



SONS *of* ABRAHAM

LAFAYETTE, IN
Established 1889

January, 2010
15 Tevet - 16 Shevat, 5770

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@comcast.net

Sisterhood co-Presidents:

Jo Gartenhaus and Heather Moskowitz

Gratitude, Condolences, and Congratulations

Rose Haberer is a self-described delegator and she certainly demonstrated her unique talent in that arena on the night of the Hanukkah Carry-In Supper on December 13. Whatever her special secret may have been, the event was a smashing success as each element fit together perfectly. Hours before the start **Neil Zimmerman** and the latke preparation and frying crew including **Mark Lillianfeld**, **Scotty Rumpza**, and others started peeling, washing, and processing to yield Zimmerman - Lillianfeld's Patented Batter which **Chef Hershel Krushen** fried to a mouth-watering "T". The results were crispy latkes to die for. The shul families complemented these delectables with an array of other goodies.

January 2010

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The evening closed with the sale of last minute Hanukkah needs acquired by **Madelyn Lillianfeld** and sold by **Sonya Garfinkel** and a not-so-silent auction by **Alan Garfinkel** that accomplished its purpose of raising a few bucks for the Sisterhood thanks to the generosity of several purchasers. Thanks to one and all, volunteers and participants alike. Mazel Tov to Daniel and Yael Aldrich on the birth of an 8 pound one ounce boy on the sixth night of Hanukkah.

Sonya and Alan Garfinkel will not need to take kvelling lessons in May when their son, Noah and daughter-in-law, Dina, let them know that their fifth grandchild has arrived. Heartfelt condolences to the family of Yosef Gilboa. He died of cardiac arrest last month. You may write to Gila Gilboa at 5 Migdal Oz St. apt. 23 / Modi'in, 71703 / ISRAEL and the e-mail is [«gilgil64@act.com»](mailto:gilgil64@act.com).

New Members

Last month it was our pleasure to mention the **Salzman** family as new members and this month, we have the honor of announcing the membership of **Penny and Mike Adler**. The family comes to us most recently from California. They have been shul members before and are now retired and living near a daughter in Monticello, Indiana. You may contact these warm and friendly new members at 574-583-8311 (penmike@embarqmail.com). They frequently come to services and we hope they both take on active roles as congregation members. Perhaps the February bulletin will be able to make a third, consecutive new member announcement.

Yahrzeits

Name	Hebrew Date	2010
Levine, Sarrah	Tevet 22	January 8
Goldberg, Ida M.	Tevet 24	January 10
Berk, Dave	Tevet 24	January 10
Bass, Lillyan	Tevet 29	January 15
Paul, Clara	Shevat 1	January 16
Paul, Bertha	Shevat 1	January 16
Leibovitz, Morris	Shevat 2	January 17
Krushen, Gertrude	Shevat 4	January 19
Friedman, Louis	Shevat 5	January 20
Mazor, Lolly	Shevat 6	January 21
Bercovitz, Sadie G.	Shevat 6	January 21
Spector, Chajah	Shevat 7	January 22
Feinstein, Gittle	Shevat 9	January 24
Krushen, Wolf	Shevat 13	January 28
Simon, David	Shevat 17	Feb.1
Urish, Florence R.	Shevat 18	Feb. 2
Lipschutz, Maurice	Shevat 18	Feb.2



A young Sabra planting trees possibly supplied by donations to any of several local arms of national and international charities each of which will gladly receive your gift for Tu B'Shevat.

Rabbi's Reflections

There's No Business Like Shul Business

A synagogue is more than a building. A shul is as much a value as other values about which I've written. At the synagogue's core is God, of course, but as the name itself implies, it is based on its people: synagogue is Greek for the Hebrew *bet k'neset*, assembly house. The leaders' obligation is to ensure that we fulfill this double function.

Running a shul is unlike running any other business. If we truly run it along commercial lines using business models, we will close our doors because a shul is, at a minimum, a people oriented business. We cannot calculate the benefit we provide; yet we must raise income and watch expenses or we will close. If we only run it like a business, we will turn off our members.

Two stories: one of my former shuls wanted to shorten the office manager's hours to save money figuring we did not need her during Hebrew School. At my request, she tracked donations from people dropping in to say hi and ask what is new during these hours. The donations easily paid for her time, and a quick survey found that they otherwise would not have contributed because either they had not known news or, if elsewhere when they learned it, would have bought a cheaper store card or phoned or written a note. With a donation on the spot, we received the money and they never put it on their to do list. A former shul wanted the custodian to stop helping people because he was a gabber and a slacker, though eventually he did the work. Members complained, noting that they stayed longer if he made coffee, more people came by, and they donated more to the shul and the rummage sale (especially if he shlepped).

Even in the early days, shuls, like other worship places, had other functions besides worship. One strange synagogue role was as a bank where people stored their valuables. Until recently, worship places kept open their doors all the time. People prayed, studied, connected with other people, asked the clergy or other peoples' advice (some people want a Jewish opinion but not the rabbi's). People came to the shul at various times for all sorts of rea-

sons, not just “religious” ones, which is all that some people now see as legitimate Jewish business (seeing a difference between “religious” and “secular” is a very Christian idea, yet churches still open during the week for “secular” reasons). Jews come to shul to be part of a larger picture, because all Jews are family. What we do and who we are is being connected to Jews around the world and across time. As we become more transient, the shul becomes more necessary.

People come when things are bad, and good. They come for the Jewish answers and for the community. They find it in the people around them and in the Bible. Lost a job? Adam lost his, and Noah, and Abraham (once in Ur and a second time he lost a partner, Lot). Lost money and a child? Job lost his money, his health and his children. Jacob lost a wife and a son. Isaac stopped talking to his dad and wife about important things. Outlived your contemporaries, growing old and weak? King David needed the beautiful hired companion, Avishag, to attend him and keep him warm, and at his age he did not care. Few people have children like his. The synagogue is supposed to teach and then live certain values. Accordingly, people come to the shul to learn and to connect because we are part of something larger and, as part of it, we are expected to practice what we teach, and to live it out in a community to which we all connect.

Reform Judaism in 1991 wrote about ethics, including “Ten Commandments for the Synagogue. 1) The synagogue is a teacher of values whose actions must take into account Jewish ethics. 2) Synagogue leaders shall view themselves not as business managers but as trustees of Jewish tradition. 3) Synagogues’ decisions and activities must respect and comply with appropriate laws. 4) Synagogue honors shall take into consideration the Jewish values of the recipients. 5) Synagogue staff shall receive fair wages and benefits and be provided safe work environments. 6) Synagogue leaders shall make decisions in an open and honest manner while providing reasonable opportunities for input. 7) Members shall be treated equally and with respect. 8) You shall honor and not overwork your leadership and staff. 9) You shall maintain private information in strict confidence and not engage in

gossip. 10) You shall engage in tikkun olam within the community.”

In this, all congregations regardless of affiliation are alike. A recession does not ask about a shul’s view of revelation and law, its seating policy, its stand on musical instruments. We are all in it together. We cannot put a price tag on celebration and consolation, learning and practice, treatment of young and old, feeling connected and belonging. Precisely because we are a synagogue we cannot price the emotional good and the community we foster when we do these things correctly, or the cost of the harm we both cause and incur when we loosen these connections and displease people. Naturally we have expenses to fulfill these roles. Of course, the more we offend people the less money we raise, because their emotions color the request for funds, assuming that they do not quit. A shul must weigh the services we provide with the expenses of operating them, and strike the delicate balance between the value of things and the cost of things. This is why right after teaching Torah, with the scroll still out and before we put it away, we ask God to bless “those who dedicate synagogues for prayer and those who enter them to pray, and those who give funds for heat and light, and wine for kiddush and havdalah, bread to the wayfarer and charity to the poor; and all who devotedly involve themselves with the needs of this community and the Land of Israel.” Keep using the synagogue, but support it as well, always remembering that we are Jews, our values are Jewish, and, accordingly, we do things in a Jewish way.



Board To Meet

The Shul Board of Directors will meet at the Shul on Thursday, **January 21, 2010, at 7:30 p.m.** Board meetings are open to all members.

January

Candle lighting Times

source: Rabbi Rascoe

Date	Time
Jan. 1	5:15 p.m.
Jan. 8	5:22 p.m.
Jan. 15	5:29 p.m.
Jan. 22	5:38 p.m.
Jan. 29	5:46 p.m.

Lafayette Community Jewish Religious School (LJCRS) Seeks Director

WANTED: Dynamic, knowledgeable Jewish Individual!

The Lafayette Jewish Community Religious School (LJCRS) is seeking a Director to manage the operations of the community Sunday School for religious education of youth --- preschool through ninth grade. Duties include (but are not limited to): hiring and supervising teachers and staff, planning programs, parent contact, and community interaction. Part-time, year-round, approximately 10 hours per week. For formal application, please send resume and references to Jeffrey Mark Siskind by 31 January 2010 at:

Jeffrey Mark Siskind

c/o LJCRS

620 Cumberland Ave.

West Lafayette, IN 47906

or email: gobi@purdue.edu

On the Web

Honest Reporting often makes the news from Israel more "fair and balanced" than many news outlets around the world. Have a look at their recent discussion of the Gilo neighborhood of Jerusalem.

http://www.honestreporting.com/articles/45884734/critiques/new/Gilo_in_Perspective.asp

Refuah Shelema

Almighty God, we offer prayers for health, complete recovery and long life to **Sarah Raskin, Madelyn Lillianfeld, Sara and Barney Axelrod, Sonia Barash,** and Debra Elkin Marley.

Sisterhood Offers Happy Day Cards

To commemorate any "simcha" 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.

January Calendar

Jan. 8 - 10 Rabbi Rascoe will be in town.

Jan. 8: Friday, 8:00 p.m. Erev Shabbat Services

Jan. 9 Saturday, 10 a.m. Shabbat Services

Jan. 11: Monday, 1:30 p.m., Sisterhood Board Meeting. Home of Sonya Garfinkel.

Jan.15: Friday, 8:00 p.m. Erev Shabbat Services

Jan. 16: Saturday, 10 a.m. Shabbat Services

Jan. 19: **NOTE: CHANGED LOCATION AND**

TIME Tuesday, Sisterhood General Meeting. Lunch
Out. 1:00 p.m. Christo's, W. Lafayette. RSVP by
January 14 to Sonya Garfinkel (765) 463-7071.

Jan. 21: Thursday 7:30 p.m. Shul Board Meeting at
the Shul.

Jan. 22 - 24: Rabbi Rascoe will be in town.

Jan. 22: Friday, 8:00 p.m. Erev Shabbat Service

Jan. 23: Saturday, 10 a.m.. Shabbat Service

Jan. 29 - 31 Rabbi Rascoe will be in town

Jan. 29: Friday, 8:00 p.m. Erev Shabbat Service

Jan. 30: Saturday, 10 a.m.. Shabbat Service Tu B'
Shevat Seder and Kiddush to follow.

Susan Prohofsky, Coordinator

Bulletin Editor Needed

It used to be a real technological problem to produce this bulletin in the Apple format to which I am deliberately and purposefully forever wed and share that work with another staff member who would most likely use a PC. That has made it difficult for me to gradually reduce my involvement in the publication. Pages '09 to the rescue!! The newest version of this program can emit output in a form legible by any MS Word program. I have stopped editing my Rotary Club newsletter and it looks soooooo much better because it uses professionally made templates. (Yes, I have templates, but I don't use them well.) Some other, YOUNGER shul member could do that and I could play with my stamps and occasionally e-mail an item here or there which might even be rejected (perish the thought!). So, if you would consider this possibility, please speak with one of the Sisterhood co-presidents through February, **Jo Gartenhaus** or **Heather Moskowitz**. With each passing day the siren call of my stamp collection grows louder and that of the Bulletin grows softer. Therefore, lacking the appearance of a new staff member, there will be a hiatus in bulletin publication that begins April 1, 2010.

Rabbi's Calendar

January 8 - 10 January 22 - 24 January 29 - 31

Letter from Jerusalem

Cyrelle Simon

An Especially Freilach Week

The wedding of my grandson, Menachem and his bride Merav was a joyous event. What was unusual was the mix of ashkenazic and sephardic wedding tunes and ritual wedding dances. The hundreds of guests of different backgrounds were compatible and the energetic dancing and creative "shtick" of the young people was fun to watch. The wedding celebrations continued through the week with nightly "sheva bracot" I hosted 25 people for 3 Shabbos meals. The singing and "divrei Torah" added to the inspiration and the festivity. It was startling for me to hear the very different chants that the sephardic guests used. My granddaughter Tovahleh, Shira's daughter and my granddaughter Brochaleh, Hillel's daughter, who is spending this year learning in seminary here, prepared and served the exceptionally delicious Shabbos foods. The week continued with various people hosting other sheva brocas. It's helpful to have a minion so each event featured at least 20 people. It's customary to invite two new "faces" (panim chadashot) (ie. people who didn't attend the wedding) to each party. My husband, Ed, used to say "never go anywhere without a "D'var Torah" in your back pocket," (short edifying and inspirational remarks based on Jewish sources) and I am proud to say that a number of my grandchildren offered original and impressive speeches.

Braids and Curls

I noticed a number of young girls in B'nai Brak and other areas sporting a heavy long single braid of hair down their backs. My daughter, Shira pointed out that since these girls will likely cut their hair short when they marry and wear sheitels (wigs) they keep their hair long in their youth. It is more modest to braid the hair than let it lie loose so that is another reason for the braid. Because weaving, sewing etc. are not done on Shabbos, these girls

have to make a tight braid on erev Shabbos, so it will not unravel the next day.

As I have mentioned previously, the term chareidim encompasses a vast number of different groups, many with their distinctive customs. I recently learned a distinctive trait of Gerer. They never cut their Payot.(sideburns).These men wrap their Payot around the top of their heads and they wear special yarmalkahs, to accommodate the curls. These payot are not visible from the

outside..By the way, although there is a plethora of chassidic groups in Israel, the Gerer rChassidim comprise the largest group. They can be be calked "Chassidei Gur" "

Demonstrations

Last night, as my houseguest, Sheila Rosenthal and I were approaching a theater to enjoy a concert of Baroque music entitled Songs of David and Solomon, we had to walk a short unexpected distance to our destination since many of the streets were cordoned off for a demonstration against Prime Minister Netanyahu for enforcing the freeze on housing construction. We heard an estimate of ten thousand demonstrators. Our taxi driver pointed out 5 identical vehicles in which of one the Prime Minister was riding. This was a protective device against would be terrorists since they wouldn't be able to identify Netanyahu's vehicle. Of course, these large vans had flashing lights and were given the right of way by all the stopped traffic. Our driver pointed out that President Peres had 2 identical vehicles for the same purpose.

I was very pleased to have Sheila, of West Lafayette stay with me for a few days, comprising part of her visit to Israel. and the concert consisted of lovely music by a Baroque ensemble playing medieval melodies, some by non Jews of Psalms and Chronicles and Song of Songs.

With warm regards to family and friends,

Cyrelle

Shul Board Solicits Donations to Special Purpose Funds

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 sanctuary. The 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: _____