



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

July, 2009

9 Tammuz - 10 Av 5769

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@comcast.net

Sisterhood Co-Presidents

Susan Prohofsky and Sonya Garfinkel

(June, July & August)

Gratitude, Condolences, and Congratulations

Once again, Irwin Treager and Harry Hirschl were our award winning chefs for the annual shul picnic on June 7. We enjoyed ourselves with some great food and pleasant chatter. Daniella Adar brought some exceptionally fine challah rolls that you can now buy for your own home. Rabbi Rascoe went to the trouble of shopping for kosher meat in Chicago and we thank him for that. Mazel Tov to Geri Horwich on the graduation of her granddaughter, Maia November, as a member of Phi Beta Kappa.

July, 2009

She also received an award from the History of Art Department of the University of California at Santa Barbara for her promise in research and writing. Special congratulations with wishes for a long, happy and healthy retirement go to Sol Gartenhaus. Mazel Tov to Michael Levine who was recently promoted to Associate Professor of Statistics. Another Mazel Tov to the Morin family and the newlyweds on the occasion of Marisa Morin's wedding. Many thanks to Harriet Diamond for arranging the dessert table after the Zovod funeral. Thanks to Yael and Daniel Aldrich for donating an Artsroll Chumash to the Shul library. Read on to see a series of reasons to congratulate Iris and Irwin Treager. Condolences to Mike and Helen Miller on the death of his mother.

Garage Sale: Aug. 20 -21

For months now, you have been cleaning, re-arranging, and setting aside stuff for the Sons of Abraham garage sale which will be August 20 and 21, 2009 at the home of Rose and Joe Haberer. The rules are the same. **Saleable merchandise ONLY.** NOTHING is to be brought to the site of the garage sale before August 16. Contact Esther Chosnek to volunteer for staffing. If you have something really good, but too big for your car, contact Jim Klatsch.

Web Subscriptions, Anyone?

There are some real advantages to receiving your bulletin via the web. First, you save the Sisterhood a meaningful amount of postage even though you WILL get your directory and High Holidays booklets in hard copy. Second, when we suggest that you see a particular website, the link to it will be live so you don't need to type the address (URL to geeks) into your browser. Third, the photos appear in color instead of plain old black and white. Fourth, you won't have a hard copy to lose. If you send Harriet Diamond an e-mail at hardiam819@verizon.net,

she will send you a note to tell you when the latest bulletin is on our website.

Shul Board Solicits Donations to Special Purpose Funds

The Chosnek Fund, named for **Sam and Edith Chosnek**, is for ritual.

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 recently 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

In memory of Harriet Berger:

Linda and Mike Lipschutz

Michael Wolinsky

Ha Gomel Fund, to honor the recovery of Madelyn Lillianfeld:

Steve and Maggie Robb

In memory of Rosa Zovod:

Judy and Roger Wallenstein

July Candle Lighting Times

source: Orthodox Union

July 3, 2009: 9:04 p.m

July 10, 2009: 9:02 p.m.

July 17, 2009: 8:59 p.m

July 24, 2009: 8:54 p.m.

July 31, 2009: 8:47 p.m.

Treager Family News

Iris and Irwin Treager have a lot of good news to share with us. First, their granddaughter, Becky Segal has found employment in her field. Now she can live closer to her Mom and sister without taking up residence in the garage. Eric Segal received his private pilot's license and that seems especially appropriate in view of his grandfather's line of work. Moreover, he made his first parachute jump (Oy!... Vot kind job is dat for a Jewish boy?). Finally, Sarah Segal has been named to the Board of the United Synagogue Youth for the Northeast region. This young lady is 16. Kids today!!! They get older without even asking our permission.

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** (463-9830). When we hear about them, these donations will be listed in the Bulletin.

Recent mailings:

In honor of Sol Gartenhaus' retirement:

Sylvia Cember

Refuah Shelema

Almighty God, we offer prayers for health and long life to **Sarah Raskin, Sara and Barney Axelrod**, **Rabbi David Blumofe, Rabbi Gedalyah Engel**, and **Ari Slamovich**.

And the Good News

Sheila Wolinsky is on the mend after seeing a specialist in Carmel. Florence Weingram is recovering after hip replacement.

Rabbi's Calendar

Rabbi Rascoe will be in Lafayette July 17 -19 and July 24-26.

Shul Board to Meet

The Board of Directors of the Shul will meet at 8:00 p.m. on Thursday, July 18 at the Shul. Meetings are open to members of the Shul.

Yahrzeits

Name	Hebrew Date	2009
Lillianfeld,		
Bernard Nathan	Tammuz 9	July 1
Mazor, Jeanette	Tammuz 10	July 2
Winski, Nathan	Tammuz 12	July 4
Elkin, Jacob	Tammuz 12	July 4
Singer, Aaron	Tammuz 15	July 7
Rubin, Anna	Tammuz 15	July 7
Stein, Calvin F.	Tammuz 19	July 11
Altman,		
Bernard	Tammuz 20	July 12
Cohen, Stella	Tammuz 21	July 13
Blecher, Eva	Tammuz 21	July 13
Goodman, Anna L.	Tammuz 24	July 16
Silverman, Edward	Tammuz 27	July 19
Wolinsky,		
Gershon	Tammuz 29	July 21
Trueheart, Sadie	Av 2	July 23
Litman, Matilda	Av 2	July 23
Berger, Minnie	Av 4	July 25
Hartman, Sarah	Av 4	July 25
Goodman,		
Isadore	Av 5	July 26
Rostov, Chajah	Av 8	July 29
Pearlman, David	Av 8	July 29
Cohen, Harry	Av 8	July 29
Elkin, Barry	Av 9	July 30

Name	Hebrew Date	2009
Brudner, Samuel	Av 9	July 30
Bercovitz, Bessie	Av 10	July 31
Weisz, Berthold	Av 10	July 31
Goldstine, Ida	Av 11	Aug. 1
Miller, Isidore	Av13	Aug. 3
Lomar, Herman A.	Av 13	Aug. 3
Rubin, Harry	Av 14	Aug. 4
Singer, Doba Risa	Av 15	Aug. 5
Goldsmith, Ida	Av 15	Aug. 5
Cember, Pearl	Av 15	Aug. 5

July Calendar

July 3: Fri. 8 p.m. Shabbat evening service.
 July 4: Sat. 10: 00 a.m. Shabbat morning service.
 July 10: Fri. 8 p.m. Shabbat evening service.
 July 11: Sat., 10:00 a.m. Shabbat morning service
 July 16: Thurs., 8:00 p.m. Shul Board Meeting
 July 17- 19 Rabbi Rascoe will be in Lafayette.
 July 17: Fri. 8 p.m. Shabbat evening service.
 July 18: Sat., 10:00 a.m. Shabbat morning service
 July 24-26: Rabbi Rascoe will be in Lafayette.
 July 24: Fri. 8 p.m. Shabbat evening service.
 July 25: Sat., 10:00 a.m. Shabbat morning service
 July 29: Wed., 9:30 p.m. Services for Tisha B'Av
 July 30: Tisha B'Av
 July 31: Fri. 8 p.m. Shabbat evening service.
 August 1: Sat., 10:00 a.m. Shabbat morning service.

Tisha B'Av

Five misfortunes befell our fathers ... on the ninth of Av. ...On the ninth of Av it was decreed that our fathers should not enter the [Promised] Land, the Temple was destroyed the first and second time, Bethar was captured and the city [Jerusalem] was ploughed up. -Mishnah Ta'anit 4:6

...Should I weep in the fifth month [Av], separating myself, as I have done these so many years? -Zechariah 7:3

In the fifth month, on the seventh day of the month ...came Nebuzaradan ... and he burnt the house of the L-RD... -II Kings 25:8-9

In the fifth month, on the tenth day of the month... came Nebuzaradan ... and he burnt the house of the L-RD... - Jeremiah 52:12-13

How then are these dates to be reconciled? On the seventh the heathens entered the Temple and ate therein and desecrated it throughout the seventh and eighth and towards dusk of the ninth they set fire to it and it continued to burn the whole of that day. ... How will the Rabbis then [explain the choice of the 9th as the date]? The beginning of any misfortune [when the fire was set] is of greater moment. -Talmud Ta'anit 29a

Tisha B'Av, the Fast of the Ninth of Av, is a day of mourning to commemorate the many tragedies that have befallen the Jewish people, many of which coincidentally have occurred on the ninth of Av.

Tisha B'Av means "the ninth (day) of Av." It usually occurs during August.

Tisha B'Av primarily commemorates the destruction of the first and second Temples, both of which were destroyed on the ninth of Av (the first by the

Babylonians in 586 B.C.E.; the second by the Romans in 70 C.E.).

Although this holiday is primarily meant to commemorate the destruction of the Temple, it is appropriate to consider on this day the many other tragedies of the Jewish people, many of which occurred on this day, most notably the expulsion of the Jews from Spain in 1492.*

Tisha B'Av is the culmination of a three week period of increasing mourning, beginning with the fast of the 17th of Tammuz, which commemorates the first breach in the walls of Jerusalem, before the First Temple was destroyed. During this three week period, weddings and other parties are not permitted, and people refrain from cutting their hair. From the first to the ninth of Av, it is customary to refrain from eating meat or drinking wine (except on the Shabbat) and from wearing new clothing.

The restrictions on Tisha B'Av are similar to those on Yom Kippur: to refrain from eating and drinking (even water); washing, bathing, shaving or wearing cosmetics; wearing leather shoes; engaging in sexual relations; and studying Torah. Work in the ordinary sense of the word [rather than the Shabbat sense] is also restricted. People who are ill need not fast on this day. Many of the traditional mourning practices are observed: people refrain from smiles, laughter and idle conversation, and sit on low stools.

In synagogue, the book of Lamentations is read and mourning prayers are recited. The ark (cabinet where the Torah is kept) is draped in black.

In 2009 (Jewish Year 5769) Tisha B' Av will be observed from sunset July 29, 2009 to nightfall July 30, 2009.

* The Alhambra Decree, issued March 31, 1492, ordered all Jews to leave Spain by the end of July 1492. July 31, 1492 was Tisha B'Av. Note that if you use a Jewish calendar converter to check this, it may show July 31 as the 27th of Tammuz. If so,

the converter has failed to take into account the Gregorian Reformation, which skipped 11 days on the calendar. If you add the 11 missing days and convert August 11 instead of July 31, you will see that "August 11" 1492 is 9 Av.

© Copyright 5756-5767 (1995-2007), Tracey R Rich

Rabbi Engel to Celebrate 90th Birthday

As part of my recent kvetching campaign over not getting photos submitted to this bulletin, I cornered Rabbi and Mrs. Engel at the Payless one Sunday not long ago and told them we really ought to have a photo of one or both of them. They provided this really fine photo taken by Marcel Neuts in 1991.



This is the ideal month to share the photo above with you because it happens that the Rabbi will celebrate his 90th birthday early in August. May G-d grant him the traditional 120 in the best of health.

Graveside Ceremony for Rosa Zovod (1914 -2009)

On Wednesday, June 24, Rabbi Rascoe officiated at graveside ceremony for Rosa Zovod who died in California at the age of 94. Ms. Zovod was born and raised in Lafayette and her family burial site is in the Sons of Abraham cemetery. Because of her desire to be buried near family members, her body was brought to Lafayette. Ms. Zovod dedicated much of her time after retirement as an operations manager for Commercial Pumps to Emeritus College, a program for seniors at Santa Monica Community College. After the ceremony, Harriet Diamond prepared a dessert table in the Shul for those who returned from the funeral.

PHOTO AND CAPTION BY HARRY JACOBSON-BEYER

left to right:

Sherry Jacobson-Beyer (my wife)

Joan Bercovitz (Marvin's wife)

Marvin Bercovitz (Marvin's mother and my grandfather were sister & brother - my mother is related to Rosie through her mother - my grandmother- so Marvin is not related to Rosie but is mishpocha.

Harry Jacobson-Beyer (I am a second cousin once removed - or something

like that-to Rosie)

Phil Bercovitz (Phil is Marvin's 1st cousin on Marvin's father's side and not related to Rosie)

Roger Wallenstein Roger is Judy's husband)

Judy Wallenstein (Judy is Rosie Zovod's niece)

For the record: Photos of the Shul by Harry Jacobson - Beyer





When do we eat??? When the setting sun changes the menorah to a kiddush cup. That's when! (Photo by Harry Jacobson-Beyer)

Rabbi's Reflections:

On More Madoff Morals and Managing the Economy

I write this shortly before one of the great swindlers is sentenced, and while we now can say that our economy and country will not reach the status of the Great Depression. We still debate the role of government in managing the economy. For a while yet we will discuss the role of deficit spending by the government, and whether states, which cannot deficit spend, should be cutting expenditures (and which ones) or taxing (what and whom), or both, and which options hurt or help the economy. Like the debate over the Supreme Court, we primarily argue based on ideology. In the Supreme Court it is over whether they should be "originalist" or not (sorry, but the other side is still trying to brand itself, so I do not have a

July, 2009

name). In the economy, it is over whether our economic policy should be supply-side, Keynesian, or monetarist. Some wish Madoff to be sentenced to life, others that it should not be for more than twelve years or it would be a life sentence. Is his sentence revenge, punishment, deterrence? One thing that we lose in all this discussion, is the role of values and ideas, not just theories and outcomes. Our view of community and individual play a major role in this discussion.

Historian Jonathan D. Sarna makes some interesting observations on some of these larger issues. He notes that during the Great Depression, Jews, like much of the US citizenry, turned inward, so we paid little attention to what was happening in the rest of the world, e.g. Germany. We also spent less on Jewish education, and this generation never made up what it lost. Yet simultaneously, Jews relied even more on each other, and our faith and kinship helped us survive. As New Deal programs and economics moved the US towards the five-day work week and centralized government, Jewish organizations also became more progressive and centralized. With Ronald Reagan's presidency, decentralized government and trickle-down theories held sway, and Jews too decentralized and relied less on the United Jewish Appeal model and moved towards foundations running things more efficiently. Indeed, as the US grew more wealthy, so too did Jews. As venture-capitalism took over building wealth, Jews started applying the same ideas to our own non-profits. This all came to a head with Bernie Madoff's guaranteed 10% returns (he is both symbol and symptom but not cause).

This explains today's debates. If we wish to be charitable, Democrats and Republicans argue over these larger issues and not how to remain in power. California is trying to solve its budget deficit, NY debates relying on market taxes or switching to other taxes or cutting spending, and so on in every state (think Indiana and Michigan trying to decide between cutting more from education, which provides people with skills to find new jobs, or police and prisons, since we have an obligation to keep citizens safe; North Dakota is an exception). A similar debate

transpires in the Jewish world. Even though Madoff hurt Jewish organizations, we actually would be in similar trouble without him. Except for the demise of CAJE (the Coalition for the Advancement of Jewish education, which began as counter-cultural and became the mainstream), we have not decided how to cut a third from our communal budgets. Jewish organizations cannot tax, so we have no extra revenue that way. Sarna notes that the Orthodox groups may have been hardest hit both because of their higher concentration in financial jobs and as Madoff investors, and because they consume the highest level of Jewish funds (schools and synagogues). He figures that more places will close, more will merge, even with non-Jewish institutions (e.g. JCC with YMCA). He hopes that we again will raise funds from small donors (at which candidates Edwards and Obama proved successful), and rely on sweat equity (especially by the young who can contribute time more readily than money). He thinks we will see more centralization (e.g. the Reform Movement), a communal turn inward (e.g. away from Israel and relying on CNN for news on Israel). Aliyah to Israel may pick up as happened in the past since our lower material life stops being an impediment to moving there as the material gap with Israel shrinks.

One final hope is a call for higher ethical standards and greater transparency. Debates over transparency affected B'nai Zion (a Zionist organization), JNF, some federations and other institutions. A few years ago, scandals hit various Orthodox organizations, so Rabbi Moshe Tendler spoke against the lack of institutional ethics in the name of his father-in-law, Rabbi Moshe Feinstein. Among several points, Rabbi Tendler remarked that his father-in-law never took a charitable tax deduction lest the IRS later decide that the charitable group no longer qualified, and his deduction become a hillul ha-shem (based on Leviticus 22:32, our negative behavior desecrates God's name because we expect higher standards from religious people and their poor behavior gives a false impression of Jewish morality and faith). I am not saying we should be that strict, but we have lost the concept that our behavior reflects our integrity, and like it or not, people generalize from one Jew's behavior to all Jews. Funny how we are proud to see Jews on the

Nobel Prize list, but we do not want to acknowledge them when they are on the worst slumlord list, though we still cringe when we see a Jewish name on it.

Our behavior, and many of these organizations, operate on the premise of the dignity of all human beings because God created us, that we are responsible for our "brother," contra Cain, that we must protect the powerless, "the stranger, the orphan, and the widow" because we were strangers in a foreign land. We are responsible for one another (Shavuot 39a). At the root is the assumption of community, that we are responsible for and to it, and it to us, and with it come obligations. Indeed, tradition (Baba Batra 8a) decides that living in a city for thirty days obligates one to give to the soup kitchen, three months to the tzedakah ("charity") box, six months to the clothing fund, nine months to the burial fund, and twelve months to the repair of the town walls. Judaism holds that precisely when times are hard one should give. Even the poor who live on charity must give charity (Gittin 7b). This keeps us from self-pity, reminds us that others are worse off than we, so anyone can help. Why? Because charity is equal in importance to all the other commandments combined (Baba Batra 9a). However we decide what to do, we should do so on the basis of our morals and values.

New Address

Sid Berger

1208 Military Trail

Apt 2314

Deerfield Beach, FL 33442