



**SONS of
ABRAHAM**

LAFAYETTE, IN
Established 1889

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March, 2009

5 Adar - 6 Nisan 5769

President: Mark Lillianfeld

Send bulletin items to:

a.garfinkel@comcast.net

Sisterhood co-Presidents:

Jo Gartenhaus and Sonya Garfinkel

Gratitude, Condolences, and Congratulations

Special gratitude to Susan Prohofsky who arranged and carried out a most pleasant seder for Tu b'Shevat. It was truly memorable even if appropriately simple. It took place after services, at which the minyan was assembled with the help of women who were present. Davening and leining were by Ephraim Fischbach and he gets thanks too. A vote of gratitude goes to **Sonya Garfinkel** for hosting the Sisterhood Board Meeting on February 3. Many thanks to those who attended

minyonim held by **David Sanders** in memory of his father who passed away on the last night of Chanukah. A vote of gratitude to **Jo Gartenhaus** for editing and preparing the Shul bulletin for mailing in **Harriet Diamond's** absence.

Enthusiastic congratulations to Robert (we call him Bobby) Lillianfeld on passing his preliminary exams en route to the Ph.D. A special salute to **Dr. Eric Ornstein**, on having been named as a Fellow of the American Association of Hip and Knee Surgeons. We always thought (drum roll, maestro) he was kinda hip. **Jo Gartenhaus** is the chair of the shabbos dinner that will take place on February 27. **Sonya Garfinkel** will assist her and we will bring you a review next month.

Yahrzeits

Jerison, Meyer

Adar II 2 - February 26

Lipschutz Anna

Adar II 2 - February 26

Lowenthal, Beatrice G

Adar II 2 - February 26

Levine, Rose

Adar 5 - March 1

Roger, Harry

Adar 5 - March 1

Spector, Fred

Adar 6 - March 2

Tzucker, John

Adar 7 - March 3

Brodsky, Rosa

Adar 7 - March 3

Shainker, Malka Molly

Adar 10 - March 6

Tubis, Joseph

Adar 12 - March 8

Gartenhaus, Hannah

Adar 12 - March 8

Goodman, Solomon

Adar 16 - March 12

Pearlman, Bara

Adar 17 - March 13

Gershovitz, Peretz

Adar II 17 - March 13

Goldstine, Frank

Adar 18 - March 14

Kalsky, Edythe

Adar II 18 - March 14

Simon, Esther

Adar 18 - March 14

Radinsky, Moshe D.

Adar 20 - March 16

Benzer, Dottie

Adar 22 - March 18

Bercovitz, David

Adar 23 - March 19

Rubenstein, Gilbert

Bass, M.

Adar II 24 - March 20

Rubinstein, Gilbert

Adar 27 - March 23

Kaplan, Hillel

Nisan 1 - March 26

Bosco, Bessie

Nisan 2 - March 27

Savitz-Brownstein, Kay

Nisan 5 - March 30

Garfinkel, Tillie Schaffner

10-Apr-1989

Nisan 5 - March 30

Pickus, Morris L.

Nisan 6 - March 31

Zaban, William

Nisan 8 - April 2

Rostov, Samuel

Nisan 9 - April 3

March Calendar

March 2: Mon. 7:30 p.m. Joint meeting of Temple Israel Sisterhood, Sons of Abraham Sisterhood, and Hadassah at the home of Sol and Jo Gartenhaus, 2102 S. Ninth Street (Lafayette).

March 3: Tues. 7:30 p.m., Sisterhood Board Meeting, home of Sonya Garfinkel 2229 Carberry Drive (WL)

March 6: Fri. 8 p.m. Shabbat evening service

March. 7: Sat., 10: 00 a.m. Shabbat morning service, **Mechitzah minyan**

March 8: Sunday. 12:30 p.m. Jewish Federation of Greater Lafayette Purim Carnival. Hillel 912 W. State Street West Lafayette.

March 9: Megillah Reading

March 10: Monday. Purim (Services TBA)

March 13-15: Rabbi Rascoe in town

March 13: Fri. 8 p.m. Shabbat evening service

March 14: Sat., 10:00 a.m. Shabbat morning service:

March 19: Thurs. 8 p.m. Shul Board Meeting, at the shul

March 20: Fri., 8 p.m. Shabbat evening service

March 21: Sat. 10:00 a.m. Shabbat morning service

March 27-29: Rabbi Rascoe will be in Lafayette

March 28: Sat. 10:00 a.m. Shabbat morning service, **Egalitarian minyan**

March 29: Sunday 6 p.m. Carry-In Dinner

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. This fund provides a naming opportunity for remodeling our building.

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:

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 Marilyn Zimmerman:

Sonia Barash

Cyrelle Simon

Rabbi's Calendar

March 13 - 15 and March 27 - 29

Call for Minyonim

Fellow congregant, **David Sanders**, will be convening minyonim in memory of his father. Contact him at «retrovir@purdue.edu» or, if need be, by phone at 743-8580, to offer assistance in completing the minyonim.

Refuah Shelema

Almighty God, we offer prayers for health and long life to **Herman Cember, Sarah Raskin, Sara and Barney Axelrod, Rabbi Gedalyah Engel, Penny Adler and Madelyn Lillianfeld.**

The Good News, Thank G-d

Mark Lillianfeld reports that Madelyn has been back in Indiana to see doctors and family and will continue to spend time in Florida to “pick up some rays” whose ability to enhance calcium absorption by generating Vitamin D seems to be very helpful. Mark, incidentally, commented that the delicious family dinner that Madelyn prepared was a most welcome sign of her continuing recovery and we join him in his expression of gratitude for that sign. We were pleased to hear that Penny Adler has graduated to using a walker after her recent surgery

March Candle Lighting Times

source: The Orthodox Union «www.ou.org»

Friday, March 6: 6:07 p.m.

Daylight Savings Time: 12:01 a.m. March 8, 2009

Friday, March 13 : 7:14 p.m.

Friday, March 20 : 7:21 p.m.

Friday, March 27: 7:27 p.m.

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 when she is town. When Sheila is away for the winter, call Bette Rubinstein (463-4754). When we hear about them, these donations will be listed in the Bulletin.

Recent mailings:

Sue and Earl Prohofsky are sending a Happy Day Card to Mickey and Sam Harris in honor of their granddaughter, Hannah's, Bat Mitzvah - Mazeltov!

Fritz and Gisela Friedlaender sent a condolence card to Gwen Slamovich in memory of her father.

Jo & Sol Gartenhaus sent a card for Iris Treager. (get well)

Shul Board to Meet

The Board of Directors of the Shul will meet at 8:00 p.m. on Thursday, March 19 at the Shul. Meetings are open to members of the Shul.

Rabbi's Reflections

Michael Rascoe

The Misunderstood Book of Esther, Part 2

Two years ago, I wrote that many people hated the Book of Esther and Purim over the millennia, and that they miss their points. The story is comedy, like reading a tale from the Arabian Nights, but it covers many issues. In Biblical times, it addresses the concerns of integration, anti-Semitism, rescuing Jews, and how to Jewishly survive in the topsy-turvy world in which we live (Esther 9:1, 22). It also deals with the importance of human action in a world where God no longer openly acts (including

tzedakah). In Talmudic times, other concerns arose, especially the messiah's coming and measure-for-measure justice. Even food and drink deal with life's troubles, address the issue of blurring the lines between Jew and non-Jew, and loosening the Jewish strictures. This year I write about how some in the medieval and modern world see Esther and Purim.

One major medieval change is in observance. The Talmud says to imbibe until one cannot distinguish between "cursed be Haman" and "blessed be Mordecai." The medievals limit drinking to not being able to add the expressions' Hebrew letters value to arrive at the same sum. Presumably, they do not want to transgress commandments or blaspheme God. But they also add carnival aspects—parades, masquerades, plays, foods, comedy, and the *gragger* to drown out Haman's name after hearing it chanted. Genres of literature, music, art, and drama develop, commenting on the book and contemporary themes, including political satire. While they recall the our physical deliverance, they also allow us psychological escape, including the burden of being Jewish, and sublimating wrath and hatred. The relief that such celebration releases, dramatically justifies the need for rules in daily life. A saying, attributed to Isaac Luria, the Kelmer Maggid, or anonymous, asks, "Why is the Day of Atonement (*Yom Kippurim*) like Purim (*yom kepurim*)?" "Because on both days Jews masquerade. On Purim, Jews masquerade and don the costumes of non-Jews, and on the Day of Atonement they masquerade as pious Jews."

They add the "Special Purim," based on the Talmudic injunction "to recite a special thanksgiving benediction on returning to the place where one was miraculously saved from danger" (*Talmud, Berakhot* 54a). Accordingly, a family or community yearly marks the day on which it was saved with a fast the day before and reading the deliverance tale at services, with special prayers added, feasting, and giving *tzedakah*. Hundreds of these special Purims have existed from as far back as the eleventh century.

Modern works tend either to summarize the customs and laws (without perceiving their development and change), and diminish the carnival elements (e.g. Artscroll), or study them academically. They often link Purim to the Holocaust (with historic basis: e.g. on January 30, 1944, Hitler said, "if the Nazis went down to defeat, the Jews could celebrate 'a second triumphant Purim'"; Julius Streicher at his hanging said, "Purim Feast, 1946"). Some disparage the diaspora to make the case for immigrating to Israel, Tel Aviv Mayor Meier Dizengoff, on Purim 1934, encouraged Jews to come to Tel Aviv, where they can lose their diaspora status and become "unite[d] into one people" where "Jews had light and gladness, and joy and honor" (quoting Esther 8:16). Rabbi Leopold Neuhaus, survivor of Theresienstadt, draws parallels to the modern saving of Jews by uncovering "the religious-moral value of Purim" to read between the lines in the Book of Esther for diaspora Jews' to learn confidence in God, who rescues the remnant of the righteous escapees who do not bow before hostile forces. Rabbi Norman Lamm stresses the paradoxical nature of the book and holiday, and that humans on both the historical and individual levels live on two planes, the superficial (intrigue, infighting, politics) and the inner (morality, meaning, hope, courage). Rabbi Irving Greenberg views them using Elie Wiesel's dictum, "Some stories are true although they never occurred, while other events happened but are not true." He explores the tension of living in a topsy-turvy diaspora, contrasts the hidden God's absolutist nature with the relativity of all else, yet asserts human action is critical to redemption. In a post-Holocaust world, he sees the pitfall of too much faith in humanity and not enough in God, that absolute evil exists and tries to destroy good, and provides "a model for the experience of redemption in the rebirth of Israel." Sol Scharfstein, Jacob Neusner, and Arthur Waskow, through the Holocaust lense, learn hope, courage, and God never abandons us. They see fun elements counterbalancing the weightiness of Judaism and *halakhah*. Fun enables us to survive tyranny and anti-Semitism. Chance influences but does not run the world; absurdity exists, but the world is not absurd (Waskow). Michael Strassfeld

and Edward Greenstein stress the story's court intrigue and comic nature, reality's topsy-turvy nature, and that they teach us how to survive diaspora and the fight between good and evil, though when it is over, Jews step back into reality and life's gray areas. Monford Harris writes of "the celebration of disorder," the hyphenated Jew, and paradoxes, like non-Jewish Jewish hero names, the absence of God and Israel in a zealous Jewish community, "law" occurring frequently though lawlessness abounds, the fear of being ruled by women yet wives rule and advise, and more, all pointing to an ability to live in and even to integrate the various spheres of self, of role, and of reality.

In the final analysis, Esther and Purim structure our world-view and answer life's basic questions. They teach us about physical survival; accommodation with the gentile world; divided loyalty; assimilation; Jewish survival; God, Torah and individual human action; diaspora versus Israel; our lowly status in the actual world as opposed to our believing we are on center stage; lawlessness versus law; good versus evil. We learn to adapt and adopt; to function with power when we don't have it; to be loyal to country and God, as well as the Jewish community and tradition; and to live with these tensions. Children enter through the literal story of intrigue, survival and fun. The teenager learns another level, the hidden nature of God, the role of human action in salvation, and what the future can and should be. The adult perceives the different layers of reality and what is "really real." This is why our tradition says only Esther and Torah will exist in the world-to-come, and Purim will be one of a few holidays observed in the messianic age.



28th Annual Holocaust Remembrance Conference MARCH 29 – APRIL 3, 2009

“Resisters, Rescuers and Refugees”

SUNDAY, March 29, 2009

STEWART CENTER, Room 214, Purdue University, W.
Lafayette, IN

1:30 PM Registration

2:00 PM Session Chair: Susan Prohofsky

Mayors' Proclamation: John Dennis, Mayor, West
Lafayette Tony Roswarski, Mayor, Lafayette

Memorial Prayer:

Candle of Remembrance – Survivors

Candle of Hope – Children and Grandchildren of
Survivors

Musical Tribute

Psalm 90: In Every Age, music by Dr. Brad Bodine
and the St. Thomas Aquinas Singers

2:20 PM Opening Remarks: John Contreni, Dean,
College of Liberal Arts

2:40 PM The Third Annual Rabbi Gedalyah Engel
Lecture

Peter Fritzsche, Prof. of History, University of
Illinois

“Everywhere Friends Are Professing Themselves
for

Hitler:” Why Was There So Little Resistance to the
Third
Reich?

Introduced by Joseph Haberer

3:40 PM Mitch Braff

Introduced by Sarah Powley

PURDUE MEMORIAL UNION

Anniversary Drawing Room

6:00 PM Supper (\$18.00 donation, \$3.00 students)

Reservations Required

Krannert Auditorium, Purdue University

7:30 PM Home Again? German Jews Return

Participants: Fritz Cohen, Johanna Gartenhaus and
Joseph Haberer

MONDAY, March 29

Hillel Foundation, 912 State St., WL

9:00 AM – University Religious Leaders –
Breakfast and Conversation with Peter Fritzsche &
Mitch Braff

Saint Thomas Aquinas, Room 3, 535 W. State St., WL
4:30 PM “Teaching About the Partisans During World
War II”

A Workshop for Middle and High School Teachers
Chair: Sarah Powley, English Dept., McCutcheon
H.S.

TUESDAY, March 31

Hillel Foundation, 912 W. State St., WL
7:30 PM Film

TUESDAY, April 7 10:00 AM & 1:00 PM

WEDNESDAY, April 8 10:00 AM
McCutcheon High School

“Life in a Jar”

A Play presented by McCutcheon Drama Students
A Program for Middle and High School Students

Movie Series West Lafayette Public Library, 208 West
Columbia, WL

Monday, March 30, 6:00 PM Sophie Scholl
Wednesday, April 1, 6:00 PM The Counterfeiters
Thursday, April 2, 6:00 PM The Uprising

TUESDAY, APRIL 21 Yom HaShoah –
Holocaust Remembrance Day -27 Nisan

Last Laughs

(awordinyoureye.com)

Moshe goes to see his Rabbi. “Rabbi, last week I
missed saying grace after meals.”

“Why,” asked the Rabbi.

“Because I forgot to wash my hands before the
meal.”

“That’s twice you’ve broken the law but you still
haven’t told me why.”

“The food wasn’t kosher.”

“You ate non-kosher food?” asked the Rabbi.

“It wasn’t a Jewish restaurant.”

“That makes it even worse,” said the now angry
Rabbi. “Couldn’t you have eaten in a kosher one?”

“What, on Yom Kippur?”

Ya Gotta See This

<http://tinyurl.com/9qkr59>

The next time you hear a Jew (or anyone else, for
that matter) speak of Israel’s “disproportionate
response” to attacks from Gaza, sit them down in
front of a web browser set to the url above.

Joel Prohofsky Receives Award

You may remember that we promised you this photo of Joel Prohofsky receiving an award, the third highest one available to civilian employees of the U.S. Navy. Joel (on the right) was presented with the award by Rear Admiral Robert J. Bianchi.



