

# TEMPLE BETH SHALOM

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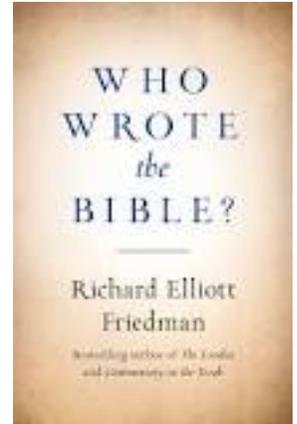
Temple Member  
Business Directory

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## From the Bimah: Our Rabbi's Message

Rabbi Dennis Jones



### Who Wrote the Bible?

During the course of my rabbinical studies, I have had the opportunity to read many excellent books. Perhaps the best

book of any that I have read is Professor Richard Elliott Friedman's Who Wrote the Bible? There are in the course of one's life a small number of books that affect one so deeply they can be called life changing. For me this is one such book. In Who Wrote the Bible?, Friedman summarizes over 300 years of biblical research in such a readable way that I have told friends I literally could not put this book down. Now for Dennis Jones to say that is one thing, but to my amazement after finishing the book I read some of the attributions, and Frank Moore Cross, the well-known professor of Hebrew and oriental languages at Harvard University, summarized my feelings in a nutshell: "Who Wrote the Bible? is a fascinating and brilliant book. It is more than a record of past discoveries. It is full of new insights and fresh discoveries. I read it at one sitting. I have spent much of my lifetime reading books about the Bible and must confess that I do not remember another that I could not lay aside unfinished." And while Professor Friedman's book is readable even for the laymen, it is extensively footnoted in the back, for those who want to dig deeper.

Now, I have always been an individual who takes a scientific approach to faith and religion. In fact, one of my favorite lines of prayers/meditations in the modern liturgy is in a Shabbat morning prayer in the Mishkan T'filah, which reads, "I am a Jew because the faith of Israel demands no abdication of my mind" (p. 203). In keeping with that scientific approach, it is only natural that I would want to probe the history of the compilation of Scripture. According to our Jewish tradition and according to Christian tradition as well, Moses wrote the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. But, if you stop to think, this claim is *not* really made by the books themselves. In fact, I think most people would agree that Moses did not write about his own death and burial as it is recorded in Deuteronomy. Nor did he pen the verse which states, "Since then no prophet has risen in Israel like Moses, whom the LORD knew face to face" (Deut. 34:5-10). And I am going to go out on a limb here and say that Numbers 12:3, which states, "Now the man Moses was very meek, above all of the men which were upon the face of the earth," was not written by Moses. Would the meekest man in all the earth tell following generations that he was the meekest man in all the earth? And, if he did tell them so, would that not disqualify him from being the meekest man and all the earth? Once it becomes clear that Moses could not possibly have written every verse in the five books attributed to him, the question becomes who wrote which parts and when?

Who Wrote the Bible? deals with the history of research that is available on the writing and compilation of the five books of the Torah. Since the 19<sup>th</sup> century, the well-known Documentary Hypothesis has been the standard for understanding the origin of the first five books. To summarize, the Documentary Hypothesis assigns the Torah to four authors. One author refers to God with the four letter name, yod-heh-vav-heh, often translated Yahweh or Jehovah, thus this author's designation as "J." A second author refers to the Deity as Elohim, and thus this author's designation as "E." The book of Deuteronomy, and for that matter, the following books of Joshua, Judges, Samuel, and Kings exhibit a subject matter, vocabulary, and grammar that are consistent throughout, but not consistent with the previous books of the Torah. This writer has come to be designated as the Deuteronomist, or "D" for short. Those large sections of the Torah which deal with sacrifice and the minute functions of the priesthood were written by a Priestly writer, known to us as "P." Sometimes to J, E, D, and P, another author is added who edited and wove the sources together to make them seamless and fluid. This individual is referred to as the Redactor.

What are the "new insights and fresh discoveries" that Professor Friedman reveals in *Who Wrote the Bible?* I will reveal some but not all of them in this brief summary. Friedman builds on the research already available on the characteristics of J, E, D, P, and the Redactor, but he uses clues within the texts to be far more specific about the *identity* of each author, the *place* the author lived, and the *time period* in which the author wrote. J, for example, the writer who referred to God as Yahweh or Jehovah, would definitely have been from the southern tribe of Judah, probably a member of an Aaronite family, and almost certainly wrote in the southern kingdom from the time of the split under Rehoboam but before 722 BCE when the

northern tribes of Israel were carried into captivity by Assyria. Astonishingly, he even puts forth evidence that the author of J may have been a woman. E, the writer referring to God as Elohim, would have been from a group of priests, possibly descended from Moses, who lived in northern Israel, headquartered at Shiloh. These priests were rejected by Solomon in favor of the Aaronite line of priests during the first Temple period. The writer of E would have lived in and written in the territory of the northern kingdom. E most probably recorded his account after the kingdom split, when Jeroboam, from the tribe of Ephraim, became the northern king, but before the northern kingdom was destroyed in 722. Next in our timeline would have been the Priestly writer, P, another Aaronite priest, definitely male, and definitely writing from the southern kingdom of Judah. The historical imprint found in the writings of P allows Friedman to place him firmly in the reign of Hezekiah (716-697 BCE).

Previous researchers had surmised that the writer of the Priestly sections of the Torah was also the redactor who combined J, E,D, and P into a unified whole. Professor Friedman disagrees with that theory. He presents evidence from the texts that quite convincingly place the redactor in a separate time and place from the Priestly writer. One of the things that makes Who Wrote the Bible? difficult to put down is the specificity of time and place ascribed to each author. It even goes so far as to identify by name the author sometimes called the Deuteronomist and the Redactor, the final compiler of the entire five books. Now I am not going to share those names with you here because I do not want to ruin the suspense of a book that I truly hope you will purchase and read. I will say that I found the identification of the Deuteronomist and the Redactor very compelling.

In closing, I want to say what a profound effect my reading of Who Wrote the Bible? has had on me. I have now read the book twice from cover to cover. The second time I read it, I gleaned facts and insights that I had missed on the first reading. I am guessing if I read it again, the same will occur. It is hard to overstate the effect this book has had on my study of Scripture. When I began my studies of the historical origins of the five books that have become our Torah, I assumed that studying those origins would cause me to lose respect for the sanctity of the holy writings. To my amazement, I found that just the opposite has occurred. Knowing the historical periods in which each writer composed, and the perspectives from which the writers presented the material, has brought to every passage of the Torah a greater amount of meaning. Everyone has passages in the Torah that cause them difficulty; for example, the passage where Moses is angry that the commanders of the Israelite army had spared women and children in a battle with the Midianites. The Bible has Moses commanding the officers to kill every woman who has been with a man and every male child among the captives (Num. 31:14-18). Placing such passages in their historical context is key to being able to understand how such a brutal concept may have originated.

The Bible has for over two millennia had a profound effect on the development of Western civilization. I am awed when I consider the amount of hours of scholarship that have been put into the understanding of that collection of literature. In just the last few centuries our understanding has increased exponentially.

This new light of discovery has made me able to be a better Jew *and* a better student of Scripture. It is true, as Professor Richard Friedman closes his book, Who Wrote the Bible?: **“The question, after all, is not only who wrote the Bible, but who reads it.”**

## President’s Message

Susan Goldstein, President

I never cease to be amazed at the relevance, practicality, and wonder of the Jewish calendar! It moves us seamlessly from season to season. *Tisha B'Av* is over. Our tradition has moved us from the grief we felt from observing destruction on *Tisha B'Av* to a time of being comforted by the words of Isaiah, which we read in the seven special *haftarot* (prophetic readings) leading up to *Rosh Hashanah*. Our very wise tradition moves us forward to the renewal that comes on *Rosh Hashanah*. Elul begins in just two weeks and then, building on the comfort we receive from the words of Isaiah, we are called to action by the shofar, traditionally blown every morning in the month. We're comforted, and we're asked to take action – to assume responsibility for making our lives and our world better for the coming year. And then we all look forward to coming together to welcome the new year. It'll be a little different this year.

Your Board of Trustees has taken note of the fact that 5781 is coming soon, despite COVID19, and want to be sure that we have meaningful interaction with all our members during the High Holy Days. To ensure that happens, we have accepted the recommendation of our Re-Opening Committee to enhance our audio-visual equipment system to allow for a meaningful participatory experience.

A word of thanks to our Re-Opening Committee: Rabbi Dennis, Barb Laufer, Larry Laufer, Mary Lee Tosky, Aaron Tosky, Karen Ferguson, and James Norwood. James was particularly helpful in bringing us up to date on what's happening in our part of the COVID19 world. Based in large part on his assessment, we looked at different options for the High Holy Days. We agreed to look at the options through the lens of *pekuach nefesh*, the Jewish principle that places saving a life above pretty much any other Jewish law. That made the decision to worship together virtually an easy one. We then looked at different virtual technologies. Once we understood that live streaming would not allow us to interact, we knew that wouldn't work for us. We then looked at web conferencing platforms and finally made an unanimous recommendation to the Board to purchase a system that I call “Zoom on Steroids.” The Board accepted the recommendation unanimously, and we're getting ready to unfold the project.

We'll send updates as we move forward with the new system installation, and practice with it. Just know that while we're physically apart, we're together at heart. And we'll be together for the High Holy Days. Stay tuned and stay safe!

Susan



## 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 will be **Wednesday, August 19th at 6:00pm via Zoom**. Board meetings are open to all temple members. Contact Rabbi Dennis if you wish to join the meeting.

Current TBS Board members are:

**Officers:**

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

**Members at Large:**

- Liz Correll
- Karen Ferguson
- Lin Gentry
- Amy Hedrick
- Jodi Lavin Thompkins
- Mary Lee Tosky
- Linda Greenfield
- Kathy Jones
- Susan Huitt

### Donations

**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

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 glad to help out. Volunteers are greatly appreciated.



### **TBS Community Mitzvah Projects**

Many of our neighbors in Hickory and the surrounding area are still experiencing an unprecedented need for food and/or hygiene and cleaning supplies because of illness or high unemployment rates associated with the COVID 19 crisis. We encourage TBS members who can help out without risking their own safety, to continue to donate where these essential supplies are needed, like the Hickory Soup Kitchen; the Second Harvest Food Bank; The Lenoir Soup Kitchen; The Salvation Army of Taylorsville, Hickory, or Lenoir. If you know of other local organizations or individuals in need of support during this trying time, please contact the CRSAC Chairperson, Kathy Jones, at [krsjones2002@yahoo.com](mailto:krsjones2002@yahoo.com).

## TBS Message Board

*The board sends wishes of healing and hope to all who are affected by the COVID 19 pandemic, at home, at work, and in hospitals and nursing homes.*

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.



**Farmer's Markets are open and loaded with fresh Summer produce.** Or maybe you've planted your own Summer vegetable garden. Wondering what to do with all those cucumbers and tomatoes? Here's a very easy and delicious Kosher dill pickle recipe that I adapted from one by Paul P on FOOD.com.

### Ingredients - for each quart

- 1 1/2 cups water, boiled and cooled
- 1 cup white vinegar 5% acidity
- 1 tablespoon kosher salt
- 1 tablespoon dill seeds
- 1 teaspoon celery seeds
- 1 teaspoon mustard seeds
- 1/4 teaspoon red pepper flakes (optional)
- 1 bay leaf
- 2 cloves garlic, minced
- 3 to 6 cucumbers or green tomatoes  
number depending on size

### Directions

1. Add salt and spices to a sterilized quart jar. Add cucumbers (or green tomatoes) whole (ends trimmed) or quartered lengthwise, packing them in tightly, and filling jar to 1/2 inch from the top.
2. Add pickling liquid to cover. Put a lid and ring on the jar and shake for a few seconds to distribute the salt and spices evenly.
3. Refrigerate for 7 days, shaking the jar for a few seconds every day. These will last approximately 6 months in the refrigerator.

## 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

**Ghiora Mehler**  
The Southern Chickpea  
Falafel Truck  
[thesouthernchickpea.com](http://thesouthernchickpea.com)  
828-999-0496



## Temple Beth Shalom Life Cycle August Events

### Birthdays

Laura Faruque 8/1  
Garrett Richards 8/1  
Rachel Peltzer 8/1  
Meredith Gross 8/3  
Emerson Weatherly 8/5  
Sage Bonfield 8/12  
Michael Jones 8/12

Aaron Tosky 8/22  
Adam Bonfield 8/23  
Pierce Reed 8/24  
Marion DuBow 8/27  
Walt Alley 8/27

### Anniversaries

Ron and Marion DuBow 8/6

### Yahrzeits

Ron Taub 8/1  
Ralph Kaufman 8/5  
Selma Freudmann Kastan 8/13  
Peter Cangemi 8/22  
Harriet Sederholm 8/25  
Sheldon Oxenberg 8/25  
Roberta Rose 8/17  
Morton Rose 8/10

**Member Business Directory**

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)

**Local and Regional Events**

**Coronavirus Update - Contact Details for the Center for Judaic, Holocaust, and Peace Studies**

The Center for Judaic, Holocaust, and Peace Studies remains dedicated to supporting the campus and public population. We are actively practicing social distancing, which means we remain open for business but we are limiting the number of visitors on campus. If you need to contact the Center, phone (828) 262-2311 or email [hillms@appstate.edu](mailto:hillms@appstate.edu).



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, which will be re-scheduled for later in the year. Its purpose is to raise 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/>.

Interfaith Council

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.

## Schedule for Rabbi Services and Sunday School 2020-21

<u>Date</u>		<u>Event</u>	<u>Bulletin Deadline</u>
August	7	Virtual <b>Friday Night Service</b> 7PM	August 1
	22	Virtual <b>Saturday Morning Service</b> 10AM	
	23	Virtual <b>Sunday School Kickoff Meeting</b> 10AM	
September	4	Virtual <b>Night Service</b> 7PM	August 29
	6	Virtual <b>Sunday School</b> 10AM	
	18	Virtual <b>Rosh Hashana</b> (Friday) 7PM	
	19	Virtual <b>Hashana</b> (Saturday) 10AM	
	27	Virtual <b>Kippur/Kol Nidre</b> (Sunday) 7PM	
	28	Virtual <b>Kippur</b> 10AM and Neilah/Breakfast (Monday) 5PM	
October	2	<b>Erev Sukkot Service</b> (Friday) 7PM	September 26
	11	<b>Simchat Torah Service</b> (Sunday) and <b>Sunday School</b> 10AM	
	24	<b>Saturday Morning Service</b> 10AM	
	25	<b>Sunday School</b> 10AM	
November	6	<b>Friday Night Service</b> 7PM	October 31
	8	<b>Sunday School</b> 10AM	
	21	<b>Saturday Morning Service</b> 10AM	
	22	<b>Sunday School</b> 10AM	
	26	<b>Thanksgiving Community Service</b> (at Corinth UCC) 10AM	
December	11	<b>Friday Night Service</b> (Second Night of Hanukah) 7PM	November 25 (Wed.)
	13	<b>Sunday School Hanukah Party</b> 10AM	
	26	<b>Saturday Morning Service</b> 10AM	
	27	<b>Sunday School</b> 10AM	
January	8	<b>Friday Night Service</b> 7PM	December 26
	10	<b>Sunday School</b> 10AM	
	23	<b>Saturday Morning Service</b> 10AM	
	24	<b>Sunday School</b> 10AM	
February	5	<b>Friday Night Service</b> 7PM	January 30
	7	<b>Sunday School</b> 10AM	
	20	<b>Saturday Morning Service</b> 10AM	
	21	<b>Sunday School</b> 10AM	
	26	<b>Friday Night Service/Purim Megillah Reading</b> 7PM	
March	5	<b>Friday Night Service</b> 7PM	February 27
	7	<b>Sunday School</b> 10AM	
	20	<b>Saturday Morning Service</b> 10AM	
	21	<b>Sunday School</b> 10AM	
	28	<b>Passover Community Seder</b> (Sunday) 6PM	
April	9	<b>Friday Night Service</b> 7PM	March 26 (Fri.)
	11	<b>Sunday School</b> 10AM	
	24	<b>Saturday Morning Service</b> 10AM	
	25	<b>Sunday School</b> 10AM	
May	7	<b>Friday Night Service</b> 7PM	April 24
	9	<b>Sunday School</b> 10AM	
	16	<b>Erev Shavuot Service</b> (Sunday) 7PM	
	22	<b>Saturday Morning Service</b> 10AM	
	23	<b>TBS Annual Membership Meeting</b> (Sunday) 10AM	
June	4	<b>Friday Night Service</b> 7PM	May 28 (Fri.)
	6	<b>Sunday School Final Session</b> 10AM	
	19	<b>Saturday Morning Service</b> 10AM	
July	9	<b>Friday Night Service</b> 7PM	N/A
	24	<b>Saturday Morning Service</b> 10AM	