

# TEMPLE BETH SHALOM

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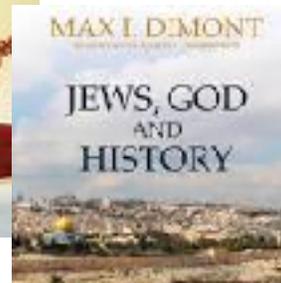
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## From the Bimah: Our Rabbi's Message

Rabbi Dennis Jones



### Required Reading for the New Year!!



I cannot tell you how excited I am to begin the New Jewish Year of 5780 as an ordained rabbi. I have long called progressive Judaism, “the thinking person’s religion.” This is because, better than any other religion, in my opinion of course, progressive Judaism permits one to explore her/his spiritual inclinations *and* contribute to the betterment of the planet *without* having to check one’s brain at the door. My pride in now being a “leader” of one of the greatest, if not *the* greatest faith in human history, is immense. One of my goals in the new year, is to help each of you kindle or re-kindle your love for and pride in our **precious Jewish heritage** by recommending a series of books that have influenced me so profoundly during my rabbinical studies. I begin with this one:

***Jews, God and History*** by Max Dimont is required reading for anyone with an interest in religious history in the Western world. First published in 1955, the first

edition became a classic in Max's lifetime. He was in the process of updating his volume and re-publishing it at the time of his death in 1992. Fortunately his widow, Ethel Dimont, continued his work and completed the publication of the second addition in 1994. Since Judaism is the foundation stone of the three major religions of the Western Hemisphere and of many of the Philosophies of the Enlightenment and Modern Periods, this book should be of interest to just about every student of history. Ethel Dimont points out in the preface that most books are written by Jews for Jews or by scholars for scholars, but not this book. It is laid out in a popular and readable format, accessible by anyone. And even at 490 pages, the book is riveting from cover to cover.

In a world with over five and a half billion people, of whom less than eighteen million, less than one third of one percent, are Jews, one would expect that the people known as the Jews would be barely heard of in modern times. Yet, their contribution to Western society is far out of proportion to their small numbers. Why is that the case? The Dimonts believe they have the answer, or should I say answers. When is the last time you met an American Hittite or a British Jebusite or a French Hivite or a German Amorite, perhaps a Turkish Assyrian, or even an Italian Etruscan? Most small clans and even some larger national groups have come and gone on the stage of history, but again this people known as the Jews has existed in nearly every culture in nearly every country on every continent for over four thousand years. The Dimonts claim that history has thrown six major challenges at the Jewish people throughout our history. Not only did we overcome those challenges, but each challenge influenced and sharpened us, and we in turn influenced and changed history. *Jews, God and History* does not make the decision as to whether this survival was the result of divine intervention, or of divine interaction, or of natural sociological and political forces. However, the book lays out the case for each and allows the reader to decide.

The history of the Jews begins, of course, at a time about 4000 years ago when a man named Abraham had an encounter with the God known to him as Jehovah (*Jews, God, and History*, p. 17). In about 2000 BCE, Abraham's father, Terah, had brought his family from the cosmopolitan, Babylonian city of Ur across the river Euphrates to the land of Haran. It is here that Abraham, Sarah, and their descendants first became known as Hebrews meaning the people "who crossed over...from the other side of the river" (p. 19). It is at this point that Abraham perceived that his God, Jehovah, was making a special covenant with him and his descendants, sealed by the rite of circumcising all male children on the eighth day. While many things have changed about Jews and Judaism over the millennia, "this idea of a covenant with God has remained constant" (p. 20). Once Jews began to champion the idea of monotheism, their behavior began to change in radical ways from the pagan nations who surrounded them. The Jews, or Hebrews as they were

called, spent the next two to three hundred years in a mostly nomadic lifestyle, acquiring territory and possessions in the land which would later become known as Israel. They continued to serve their invisible and transcendent, one God, and to develop rituals in line with that God's values.

It was probably during the time of the Hyksos domination of Egypt that the Jews under Joseph were invited to live among the Egyptians. The Hyksos were a Semitic people, like the Jews, who rose to power over the ethnic Egyptians in about the 17<sup>th</sup> century BCE. This idea makes sense because it accounts for the fact that once the ethnic Egyptians rose up and expelled the Hyksos they also turned on the Jewish population and enslaved them. It was under the leadership of the next great figure of Jewish history, Moses, that the Hebrew peoples were liberated from that bondage in Egypt. The covenant with Jehovah that Abraham had made was renewed under Moses. Some very interesting historical questions arise at this point. Since it is highly unlikely that all Hebrews went down to Egypt under Joseph and considering the fact that the two earliest strata of the Torah used two different names for the deity, Jehovah and Elohim, the Dimonts pose several possible historical scenarios:

Could it have been Abraham who originated the ideas of monotheism and the “chosen people,” and could it have been Moses who reintroduced them? Or, could it have been that Moses originated both ideas, which then were attributed origins of the Israelites? Or was Moses perhaps even a non-Jew, as some scholars claim, who *chose* the Jews as the people to whom to give his religious ideas? This then might give a secular explanation to the origin of the term “chosen people.” Did a fusion take place in Canaan, between the Israelites who Moses let out of Egypt and the Hebrews who did not enter Egypt with Joseph (p. 28)?

The Dimonts devote many interesting pages to fleshing out the various possibilities, but ultimately allow the reader to decide.

As the Hebrew peoples began to reestablish themselves in the land of Israel, after a semi-nomadic beginning and then a long sojourn in Egypt (part of which was spent in slavery), what was the glue that held his people together. The Dimonts make the case that was a combination of the Jews transcendent and invisible God with the addition of a powerful written code, the Torah. The very idea of a written code of human conduct seems to have been a Semitic invention, as law codes began to emerge among the Sumerian people around 2500 BCE. The Dimonts argue that the Torah was a “bold leap into the future,” surpassing any of the existing codes of that time period for many reasons. They state, “The Mosaic Code...was the first truly judicial, written code and eclipsed previously known laws with its all-encompassing humanism, its passion for justice, its love of democracy” (p. 33). *Jews, God and History* continues to trace the

development of the Jewish history to the period of the judges and into the early days of the monarchy, examining both religion and culture. It maintains that the high level of intellectualism that has become associated with the Jewish people was the result of the interplay between an abstract invisible God, and the concrete specifics of a written Torah, which demanded constant reapplication as times and situations changed. A great deal of time is spent on the historical development of the Torah itself. I will not report that here, as it is covered better in another book that I intend to share, *Who Wrote the Bible?* Richard Elliott Friedman, 1987.

From the beginning of the monarchy, through domination and periodic destruction by local superpowers, including Assyria, Babylonia, Persia and Egypt, the Dimonts see the emergence of the Prophets as the next major phase of Jewish religious and cultural development.

From the Prophetic teaching that the Jews must set an example for the rest of mankind through the idea that the physical commandments of Judaism were for the Jews only, but that the spiritual and moral message of Judaism was for all mankind. ... Judaism, which began its life as the exclusive property of a few Jewish families, enlarged by Moses to include all the tribes of Israel, expanded by Josiah to bind the Jewish nation, was now made *universal* by the prophets. [Emphasis mine] ... The Jews created two new ideas which have since become the possession of mankind. Instead of a temple for sacrifice, the Jews built synagogues for religious assembly; instead of rituals for God, the Jews offered prayers to God. The synagogue became the prototype for the church of the Christians and the mosque of the Muslims; prayer became the universal symbol of devotion to God (p. 58).

With these religious and cultural developments, the Dimonts point out that Judaism began to expand beyond the borders of the Holy Land and to make proselytes in many nations in many cultures by the middle of the Roman period. It may have expanded to such a point that it would have ultimately engulfed the entire Roman Empire were it not for a religious newcomer on the scene, Christianity.

With the destruction of Judea at the hands of the Romans, Judaism entered into its next major religious phase, the Talmudic period, which was dominated by the rabbis. The many chapters that follow in *Jews, God and History* trace the complex interplay between Judaism and early Christianity and between Judaism and medieval Christianity. Perhaps the most interesting dynamic of that phase of history is how the anti-Judaism of the early and medieval church transmitted into the secular anti-Semitism of the modern era. That too is covered in greater depth in another book report (*Christian Antisemitism—A History of Hate*, William Nichols, 1993).

In spite of the many obstacles they have endured, the Jewish people have survived to contribute religiously, philosophically, mathematically, scientifically, and artistically in almost every culture and every age. The Dimonts make much of the strong correlation between the American system of government and the teachings on government in the Torah and the Prophets, as well as in later Jewish writings. *Jews, God and History* culminates with the resettling of the Jewish people in the land of Israel and the reestablishment of the modern state of Israel. What seemed only a dream for 2000 years has in fact occurred in our lifetime. Won't you join us for services at Temple Beth Shalom as we celebrate **another New Year of the Jewish dream for humankind?** L'shanah tovah tikatevu!!!!!!

## The President's Message

Barbara Laufer, President

Please mark your calendars for September 21, 2019 as we celebrate Rabbi Dennis' ordinations at a special service. Membership is growing, as is Sunday school, and he has planned an expanded calendar of services (found on the last page of the bulletin). Speaking of calendars, we have purchased 2019-2020 (Hebrew year 5780) calendars imprinted with Temple Beth Shalom, and you can pick them up at services. You can well be proud that we have never charged a fee for the High Holidays. Autumn is almost here, and we are in the middle of our membership drive. And drive it is, as each of you is a driver of Temple Beth Shalom. Please join us at this special time of the year.

We value the volunteers that are the heart of our temple community as we prepare for another year of fellowship. We need volunteers to host services for the remainder of the Jewish calendar year, so please let Mary Lee Tosky know if you will be able to serve along with a board member. The duties of "hosting" are posted on the bulletin board and have become vastly simplified with the hiring of April and Glen Eckard to prepare food and clean up after services. Marion and Ron DuBow will host the Break Fast on October 9<sup>th</sup>, and would appreciate it if you would bring desserts.

We will have Hickory police providing security for the high holy days and the Hickory Police Athletic League is the charity the temple will support this month with a donation. In keeping with our dedication to tikkum olam we gave a donation to Catawba Valley Marine Corps League in August, and will donate to the Hickory Soup Kitchen in October. We plan to make donations

to other worthy charities, so please let me know what groups we should consider. These donations are just some of the many mitzvot planned for the upcoming year.

At this special time I wish you Shanah Nechamah, a year of comfort; Shanah Hazakah, a year of strength, Shanah Skelahavah, a year of commitment and love; and Shanah Tovah, a year of goodness and peace.



## 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. Hosts' responsibilities are identified below and if you are willing to volunteer, please email Mary Lee Tosky at [marylee.tosky@gmail.com](mailto:marylee.tosky@gmail.com) and put TBS Hosting in the subject line. Thank you.

September 20/21	Marion & Ron DuBow	Susan & Maria Rieder
September 29-30 (Rosh Hashanah)	TBD	hosts needed
October 9 (Break Fast)	Marion and Ron DuBow	hosts needed
October 13 (Sukkot)	Sheri Stock	Sunday School
October 22 (Simchat Torah)	Jack & Hannah Levy	hosts needed
November 1 (Shabbat on the Lake)	Sisterhood	Sisterhood
November 22-23	Karen Ferguson	hosts needed
December 20-21 (Hanukah party)	Sunday School	Sunday School
January 17-18	Barbara & Larry Laufer	hosts needed
February 14-15	TBD	hosts needed
March 9 (Purim Party)	Kathy Jones	hosts needed
March 20-21	Aaron & Mary Lee Tosky	hosts needed
April 9 (Seder)	Sisterhood	Sisterhood
April 17-18	TBD	hosts needed
May 15-16	Lin Gentry	Tiffany Hull
May 29 (Erev Shavuot)	Hosts needed	hosts needed
June 19-20	TBD	hosts needed
July 17-18	TBD	hosts needed

## **Shabbat & Holiday Hosts' Responsibilities**

**(revised July 2018)**

**Please consider pairing with board member(s) to host a weekend at Temple Beth Shalom. It is hoped that by members contributing to the life of our synagogue in this way, we will all feel a part of our Jewish community and an active participant in assuring its well-being. This list will hopefully take away the guess work and please remember that all members present will be helping you in any way possible. Your volunteerism is greatly appreciated.**

### **Prior to the Rabbi/Holiday Weekend:**

The host(s) should communicate with each other regarding who will do which responsibilities. The host board member should make sure that someone has a key for opening the Temple to make preparations.

### **Friday Evening Oneg:**

1. Three tables are set up with table cloths. One side table should be for coffee, challah, and wine/ juice for a congregational Kiddush. Two tables should be set up with plates, napkins, silverware, and desserts.
2. Hosts should supply desserts. Challah, coffee, cream, sugar, wine, juice, sodas, and ice should already be stocked in the kitchen, but hosts should check for them ahead of time and let the Board know if supplies are not there.
3. Female hosts should set up the Shabbat candles, and perform the lighting of candles when the Rabbi directs. Hosts should also make sure that the yahrtzeit and ner tamid lights are lit prior to services.
4. Near the middle of the Friday evening service, hosts should brew coffee, pour Kiddush cups, and make sure the challah and desserts are set out (desserts and challah can be put out and kiddush cups filled before the service).
5. After the service, the hosts should assist with distributing wine/juice to the congregation.
6. At the end of the evening, hosts should complete host inventory; store all left-overs; clean the kitchen; sweep floor; and take out the trash. Recyclables should be separated into the recycling bin.
7. The host board member should ensure that the Temple is locked up for the evening and a security check done when you get there and when you leave.

### **Shabbat Morning:**

Sabbath morning activities are minimal. Paid kitchen personnel will prepare the food and set-up and clean-up. At the end of the luncheon, they will also gather tablecloths for laundering and take garbage/ recycle to the street.

Host couples only need to help with setting up tables and chairs and putting on tablecloths and distributing wine/juice for Kiddush.



## 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 15<sup>th</sup>. 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 is scheduled for Thursday, October 17th, at 7pm. 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 Hickory Police Athletic League for the month of September

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

**Looking for a way to give tzedakah?**

Sunday School is collecting winter hats, gloves, scarves, personal/hotel size hygiene supplies, backpacks, and manual can openers for the local homeless population. Please help by bringing these items to temple and placing them in the tote box in the foyer.



*Join us on Shabbat, September 21st, for services and a special luncheon to celebrate Rabbi Dennis' ordination. Please RSVP by Tuesday, September 17th, to [susanejgoldstein@gmail.com](mailto:susanejgoldstein@gmail.com) or 214.263.8464, so we will know how many to plan for.*

**TBS Message Board**

*Our thoughts and prayers are with Jane and Alan Mandle at this difficult time*

*Congratulations to Jennie Burrowes and Randy Cockerell on the birth of their baby girl*

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 Marion DuBow at 2752 Brittany Dr., Lenoir, NC 28645. A greeting card will be sent acknowledging your donation and your message will appear here in the next issue of the TBS Bulletin.

### Special Moments at TBS in the year 5779



## 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  
Suite 170  
Hickory, NC 28602  
828-345-0800

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



## Temple Beth Shalom Life Cycle September Events

### Birthdays

Peter Kastan 9/2  
Eliana Richards 9/3  
Ken Bonfield 9/4  
Nadine Igdal 9/17  
Joseph Garrick 9/17  
Aurora Cohn 9/20  
Tyler Faruque 9/22  
Chris Weatherly 9/25  
Dorothy Levinson 9/20

### Anniversaries

Michael and Katie  
Schonberg 9/4

### Yahrzeits

Marvin Zerden 9/3

**Local and Regional Events**

**Member Business Directory**

Marsue Davidson, RN DCS  
Epic Health Services  
805 W 25th Street  
Newton, NC 28269  
828-464-0244  
[www.marsue.davidson@epichealthservice.com](http://www.marsue.davidson@epichealthservice.com)

Scott and Julie Owens  
Taste Full Beans Coffeehouse  
29 2nd St NW  
Hickory, NC 28601  
828-325-0108  
[www.tastefullbeans.com](http://www.tastefullbeans.com)

Dr David Peltzer  
Newton Family Physicians  
767 West First Street  
Newton, NC 28658  
828 465-3928  
[www.newtonfamilyphysicians.com](http://www.newtonfamilyphysicians.com)



**Yiddish Language Scholar Miriam Isaacs to Shed Light on Songs by Holocaust Survivors and Offer Yiddish Language Workshop**

From October 16-18, the Center for Judaic, Holocaust and Peace Studies proudly hosts Dr. Miriam Isaacs, an independent scholar in the fields of Yiddish language and culture, heritage languages, and translation. Dr. Isaacs, a retired Affiliate Visiting Associate Professor of Yiddish Language and Culture at the University of Maryland College Park, has done extensive work on the Yiddish song holdings from the DP Camps in the Benjamin Stonehill Oral History Collection and will focus on the results of her studies in a public evening lecture. Dr. Isaacs will also offer a Yiddish language workshop. For more information, please contact the Center at 828.262.2311

**Sixteen years of Jewish celebration in Asheville**

On Sunday, October 13th, from 11:00am to 4:00pm, the **16th annual HardLox Jewish Food and Heritage Festival** will be held in Pack Square in historic downtown Asheville, North Carolina. Enjoy delicious Jewish food, meet Asheville's Jewish community, and listen to fabulous entertainment.

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/>.

## Schedule for Rabbi Services and Sunday School 2019-2020

<b>Date</b>	<b>Event</b>	<b>Bulletin Deadline</b>
<b>September</b>	20-22 Services (Fri. 7:30pm/Sat. 10:00am)/Sunday School 10:00am	
	29 Erev Rosh Hashana 7:30 PM (Sunday)	
	30 Rosh Hashana 10:00 AM (Monday)	
<b>October</b>	8 <b>Yom Kippur/Kol Nidre</b> 7:30 PM (Tuesday)	N/A
	9 <b>Yom Kippur</b> 10:00 AM and 5:00 PM Neilah/Breakfast (Wednesday)	
	13 <b>Sukkot</b> 10:00 AM (Sunday) Build & Decorate Sukkah/Blessings/Party	
	22 <b>Simchat Torah</b> Service 7:30 (Tuesday)	
<b>November</b>	1 <b>Friday Night Service on the Lake!!</b> (7:00 PM)	November 9
	10 <b>Sunday School 10:00am</b>	
	22-24 <b>Services</b> /(Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School 10:00am</b>	
	28 <b>Thanksgiving Community Service</b> (10:00 AM at Corinth UCC)	
<b>December</b>	8 <b>Sunday School 10:00am</b>	
	20-21 <b>Services</b> /(Fri. 7:30pm/Sat. 10:00am)/ <b>Hanukah Party/Luncheon</b>	December 7
<b>January</b>	5 <b>Sunday School 10:00am</b>	
	17-19 <b>Services</b> (Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School</b> 10:00am	January 4
<b>February</b>	2 <b>Sunday School</b> 10:00am	
	14-16 <b>Services</b> /(Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School</b> 10:00am	February 1
<b>March</b>	9 <b>Purim Megilah Reading</b> 7:30 PM (Monday)	
	20-22 <b>Services</b> (Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School</b> 10:00am	March 7
<b>April</b>	5 <b>Sunday School</b> 10:00am	
	9 <b>Passover Community Seder</b> 6:00 PM (Thursday)	April 4
	17-19 <b>Services</b> (Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School</b> 10:00am	
<b>May</b>	3 <b>Sunday School</b> 10:00am	
	15-17 <b>Services</b> (Fri. 7:30pm/Sat. 10:00am)/ <b>Sunday School</b> 10:00am	May 2
	29 <b>Erev Shavuot/Friday Night Service</b> 7:30pm	
	31 <b>TBS Annual Membership Meeting</b> 10:00am	
<b>June</b>	7 <b>Sunday School Final Session</b> 10:00am	
	19-20 <b>Services</b> (Fri. 7:30pm/Sat. 10:00am)	June 6
<b>July</b>	17-18 <b>Services</b> (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](mailto:karen.sederholm@gmail.com). All entries are reviewed by the TBS Board before publication.