

CBT Nu'z



Tevet - Shevat 5770, January 2010 * Congregation B'nai Torah, Olympia, Washington, U.S.A.

January President's Message:

The Olympia Jewish Community

As I ponder the start of the secular New Year, I think back to that day in 1970 when I moved to Olympia and wondered “are there any other Jews in this small rural settlement called Olympia?”. Much to my surprise and pleasure Olympia did have a thriving and inviting Jewish community, a small shul, and periodic services. In the almost four decades that I’ve lived in the Olympia area there have been many changes in our Jewish environment. First, Temple Beth Hatfiloh retained a full-time Rabbi, affiliated as a Reconstructionist congregation, grew substantially in membership, and moved into a much larger facility. Secondly, more than 10 years ago, a group of 10 members of the Olympia Jewish community organized and founded a Conservative congregation, Congregation B’nai Torah; bought and paid for a building; and hired a part-time Rabbi. Third, and lastly, just over a year ago, Rabbi Cheski Edelman, started a Chabad congregation in Olympia.

While the opportunities for Jewish observance have broadened markedly over the years, the Olympia Jewish community is still basically the same. It is comprised of a large group of well meaning, open-hearted individuals endeavoring to maintain the Jewish presence here where we live. While some of the changes may be cosmetic, others are real. First, we now have several resident Rabbis who can provide personalized counseling, religious education, and officiate at life cycle events. Secondly, members of the community can choose which level of observance best addresses their needs, without having to go elsewhere. Third, and most importantly, the larger and more diverse Jewish community still offers the opportunity for members of the various congregations, as well as the unaffiliated to participate as a “Jewish community”. As I look to the year 2010, it is one of my goals as your president to strive to knit together a stronger working relationship amongst the three congregations, as well as to encourage a greater degree of outreach amongst all of our members.

Pump house update: In last month’s message, I asked for your help to replace the pump house. As I had mentioned, one of our angels had generously offered to match the first \$3,000 of members’ contributions. That match was in addition to \$5,000 that had previously been pledged. I would like to thank each of you who responded for your generosity. It is sincerely appreciated. However, we’re still about \$1,500 short on the amount to gain the full match, which also means the loss of the additional \$1,500. I would like to again ask those of you who may have overlooked this request to again consider a small contribution. Every \$1 contributed, results in \$2 towards the pump house. Unfortunately, replacing the pump house is not something that we can defer too much longer. I appreciate your consideration.

--Stan

Stan Finkelstein, President

Tea & Tsoras

Following is the list of the restaurants that have been picked for the next 6 months.
Our meeting time will remain 6:00 pm.

January 12:

Oyster House
320 4th Ave West
Olympia
360-753-7000

March 9:

Apollo's Pizza & Pasta
2010 Harrison Ave NW
Olympia
360-750-7444

May 11:

Red Bike
4441 Pacific Ave SE
Lacey
360-528-3226

February 9:

Thai Garden
2735 Harrison Ave NW
Olympia
360-943-6292

April 13:

Lemon Grass
212 4th Ave W
Olympia
360-705-1832

June 8:

Saigon Rendezvous
117 5th Ave SW
Olympia
360-352-1989

Remember that there may be changes to these choices in the future.

Let me know if you have questions or comments.

Sue Cordas, 360-456-7367, slcordas@yahoo.com

January 2010 Sisterhood Meeting

Tuesday, January 5th, 2010
Come at 7:00 PM
Please note earlier time!!!

The Chabad Jewish Discovery Center
1611 Legion Way SE
Olympia, WA 98501-1722
360-584-4306
<http://www.jewisholympia.com/>

It's CHALLAH Night! Chava Edelman makes fantastic challah and she will have a batch of dough ready for us to make into loaves when we arrive. Bring an apron (or wear "getting messy" clothes) and see how many braids you can manage! We'll let the loaves rise and will even try to bake some of them during the evening program (to be announced). Or you can take yours home and bake it later or next day. Invite a friend! Please RSVP directly to Chava Edelman, Chava@JewishOlympia.com so she will know how much challah to prepare.

CBT planning a game night

CBT is planning a game night for Saturday, February 13 at 7:30 p.m. (at CBT). Anyone who wants to help plan it, please call me at 866-0862 or e-mail me at sharonperrin@comcast.net.

Thanks,

Sharon

Learner's Minyan

January 23: The choreography of prayer (when to sit, stand, step backward, etc.)

February 27: Different customs in prayer (ashkenaz, liberal, sephard, etc)

*The Learner's Minyan calendar is put together by the Ritual Committee for each 4th 9:30 service at CBT.
Please let Lowell or any committee member know what you would like to learn.*

Lowell's Drash

Today, I wish to conclude this series of lectures on the nature of modern biblical scholarship and what it means for Jews today. I will include many comments by leading biblical scholars; many who are Jewish and then offer a summation that reflects my thoughts. In the first lecture of this series, we discussed Abraham as a historical figure and then as a figure of heroic myth. Our second lecture discussed the analytical methods used by modern scholars to better understand the Torah. As a way to lead us into today's discussion I want to cite one more example of the different approaches taken by the ancient sages and today's modern academic biblical interpreters. We have been reading in recent Parashot, the Joseph story. Within the broader story lies the story of Reuven, the first son of Leah and Jacob and the oldest brother, and of Judah, the fourth son of Leah. In the first part, when the brothers wanted to kill Joseph, Reuven intervened to save him (37:21-22). It was Judah who saw the passing traders and convinced everyone to sell him as a slave. Later on Reuven reproves his brothers for what they did (42:22). And even offers his own two sons as guarantors of Benjamin's safety (42:37). "So far, he is the only "good" brother besides Joseph. But, suddenly another brother, Judah, emerges and moves to the fore in our story. Now it is Judah who intervenes with Jacob to send Benjamin to Egypt, and, unlike Reuven's offer of a guarantor, Judah's is accepted (43:8-10) When Benjamin was charged with the theft of the goblet (44:3-34). Judah offered to go to prison in his stead. From this point on, Reuven disappears. It is "Judah and his brothers", who go to Joseph's house (44:14) and not "Reuven and his brothers" and it is Judah who acts as spokesman, as if he were indeed the oldest (44:16). Our sages and rabbinical scholars through the ages have interpreted these verses as pertaining to individuals. By contrast, modern scholars view the two brothers as representing the story of the disappearance of the tribe of Reuven and the rise of the tribe of Judah, an account speculated to have been authored about the time of King David in approximately 1000BCE. (1)

This example takes us right into the conundrum that modern Biblical scholarship offers. It gives us insight into a story, but makes no conclusion theologically. However it does imply that this story (and others) within the bible is not understood as written and may have been authored by a number of different people and groups with unseen agendas. This conundrum has led many skeptics of modern Biblical scholarship to claim that this field is nothing more than an effort to disprove the bible, deny the existence of G-d and the inerrancy of G-dly authorship. However, many biblical academics will tell you that their field "gets no respect" even though it is a typical, humanities discipline based on objective analysis and is studied by religious and non-religious students alike. In fact, most biblical scholars try to remain objective looking at the facts as best understood in a scientific manner while keeping distant from theological arguments.

Almost all acknowledge that what have we learned about modern research into the Bible is badly communicated and incomplete. Neither is it centrally concerned about new evidence for "Noah's Flood" or the site of Sodom or Gomorrah, or the so-called "hidden mysteries"; found within "Bible codes." These television documentaries are peripheral to the academic approach and disappointing scientifically. Playing into these misconceptions are that few synagogue and churchgoers actually read the many books, articles and papers published by the modern scholars.

And, truth be told, most nonbelievers and certainly many Jews think of the Bible as a great literary work with an immense impact on the culture of the Western world, not to be taken literally. Society has moved far beyond the world of the Bible.

Let's now take a little closer look at the sweep of Jewish history. From Moses to King David, we have a loose confederation of tribes led by Chieftains, Judges and local Priests without a great deal of what we recognize today as Judaism. They are conquered, gain their freedom and the cycle repeats itself often. Animal sacrifice, agricultural laws and community needs are dictated by the rules as given in the Torah, yet there does not seem to have been that many copies of the Torah extant, leastwise by today's standards. Each tribe may have had slight variations in observances. The time from Moses to David is a significant part of what the Biblical scholars are trying to uncover, hoping and digging for more archaeological information. In fact, this past week's edition of the Jerusalem Post reported that a paper was published last February that links 3 small pieces of a stele recently found which complete a previous found large chunk of stele that adds new information to the Chanukah story. This illustrates the importance of continued archaeological investigation and its impact on our understanding of the past.

Once David arrives on the scene and the Priesthood is solidified in Jerusalem with one Temple, Judaism turns away from its past and toward a unified national identity which soon is divided. Following David and Solomon, the pre Davidic scenario of conquest and freedom repeats itself. To add to the confusion surrounding our understanding, we do know that King Josiah added the Book of Deuteronomy in 622BCE. (2) In many ways, this book "updates" the earlier four books and adjusts some laws to the new realities that have arisen over time living within large and growing cities, with business more complex than the earlier nomadic and pastoral life as well as the practicalities of governing and managing their own land.

With the destruction of the first temple and the exile to Babylon, the beginnings of Diaspora Judaism occur along with the continued development of "teachers" who are to become the Rabbis. And these Rabbis, the Sages of the Great Assembly, put their own stamp on Judaism. To quote Professor Kugel again, "these early interpreters (the sages) engaged in nothing less than 'a massive act of rewriting.' The raw material that made up the Bible was written anew not by changing its words but by changing the way in which those words were approached and understood. It was the Bible of these interpreters that, has actually constituted the Bible for Jews and Christians for the past two millennia." I would add that they sanctified the Bible in a way it had not been prior, mostly because of the need for a significant document, a sort of constitution, once we no longer had a Temple, the former focus of our connection to G-d.

Our religion adjusted to changing times and new political realities again and again. The destruction of the Second Temple, the Bar Kochba rebellion and the Roman governance, led to the completion of the Mishnah and Talmud which were followed by many other commentaries over time and distance. Even our prayers were not standardized until the first Siddur in 900's CE. When Maimonides published his works, the rabbinic establishment felt they were too focused on Aristotelian logic and were unworthy of study, yet soon he became one of our most important commentators. When Hassidism appeared, again controversy broke out over its attempts to bring joy into the rituals but it remains to this day a significant component of the Jewish world. The "enlightenment" (Haskalah) came along and along with it progressive Judaism. Jewish Renewal, LGBT synagogues, the Mussar movement, alternative minyans, humanistic Judaism and others showing that in our day, Judaism keeps adjusting as worldly realities change.

The point of this is to stress that our religion is an evolving one that does adjust to new realities, albeit slowly, historically through the system of rabbinic responsa, the tradition of oral law as well as the pressures put on by new ways of thinking within our own people.

Within the context that we now live at a single point in the long continuum of Jewish history, we as modern individuals recognize that we are far removed from the Jewish people of the ancient past. We accept empirical logic; we no longer expect to have face-to-face meetings with angels, messengers and messages from G-d or to engage G-d in conversation. We are influenced more by high technology, the unraveling of the genetic Code, new understandings of how the brain functions and the concepts of our universe brought to us by the Hubble project than we are by the Talmud.

Exploring the question of why fundamentalism or, in the Jewish Perspective, halachic living, is so unsatisfying to many modern people, The Rev. Dr. John Sandys-Wunsch, of the University of Victoria, maintains that “this dissatisfaction is the result of occurrences both within and outside biblical interpretation. The ‘internal’ developments consisted of work on the textual tradition, biblical languages, and the recognition of wider problems such as consistency, cogency, and coherence within biblical documents. ‘External’ factors were the development of secular society, tolerance, and academic freedom, a perceived dichotomy between the Bible and science, and information about human culture in general, both past and present.”

Interestingly, Professor Brettler points out that these seemingly contradictory phrases and passages in the Bible were not unknown to the ancient interpreters within our tradition. In obscure references, Abraham Ibn Ezra of the 11th century Spain suggested that someone other than Moses wrote a small number of verses in the Torah. The Rashbam, R. Samuel Ben Meir, also of the 11th century allowed that biblical language is not cryptic, that the words mean what they say even if there are contradictions within the text.

So, how do we in this era proceed to appreciate and understand the Bible? How do we as Jews relate to this modern scholarship religiously? Let’s see what the scholars themselves have to say about it:

Charles Augustine Briggs, a 19th-century pioneer of modern biblical scholarship, declared that by sweeping away the “rubbish” of centuries of biblical interpretation, modern scholars would finally “recover the real Bible.” Professor Kugel adds, “But rather they have discovered the raw material of the Bible.”

Dr. John Sandys-Wunsch argues “for recognition of the complex history of the Bible by those who would seek its guidance. He argues that, from a theological perspective, the study of the history of modern biblical interpretation demands both that we recognize the complex history of the Bible itself, as a book composed of many different documents, and that we face the reality that biblical interpretation itself has a complex history and that there are many problems in biblical interpretation that we may never solve.”

Joseph Blenkinsopp in his book “The Pentateuch: An Introduction to the First Five Books of the Bible” says “that the Bible is the outcome of an intellectual project, a creative and ambitious project, which ultimately bore fruit in the creation of two religions and, indirectly, others, and has proved more universal than perhaps its participants ever expected. Paradoxically, however, its influence has been due to its strong misreadings, typographical errors, literalistic interpretations, mystical beliefs, and cryptic connotations which have isolated it from philosophical texts, so that while we treat, say, Plato as one whose thought is worth grappling with, we too often allow the Bible to be seen in terms of ‘true’ or ‘false’, or as the property of a religious group. Secularizing biblical studies means also secularizing the Bible for a secular world, just as it was once sanctified for a religious world. That does not mean rejecting any religious value it has or denying biblical scholarship to religious believers. It is a common and insidious belief that secularism is anti-religious when the opposite is true: it is tolerant of nearly all religion, so long as religion, of any kind, is permanently deprived of its ancient power of tyranny over individuals and societies.”

Peter Steinfelds in a review of Professor Kugel’s “How to Read The Bible” says, “Modern minds still seek deeper meanings and want relevant instructions for living. As for the ancient worry about seamlessness, modern minds, sensitized to multiple perspectives, often find more coherence in contrasting accounts than perfectly harmonized ones.”

The late Dr. Yosef Yerushalmi of Columbia University worried that “in the modern age, Scripture has been replaced by history as the validating arbiter of Jewish ideologies and that the replacement has yielded chaos.”

Elisheva Carlebach, his successor at Columbia quotes him as saying that what's important is remembered and that this becomes part of the consciousness of people. Whether archaeologists can or cannot verify is a separate question on a different level."

Dr, Gil Troy, Professor of History at McGill University in the Dec. 4-10 issue of the Jerusalem Post said "we must remember that we are the product of our history, of warring ideologies that still have not found a uniform resolution of the profound conflict between tradition and modernity."

Professor Brettler says, "I consider the Bible as sourcebook with many opinions that our community chose to consider sacred. Within that I as an individual can choose among the texts as to those most meaningful to me."

Daniel Gordis, Senior Vice President of the Shalom Center in Jerusalem in writing a column about "Peoplehood" in the Dec. 4-10 issue of the Jerusalem Post said "American Judaism, like Protestantism, has become a faith system, a purely personal and highly individual means of constructing meaning in our world. Yet without peoplehood at the core of American Jewish Life, the devotion to Israel becomes a choice, not an instinct, as it used to be."

Rabbi David Hartman, founder of the Shalom Hartman Institute in Jerusalem says, "Judaism is an interpretive tradition. We accept the Torah as truth, but the exciting and meaningful part comes from the way the Jewish people interpret that truth in every generation, each generation based on the philosophy, science and vision of its own era."

Perhaps James Kugel sums it up most succinctly, he merely says that Rabbinic Judaism and modern scholarship are "irreconcilable" but adds "the ancient interpreters' boldness in rewriting was motivated and justified by a fresh apprehension of God and the corresponding need to flesh out the command, found in the Book of Deuteronomy and elsewhere, 'to serve the Lord your God with all your heart and all your soul.' Is it so impossible that modern scholarship, too, could be put to that service?"

And in a blog at ukeford.net SIMCHA S. POSTS:

"The corpus of this scholarship and the evidence upon which it is based is simply too expansive to be dismissed with religious epithets. Calling something apikorus (while perhaps halachically accurate) will do nothing to assuage the honest ben Torah who is genuinely disturbed by the challenges of bible scholarship and higher criticism.

At some point, the Torah world will have to address these issues. Name calling and hiding will only go so far. The information is out there and accessible. If the Torah communities do not come up with an intelligent, substantive and sustainable response to Professor Kugel and his ilk, we will hear of generations at risk instead of kids at risk."

Now, I would like to make a few observations.

1. It is easy for most Jews to accept and practice those components of our religious culture that appeal on the most universal level of all human character: giving charity, upholding the downtrodden, supporting education, believing in an optimistic future and tree planting, It's easy to be an universal Jew, but what about the tribal nature of our culture that defines us as a people; keeping Kashrut, attending synagogue, doing a variety of Mitzvot from hanging a mezuzah to not buying clothing that is a mixture of wool and linen? The scholars may be able to tell us ultimately the origin of each of these practices. Once we know that, will it make any difference? We are who we are. When we fail to celebrate that, who are we? Ultimately, it is not our religion that is at stake, rather our Peoplehood. Both Professor Yerushalmi and Daniel Gordis recognize and write about this. When we lose the underpinnings of our culture, we splinter just as the Christians have. As we look at North American Jewry, we see all too many people with no connection to their community or to their people in Israel, or Klal Israel, the worldwide body of Jews. This is a battle that has been fought for many generations and must continue to be fought. In this regard, a modern coordinated strategy among the reform, conservative and modern orthodox is imperative. The Sages gave us the

example of Shammai and Hillel. We know that the approach of Hillel was considered the appropriate one, yet over the long arc of Jewish time, it seems that the Shammai's have won. They are the Haredim and others who are positive they know what Hashem wants and that they are the true arbiters of what constitutes Judaism. We need to go back to the example of the school of Hillel and let that be our guide going into the future. One can also look at the development of the Shulchan Aruch (the Code of Jewish law) as written by Joseph Karo in the 16th century and its many permutations as another example of how disagreements within Judaism over interpretation are handled and newer problems are addressed. (If you look up "Shulchan Aruch" on Wikipedia, there is an excellent article on this subject.) Or more recently, the disputations between Rabbi Abraham Kook, the first chief Ashkenazic Rabbi of modern Palestine under the British mandate, and Rabbi Ben Zion Uziel, the first Chief Sephardic Rabbi of the State of Israel regarding conversion.

2. The information we are talking about is discussed all too infrequently within our synagogues either in sermons or classes. When was the last time any shul you remember offered a program in some aspect of modern scholarship? Yet our nationwide synagogue membership is likely composed of a majority if not preponderance of professionals who are highly trained in their fields. More than one PhD, Medical Doctor or highly successful businessman in a Jewish household is not uncommon. But what do they hear when they enter the synagogue? All too often in my travels in the Jewish world attending synagogues of all stripes, I've heard primary grade information spoken from the pulpit to the parishioners. If we want to appeal to modern, well-educated folks and increase our memberships, our level of scholarly presentation must go up and we must not be afraid to present opposing views such as these between the ancients and moderns. For a fact, we do not know how the various Torah commentators would have responded had they the facts that are being uncovered today.

3. The new scholarship in itself offers much in the way of commentary that fleshes out biblical context. In that light it can be seen as part of the continuum of Jewish learning. The arc of Jewish history conforms to a pattern of about 500 years; Moses to David, David to Babylon, the return to the destruction of the second temple, from the canonization to the Gaonic period, 500 years in Spain, a little, 360 years to the enlightenment. Within each era, Judaism was approached differently. Now we are 160 years into the enlightenment. If we give ourselves another 340 years of discussion and commentary regarding this new scholarship, we will likely find that we will have found reconciliation, new ways to harmonize the Torah and improved our knowledge of Torah.

4. Will we ever prove that G-d exists? That G-d wrote each letter in the Torah? Those concerns belong in the realm of faith and maybe psychology. The answer is not to be found through modern scholarship although depending on which scholar you read; there are many interesting theories. At best, I can say that following the Shoah, it is easy to doubt the existence of G-d and, on the other hand, with the creation of the modern State of Israel, it is possible to ponder the existence of G-d.

5. Rabbi Neil Gilman of the Jewish Theological Seminary goes so far as to say that we need a post Halachic Judaism. I don't know that I agree with everything he posits, but it seems to me important to begin a process of halachic review that takes into account modern life. Changes made to traditional interpretation will be considered post halachic by the right wing, but will likely be accepted by most Jews worldwide provided the decisions are grounded in scholarship. It is my hope that a well-versed scholar would create a Shulchan Aruch on the basis of these new understandings. Even though such a work would be controversial, it would move the topic further along toward a final reconciliation of rabbinic and modern academic scholarship.

6. The phrase "Trust but Verify" seems to have a place in this discussion. Its nice to believe that the Midrashim are factual, that every commentator was impartial and that all rabbis are sincere. That's a dream world. In the past an accepted fact in medicine was that bleeding was an efficacious treatment. Now we know different. If we know a past "fact" like bleeding is incorrect, do we keep it for the sake of tradition? Or do we acknowledge new facts and change? Somewhere in all this conversation, we must acknowledge the genius of people, both ancient and modern, who compiled

all this, which represents the yearning of all of us for a better world.

7. As I told have my sons many a time, “all of Torah is a riddle that one generation passes down to another”. I cannot say that both have listened to me as much as I would like, but I feel that for one to live a successful Jewish life one must struggle with our tradition knowing full well that better minds have done so without finding “answers” but discovering helpful insights. The failure to engage the struggle only lessens the quality of one’s life as a Jew and as an individual.

8. Lastly, It has been suggested to me that we begin a non-fiction Jewish Book Club here at CBT to study these modern commentaries. *Zachor: Jewish History and Jewish Memory* by Dr. Yerushalmi is one book worth reading that has often been referenced in my studies. I would like to endorse that idea and encourage the Board to move forward with creating such a book club.

For this talk, my references include:

What Have They Done to the Bible? A History of Modern Biblical Interpretation by John Sandys-Wunsch

How to Read The Jewish Bible, Marc Zvi Brettler

Etz Chayim, Our Chumash

How to Read the Bible, James Kugel

Do We Need Biblical Scholars? Philip Davies

Chronicle of the Old Testament Kings, John Robinson

Wikipedia

Obit, NY Times, 12-11-09 Yosef H. Yerushalmi

Blog at ukeford.net

Dec. 4-10 issue, Jerusalem Post

Dec. 11-17

Footnotes

(1) For a detailed discussion of the Reuven-Judah relationship, see the Judaic Seminar.org website. Click on “Articles on Tanakh, Parasha Vayigash Part II”. Within that article the portion we are concerned with begins with “On the Vayigash Genealogy” and continues to the end.

(2) This specific date is taken from “Chronicle of Old Testament Kings” by John Robinson.

Please submit your thoughts, recipes, photos etc. to:

cbtnuz@live.com

DONATIONS

CBT would like to acknowledge and thank the following for their donations/contributions:

From Lori and Richard Elgin, in memory of Lori's mother, LaVelle Hall (z"l 16 Chesvan) and grandfather August Hartman (z"l 22 Chesvan).

A donation was also received from Steven Golding, with acknowledgement and thanks from CBT.

The Roselles and Perrins each donated generously to the Pumphouse replacement fund.

Arnold and Karen Zweig also made a generous donation for the Pump House Project, in honor of the Bening and Zweig families.

Donations are always needed. Checks should be made out and mailed to:

**Congregation B'nai Torah
CBT Treasurer, P.O. Box 11432
Olympia, WA 98508-1432**


Current funds include:

Adult Education Fund, Building Fund, Kiddush Fund, Loan Fund,
Pumphouse Replacement Fund,
Megillah Esther Fund, Memorial Book Fund, Morris Belling Leadership Fund,
Newsletter Fund, Prayer Book Fund, Youth Education

January Yahrzeits

15 Tevet ~ Jonathan Frank Gibson, son of Eleanor Gibson
17 Tevet ~ Maurice Rosenberg, father of Betty Tubman
29 Tevet ~ Norman Kossis, uncle of Alan Corwin
19 Tevet ~ Leo Teager brother of Tobi Braverman
7 Shevat ~ Jacob Cubert, grandfather of Burleigh Cubert
8 Shevat ~ Blanche Teager sister of Tobi Braverman
9 Shevat ~ Leo Blau, Parness; (father of Carol Jolly)
14 Shevat ~ Miriam Finkelstein, mother of Stan Finkelstein
15 Shevat ~ Malka bas Leopold (Molly Teager) , mother of Tobi Braverman

🕎 January 2010 ~ Tevet - Shevat 5770 🕎

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
C B T		<i>Please submit your articles and information to:</i> cbtnuz@live.com			1 <i>Secular New Year's Day</i> 3pm Shul Cleanup ~~~~ 🕎 4:15pm	2 9:30am Regular Service w/kosher dairy lunch
3	4	5 Sisterhood at Chabad 7 pm	6	7 7:00 pm Men's Torah Study	8 3pm Shul Cleanup ~~~~ 7:30 pm Evening Service with Rabbi Maslan 🕎 4:22 pm ~~~~	9 9:30am Regular Service with Rabbi Maslan w/kosher dairy lunch 7:30pm Movie Night
10 Education with the Rabbi 10 am	11	12 Tea & Tsoras 6:00 pm. Oyster House	13	14 7:00 pm Men's Torah Study	15 3pm Shul Cleanup ~~~~ 7:30 pm Evening Service 🕎 4:31 pm	16 <i>Rosh Chodesh Shevat</i>
17	18 <i>Martin Luther King Jr. Day (observed)</i>	19	20	21 7:00 pm Men's Torah Study	22 3pm Shul Cleanup ~~~~ 🕎 4:41 pm	23 9:30 Learners Minyan w/Kosher Dairy Lunch
24	25 CBT NU'Z DEAD-LINE	26	27	28	29 3pm Shul Cleanup ~~~~ 🕎 4:51 pm	30 <i>Shabbat Shira</i> 9:30am Regular Service w/kosher dairy lunch
31						

February Services: Feb 6 at 9:30 am, Feb 12 at 7:30 pm, Feb 19 at 7:30 pm, Feb 20 at 9:30 am and Feb 27 at 9:30 am. *Don't forget Game Night Saturday, February 13 at 7:30 p.m. (at CBT)*

Movie Night with the Rabbi

Movie night this month will fall on January 9th this month starting at 7:30 pm

Education with the Rabbi

January 10th will start our first educational offering of the year. The Rabbi will discuss the Torah: its origins and significance. The program will start at 10 am.

7 Species Salad (Salat Shivat HaMinim)

Source: Janglo
Serves: Varies

Lettuce, (any kind, but the baby is good)
Seeds from 1/2 to 1 ripe pomegranate
6 to 8 figs, checked for bugs and quartered
Handful of seedless (or deseeded) grapes, halved or quartered
2 to 4 dates, checked for bugs and sliced
Olive oil and balsamic vinegar (this gets the olives in, the Torah specifically mentions oil olives so, in theory this could also count for the grapes)
Barley and wheat croutons

Optional:

Goat cheese
Bee or date honey (to get the erez zavat chalav u'dvash element)

To make the croutons, get some bread (preferably sliced) that has both wheat and barley flour and cut in to bite-sized pieces (2cm to 3cm square) and place on a baking tray or casserole dish.

In a bowl, combine olive oil and some favorite spices, oregano, basil, and/or thyme. Brush the oil and herb mixture over the bread pieces and bake at 200°C to 225°C (400°F to 450°F) until the bread feels like croutons.

One can also skip the olive oil and herbs on the croutons and just bake the bread.

Combine everything and enjoy!

If you make a bunch of croutons and buy the supplies, you can put the salad together several times throughout the chag.

Poster's Notes:

This was posted on Janglo (the Jerusalem Anglos group) by an anonymous poster. I can't say exact proportions but the basic idea is just to put all the fruits on a bed of lettuce and toss. Just make sure that you limit the number of the dates and grapes or it gets too sweet.

To get the wheat and barley in, you need to find a multigrain bread containing both those flours (or make it yourself) and then make some croutons from the bread.

Posted by [Netanya Hoffman](#)

Nutritional Info Per Serving:N/A

From www.jewishfood-list.com

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To be placed on our mailing list or to receive membership information, please contact Carolyn Cubert at (360) 459-3572

If you have Calendar details (or other newsletter info) please email cbtnuz@live.com

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