

TEMPLE BETH SHALOM

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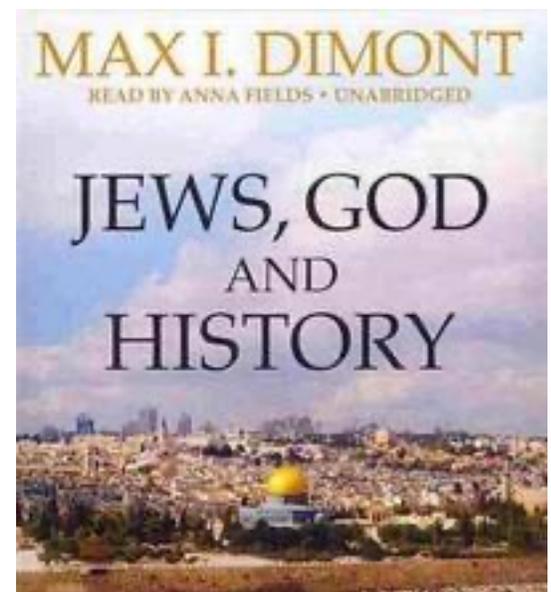
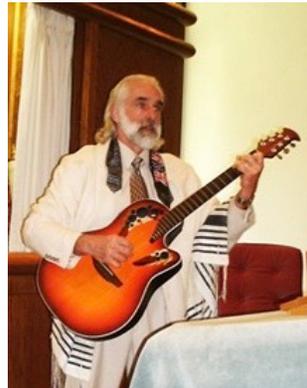
Temple Member
Business Directory

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From the Bimah: Our Rabbi's Message

Rabbi Dennis Jones

A Shot in the Arm for the New Year!!



Rebbetzin Kathy and I had the privilege of kicking off the 2022-2023 Sunday School year on Rosh Chodesh Elul, the first day of the Hebrew month of Elul. We are both super-excited about the number of students who will be learning with us this year. Those who know us know how passionate we are about the Jewish faith/tradition. We consider it such an honor to be passing that tradition along to the next generation. And, speaking of passion for Judaism, I will never forget the way my heart swelled with Jewish pride the first time I read Max Dimont's Jews, God and History. If you have not read it yet, or if you just need a shot in the arm for the upcoming Jewish new year, 5783, I highly recommend it.

First published in 1955, the first edition of Jews, God and History

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 edition 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 almost eight billion people, of whom less than eighteen million, that is 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, our contribution to Western society is far out of proportion to our small numbers. Why is that the case? The Dimonts believe they found the answer(s). 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 our people, known as the Jews, have 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, but 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 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 17th 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 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 led 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 people 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 them together? The Dimonts make the case that it 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 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 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 repeat

that here as it is covered better in another book report (*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 is 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 establishment of the modern state of Israel. What seemed only a dream for 2000 years is a reality 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!!!!!!

President's Message

Susan Goldstein, President

Updates from your Board of Trustees

While not assessing a security charge for our upgraded security measures, we suggest that, if you are able, you add \$100 to your dues. If everyone does this, we stand a chance of covering the cost of our upgrade. While we are very blessed to have had generous benefactors that cover many of our expenses, we must remember that we are responsible for our day-to-day expenses. And we are so blessed to stand on the shoulders of those who came before us and ensured our future.

Thank you to Mary Lee Tosky for helping us secure the services of Chef Samantha. She's amazing! Chef Samantha teaches at HCAM, so she won't be available to prepare lunch on Rosh Hashanah. We'd really like to enjoy a New Year's Lunch together, so you'll be getting a Google Doc to let us know what you can bring – and what kind of challah you'd like Sisterhood to give you (along with apples and honey sticks) to welcome 5783.

More to come regarding Break the Fast. Gotta get through Rosh Hashanah first!

I look forward to seeing you (in person or via Zoom) on Shabbat morning, September 10.

B'Shalom,

Susan





TBS Sisterhood

Sheri Stock, Sisterhood President

Shalom everyone!

Can you believe that it is already Elul! For the past couple of years, sisterhood has delivered round challah to everyone's house for Rosh Hashanah. This year, since we are back together in person, we will be doing a combination of home deliveries and pick up at the synagogue. I will be contacting everybody very soon to find out what kind of challah you would like and if you would like it delivered to your home or

brought to the synagogue.

If you want to help, we could use help driving and baking. We could also use donations. It will take about 100 pounds of bread flour to bake challah for everyone. Let me know if you want to donate to this cause. Thank you everyone and I look forward to seeing many of you at synagogue!

Also, many mazels to Robin on making teshuvah!!!

Love you all...

Sheri

TBS Sunday School Program

Kathy Jones, Sunday School Principal

TBS Sunday School resumed on August 28th, with outdoor games and a pizza luncheon while parents completed enrollment forms. We are thrilled that we will have 15 students this year and will be able to run classes for three levels, Aleph, Bet, and B'nai Mitzvah! This increase in students is due to having several new families with children moving to our area as well as some current members whose children are now old enough to attend. We will also be working with four adults wanting to learn Hebrew for the first time. It is such a joy to see our school grow! As always, if you would like to know more about the TBS Sunday School Program, please contact Kathy Jones, Principal, at krsjones2002@yahoo.com.



JAKE COHEN'S APPLE-HONEY UPSIDE-DOWN CAKE FOR ROSH HASHANAH

Ingredients:

Nonstick cooking spray for greasing pan
 3 Honeycrisp apples, cored and sliced into 8 wedges each
 3/4 cup granulated sugar
 16 TBSP (2 sticks) unsalted butter
 1 cup honey, plus more for garnish (optional)
 3/4 cup buttermilk
 2 large eggs
 1/2 cup firmly packed dark brown sugar
 1 tsp. vanilla extract
 2 cups all-purpose flour
 2 tsp. kosher salt
 1 tsp. ground cinnamon
 1 tsp. freshly grated nutmeg
 1/2 tsp. baking powder
 1/2 tsp. baking soda
 Lightly sweetened whipped cream for garnish (optional)

source:

[blog.williams-sonoma.com, https://blog.williams-sonoma.com/rosh-hashanah-honey-apple-cake-recipe-jake-cohen/](https://blog.williams-sonoma.com/rosh-hashanah-honey-apple-cake-recipe-jake-cohen/)



Directions:

1. Preheat oven to 350°F (180°C). Line the bottom of a deep 9-inch (23-cm) round cake pan with parchment paper and coat with nonstick cooking spray. Line the bottom of the prepared pan with the apple wedges, arranging them in concentric circles, then overlapping any remaining apple slices in the middle of the pan.
2. In a medium saucepan, combine the granulated sugar with 3 Tbs. water. Cook over medium-high heat, shaking the pan occasionally, until an amber caramel forms, 6 to 8 minutes. Immediately pour the caramel evenly over the apples in the pan.
3. In another medium saucepan, melt the butter over medium heat. Cook, stirring continuously, until the butter is browned and smells nutty, 6 to 8 minutes. Pour the melted butter into a large heatproof bowl and let cool slightly, then whisk in the honey, buttermilk, eggs, brown sugar and vanilla until smooth. In a medium bowl, whisk together the flour, salt, cinnamon, nutmeg, baking powder and baking soda to combine. Add the dry ingredients to the wet ingredients and fold until just incorporated. Pour the batter over the caramel-coated apples.
4. Bake until the top of the cake is golden and a toothpick inserted into the center comes out clean, 60 to 70 minutes.
5. Let the cake cool in the pan for 15 minutes, then run a paring knife around the edge of the cake. Place a plate over the cake pan and invert them together, then lift off the pan and remove the parchment. Let the cake cool slightly, then serve.

Harriet Sederholm Scholarship Fund



The Harriet Sederholm Scholarship Fund (HSSF) was established by a long-time Temple member and past President, Burt Sederholm (may his memory be for a blessing), to honor his late wife Harriet, who died shortly after her retirement from 25 years with the Catawba

County Department of Social Services. The

scholarship committee is a sub-committee of the Temple Beth Shalom Board. The committee manages funds invested for the purpose of rewarding one-time scholarships with the earnings from the invested funds. These awards honor the memory of Harriet Sederholm and her efforts to improve the lives of so many impoverished adults and children in Catawba County.

The HSSF scholarship is available to students. Candidates will 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.

The committee will make decisions based on the following preferences but not absolutes:

Is the applicant a temple member or related to a temple member?

Is the applicant Jewish?

Will the funds be used for educational needs?

Will the funds make a difference regarding the applicant's ability to benefit from the activity?

Is the activity something deemed to be of value by the committee?

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 meeting is September 21st at 7pm on Zoom. Board meetings are open to all temple members. Contact Susan Goldstein if you wish to join a scheduled monthly meeting. Board members are:



Officers:

- Susan Goldstein, President
- Barbara Laufer, Past President
- Mary Lee Tosky, Acting Vice President
- Susan Rieder, Treasurer
- Lin Gentry, Secretary

Members at Large:

- Liz Correll
- Karen Ferguson
- Derek Cooperberg
- Sheri Stock
- Susan Tiger Huitt
- Jodi Lavin-Tompkins



The TBS Sisterhood donated a mini refrigerator to Kwanzaa Family Inn

Our month of September donation went to support the Police Athletic League

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

Please consider these funds for your next donation:

- Building and Grounds
- Security
- Sunday School
- Community Relations and Social Action



**SHALOM
HARMON
INSTITUTE**

Follow this link for information about upcoming online events at SHI: <https://www.hartman.org.il/programs/>

Please consider pairing with a board member(s) to host a Shabbat or Holiday 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.



TBS Community Mitzvah Projects

The Community Relations and Social Action Committee (CRSAC) was very busy this past month! We thank Susan Goldstein for her donation of a bed. This went to a low-income woman being rehoused after a period of homelessness and referred by the Alexander Christian Crisis Center! Thank you also to Sheri and St. John Stock for their donation of a refrigerator which went to the Kwanzaa Family Inn! In addition, we acquired a bed donated by a local thrift store and was able to deliver it to a woman, referred by Partners Behavioral Health, who had been sleeping on her love seat for weeks. Thank you to Dennis and Kathy Jones for also providing her with a donation of pots and pans that she badly needed. Lastly, we worked with Exodus Homes to help pay for one of their residents to have his dentures fixed so he could once again be able to eat solid food! Tikkun olam happens not only on a world scale, but often by just helping one person at a time!

If you would like to donate funds or household items to use toward our TBS mitzvah projects, please contact the CRSA Committee Chairperson, Kathy Jones, at krsjones2002@yahoo.com



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/>.

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. 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

Jack and Hannah Levy
Druzy Dreams Crystals
[http://www.etsy.com/shop/druzydreamscrystals,](http://www.etsy.com/shop/druzydreamscrystals)

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



Temple Beth Shalom Life Cycle September Events

Birthdays

Ken Bonfield 9/4
Ronald Joseph Cohn 9/9
Brenda Callahan 9/9
David Gold 9/15
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
David Callahan 9/8
George Katzin 9/13
Ceil Tosky 9/18
Si Cohen 9/19
Michael Rowan 9/30

TBS MESSAGE BOARD

Our hearts go out to the family and friends of long time TBS member, Elaine Oxenberg, who passed on August 25th

Local and Regional Events



On October 28, Bread & Puppet Theater will come to Appalachian State with a brand new performance in the tradition of the iconic Bread & Puppet Circuses that began at Goddard College in Plainfield, Vermont in 1970.

From **September 12 until October 3**, ASU's Center for Judaic, Holocaust and Peace Studies (CJHPS) hosts the traveling exhibition "Jewish Life in Germany Today." The exhibit will be on display on the first floor of Plemmons Student Union on the ASU campus (263 Locust Street, Boone, NC). The exhibit is open to the public during regular hours (Mon.-Fri., 7am-11pm; Sat., 9am-11pm; Sun. 12pm-11pm).

This fall, **Belk Library and Information Commons** is host to the traveling exhibit "**Revolutionary Grain: Celebrating the Spirit of the Black Panther Party in Portraits and Stories**" by California-based artist Suzun Lucia Lamaina. The Center for Judaic, Holocaust and Peace Studies, the program's organizer, invites the public to view and discuss the exhibit that starts on the library's **first floor** and concludes on the **fourth floor**. It opens on the evening of **Monday, October 15**, and will be on display **until Saturday, December 15**.

Many ASU events are open to the public (in-person and virtually). For more information, go to: <https://holocaust.appstate.edu/events>, or contact the Center at 828.262.2311 or holocaust@appstate.edu.

Schedule for Rabbi Services and Sunday School 2022-2023

For event updates, email: info@hickoryjewishcenter.com

DATE	EVENT	BULLETIN DEADLINE
September 10/11	Saturday Morning Service 10:00 AM/ Sunday School 10:00 AM	August 21
25	Erev Rosh Hashana 7:00 PM (Sunday)	
26	Rosh Hashana 10:00 AM (Monday)	
October 4	Erev Yom Kippur/Kol Nidre 7:00 PM (Tuesday)	September 18
5	Yom Kippur 10:00 AM and 5:00 PM Neilah/Breakfast (Wednesday)	
9	Sunday School/Build & Decorate Sukkah/Short Service/Party 10:00 AM	
16	Simchat Torah Service 7:00 PM (Sunday)	
21	Friday Night Service 7:00 PM	
23	Sunday School 10:00 AM	
November 5	Saturday Morning Service 10:00 AM	October 23
6	Sunday School 10:00 AM	
18	Friday Night Service 7:00 PM	
20	Sunday School 10:00 AM	
24	Thanksgiving Community Service (10:00 AM at Corinth UCC)	
December 2	Friday Night Service 7:00 PM	November 20
4	Sunday School 10:00 AM	
18	Sunday School Hanukah Party/Bingo 10:00 AM	
31	Saturday Morning Service 10:00 AM	
January 13	Friday Night Service 7:00 PM	December 18
15	Sunday School 10:00 AM	
28/29	Saturday Morning Service 10:00AM/Sunday School 10:00 AM	
February 11	Saturday Morning Service 10:00 AM	January 22
12	Sunday School 10:00 AM	
24	Friday Night Service 7:00 PM	
26	Sunday School 10:00 AM	
March 6	Erev Purim Service/Megillah Reading 7:00 PM (Monday)	February 19
11/12	Saturday Morning Service 10:00 AM/Sunday School 10:00AM	
24	Friday Night Service 7:00 PM	
26	Sunday School 10:00 AM	
April 6	Passover Community Seder 6:00 PM (Thursday)	March 19
15/16	Saturday Morning Service 10:00 AM/Sunday School 10:00	
28	Friday Night Service 7:00 PM	
30	Sunday School 10:00 AM	
May 6/7	Saturday Morning Service 10:00 AM/ Sunday School 10:00 AM	April 23
19	Friday Night Service 7:00 PM	
21	TBS Annual Membership Meeting 10:00 AM (Sunday)	
25	Erev Shavuot Service 7:00 PM (Thursday)	
28	Sunday School 10:00 AM	
June 3/4	Saturday Morning Service 10:00 AM/ Sunday School Final Session/Party	May 21
23	Friday Night Service 7:00 PM	
July 8	Saturday Morning Service 10:00 AM	N/A
21	Friday Night Service 7:00 PM	

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.