

TEMPLE BETH SHALOM

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Temple Beth Shalom
P.O. Box 9142
Hickory, North Carolina 28603
www.hickoryjewishcenter.com



From the Bimah: Our Rabbi's Message

Rabbi Dennis Jone

I and Thou

These are difficult times. Our nation and the world face the greatest threat to our well-being that I have witnessed in my lifetime. While some days I am almost overcome with fear and angst, I have sought refuge in faith and prayer. The knowledge that the Jewish people have faced innumerable trials, persecutions, and oppressions over our four thousand year history, but each time have been delivered by the Hand of Adonai, gives me strength. Passover celebrates a miraculous deliverance from slavery in Egypt. On this Passover, as we pray for a present deliverance from the ravages of Covid-19, I want to share with you another writing of one of our great Jewish philosophers and theologians, Martin Buber. You know that I call progressive Judaism “the thinking person’s religion.” The more I read and study our rich Jewish philosophies and traditions the more enamored with them and inspired by them I become. Perhaps my favorite of all Jewish theologians is Rabbi Abraham Joshua Heschel. But, did you know he actually credited much of his thinking to Martin Buber? Buber wrote in German and is *not* an easy read—his ideas are complex, but are, at the same time, genius and are considered foundational in the philosophy of modern Judaism.

In *Jews, God and History* Max and Ethel Dimont place Martin Buber in the rise of Jewish Humanism, which occurred in Eastern Europe in the late 19th and early 20th centuries. Buber’s emphasis on the *individual* stood in stark contrast to the emphasis on *community organization* that was going on in Western Europe and the Americas

as a result of the Industrial Revolution. Martin Buber is seen as the father of *existentialist* Jewish philosophy. He “has come to be looked upon as a prophet and acknowledged by Jews and Christians as one of the most influential modern day philosophical theologians” (Dimont, 1994, p. 366).

It is difficult to summarize Buber’s philosophy from his book, *I and Thou*, in better words than Max and Ethel Dimont have chosen. They state that according to Buber:

Man has a soul, ...his unconscious national soul. This unconscious soul in the individual Jew is a mirror image of the collective soul of the Jewish people, a soul which compresses four thousand years of Jewish history within it. ...Each Jew can reexperience this collective encounter with God on an individual basis. ...Such a belief neither contradicts reason nor opposes science, and it answers the need of man for faith (Dimont, p. 367).

Martin Buber was born to a wealthy Viennese family in 1878. After his parents died at an early age, he was raised by an observant grandfather. That is how he came into early contact with Hasidism. Buber was impressed with Hasidism’s emphasis on the individual and its focus on performing acts of lovingkindness in and for the community as an expression of one’s belief in the invisible God. Buber remained involved in pro-Jewish writing and education in Germany, ultimately joining the Zionist movement. Unlike Theodore Hertzl, who advocated a secular Jewish state in the holy land, Buber stressed the importance of Jewish religion and culture. He saw Jewish humanism as it was portrayed in the Hebrew prophets—that Israel would be a light to the nations, the model of an ideal state. Buber was forced to flee Germany in 1938 with the rise of the Nazis. He settled in Jerusalem where he became a professor at Hebrew University. Buber remained in Jerusalem until his death in 1965 (Dimont, pp.366-368).

Buber’s most famous treatise, *I and Thou*, is divided into three parts. The first part explains the difference between I-You and I-It relationships. Buber believed, “Basic words do not state something that might exist outside them; by being spoken they establish a mode of existence” (*I and Thou*, First Touchstone Edition, 1996, p.53). The individual’s reality and very existence are seen in the relationship of the I and the You. Or, according to Buber, “Whoever says You does not have something; he has nothing. But he stands in relation” (p. 55). In contrast to the *relational basis* of the I-You interaction, stands the *experience* of the I-It. These dual forms of experiencing existence occur for Buber across three spheres: the sphere of life with nature, the sphere of life with humans, and the sphere of life with spiritual beings (p.57).

The I-You relationship is completely interactive. I does not exist without the You. The I is constantly acting upon the You and the You upon the I. The I requires a You to become an I. Or, as Buber puts it, “All life is encounter” (p. 62). I-It experiences, on the other hand, can be categorized, ordered, and organized. Not so with I-You relationships, as they are present and *constantly becoming*. To Buber, “...in so far as a human being makes do with the things that he experiences and uses, he lives in the past, and his moment has no presence” (p. 64). Since relation is reciprocity, Buber sees love as a “cosmic force.” “Love is responsibility of an I for a You...” (pp. 66-67).

In a very complex way, Buber describes human existence as the interplay of I-You and I-It. According to Buber, “Every You in the world is doomed by its nature to become a thing or at least enter into thinghood again and again.... The It is the chrysalis, the You the butterfly. Only it is not always as if the states took turns so neatly; often it is an intricately entangled series of events that is tortuously dual” (p. 69). Buber explains this complex interaction historically by appealing to the concrete world of primitive human beings. The primitive human’s interaction with nature and formation of the I concept would be parallel to that of a young child forming ideas of *self* through interaction with the self’s surroundings. Buber posits that it is also through these interactions that humans gain their understanding of *spirit*. Or, as Buber puts it, “...in conscious life cosmic being recurs as human becoming. Spirit appears in time as a product, even a byproduct, of nature, and yet it is spirit that envelops nature timelessly” (p. 75). No doubt, Buber is correct when he maintains that all human beings whether young or primitive have an innate longing for relationship. So to Buber, “The development of the child’s soul is connected indissolubly with his craving for the You” (p. 79). Buber concludes the first part of *I and Thou* with the understanding that, “Only as things cease to be our You and become our It do they become subject to coordination” (p. 81).

It is in the second part of *I and Thou* that Buber develops his now famous thesis that the individual soul is a reflection of the corporate experiences of the soul’s community over a period of history. He laments that over this period of history both the human soul and the human race have moved progressively toward an increase of the It world. This move toward experience and toward the It results in a diminution of spirit because, for Buber, “Spirit in its human manifestation is man’s response to his You.... Spirit is not in the I but between the I and the You” (p. 89). In this historical context, Buber lays out the necessity for a strong religious community. Buber maintains, “A living reciprocal relationship includes feelings but is not derived from them. A community is built upon a living, reciprocal relationship, but the builder is the living, active center” (p. 94). Buber does not see the human being’s desire for power or profit to be evils in themselves, as long as they are tied to the benefit of human relationships around them. The It world cannot be dispensed with, but should be submitted to the benefit of the You world—community. Buber argues against compartmentalizing human existence into such divisions as work, community, and spiritual life, because he sees all existence as relation. “The person becomes conscious of himself as participating in being” (p.113).

In his third part, Buber explains the extension of the I-You to the intersection with the eternal You. Humans have addressed their eternal You by many names throughout the centuries, and yet, for Buber, that You is one. “For whoever pronounces the word God and really means You, addresses, no matter what his delusion, the true You of his life that cannot be restricted by any other and to whom he stands in a relationship that includes all others” (p.124). It is in this section that Buber explains the Jewish view of a relationship with the eternal You, not as separating oneself from the world, but rather as bringing the eternal You into the world through pro-social acts of justice, charity and lovingkindness. “For entering into the pure relationship does not involve ignoring everything but seeing everything in the You, not renouncing the world but placing it up on its proper ground” (p. 127). Buber argues that all human beings have this innate You sense that cannot be satiated until the soul finds a relationship with the eternal You presence.

And, while Buber claims that humans need God, he also maintains that God needs them. How else would one explain the very creation and existence of humankind?

“Creation—we participate in it, we encounter the creator, we offer ourselves to [the creator], helpers and companions. Two great servants move through the ages: prayer and sacrifice” (p. 130). According to Buber, it is through prayer and giving that we become partners with the eternal You—the Creator—co-creators, as it were, for the good of the cosmos: “...the whole human being, without reserve, and the all-embracing God; the unified I and the boundless You” (p. 137).

I found Buber’s expressions of his own relationship with the eternal You, of his relationship with his God to be powerful:

I know nothing of a “world” and of “worldly life” that separates us from God. What is designated that way is life with an alienated It-world, the life of experience and use. Whoever goes forth in truth to the world, goes forth to God. ...God embraces but is not the universe; just so, God embraces but is not my Self (p. 143).

Buber closes his third part with the explanation that in humanity’s effort to bring permanence to relationships and to institutionalize beliefs, humans exert sincere effort in the formation of religions. This by its very nature has dangers, as it pushes the relationship with the eternal You toward an I-it status. This “form” as Buber terms it, is not necessarily a bad thing. Buber points out, “Form is a mixture of the You and It, too. ...In true prayer, cult and faith are unified and purified into living relation. ...God is close to [God’s] forms when man does not remove them from [God]” (p. 167). Ultimately for Buber, the truth of any religion is the actualization of God *in the world* through acts of kindness, justice and love. Buber compares humans’ relationships with their eternal You as spokes which connect to create the wheel of community. For Buber, “the God-side of the event whose world-side is called *return* is called *redemption*” (Emphasis Mine, p. 168). And, so ends Buber’s amazing treatise.

President’s Message

Barbara Laufer, President

It was with regret that the board had to announce that the Sisterhood sponsored Community Seder, scheduled for April 9, 2020, was cancelled due to the COVID-19 outbreak. But now that Rabbi Dennis has become quite the expert on Zoom, we can still be together on the second night of Passover! We encourage you to join us. If we have your email address you should have received the link and meeting ID, and it is also posted twice in this issue of The Bulletin. Some of us have tried meeting this way and were surprised to see how meaningful it was to at least see each other.

One of the fundamental beliefs of Judaism is that we are on a path, a journey through life, and that we learn incrementally. Hopefully, each of us will look at last year’s Seder as a marker, and see if we’ve progressed or stayed in the same place. The Passover symbols are a catalyst for change. But enough already! COVID19 is more than enough change, no matter how many times we sing Dy-ay-nu. Larry is having Matzah ball withdrawal, as this has always been a special time for us to share with you all.



Please mark your calendar for the Annual Meeting on May 31st, God willing. And please consider volunteering to serve on the Board of Trustees. We have a lot of talent in our congregation, and your help is needed. Let me know if you will serve at BLauffer@ahrs.net

When we do get back to temple again, **please consider pairing with a board member(s) to host a weekend at Temple Beth Shalom.** When members contribute to the life of our synagogue in this way, we all feel a part of our Jewish community and an active participant in assuring its well-being. There is a sign up sheet and ‘what to do’ list posted in the kitchen that make it easy. And please remember that all members present will be helping you in any way possible. Volunteers are greatly appreciated.

Hosts for the rest of the year

Listed below are board members who have volunteered to host at temple services, but we also need additional member volunteers. If you are willing to volunteer, please email Mary Lee Tosky at marylee.tosky@gmail.com and put TBS Hosting in the subject line. Or use this link to sign up <https://bit.ly/2t9uEPH>. Thank you.

May 15-16	Lin Gentry	Tiffany Hull
May 29 (Erev Shavuot)	TBD	hosts needed
June 19-20	TBD	hosts needed
July 17-18	TBD	hosts needed

TBS Sisterhood

Lin Gentry, Sisterhood President

Hi everyone! I miss hanging out with you all at services at temple and at sisterhood meetings. I hope you're doing well, and are staying at home as much as you can. It's best for everyone if we distance ourselves physically, but we can connect with others by phone, email, text, and many other ways. I texted my neighbor the other day and told her I was bringing some cake over to their house. I rang the doorbell, left it on their porch and talked to her from the street!

At one of our last meetings, we scheduled a meeting for Wednesday, May 13th, at the temple to learn Israeli dancing. Let's move that to the next week, May 20th at 6:30 at Bob Evans for now. We'll see if that will work as we get closer. Stay tuned for updates.

Here is the recipe for the temple's matzah kugel. It's always a crowd favorite at our temple's Seder:



1 whole box of matzah (10 pieces), soaked in hot water, then squeeze it out and break it up

Sauté 2 large diced onions in 1/2 cup oil/margarine that's kosher for Passover (can add celery & mushrooms if you want), let it cool

Mix matzah, onions, 7 Tbsp of sugar, 6 eggs, 2 1/2 tsp of salt, and a dash of pepper in a large bowl, adding things one at a time

Pour into a well greased 9x13 foil pan

Bake 1 hour, maybe a little more, at 350, enjoy!

How about a pop quiz on Passover like the one below? I found this one and others

on myjewishlearning.com. There's also a quiz at the URJ website.

1. Which of the following is not one of the plagues?

Blood Locusts Dinosaurs Darkness

2. The counting of the Omer is a connection between Passover and what holiday?

Purim Shavuot Tisha B'Av Sukkot

3. Searching for leaven is known as:

Spring cleaning Matzah Motzi Bedikat hametz

and Hebrew vocabulary went very well. Virtual classes will continue to be held on the same dates that appear on the TBS annual schedule until we may once again meet in person. The next Sunday School class will be April 19th, at 10:00 AM. A Zoom link will be sent to the Sunday School parents a few days prior to each meeting. We hope that everyone continues to join in!

If you have any questions regarding Sunday School, please contact Sunday School Principal, Kathy Jones, at krsjones2002@yahoo.com or (828) 632-9261.

Harriet Sederholm Scholarship Fund



The Harriet Sederholm Scholarship Fund was established by a long-standing Temple member, Burt Sederholm, to honor his wife Harriet, who died shortly after her retirement after 25 years with the Catawba County Department of Social Services. Mr. Sederholm's efforts provided the initial funding from generous family members and friends and it has been added to over the years. The scholarship is available to students. Temple members are looked upon favorably, but one does not need to be a temple member nor Jewish to apply. The scholarship fund dividends are used to provide scholarship awards. Candidates may submit an essay to any one of the committee members. The essay will explain who the candidate is, what they are doing currently, what their plans are for the future, how the scholarship funds will be used and, if applicable, what the connection may be to Jewish life.

Interested students should submit their essay by April 30th. The scholarship season runs from May 1-April 30. All applicants will be notified in writing if their application has been approved or declined by May 15th. Awards should be mailed to recipients by May 31st.

The essay should be emailed to any of the committee members: Lin Gentry, Karen Ferguson, or Sandy Guttler. Naturally, the committee encourages everyone to make a tax-deductible donation to the Scholarship Fund at any time.

Temple Board



Our next board meeting date will be announced after it is safe for us to meet at the temple. If online arrangements are made, details will be sent out by email. Board meetings are open to all temple members. Please join us and become a part of our TBS family.

TBS Board members are:

Officers:

- Barbara Laufer, President
- Susan Goldstein, Vice-President
- Susan Rieder, Treasurer
- Tiffany Hull, Secretary

Members at Large:

- Liz Correll
- Marion DuBow
- Lin Gentry
- Amy Hedrick
- Linda Greenfield
- Mary Lee Tosky
- Karen Ferguson
- Kathy Jones

Donations

A donation of \$100.00 was made to the American Red Cross of Catawba County for the month of April.

Do you have a favorite charity you would like us to donate to? Let us know.

Join us for Passover Second Night Seder, April 9th, 6:00pm

Join Zoom Meeting
<https://us04web.zoom.us/j/660175070?pwd=eDN1Q2gwZGtna21YOE1qYjhUSUZUT09>

Meeting ID: 660 175 070
Password: 133334

Please consider these funds for your next donation:
Building and Grounds Security
Sunday School Community Relations

TBS Community Mitzvah

To help the surrounding community with the current COVID-19 Pandemic crisis, the TBS Community Relations and Social Action Committee (CRSAC) has been reaching out to those in need. Lunch food items and funds to help families who have lost jobs have been donated to the Alexander Christian Crisis Center. Hygiene supplies are currently being distributed to the Kwanzaa Family Inn (Homeless Shelter) along with a non-touch forehead thermometer. Hygiene supplies are also being distributed to needy families of students at East Alexander Middle School. If TBS members know of other organizations in need of support during this trying time, please contact the CRSAC Chairperson, Kathy Jones, at krsjones2002@yahoo.com.

TBS Message Board

*The board sends wishes of healing and hope to all who are affected by
COVID 19*

If you wish to post a message to acknowledge a special event or achievement, condolence, or send a get well message, give or send your message and a \$5 donation to Temple Beth Shalom Message Board, PO Box 9142, Hickory, NC 28603. A greeting card will be sent acknowledging your donation and your message will appear here in the next issue of the TBS Bulletin.

TBS Member Business Directory

Let us know if you would like to list your business here in the Bulletin. It is a free benefit of TBS membership

Dr. Ronald DuBow
Internist, Geriatric Specialist
(elderly care) Pediatrician
2651 Morganton Blvd SW
Lenoir, NC 28645
828-757-8950

Dr. Laura Faruque
A Woman's View
915 Tate Blvd SE
Suite170
Hickory, NC 28602
828-345-0800

Dr. Mark Faruque
Bethlehem Family Practice
174 Bolick Lane Suite 202
Taylorsville, NC 28681
828-495-8226

Ghiora Mehler
The Southern Chickpea
Falafel Truck
thesouthernchickpea.com
828-999-0496



Temple Beth Shalom Life Cycle April Events

Birthdays

Aiden Weatherly 4/2
Wayne Cole 4/4
Ron Cohn 4/6
Ryan Laufer 4/10
Dennis Jones 4/12
Pam Jones 4/12

Jim Correll 4/18
Braeden Richards 4/21
Ben Peltzer 4/22
Amy Hedrick 4/7

Anniversaries

Laura and Jon Levinson 4/15
Pam and David Jones 4/25

Yahrzeits

David Cohen 4/3
Sue Brisbane 4/5
Ruth Leifer 4/19
Fania Suess 4/25
Rose Miller 4/26

Member Business Directory

Scott and Julie Owens
 Taste Full Beans Coffeehouse
 29 2nd St NW
 Hickory, NC 28601
 828-325-0108
www.tastefullbeans.com

Dr David Peltzer
 Newton Family Physicians
 767 West First Street
 Newton, NC 28658
 828 465-3928
www.newtonfamilyphysicians.com

Local and Regional Events

TBS Passover Second Night Seder, Thursday, April 9th, 6:00pm

Join Zoom Meeting
<https://us04web.zoom.us/j/660175070?pwd=eDN1Q2gwZGtna21YOE1qYjhUSUZYUT09>

Meeting ID: 660 175 070
Password: 133334

One tap mobile
 +16465588656,,660175070# US (New York)
 +17207072699,,660175070# US (Denver)

Dial by your location
 +1 253 215 8782 US
 +1 301 715 8592 US

Meeting ID: 660 175 070
Password: 133334



*I walked all night
 so that one day,
 we will walk in a
 world without cancer*



Pete Sobotkin is team captain for the Catawba County Fraternal Order of Police team for the American Cancer Society's Relay for Life All Night walk, Saturday, May 2nd, at the Catawba County Fairgrounds, raising money for a cure for cancer and to support cancer patients. If you would like to donate to this very important charity, it will be greatly appreciated. All donations are 100% tax deductible. Cash or checks made out to the "American Cancer Society" can be mailed to: Pete Sobotkin, 1004 N Center St, Hickory, NC 28601.

Temple Beth Shalom has an active membership in the Catawba Valley Interfaith Council, where Rabbi Dennis serves as president. You can find out more about this organization and its activities at:

<https://www.facebook.com/CVICNC/>



Kippah Face Masks

Kippot make amazing face masks. Really. Here are two different videos to show you how. Now that the CDC has suggested we all cover our face when we go out, now IS the time to turn all those kippot you have sitting around into life savers, not only for yourself but also your friends and neighbors.

<https://youtu.be/1lpw-x8E7pk>

<https://youtu.be/bcUbHULTja0>

from Rabbi Stephen B. Roberts, MBA, BCC (Temple of the High Country, Boone, NC)

Schedule for Rabbi Services and Sunday School 2020

Date	Event	Bulletin Deadline
April	5 Sunday School 10:00am	
	9 Passover Community Seder 6:00 PM (Thursday) On Zoom	April 4
	17-19 Services (Fri. 7:30pm/Sat. 10:00am)/Sunday School 10:00am	
May	3 Sunday School 10:00am	
	15-17 Services (Fri. 7:30pm/Sat. 10:00am)/Sunday School 10:00am	May 2
	29 Erev Shavuot/Friday Night Service 7:30pm	
	31 TBS Annual Membership Meeting 10:00am	
June	7 Sunday School Final Session 10:00am	
	19-20 Services (Fri. 7:30pm/Sat. 10:00am)	June 6
July	17-18 Services (Fri. 7:30pm/Sat. 10:00am)	N/A

Want to contribute to the TBS Bulletin? Send entries to Karen Ferguson at karen.sederholm@gmail.com. All entries are reviewed by the TBS Board before publication.