



# SONS *of* ABRAHAM

LAFAYETTE, IN  
*Established 1889*

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September, 2008  
1 Elul, 5768 - 1Tishrei, 5769

**President: Mark Lillianfeld**

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**Sisterhood co-Presidents:**

**Susan Prohofsky and Jo Gartenhaus**

## Gratitude, Condolences, and Congratulations

Probably the most gratifying of all Sons of Abraham events (aside from consumption of **Irwin Treager's** guiltless chopped liver at the picnic) is the annual Sisterhood garage sale. Why? ... because so many members of the shul take part in it. An Olympic Gold Medal goes to **Esther Chosnek** for organizing the event. Another goes to **Rose and Joe Haberer** who not only gave up their garage etc. but, thanks to having a family member heading for college, were important customers. There are plenty of bronzes and silvers to hand out as well. **Mickey Harris, Sheila Wolinsky, Bette Rubinstein, Heather Moskowitz, Harriet and Sid Diamond, Sonia Barash, Nina Haberer, Sandy Elkin, Marilyn**

**Engel, Jim Klatch and Pookie, Sonya and Alan Garfinkel, Jo Gartenhaus**, numerous congregational donors, and, of course, **Michael Kaplan** for his generous contribution of a new recliner. Because of all the effort so generously and enthusiastically dedicated to the sale, Sisterhood earned almost \$1100 to use in paying such costs as cleaning the shul, distributing the Bulletin etc. Congratulations to one and all.

Soon we will each have the annual shul directory and High Holiday Booklets in our hands. (Soller-Baker has once again graciously provided us with the Hebrew-English calendar.) The Gold medals for Congregational Publications go to **Harriet Diamond** (who edits and solicits ads for the High Holiday Book), **Sonya Garfinkel** and **Gwen Slamovich**.

We welcome to town a new member of the PU Political Science faculty, Daniel Aldrich and family. The Aldrich family comes to us from Tulane U. via Japan. Professor Aldrich is already teaching Hillel participants about Torah. We hope to see more of him and his family.

## New Member of the Shul

We send enthusiastic greetings to new shul member, **Dr. Leslie Pearlstein**. He has come to us from Florida. Dr. Pearlstein is associated with Arnett Clinic. The news came to us at the last second. After the holidays, we hope to send ace reporter,

**Muriel Harris**, to do another of her illuminating interviews. Why?...”because inquiring minds want to know.”

## **Candle Lighting Times**

(source: **Sam Harris**)

September times after the 19th will appear in the **Annual-High Holiday Booklet**

Sept. 5 7:56 p.m., Sept. 12 7:43 p.m., Sept 19 7:31 p.m.

## **The Bulletin on the Web**

Many thanks to all those who have agreed to read the Bulletin on the web. We ask others who would be willing and able to help us make needed and significant savings by reading the Bulletin on the web. Many do not know how to do that. that is understandable. I myself am a recovering technophobe. What appears below may not be the way most computers would read the bulletin on the web. However, it is understandable to those who do not use computers very often and does not use words like “browser” and “url.” So, step one is to make the Google search screen appear. Once your computer is on, look for a logo that says Internet Explorer and click on it. After a few seconds you may see a bar across half the top that says Google. Type “sons of Abraham lafayette indiana” into that space and hit return key. A Google search will take place and report that Sons of Abraham has a website at [www.soalafayette.org](http://www.soalafayette.org). That address will appear at the end of the search report and all you need do is click on it. With any luck at all, the SOA website will appear and you select “bulletin” from the choices offered there. That’s it. If you currently have a paid subscription and want to read the bulletin on the web as described above, you will no longer be charged. Please notify Harriet Diamond <<[hardiam819@verizon.net](mailto:hardiam819@verizon.net)>>Read! Enjoy!

## **YAHREZEITS**

Hartman, Morris  
Elul 5 - September 5

Berman, George  
Elul 5 - September 5

Atlass, Frank  
Elul 6 - September 6

Rubinstein, Bessie G.  
Elul 7 - September 7

Artman, Morris  
Elul 8 - September 8

Myers, Bernard Harry  
Elul 11 - September 11

Lomar, Rose Elkin  
Elul 11 - September 11

Shapiro, Helen Crown  
Elul 11 - September 11

Kaplan, Gilda N.  
Elul 15 - September 15

Roger, Ethel  
Elul 16 - September 16

Slessor, Carl  
Elul 19 - September 19

Segal, M.  
Elul 20 - September 20

Garfield, Sherman  
Elul 21 - September 21

Ovsiew, Tania  
Elul 22 - September 22

Garfinkel, Bernard D.  
Elul 22 - September 22

Altman, Fannie  
Elul 23 - September 23

Leonards, Beryl  
Elul 29 - September 29

## **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 47996-2671.

Donations will be acknowledged.

Donor(s):\_\_\_\_\_

Address:\_\_\_\_\_

## Gifts Received Since August 8

In memory of George Horwich:

Cyrelle Simon

Sisterhood memorial card:

Florence and Steve Weingram

## Guidelines for High Holiday Aliyot

Vice - President, **Sam Harris** has, once again, graciously volunteered to schedule the aliyot for the High Holidays. He has released the following guidelines.

Rosh Hashana begins on the evening of September 29. As part of our preparation for the High Holidays, we are again selling various honors for each service.

I expect to be out of the country during the period September 2-25 with no e-mail access. If your name is listed, and you would like to repeat this year please contact me via e-mail (preferred), or by phone at 497-1018. Also, please contact me for any new or switch requests. Any unfilled slot is immediately available. Others may likely become available after August 25. All honors require a MINIMUM contribution of \$40 for members, the same as last year, and many years before that. More will be gratefully accepted. Remember to include your guests and visitors when responding.

Please respond as soon as possible with all requests so that I will not have to follow up by phone, a very time-consuming and usually unrewarding process.

Best wishes for the upcoming High Holidays and the year 5769.

Sincerely,

Sam Harris

[smh@physics.purdue.edu](mailto:smh@physics.purdue.edu)

## Yiddish Kultur Vinkl to Meet

The Yiddish Kultur Vinkl will present "Klezmer Music Today" by Rose Haberer, In memory of George Horwich Sunday, September 14, 7 p.m. at the home of Jo and Sol Gartenhaus, 2102 S. 9th St, Lafayette.

### 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.

## September Calendar

Prepared by Muriel Harris

Sept. Sisterhood Co-Presidents: Sue Prohofsky and Jo Gartenhaus

Sept. 2 Tues. 7:30 p.m. Sisterhood Board Meeting, at the home of Sue Prohofsky

Sept. 3: Wed. 12:30 p.m. Jewish Studies Program. "The Search: A Graphic Novel for Teaching the Holocaust in Europe," by Wendy Flory. Rm. 320 Stew

Sept. 5-7: Rabbi Rascoe in Lafayette

Sept. 5: Friday: 8 p.m. Shabbat Evening Services

Sept. 6: Saturday: 10 a.m. Shabbat Morning Services

Sept. 7: Sunday:

2 p.m. Hadassah Opening Tea

Sept. 12-13: Rabbi Rascoe will be in Lafayette

Sept. 12: Friday: 8 p.m. Shabbat Evening Services

Sept. 13: Saturday, 10 a.m. Shabbat Morning Services, Egalitarian minyon

Sept. 14. Sunday, 2-4 p.m. Sisterhood Opening Tea, at the home of Sonya Garfinkel, program by Aeri

Park, talking about the pharmaceuticals we buy. Men are invited to attend.

7 p.m. Yiddish Kultur Vinkl, Rose Haberer will present a program on Klezmer Music Today, in honor of George Horwich. The meeting will be at the home of Jo and Sol Gartenhaus.

Sept. 19: Friday: 8 p.m. Shabbat Evening Services

Sept. 20: Saturday: 10 a.m. Shabbat Morning Services

10 p.m. Games Night, chaired by Gaby Cramer and Eyal Barash and Marilyn and Neil Zimmerman

Midnight: S'lichot Services

Sept. 22: Mon. 8 p.m. Jewish Studies Program. "How Tevye Learned to Fiddle," by Anita Norich. Rm. 310 Stew

Sept. 26-Oct. 1: Rabbi Rascoe in Lafayette

Sept. 26: Friday: 8 p.m. Shabbat Evening Service

Sept. 27: Saturday, 10 a.m. Shabbat Morning Services, Minyon with a mechitzah

Sept. 29: Monday: 7:15 Erev Rosh HaShanah services

Sept. 30: Tuesday: 9 a.m. Rosh HaShanah services

Oct. 1: Wednesday: 9 a.m. Rosh HaShanah services

## Rabbi's Reflections

### Aleinu

Jews have loved Aleinu, "We rise to our duty," for ages. Originally, it opened the Rosh Ha-shanah Musaf section of verses about God's kingship. It has closed daily services since the 12th century. Tradition assigns it to one of three people: Joshua when he entered Canaan; Rav (Rabbi Abba Arikha, 3rd century C.E. Babylonia), who edited the earliest Rosh Ha-shanah Musaf prayers; or the Men of the Great Assembly (5th to 2nd century B.C.E). Some modern scholars date it to Maccabean times, 2nd century B.C.E., for five reasons: it refers to a Persian phrase, "King, King of Kings" (cf. Daniel 2:37); it does not use traditional blessing (berakhah) or prayer words; it assumes the Temple is standing; it refers to prostration; and it reflects the struggle be-

tween Judaism and Hellenism. We have a text, using "I" not "We," from early in the common era Merkava mystic circles that reflected on God, "the Former of creation." It has been a martyrs' death-song since May 26, 1171 in Blois, when over 30 men, women and children were burned at the stake accused of murdering a Christian child to use the blood in rites.

Christian censors or worried Jews removed a line based on Isaiah 30:7 and 45:20 since Pesah Peter, a 14th century Bohemian apostate, "proved" by gematria, numerology, it referred to Jesus (some Jews said it also alluded to Muhammad). Prussian authorities banned it in 1703, and forbade spitting and hopping while saying it. The word, *varik*, "emptiness," numerically equals "spittle," hence spitting commented on idol worship's "emptiness." Many Jews forbade it since one cannot spit in a synagogue. At services' end before baptism, early Christians publicly confessed, turned backwards to renounce Satan's kingdom, spat to indicate contempt, and turned forward to pledge allegiance in the Creator's name. The two may have influenced each other. We do one of three acts at *kor'im umishtahavim umodim*, "bend the knee, bow and acknowledge": nothing since we mourn the Temple's loss or do not add to required bowings; bend the knee while saying *kor'im*, "bend the knee," bow while saying *umishtahavim*, "bow," and arise when saying *lifnei*, "before"; or bow from the waist when saying *umishtahavim*, "bow," and arise after saying *umodim*, "and acknowledge." In *Rosh Ha-shanah Musaf*, some prostrate: on a piece of carpet or fabric (not the floor, originally not to appear to bow to pictures on mosaic floors, later so the tallit, prayer shawl, did not touch the floor, or to look less like Temple bowing), drop to both knees when saying *kor'im*, "bend the knee," bow by placing your hands on the floor and your forehead on your hands' back when saying *umishtahavim*, "bow," and rise before saying *lifnei*, "before."

*Aleinu* opens, "it is our duty to praise" the universal one God, the Creator, who controls everything, unlike the idol worshipers' limited and impotent gods. We are not better, just enlightened enough to know God expects us to behave morally, so our destiny differs from idol worshipers'. In censored versions, "unique destiny" continues, "therefore we bend, bow and acknowledge." In uncensored ones, "unique

destiny" continues, "for they bow to vanity and emptiness and pray to a helpless god" before proceeding, "but we bend, bow and acknowledge" the King, King of Kings (not Persian kings, called, "king of kings"). We do not bow to power in person or thing; nor due to our lacks, faults or insignificance; nor to confess our sins or to ask for forgiveness. We bow because we are near to God, whom we can never understand but can imitate.

After more to say about the Creator who dwells in heaven, not earth, but controls both, we must know there is only one God, whose name is the Tetragrammaton, and none else (Deuteronomy 4:39). God who rules both realms, heaven and earth, later ruled the material and spiritual worlds, and this world and the world to come. When Elijah confronts Ba'al's worshipers, the Israelites must acknowledge that God called by the Tetragrammaton is God, I Kings 18:39, which we chant when we end *Yom Kippur*.

Another paragraph was added long ago. Phrased in the second person, "you," and not the first person, "we," the prayer shifts from the dangerous present, in which we struggle, to the hopeful future, which we pray will happen soon. We must help better the world, and appeal to God to sweep away idolatry for all to know and acknowledge that there is just one God (Isaiah 45:22-23) under whose kingship the world will be perfected. Human moral behavior perfects the world. Other people will not become Jews, for the other nations' righteous share in the world to come (*Tosefta Sanhedrin* 13:2), but they must acknowledge God and God's demand for moral behavior. We can only do some ourselves, so we pray for God to make it reality. In the meantime, while we wait patiently, we still act by behaving morally in this world and modeling this ideal. We are God's partners, helping to bring everyone to acknowledge the one God who demands one set of conduct from everyone. In this sense we proselytize, succeeding in that Judaism birthed Christianity and Islam, so monotheism has spread. Jews removed magic and astrology from the world. We cannot alter our fate by doing circumscribed actions in predetermined ways to summon external forces that guarantee the results we want. We control our destiny by our behavior. We determine our portion by taking responsibility for our actions, and God rewards or punishes us accordingly.

Unfortunately, we have not eliminated all idolatry. Our idols are no longer objects of nature, but material objects and money, flag and nation, land and race, success and fame, ideology and people, leaders and celebrities, and religion and science. When gain, self-interest, even limited national-interest replace humanity's overall good, or God is not our ultimate priority, we have idolatry. Until the other nations acknowledge God, the world will not be perfected, so we hope God will bring that to reality. As Solomon Schechter pointed out, all people still must do more to bring God's kingship as we still have poverty, social misery, injustice, inequality, and war. By ending on the messianic note of Zechariah 14:9, though cataclysmic, we hope for the coming of the messiah when all this will be realized, and the world envisioned by Isaiah will come to pass.

The Aleinu chant for Rosh Ha-shanah Musaf is a Mi-Sinai ("from Sinai") tune, i.e. old and obligatory. The full European version has 7 musical themes, 4 appear in order in the Avot (Patriarchs) Blessing, and 3 recur in Kol Nidre (some of the Avot and Kol Nidre ones are the same). 4 have few variations, and 2 vary widely. Eastern European cantors may omit up to five. It is in a major key, reflecting God's majesty.

We use a regular chant for the 1st quarter of Aleinu. A popular 2nd quarter shehu noteh shamayim, "who spread out the heavens," tune resembles the nursery rhyme, "Itsy Bitsy Spider." A popular closing tune to Vene'emar vehayah, "As it is said, God will be King," credited maybe spuriously to Israel Goldfarb, resembles "Farmer in the Dell."

## Provisional Board Decision

Our congregation has spoken about whether or not having an egalitarian Saturday morning service would increase attendance or not. We could (but won't) fill another issue of the Bulletin with discussion. The Board has made a six-month provisional decision to expire on the date of the March, 2009, board meeting. There will be an egalitarian Saturday service once each month. There will also be a Saturday service with a mechitza each month. Muriel Harris' monthly calendar (in this issue) lists the dates for September. The ritual committee will establish dates for each month as the trial period progresses.

## Board To Meet

The Shul Board of Directors will meet at the Shul on Thursday, September 18 at **7:30 p.m.** Board meetings are open to all members. There was a quorum at the August meeting.

## Last Laughs

Izzie arrives home from work one evening and noticing that his daughter Sharon is nowhere to be seen says to his wife Rebecca, "Nu? So where's Sharon?"

"She's in her bedroom," replies Rebecca, abruptly.

"We had another argument."

Izzie goes upstairs to see whether he can sort things out. "What's the matter, Sharon?" he asks.

"It's mummy, dad," replies Sharon. "She keeps on and on at me for not being married already. All she does is kvetch and krechtz. It's driving me crazy. I just won't rush into marriage until I find someone really special. Please talk to her, dad."

"I'll do my best," replies Izzie. "I'll mention our little conversation to mummy as soon as the right moment comes along."

"Thanks dad," says Sharon.

That night, when they're in bed, Rebecca says to Izzie, "So what did our alteh moid daughter have to say to you earlier?"

"She said you're always on her back about her not being married," Izzie replies. "I think you should leave her alone. She's still only 21 and she's waiting until the right man comes along."

"Why should she have to wait for the right man?" says Rebecca. "I didn't when I got married."

Source: [www.awordinyoureye.com](http://www.awordinyoureye.com)