



SONS *of* ABRAHAM

LAFAYETTE, IN
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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.

We extend belated thanks to **Gwen Slamovich** (**Gwen Wallace, D.V.M.**) for the engaging program she presented to the Sisterhood in May. She spoke of experiences that she and colleagues had at the National Zoo in Washington, D.C. among other places. Heartfelt gratitude goes to **Sylvia Cember** her family, and **Heather Moskowitz** for co-

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ordinating the Shavuot Dairy luncheon on June 9. Had cousins not been celebrating a 50th wedding anniversary in Chicago, we'd have come to the shul picnic. We heard it was a blast. **Rabbi Rascoe** brought meat from two kosher delicatessens in Chicago. Exquisite cuisine was prepared by **Master Chef Irwin Treager** and no one wanted to hit the scales the next morning for fear of seeing a little ticket come out that said, "One at a time, please". Thanks in advance to **Harriet Diamond** for her work on the Sisterhood Calendar and The High Holiday Booklet. Harriet edits and places ads (Incidentally, if you patronize a given business that you think might buy an ad, please let Harriet know.) **Sonya Garfinkel** collects data and **Gwen Slamovich** gets it all into "camera ready" condition with her computer skills. Since all have volunteered for yet another cycle of he above, we thank them now. Finally a mazel tov to Sonia Barash on the college graduation of her granddaughter, Ilana.

July Candle Lighting Times

source: Rabbi Rascoe

July 4

9:06 PM

July 11

9:04 PM

July 18

9:00 PM

July 25

8:54 PM

Rabbi's Calendar

Rabbi Rascoe will be in Lafayette on July 4 - 6, July 11-13, and July 18-20

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, July 24** at 8:00 p. m. because many people had out-of-town plans. At this meeting, the presence of board members will, again, be a special attraction. The meeting is open to all members.

Rabbi's Reflections: Summer Reading

My summer reading began on Shavuot. Among others, I read issues of Conservative Judaism magazine, Reform Judaism magazine, and Commentary. I try to relate everything to life, and it is one reason I became a pulpit rabbi.

Two issues keep recurring: continuity and outreach. Before I join them, I want to look at continuity in two odd topics: translation and literature. Translation entails choices. Do we translate literally or idiomatically? Do we convey puns and double-entendres, and, if so, how? Picking one word's meaning excludes others. Do we fill in the blanks when translating, and, if so, how? To whom does the ambiguous pronoun refer? Etc? The translator must pick, and the reader never knows the missed options.

Franz Rosenzweig wrote an essay on these issues almost a century ago, and Hillel Halkin wrote one in June's Commentary. Halkin muses on the history of Hebrew translation into English. He was on the ground floor of the explosion that began in the early 1960s. Today, almost everything is available in English, and Hebrew writers often have a contract for an English translation before they begin to write. Gone

are the days when Eldad the Danite in the 9th century traveled the Jewish world communicating in the only language possible, Hebrew, even though it was not native to anyone. Halkin comments that if Eldad returned today, he would not get far in this world without speaking English, even in Israel. Gone are the shtetl days when the tailors, water carriers, and coach drivers learned Mishnah. In that world even the uneducated considered knowing Hebrew a sign of being educated. Forced religious studies started them on that track. Halkin observes that Hebrew also gave us privacy, a way to prevent others from understanding us, where we could be ourselves without worrying whether someone would misunderstand, and as such provided the strongest of communal bonds. On the positive side, translation makes texts accessible to many more people than ever before. Even Rabbinic writing discusses this ambivalence.

In the same issue, Cheryl Miller writes about the eclipse of Bernard Malamud. Philip Roth articulated the decline of his mentor by writing of Malamud's "victimized Jewish men" as "innocent, passive, virtuous, and this to the degree that he defines himself or is defined by others as a Jew," in contrast to the "corrupt, violent, and lustful" gentile. Roth beckons us to "dare the unknown," to indulge the appetites, to be free of constraints, unlike Malamud's characters who find freedom in a "demand of utter obligation," and in becoming part of the chosen people. What is continuity when we no longer understand or want basics, including community, and must rely on translations to figure them out?

Now to Reform Judaism. Besides having a fascinating ongoing series on the synagogue's development, the Winter 2007 issue has a "Focus" on outreach, and the Summer 2008 issue begins a series of 30 stories to begin a personal and candid movement-wide discussion on various topics. Within each discussion is a quotation from the 1999 Platform. The common thread in both major topics is continuity by defining oneself. The issues they raise are serious. Two flaws are generalizations based on specifics even as they try to define who they are, and how broad the parameters can go. A methodological problem is that their overall numbers come from the National Jewish Population Survey 2000-2001, while the statistics to define themselves

use an unrepresentative survey of 10,250 subscribers to “10 Minutes of Torah” and the URJ’s “Weekly Briefing.”

Jack Wertheimer’s article in June’s Commentary is, “What Does Reform Judaism Stand For?” He notes their return to tradition, and that radical change is not new to them. He bases his questions on more sober and less selective statistical demographic surveys using self-reported Reform Jews. Men are drifting from the synagogue and from raising children Jewishly in Reform Judaism; 15% of Reform Jews report no involvement in Jewish organizational life; 70% of Reform-raised Jews now have no synagogue affiliation; 17% of them no longer identify with the Jewish religion; and among the intermarried, the figure is up to 28%. One study cites a lack of child education, a high youth drop-out rate, and that the effort to recruit more adults has not succeeded. Fewer than 10% attend a service weekly. Rabbi Eric Yoffie, President of the Union for Reform Judaism, remarked that in a Shabbat morning service, “worship of God gives way to worship of the child.” Their growth, Wertheimer finds, results more from others joining Reform than keeping their own. How do Reform synagogues deal with education and outreach, especially since 62% of intermarried families who affiliate (most do not) choose Reform, so they must educate both Jews and non-Jews (unless they assume that both groups know nothing)? Rabbi Yoffie’s proposal to encourage gentile partners to convert was dropped due to the huge outcry. Wertheimer wonders how the movement can respond to these issues and justify its turn towards tradition when the one truly accepted doctrine of personal autonomy actually discourages an appeal to community and tradition? 44% of Reform Jews disagree with the statement that they strongly belong to the Jewish people, and only 21% feel very emotionally attached to Israel. He remarks that they agree to exclude religious obligation, Humanistic Judaism and Jews for Jesus, but beyond that do not agree on much (the Platform required many years to form a consensus, as did the new Mishkan T’filah prayerbook). While Reform is growing, their biggest parallel seems to be the declining mainline liberal Protestant denominations. If so, they stake their future on shaky grounds. While they keep people Jewish for longer, there seems to be no clear view of what it means for Jewish continuity. (I actually

support outreach, but we need to be attuned to the larger issues.)

The same is true in the Reconstructionist Movement, as, for example, in its renewed call for ritual. Typical is the debate about how to encourage *ka-shruti* when one accepts personal autonomy: can one appeal to obligation, community, and civilization (Hebrew and chosenness). The same problems face the Conservative Movement, though to a lesser extent (space and time preclude a lengthy discussion). The issue of continuity is: continuity of what? Our choices, and our non-choices guised in fancy rhetoric, still must answer this question. Living in a *shtetl* also is no answer. Judaism is a whole, and while we can pick any piece/s, anybody who sees only him/herself and wishes in the choice diminishes the whole. The more we choose to emulate others without thinking critically about the larger picture, the greater the damage we do to the Jewish people, to our unity, and therefore to Judaism. Do our actions and words really foster the continuity we say we desire? Why should we continue if we are not distinctive?

Help Save Money

It costs \$5.02 a year just for the postage to mail you this bulletin. We don’t make enough copies to qualify for bulk rates. When you add the printing costs the total is over \$10, nearly a third of Sisterhood annual dues. If you would be willing to read the bulletin on the shul website «www.soalafayette.org», please send Harriet Diamond an e-mail (no phone calls etc., please) at <hardiam819@verizon.net>. The weekly electronic update, ably prepared by Muriel Harris, will let you know when a new bulletin appears on the website so you won’t miss anything. Those of you who are dedicated to increasing the shul’s carbon footprint, chopping down trees, and using gasoline (Take it easy; it’s only a joke.) will continue to receive a paper copy of the bulletin. Just think, you can donate \$10 to the Sisterhood without its costing you a cent.

Waiting for Gilad

The following was excerpted from a memo by the Consulate General of Israel to the Midwest and distributed by Lisa Alter Krule of the United Synagogue of Conservative Judaism. News stories on the kid-

napping of Gilad Shalit are available on the web. One is at [«http://www.habanim.org/en/gilad_en.html»](http://www.habanim.org/en/gilad_en.html). If you read this bulletin on the web, you will find that all the links are active which is why they appear here in this 20th Century version. You could then use Google® to locate the source with its photos and drawings.

Consulate General of Israel to the Midwest

June 24, 2008

80,000 Facebookers Wait for Gilad

On June 25th, over 80,000 Facebookers will change their profile picture and/or status to show solidarity with Gilad Shalit, the Israeli soldier who was kidnapped from Israeli soil on June 25, 2006. Since his kidnapping, he has been held captive by Hamas in the Gaza Strip and no one has been allowed to visit him to ensure his well being, not even the Red Cross.

Click [here](#) to view one Facebook campaign to raise awareness through peoples' "status" and [here](#) for another campaign to raise awareness through "profile pictures."

When Gilad was an 11-year old pupil in the 5th grade at the Maale Hagalil Elementary School, he wrote a story entitled "When the Shark and the Fish First Met". In this allegory, Gilad writes about a young fish who meets a young shark. Although natural enemies, they decide to become friends and live in peace. To view a video of When the Shark and the Fish First Met read by 11 year-olds in a New York Public School, click [here](#).

The Shalit family invites children of the world to [download Gilad's story](#), add their own illustrations, and send them to habanim.org@gmail.com

Here is Gilad's story:

"When the Shark and the Fish First Met"

A small and gentle fish was swimming in the middle of a peaceful ocean. All of a sudden, the fish saw a

shark that wanted to devour him.

He then began to swim very quickly, but so did the shark.

Suddenly the fish stopped and called to the shark: "Why do you want to devour me? We can play together!"

The shark thought and thought and said: "Okay- fine: Let's play hide and seek."

The shark and fish played all day long, until the sun went down.

In the evening, the shark returned to his home.

His mother asked:

"How was your day, my dear shark? How many animals did you devour today?"

The shark answered:

"Today I didn't devour any animals, but I played with an animal called FISH".

"That fish is an animal we eat. Don't play with it!" said the shark's mother.

At the home of the fish, the same thing happened.

"How are you, little fish? How was it today in the sea?" asked the fish's mother.

The fish answered:

"Today I played with an animal called SHARK."

"That shark is the animal that devoured your father and your brother. Don't play with that animal," answered the mother.

The next day in the middle of the ocean, neither the shark nor the fish were there.

They didn't meet for many days, weeks and even months.

Then, one day they met. Each one immediately ran back to his mother and once again they didn't meet for days, weeks and months.

After a whole year passed, the shark went out for a nice swim and so did the fish. For a third time, they met and then the shark said: "You are my enemy,

but maybe we can make peace?"

The little fish said: "Okay."

They played secretly for days, weeks and months, until one day the shark and fish went to the fish's mother and spoke together with her. Then they did the same thing with the shark's mother; and from that same day the sharks and the fish live in peace.

THE END

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 Waiting for You at Home" buttons are available by contacting the USCJ regional office. (See www.uscj.org/midwest for additional information.)

Yahrzeits

Name	Hebrew Date	English Date
Meyers, William M.	Sivan 28	Jul 1, 2008
Berger, Goldie	Sivan 29	Jul 2, 2008
Schreiber, Phyllis	Sivan 30	Jul 3, 2008
Elkin, Goldie	Tammuz 1	Jul 4, 2008
Prohofsky, Arthur S.	Tammuz 1	Jul 4, 2008
Myers, Anne L.	Tammuz 1	Jul 4, 2008
Shapiro, Aaron	Tammuz 2	Jul 5, 2008
Hartman, Solomon	Tammuz 6	Jul 9, 2008

Name	Hebrew Date	English Date
Roger, Minnie	Tammuz 6	Jul 9, 2008
Elkin, Sarah	Tammuz 7	Jul 10, 2008
Spector, Solomon	Tammuz 8	Jul 11, 2008
Kaplan, Harry	Tammuz 8	Jul 11, 2008
Prohofsky, Esther	Tammuz 8	Jul 11, 2008
Lillianfeld, Bernard Nathan	Tammuz 9	Jul 12, 2008
Mazor, Jeanette	Tammuz 10	Jul 13, 2008
Winski, Nathan	Tammuz 12	Jul 15, 2008
Elkin, Jacob	Tammuz 12	Jul 15, 2008
Singer, Aaron	Tammuz 15	Jul 18, 2008
Rubin, Anna	Tammuz 15	Jul 18, 2008
Stein, Calvin F.	Tammuz 19	Jul 22, 2008
Altman, Bernard	Tammuz 20	Jul 23, 2008
Cohen, Stella	Tammuz 21	Jul 24, 2008
Blecher, Eva	Tammuz 21	Jul 24, 2008
Goodman, Anna L.	Tammuz 24	Jul 27, 2008
Silverman, Edward	Tammuz 27	Jul 30, 2008
Wolinsky Gershon	Tammuz 29	Aug 1, 2008
Trueheart, Sadie	Av 2	Aug 3, 2008
Litman, Matilda	Av 2	Aug 3, 2008
Berger, Minnie	Av 4	Aug 5, 2008

Name	Hebrew Date	English Date
Hartman, Sarah	Av 4	Aug 5, 2008

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. Donations will be acknowledged.

Donor(s):_____

Address:_____

Gifts Received

In memory of George Horwich:

Muriel and Samuel Harris

Sonia Barash

United Jewish Communities Fact of the Month

Some 2,500 immigrants and tourists participate in UJC/Federation-supported JAFI Hebrew-language ulpan classes in Israel each year. Marking Israel's 60th anniversary, JAFI has launched a state-of-the-art Virtual Hebrew Ulpan, featuring live weekly Webconferences with an Israeli teacher, and including a resource kit with a CD and textbooks.



SONS of ABRAHAM

LAFAYETTE, IN
Established 1889

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.

July Calendar

Prepared by Muriel Harris

July 4-6: Rabbi Rascoe will be in Lafayette
July 4: 8 p.m. Shabbat evening services
July 5: 10 a.m. Shabbat morning services
July 11-13: Rabbi Rascoe will be in Lafayette
July 11: 8 p.m. Shabbat evening services
July 12: 10 a.m. Shabbat morning services
July 17: 8 p.m. Shul board meeting, at the shul
July 18-20: Rabbi Rascoe will be in Lafayette
July 18: 8 p.m. Shabbat evening services
July 19: 10 a.m. Shabbat morning services
July 20th Sunday: Ethan Adar's 1st birthday
July 25: 8 p.m. Shabbat evening services
July 26: 10 a.m. Shabbat morning service

Sisterhood Garage Sale

August 21-22

We have only about 55 days till the next Sisterhood Garage sale. Success is really important. Like so many other things, it's "supply and demand." **In the next several weeks, check with friends and neighbors who are having garage sales.** They may very well have decent leftovers going to Goodwill that they would donate to us for re-sale. You'd have to store them till August...but it still might increase the range of decent stuff we have. It cer-

tainly worked that way with the Rotary Club garage sale we used to do. In August, there will be a flyer in this newsletter. Make copies (or get us to help) and give them to everyone you think may have contact with potential buyers (especially foreign student families).

Last Laughs

Every year before Easter, the Chief Rabbi in Rome goes to the Vatican and presents an ancient--- and by now quite tattered--envelope to the Pope. The Pope inspects the envelope, shakes his head, and hands it back to the Chief Rabbi who then departs. This has been going on for nearly 2,000 years. One year recently, it happened that there was a new Pope and a new Chief Rabbi. When the Chief Rabbi presented the ancient envelope to the Pope, as he had been instructed to do by his predecessor, the Pope looked it over and handed it back--as he had been told by his predecessor. But then the Pope said, "This is an unusual ritual. I don't understand it. What is in this envelope?"

"Darned if I know," answered the Chief Rabbi. "I'm new here myself. Hey, let's open it and find out." "Good idea," said the Pope. So together they slowly and carefully opened the envelope. And do you know what they found?

The Caterer's bill for the Last Supper!

Sisterhood Sons of Abraham

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