



Chai Times

Temple of the High Country

Volume 3, Issue 5

A Message from our President....

The Temple of High Country is alive and well. We have had an incredible winter. It began with over a foot of snow on Dec. 18. Since that time we have had repeated snows and ice events. And we should remember that the majority of our full time members do not live in Boone, We are in Deep Gap, Foscoe, Vilas, Beech Mountain and other locations far from our meeting place. It is hard to worship when you are looking out the window and seeing snowflakes fall. Will the roads ice? Will there be a truck jackknifed on Hwy 105? I have been here since 1979 and I have never seen a winter like this one.

Most of our services have been canceled. When we have been able to meet there has been a feeling of disbelief. Is this really happening to us? Nevertheless, we have met, albeit sporadically and also managed a few board meetings. The last general membership meeting passed several amendments to the constitution. which directed the Board to pass a series of by-laws regulating committees and establishing rules for proxy and or electronic voting. This has been accomplished. We are in the midst of accomplishing our annual commitment to community and Jewish charities. Members are planning additional fundraising activities for our

building fund. A venue has been picked for our community seder.

On a personal note, my first year as a retired postal worker has not been what I expected. Many things can be accomplished on a Jewish Christmas tree farm during a normal winter. But this year has seen unremitting snows and I have spent endless days feeding wood into our trusty woodstove. The orangery has been my one relief. We have had unlimited limes and lemons. The husband of one of our members taught me how to dress and butcher deer so we have had several varieties of venison stew.

It is hard to believe that spring is coming. But it is.

Continued on pg 2

Inside this issue:

<i>President's Message.. con't</i>	2
<i>Sisterhood News...con't</i>	2
<i>Upcoming Events</i>	2
<i>Joys and Celebrations</i>	2
<i>Words from our Torah Scholar</i>	3 & 4
<i>Just for Laughs</i>	3
<i>Recipe</i>	3

Sisterhood News....

The TOHC Sisterhood had a busy winter with well attended meetings in spite of the weather. We have enjoyed learning and having fun together with some delicious food and company. Our discussions have included how different families handle the holidays here in the high country, a book discussion, a video and talk about the Jew-

ish view of suicide and seniors, and a women's seder. We have some great programs planned for the spring and summer when our friends return from warmer places, and we hope to have everyone join us!

Upcoming Dates:

April 18 - Meeting at 2 p.m. in ASU Library, presentation by Pat Beaver on Jews in Appalachia/Diversity

May 23 -Fun Game Day, 2 pm., at Leigh Girard's in Boone

June 16 -Welcome Back Tea, 2 p.m. at Ruth Etkins, a presentation by Ruth on Women in the Bible

July 18 -Mitzvah Day (info. to follow

We have ongoing community outreach projects and are currently collecting gently

Continued on pg 2

A Message from our President con't....

For the first time in many years I will not be leading the community seder. My sister has survived a ferocious battle with cancer and Eleanor and I are going to California to be part of her seder. Upon my return I will be going to Philadelphia to do a seder for as many of our children as I can round up at my sons house in Lafayette Hills. My grandson has mastered crawling. I rather want to see that. At our little Hebrew school, I had planned a craft day of making groggers. I had a box labeled grogger kits but when I opened that box on the day of class I found it contained Mezuzah kits. So I told the story of Purim and the children

banged the wooden pieces on the table when I said the word Hamen. Leigh Gerard brought Hamantaschen. We have two ASU volunteers, Lyudmila and Danny who help with the smaller children. I am reading Chofetz Chaim's book on Loshen Hora. It has medieval touches to it but it does make one think a bit before one speaks. And there is a lovely painting of the Rabbi on the cover and it is comforting to look into his wise eyes at night before I drift off to sleep. I hope the balmy breezes of Florida blow gently upon all our summer members. For the hardy crew who has held down the fort this winter, prepare for a warming that

reaches deep into your bones. Its coming.

Chuck Lieberman, Pres, THC

Sisterhood ..Con't

used women's professional business clothing for the High Country Women's Fund and the Hunger Coalition. For info, contact Marla Gentile at befit51@aol.com. We are also collecting recipes for our TOHC cookbook. They can be emailed to Erika, elsqx4@charter.net or Marilyn Ramo, daisyramo@aol.com. We look forward to meeting new members, and hope you will join and support sisterhood. For information call Leigh Girard at 828-264-2557 or lgi-rard44@bellsouth.net.



Fran, Leigh and Rosemary at our first Women's Seder

Upcoming Events.....

Friday Night services are held at 7 pm St Luke behind Earthfare

March 30, Penny Lane Pub. We are having our Traditional Second Night Passover Seder starting at 5:30. Call Erika Siegel with any questions at 828-898-3686

June 27, Linville Country Club. We will be having a Luncheon/Fashion show to honor Bonnie and Jamie Schaefer

Check the website for more information

Jays and Celebrations.....

Congratulations to us. The Temple of the High Country has been recognized in the Goldring Woldenberg Institute of Southern Jewish Life

Congratulations to Marla Gentile on the opening of her new private counseling practice in Boone

Please send any Nachas that you want to share to Erika at elsqx4@charter.net

Join us on June 27 at Linville Ridge Country Club as we honor Bonnie and Jamie Schaefer for all their hard work and dedication to The Temple of the High Country and our community.

The fundraising committee has been busy organizing this event and others as we get closer and closer to our goal of breaking ground for our permanent home. Please support us by taking out an ad in our Luncheon and Fashion

Show program and come spend the day with us. For more information contact Marla 828-719-1048, Erika 828-783-8090 or Marilyn Ramo 305-793-7979.

Pesach celebrates the Hebrew national transition from slavery and submission to freedom and independence, not only physically and politically, but also, and mainly, morally and spiritually.

This moral transformation to a nation with one God and one code of social - moral ethics happened during the exodus in two ways:

1. The long process of wandering in the desert depending only on God was necessary to unify and purify the people, and make sure that all the generation of slaves will die and give place to a new, free born generation. Indeed, Pesach other Biblical name "the festival of spring" ("Hag Ha'aviv"), does not imply only to the season of year but also to the symbolic spiritual spring of the new national revival

2. The dramatic revelation of Mount Sinai and the covenant between God and Israel was the biggest, most impressive single event which influenced the moral and spiritual life of the nation. What was the meaning of the Sinai covenant? Of course it was a religious covenant, but it was much more than that: it was also a political treaty between Israel and God: Israel accepted God as its one and only king and ruler. That meant that no other king (god or human) will rule over Israel. In return God chose Israel to be his servants. "... You shall be special among all people... and you shall be a kingdom of priests and a holy nation" (Exodus 19, 6). Being chosen does not mean that Israel is privileged and has more rights or benefits. On the contrary: Israel, being God's servant, has more duties and more obligations. Israel

is chosen to be holy and to serve as priests "Cohanim" in the Hebrew original source before God. Meaning they should be pure, holy and just in order to serve God. The coronation of God as Israel's only king was done in the very same way, and using the same ceremony that was used in any political coronation of kings in the ancient times: gathering the whole people and announcing the king's rule by blowing the shofar. (Ancient trumpet made of ram's horns). In fact, trumpets are still used to this day to announce the coronation of kings. Because God was the only king, there was a period of two hundred years from the time Joshua and the tribes of Israel conquered Canaan, *continued on pg 4*

Just for Laughs....

Several centuries ago, the Pope decided that all the Jews had to leave the Vatican. Naturally there was a big uproar from the Jewish community. So the Pope made a deal. He would have a religious debate with a member of the Jewish community. If the Jew won, the Jews could stay. If the Pope won, the Jews would leave. The Jews realized that they had no choice. So they picked an elderly aged man named Moishe to represent them. Rabbi Moishe's Latin wasn't very good - in fact, he knew very little--but he was a man of great faith and well respected in the Jewish community. The pope agreed. What could be easier than a silent debate? The day of the great debate came. Moishe and the Pope sat opposite each other for a full minute before the Pope raised

his hand and showed three fingers. Moishe looked back at him and raised one finger. The Pope waved his fingers in a circle around his head. Moishe pointed to the ground where he sat. The Pope pulled out a wafer and a glass of wine. Moishe pulled out an apple. The Pope stood up and said, "I give up. This man is too good. The Jews can stay."

An hour later, the cardinals were all around the Pope asking him what happened. The Pope said: "First I held up three fingers to represent the Trinity. He responded by holding up one finger to remind me that there was still one God common to both our religions. Then I waved my finger around me to show him that God was all around us. He responded by pointing to the ground and

showing that God was also right here with us. I pulled out the wine and the wafer to show that God absolves us from our sins. He pulled out an apple to remind me of original sin. He had an answer for everything. What could I do?" Meanwhile, the Jewish community had crowded around Moishe. "What happened?" they asked. "Well," said Moishe, "First he said to me that the Jews had three days to get out of here. I told him that not one of us was leaving. Then he told me that this whole city would be cleared of Jews. I let him know that we were staying right here." "And then?" asked a woman. "I don't know," said Moishe. "He took out his lunch and I took out mine."

Lemon Dill Salmon....

4 salmon filets, about 3 pounds
1 tablespoon olive oil
1 tablespoon fresh lemon juice
1 teaspoon prepared minced garlic
1 tablespoon minced fresh dill
¼ teaspoon salt
½ teaspoon pepper

1. Preheat oven to 400° F. Lightly grease

a 9 x 13-inch pan with non-stick cooking spray.

2. Rinse filets and pat dry. Place in prepared pan.

3. Drizzle olive oil and lemon juice over fish and sprinkle with garlic, dill salt and pepper.

4. Bake, uncovered, at 400° for 20 minutes. Arrange on a platter and serve warm or cold.

Just a reminder that we are still collecting your delicious recipes to be put in our cookbook.

You can send your recipes to Erika at elsqx4@chater.net or Marilyn at dai-syramo@aol.com

Temple of the High Country

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Check out our website www.templeofthehighcountry.org

CHAI TIMES



The TOHC Sisterhood is happy to announce that we are now coordinating and arranging for the Oneg on Friday nights. If you would like to sponsor the Oneg in honor of a birthday, anniversary or any special occasion just let us know. Sponsorship is a minimum of \$18 and checks should be made to The TOHC Sisterhood and mailed to Ann Pace at 165 Pace-Clark Road, Boone NC 28607. Any questions call Zodie at 828-297-1681.

You can pick a date that you would like to sponsor or you can let us pick the date for you. It will be announced at services who has sponsored that oneg.

Words from our Torah Scholar.....continued

until the coronation of the first king of Israel, Saul. The vacancy of a human king was very unusual. How was that peculiar vacancy filled? Who ruled over Israel, and most important, who led the Israelites to battle? During its first phase of freedom the judges ruled Israel. We should not confuse those judges which the judges in Moses time or the judges of today who deal with laws and justice. The “judge” of that period was a local military leader, or a “hero” like Shimshon (Sampson), who was chosen personally by God to lead his own tribe, or at most, few tribes of a same region, which were under the threat of a mutual enemy, in order to achieve victory and free themselves from their oppressor. Once victory was achieved, the “judge” would go back to his land and herds, and

the tribes would carry the laws of God with no king or leader. This very unique system ensured that no human ruler would gain absolute power over Israel, nor would he be able to pass it over to his decedents. But after two hundred years of judges, when the oppression of the Philistine became unbearable, and temporary leaders were not sufficient any more, the Israelites asked Samuel, the prophet at the time: “Now make us a king to judge us LIKE ALL THE NATIONS” (1 Sam 8, 5). Samuel was furious. The wish itself was a betrayal of the covenant. He describes the evil and dictatorship that an absolute human ruler will bring upon the people, but they insisted: ” no, we will have a king over us, that we also may be LIKE ALL THE NATIONS, and that our king may judge

us, and go out before us and fight our battles” (1 Sam. 8, 20). God ordered the prophet to do as they wish “Listen to the voice of the people... for they have not rejected you, but THEY HAVE REJECTED ME, THAT I SHOULD NOT BE KING OVER THEM” (1 Sam.8, 7)

Thus the covenant made during the exodus was not just a spiritual-moral one, but an agreement (with God) which molded the political organization and the everyday life of the new nation in its most formative period. The wish for a mortal king was a political rebel against God’s kingdom, and ended the first phase of the new, free nation.

Happy Pesach

Katia Lioz