golden Mean, and Maimonides (likely a disciple) to rising from the material to the spiritual world. Many worried about music eclipsing meaning (e.g. Sefer Hasadim 418, Rabbi Jacob Joseph of Pulnoye Toldot Ya'aqov Yoseph, Rabbi Dov Baer of Lubavitch Kunteres Ha-Hitpa'alut). Ashkenazi (European Jews except from Spain, Portugal, and Italy) cantors often only chant each prayer's beginning and ending. Sepharadic (Jews from Spain, Portugal, and the Levant) leaders often chant the whole prayer aloud.

Two new trends developed among Ashkenazim. Those who believe no joy may be completed since the destruction of the Temple, allow no singing, even in the synagogue, (Rabbi Moses Sofer, the Hatam Sofer, a revival of Talmudic and medieval Avelei Tziyon, Mourners of Zion, in Eastern Europe, and some mystics). A second trend comes from mysticism, where some counted every letter and word, allowing no deviation or repetition while praying lest one change Torah or the very nature of God and of God's involvement in this world.

Modernists stress the aesthetics of music (it existed earlier). Reform Judaism, from its beginning, emphasized new melodies and advocated bringing in external influences, though Conservative Judaism began congregational singing. In fact, the tension between the traditionalists and the modernists about bringing "secular" or "religious" music into Judaism goes back to the Bible and has existed in every age, with advocates on both sides. Reformers tend to be freer in allowing in more external music or even creating melodies with no basis in tradition. Traditionalists tend to try to exclude as much external influence as possible. Today we hear much from the extremes. Traditionally, the two were balanced.

Next month, I will continue this theme.

January Calendar

prepared by Muriel Harris

Jan. 4-6: Rabbi Rascoe will be in town.

Jan. 8: Tues. 8 p.m. Sisterhood Board Meeting at the home of Sonia Barash

Jan. 15: Tues. 8 p.m. Sisterhood General Meeting at the home of Jo Gartenhaus. Eyal Barash will discuss the development of the pharmaceutical industry in Israel. Men are invited to attend.

Jan. 17: Thurs. 8 p.m. Shul Board Meeting at the Shul

January 18-20: Rabbi Rascoe will be in town.

Jan. 19: Sat. Tu B'Shevat Seder and Kiddish after Shabbat morning services. Co-chairs will be Sue Prohofsky and Jo Gartenhaus.

Jan. 22: Tu B'Shevat

Jan. 27: Sun. 10:30-11:30 a.m. LJCRS Parent/Toddler Time at the Temple

Tu B'Shevat

(from Judaism 101 by Tracey R.Rich)
«<http://www.jewfaq.org/holiday8.htm>»

When you come to the land and you plant any tree, you shall treat its fruit as forbidden; for three years it will be forbidden and not eaten. In the fourth year, all of its fruit shall be sanctified to praise the L-RD. In the fifth year, you may eat its fruit. -Leviticus 19:23-25

There are four new years... the first of Shevat is the new year for trees according to the ruling of Beit Shammai; Beit Hillel, however, places it on the fifteenth of that month. -Mishnah Rosh Hashanah 1:1

Tu B'Shevat, the 15th day of the Jewish month of Shevat, is a holiday also known as the New Year for Trees. The word "Tu" is not really a word; it is the number 15 in Hebrew, as if you were to call the

Fourth of July "IV July" (IV being 4 in Roman numerals). See Hebrew Alphabet for more information about using letters as numbers and why the number 15 is written this way.

As I mentioned in Rosh Hashanah, Judaism has several different "new years." This is not as strange a concept as it sounds at first blush; in America, we have the calendar year (January-December), the school year (September-June), and many businesses have fiscal years. It's basically the same idea with the various Jewish new years.

Tu B'Shevat is the new year for the purpose of calculating the age of trees for tithing. See Lev. 19:23-25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for G-d, and after that, you can eat the fruit. Each tree is considered to have aged one year as of Tu B'Shevat, so if you planted a tree on Shevat 14, it begins its second year the next day, but if you plant a tree two days later, on Shevat 16, it does not reach its second year until the next Tu B'Shevat.

Tu B'Shevat is not mentioned in the Torah. I have found only one reference to it in the Mishnah, and the only thing said there is that it is the new year for trees, and there is a dispute as to the proper date for the holiday (Beit Shammai said the proper day was the first of Shevat; Beit Hillel said the proper day was the 15th of Shevat. As usual, we follow Beit Hillel. For more on Hillel and Shammai, see Sages and Scholars).

There are few customs or observances related to this holiday. One custom is to eat a new fruit on this day. Some people plant trees on this day. A lot of Jewish children go around collecting money for trees for Israel at this time of year.



Yahrzeits

Name	Hebrew Date	English Date
Goldberg, Ida M.	Tevet 24	2-Jan-08
Berk, Dave	Tevet 24	2-Jan-08
Bass, Lillyan	Tevet 29	Jan 7, 2008
Paul, Clara	Shevat 1	Jan 8, 2008
Paul, Bertha	Shevat 1	Jan 8, 2008
Leibovitz, Morris	Shevat 2	Jan 9, 2008
Krushen, Gertrude	Shevat 4	Jan 11, 2008
Friedman, Louis	Shevat 5	Jan 12, 2008
Mazor, Lolly	Shevat 6	Jan 13, 2008
Bercovitz, Sadie G.	Shevat 6	Jan 13, 2008
Spector, Chajah	Shevat 7	Jan 14, 2008
Feinstein, Gittle	Shevat 9	Jan 16, 2008
Krushen, Wolf	Shevat 13	Jan 20, 2008
Simon, David	Shevat 17	Jan 24, 2008
Urish, Florence Resnick	Shevat 18	Jan 25, 2008
Lipschutz, Maurice	Shevat 18	Jan 25, 2008
Krushen, Simon	Shevat 23	Jan 30, 2008
Atlass, Rachel R.	Shevat 24	Jan 31, 2008
Miller, Anna	Shevat 24	Jan 31, 2008
Klatch, Ben Zion	Shevat 24	Jan 31, 2008
Leonards, Gerald A.	Shevat 24	Jan 31, 2008
Kornstein, Isadore	Shevat 26	Feb 2, 2008
Moskowitz, David	Shevat 26	Feb 2, 2008

Shul Board Publicizes 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.

United Jewish Communities Fact of the Month

UJC/Federation funds JDC's 201 Chesed welfare centers, which provide essential services for elderly, impoverished, and ailing Jews in the former Soviet Union. In the past year, 75,257 people received winter necessities such as warm clothing, blankets, overcoats, boots, and heating fuel. Chesed pharmacies distributed eyeglasses, hearing aids, dentures, and free or inexpensive medications to 99,869 patients. Wheelchairs and other types of medical equipment were loaned to 38,836 people, and trained caregivers offered over five million hours of home care to 22,823 bedridden and/or homebound Jews.

Last Laughs

An older Jewish gentleman was on the operating table awaiting surgery, and he insisted that his son, a renowned surgeon, perform the operation. As he was about to get the anesthesia he asked to speak to his son. "Yes Dad, what is it?" "Don't be nervous, Son. Do your best and just remember, if it doesn't go well, if something happens to me ... your mother is going to come and live with you and your wife... ." (www.torahbytes.org)

Sisterhood Sons of Abraham

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