



**SONS of
ABRAHAM**

LAFAYETTE, IN
Established 1889

March, 2008

24 Adar I - 22 Adar II, 5768

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@insightbb.com

Sisterhood co-Presidents: Jo Gartenhaus and Sonya Garfinkel

Gratitude & Congratulations

Many thanks to the **Cember, Zimmerman, and Haddashi** families and to **Jo Gartenhaus** for the haimish shabbat supper and conversation oneg we enjoyed on February 15 at the shul. Our dependable caterer, Judi Painter Smallwood, was back in the shul kitchen lending a much needed hired hand. Special kudos to sisterhood members for pitching in with extra labor that day. Many thanks to **Jo and Sol Gartenhaus** for doing a presentation after supper on the commemoration of events related to the Holocaust which they saw on their recent trip to Germany. Congratulations to **Joe Haberer** and **Linda Lipschutz**, and **Marilyn Zimmerman** for being able to leave the refuah shelema list. In case you missed it last month, here us Cyrelle Simon's address in Jerusalem.

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

Cyrelle Simon
2 Ha-Hida, Apartment 4
Bayit Ve Gan
(96464) Jerusalem, ISRAEL
Postage, incidentally, is 90 cents per ounce.

March Candle Lighting Times

source: hebc.com

Date	Time
Mar. 7	6:28 p.m.
Mar. 14	6:36 p.m.
Mar. 21	6:43 p.m.
Mar. 28	6:50 p.m.

Rabbi's Calendar

Rabbi Rascoe will be in Lafayette on March 28-30.

Refuah Shelema

Almighty God, we offer prayers for health and long life in the names of **George Horwich, Sarah Raskin, Muriel Harris, and Herman Cember (at Mayo Clinic for tests)**

Shul Board to Meet

The Board of Directors of the Congregation is scheduled to meet on **Thursday, March 20** at 7:00 p. m. before the 8:00 p.m. Megilla reading. The meeting is open to all members, but make it quick!

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 Jeff Siskind, president of the LJCRS Board, LJCRS, c/o Temple Israel, 620 Cumberland Ave, West Lafayette, IN 47906 or e-mail att QOBI@purdue.edu

The LJCRS office phone number is (765)463-3455 and messages can also be left here. (p.s. blue tights with red cape and yellow "S" coat-of-arms are optional.)

Rabbi's Reflections

The Synagogue--Part 1

Many Jews consider the synagogue Judaism's most important institution. Actually, the home is, which the synagogue reinforces. With the Temple's destruction, Christians shifted Temple sacrificial ritual to the church (the altar, communion table), while Jews moved it to the home (bread is the sacrifice on the table altar). Still, the synagogue has three functions, each with a name: *bet tefillah*, prayer house, *bet kenesset*, assembly house (synagogue in Greek), *bet midrash*, study house (*shul* in Yiddish). The Talmud (*Megillah* 29a on Ezekiel 11:16) also calls it a *mikdash me'at*, a small sanctuary. These two columns will explore a bit of the meaning of the synagogue in modern Judaism and how we relate to its holiness.

A wit joked: Reform Jews attend services at Temple, Conservative Jews pray at synagogue, and Orthodox Jews *daven* at shul. Though not entirely accurate, it reveals some ideological assumptions expressed in architecture and practice. In the 1800's, Reform Jews often named their buildings "Temple," indicating they no longer yearned to return to Israel, rebuild the Temple in Jerusalem, and offer sacrifices. Rabbi Mordecai Kaplan (even in his Orthodox days) urged the synagogue to broaden into a Jewish center, shifting primary functions from prayer and learning to "social togetherness."

Certain Reform introduced changes alter the synagogue's layout. The *bimah* (platform) sits on the eastern wall with the ark, not in the center. The leaders' lecterns face the congregation, and professional clergy stand behind them. The *makhers'* (important peoples') seats no longer flank the ark. Modernist shuls no longer have a *mekhitzah* (partition separating men and women). Synagogues have an organ and a choir loft.

Altering the synagogue's layout makes statements about the synagogue and its nature. Removing seats (other than an officer or two) emphasizes the synagogue's democracy. Changing the lecterns, though, lessens respect due the ark, and forces the clergy to pray facing away from Jerusalem. Even worse, with the *bimah* in front (which increased the number of seats), clergy facing the congregation, the organ, and the choir loft, synagogue layout closely resembles a church, and congregants turn from *davenners* (pray-ers) into spectators watching a performance (Israel's national theater is named *Habimah*, The Platform). Moreover, the *kelei kodesh* (religious leaders, literally holy vessels) resemble Christian clergy (related to clerk, originally meaning priest), and now become professional Jews who often do our praying for us. A further downside to the clergy's expanded role is the lessening of congregants leading services, since neither rabbi nor *hazzan* (cantor) must lead the prayers; anyone can lead services if s/he learns the Hebrew and the proper musical motifs. Stressing beauty inside and out, especially the exterior, and introducing decorum and dignity inside, unfortunately, also lessens warmth and spontaneity. Oddly enough, the modern synagogue, besides resembling a church,

now closely parallels the Temple that Reform Jews tried to relegate to the past.

Some changes in the modern synagogue have been good, like lessening the impact of the influential, but others have been negative. Next month, the column will discuss the holiness of the synagogue and our role in it.

Purim

In the twelfth month, which is the month of Adar, on its thirteenth day ... on the day that the enemies of the Jews were expected to prevail over them, it was turned about: the Jews prevailed over their adversaries. - Esther 9:1

And they gained relief on the fourteenth, making it a day of feasting and gladness. - Esther 9:17

[Mordecai instructed them] to observe them as days of feasting and gladness, and sending delicacies to one another, and gifts to the poor. - Esther 9:22

Purim is one of the most joyous and fun holidays on the Jewish calendar. It commemorates a time when the Jewish people living in Persia were saved from extermination.

The story of Purim is told in the Biblical book of Esther. The heroes of the story are Esther, a beautiful young Jewish woman living in Persia, and her cousin Mordecai, who raised her as if she were his daughter. Esther was taken to the house of Ahasuerus, King of Persia, to become part of his harem. King Ahasuerus loved Esther more than his other women and made Esther queen, but the king did not know that Esther was a Jew, because Mordecai told her not to reveal her identity.

The villain of the story is Haman, an arrogant, egotistical advisor to the king. Haman hated Mordecai because Mordecai refused to bow down to Haman, so Haman plotted to destroy the Jewish people. In a speech that is all too familiar to Jews, Haman told the king, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your realm. Their laws are different from those of every other people's, and they do not ob-

serve the king's laws; therefore it is not befitting the king to tolerate them." Esther 3:8. The king gave the fate of the Jewish people to Haman, to do as he pleased to them. Haman planned to exterminate all of the Jews.

Mordecai persuaded Esther to speak to the king on behalf of the Jewish people. This was a dangerous thing for Esther to do, because anyone who came into the king's presence without being summoned could be put to death, and she had not been summoned. Esther fasted for three days to prepare herself, then went into the king. He welcomed her. Later, she told him of Haman's plot against her people. The Jewish people were saved, and Haman was hanged on the gallows that had been prepared for Mordecai.

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of G-d. In fact, it includes virtually no reference to G-d. Mordecai makes a vague reference to the fact that the Jews will be saved by someone else, if not by Esther, but that is the closest the book comes to mentioning G-d. Thus, one important message that can be gained from the story is that G-d often works in ways that are not apparent, in ways that appear to be chance, coincidence or ordinary good luck.

Purim is celebrated on the 14th day of Adar, which is usually in March. The 13th of Adar is the day that Haman chose for the extermination of the Jews, and the day that the Jews battled their enemies for their lives. On the day afterwards, the 14th, they celebrated their survival. In cities that were walled in the time of Joshua, Purim is celebrated on the 15th of the month, because the book of Esther says that in Shushan (a walled city), deliverance from the massacre was not complete until the next day. The 15th is referred to as Shushan Purim.

In leap years, when there are two months of Adar, Purim is celebrated in the second month of Adar, so it is always one month before Passover. The 14th day of the first Adar in a leap year is celebrated as a minor holiday called Purim Katan, which means "little Purim." There are no specific observances for Purim Katan; however, a person should celebrate the holiday and should not mourn or fast. Some communities also observe a "Purim Katan" on the

anniversary of any day when their community was saved from a catastrophe, destruction, evil or oppression.

The word "Purim" means "lots" and refers to the lottery that Haman used to choose the date for the massacre.

The Purim holiday is preceded by a minor fast, the Fast of Esther, which commemorates Esther's three days of fasting in preparation for her meeting with the king.

Grager: The primary commandment related to Purim is to hear the reading of the book of Esther. The book of Esther is commonly known as the Megillah, which means scroll. Although there are five books of Jewish scripture that are properly referred to as megillahs (Esther, Ruth, Ecclesiastes, Song of Songs, and Lamentations), this is the one people usually mean when they speak of The Megillah. It is customary to boo, hiss, stamp feet and rattle gragers (noisemakers; see illustration) whenever the name of Haman is mentioned in the service. The purpose of this custom is to "blot out the name of Haman."

We are also commanded to eat, drink and be merry. According to the Talmud, a person is required to drink until he cannot tell the difference between "cursed be Haman" and "blessed be Mordecai," though opinions differ as to exactly how drunk that is. A person certainly should not become so drunk that he might violate other commandments or get seriously ill. In addition, recovering alcoholics or others who might suffer serious harm from alcohol are exempt from this obligation.

Hamentaschen: In addition, we are commanded to send out gifts of food or drink, and to make gifts to charity. The sending of gifts of food and drink is referred to as shalach manos (lit. sending out portions). Among Ashkenazic Jews, a common treat at this time of year is hamentaschen (lit. Haman's pockets). These triangular fruit-filled cookies are supposed to represent Haman's three-cornered hat.

It is customary to hold carnival-like celebrations on Purim, to perform plays and parodies, and to hold beauty contests. I have heard that the usual prohibitions against cross-dressing are lifted during this

holiday, but I am not certain about that. Americans sometimes refer to Purim as the Jewish Mardi Gras.

Purim is not subject to the sabbath-like restrictions on work that some other holidays are; however, some sources indicate that we should not go about our ordinary business on Purim out of respect for the holiday.

Purim will occur on the following days of the Gregorian calendar:

* Jewish Year 5768: sunset March 20, 2008 - nightfall March 21, 2008

* Jewish Year 5769: sunset March 9, 2009 - nightfall March 10, 2009

* Jewish Year 5770: sunset February 27, 2010 - nightfall February 28, 2010

excerpted from Tracey R. Rich, Judaism 101.
<http://www.jewfaq.org/index.htm>

Gentlemen of AEP

We remember that February 8 was an important, if tragic, Yahrzeit in the lives of the Treager family. Moreover, we know that efforts were made to get a Friday night minyan to materialize and it did. What, however, if such had not been the case? Alpha Epsilon Pi to the rescue. **Eric Segal**, the **Treager's** grandson, called upon the brothers of his (Jewish) fraternity to be on hand to be sure that there would be a minyan, come what may. Many thanks to the following AEP members who gave time from busy schedules to guarantee some comfort for the **Treager** family:

Shane Ross
Max Kagan
Joe Waldman
Hillel Sapir
Josh Sender
John Geiger
Kevin Gruchala
Alan Abelson

March Calendar

prepared as best we could in Muriel Harris' absence

March 1. Sat. Shabbat services 10:00 a.m.

March, 3. Mon. 7:30 p.m. Joint Sisterhoods and Hadasah Meeting at Temple Israel. Subject: Fraud Detection

March 7. Fri. 12:30 p.m. Rosh Hodesh Adar II lunch, at Puccini's (PU Spring break begins March 10.)

March 7-8. Fri. (8:00 p.m.) Sat. (10 a.m.) Shabbat services

March 14-15. Fri. (8:00 p.m.)
Sat. (10 a.m.) Shabbat services

March 19. Wed. Rebecca Nicholson-Weir, Graduate Student, English, Purdue University, "Dangerous Illusions: Moses and the gener's Der Golem."
Stewart Center, Room 313 ~ 12:30

March 20. Thurs. 7:00 p.m. Shul Board meeting

March 20: Thurs. 8 p.m. Megilla Reading

March 21-22. Fri. (8:00 p.m.)
Sat. (10 a.m.) Shabbat services

March 27. 6:30 p.m. Thurs. Elli Wohlgeleerter "Until 120, An Optimistic, Pessimistic, and Realistic vision of Israel's Next 60 Years" at Hillel

March 28 - 29 Fri. (8:00 p.m.)
Sat. (10 a.m.) Shabbat services

March 28-30 **Rabbi Rascoe** will be in Lafayette

April 4-10 Fri. - Thurs. Holocaust Remembrance Conference: "Lives Interrupted"

As evidenced by the conditions of our various roadways, we may not have the best roads in the State, but The Holocaust Conference at Purdue is still most certainly worthy of any trip you might need to make to take part because it constitutes a most genuinely valid history lesson that clearly and simply says "NEVER AGAIN."
More information at [«www.glhrc.org»](http://www.glhrc.org)

Condolences

Heartfelt sympathies are extended to Rabbi Audrey Pollack of Temple Israel whose father, Phillip Aaron Pollack, passed away February 17, 2008. Mr. Pollack lived in the Chicago area, was 73 and was beautifully eulogized by his daughter, Rabbi Pollack, according to Phyllis Winski who was kind enough to report the above information.

Yahrzeits

Name	Hebrew Date	English Date
Rubenstein, Gilbert	Adar I 27	Mar 4, 2008
Jerison, Meyer	Adar II 2	Mar 9, 2008
Lipschutz, Anna	Adar II 2	Mar 9, 2008
Lowenthal, Beatrice G.	Adar II 10	Mar 17, 2008
Gershovitz, Peretz	Adar II 17	Mar 24, 2008
Kalski, Edythe	Adar II 18	Mar 25, 2008
Bass, M.	Adar II 24	Mar 31, 2008

Company's Coming

Save the date of May 2, 2008. We will have Friday night services as usual, but special company will be on hand. We had a call from Twin Lakes Southern Baptist Church in Monticello, IN and they want to mark the 60th anniversary of Israeli when Rabbi Rascoe is on hand. Kathy Brandon, the lady representing the congregation would like to visit during Friday night services with a group whose number is to be announced next week. In case anyone else (Sisterhood?) would like to contact her for further arrangements, her cell phone number is local: 426-3218

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 (a few of which are mentioned on page one)._____

Shalom from LJCRS

Our thirty families are enjoying the 07-08/5768 school year. New activities this year are examples such as our recent Jewish Pajama Party. A cold February morning found us together for renewed emphasis on evening and morning home ritual. Starting in the sanctuary at Temple Israel for a musical setting of evening prayers, Josh Frank and Alex (Stein) Sabol led us in Shema, Haskivenu, Angels' Blessing and B'yado. We returned to classrooms for activities including making beautiful the Shema on a cloth. Upper classes discussed dreams in Torah and liturgy with Rabbi Rascoe. Fred Gimble taught the middle grades while viewing and discussing Tevye's dream from Fiddler on the Roof scenes. Our morning "wake-up" prayers were again musically set and shared in the sanctuary, expanding on the usual exposure of students to morning liturgy. Rabbi Rascoe spoke of ideas within Uri Shulewitz's story of "treasure". Parents, teachers and children braved winter weather to dress for fun in pajamas. All shared a light brunch in the multipurpose room.

Our upper classes are studying with David Weir currently in a mini-course entitled "Celebrating Israel at 60". After spring break, they will be led by Mo Trout in contemplation of 'Jews and Jazz.' The whole school will have a morning of celebrating on May 4th in honor of Israel at 60. Thank you to Heather Moskowitz from the Board for organizing what I'm sure will be a memorable program of activities for the school and the community.

Please note that we will need to have a new director for the school because I will be going to Europe with my family for my husband's Fulbright scholarship. We will be in the Netherlands for the first half of 2009. I'll look forward to working to help in transition for an incoming director. After returning I plan to participate in the teaching staff.

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 _____

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.

United Jewish Communities Fact of the Month

Through UJC/Federation support, JAFI sent more than 1,400 young Israelis to some 200 summer camps across North America this past year. These Israeli "shlichim" -- ambassadors -- impacted hundreds of thousands of young Jews by teaching them about life in Israel, and returned home with a broader view of Judaism and Jewish peoplehood.

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? See President Mark Lillianfeld for more information.

George Horwich Still in Rehab

For those who want to send **George Horwich** cards, **Judith Silverman** got the following note from the Horwich's daughter, Karen, and Judith passes it along to us: "I just returned from Baltimore late last night and my dad is improving. He is really enjoying cards now; is able to listen to music and I even left a little DVD player. It's an enormous challenge to be able to move after being in bed for 10 (now approximately 16) weeks but he has begun intensive therapy.

Addresses:

George: Levindale

Rm.#189
2434 West Belvedere Ave
Baltimore, MD 21215

Geri:

c/o FRONT DESK
7111 Park Heights Avenue
Baltimore, MD 21215

Last Laughs

Hymie, a wealthy American, retires to England and buys a fabulous English country home with over 50 rooms. He brings in a local workman to decorate the place.

When the job is finished Hymie is delighted but soon after realizes that he's forgotten something. There are no mezuzahs on the doors.

He immediately goes out and buys 50 kosher mezuzot and asks the decorator to place them on the right hand side of each door except on the bathrooms. He's worried that the decorator won't put them up correctly.

However, the job is carried out entirely to his satisfaction and so he gives the workman an extra bonus. As the decorator is walking out of the door he says "Glad you're happy with the job, mate. By the way, I took out all the guarantees that were in those little boxes and left them on the table for you."

«www.awordinyoureye.com»



Sisterhood Sons of Abraham

P.O. Box 2671

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