

## January Calendar of Events

- Fri. Jan. 2—Shabbat Service, 8:00pm
- Sat. Jan. 3—Torah Study & Service, 9:30am; Cantillation, 11:00am
- Mon. Jan. 5—Intermediate Hebrew, 10:00am
- Tues. Jan. 6—Board Meeting, 7:30pm
- Thurs. Jan. 8—Rabbi's Class: Joshua and Judges, 7:30pm (#1 of 4)
- Fri. Jan. 9—Shul Talk, 7:30pm; Shabbat Service, 8:00pm
- Sat. Jan. 10—Torah Study & Service, 9:30am; Cantillation, 11:00am
- Mon. Jan. 12—Intermediate Hebrew, 10:00am; Lunch & Learn at Ayhan's Shish Kebab, 11:30am
- Tues. Jan. 13—“Current Events” with Helman Brook, 7:30pm
- Thurs. Jan. 15—Rabbi's Class: Joshua and Judges, 7:30pm (#2 of 4)
- Fri. Jan. 16— Shabbat Service, 8:00pm with Guest Speaker Randi Hight
- Sat. Jan. 17—Torah Study & Service, 9:30am; Cantillation, 11:00am
- Thurs. Jan. 22—Rabbi's Class: Joshua and Judges, 7:30pm (#3 of 4)
- Fri. Jan. 23—Renewal Service, 7:30pm; Shabbat Service, 8:00pm
- Sat. Jan. 24—Torah Service: Bar Mitzvah of Cole Kniesly, 10:30am
- Mon. Jan. 26—Intermediate Hebrew, 10:00am
- Thurs. Jan. 29—Rabbi's Class: Joshua and Judges, 7:30pm (#4 of 4)
- Fri. Jan. 30—Kabbalat Shabbat, 6:15pm
- Sat. Jan. 31—Torah Study, 9:30am; Torah Service, 10:30am  
 Shabbat Shirah

## Guest Speaker on the Pulpit: Randi Hight Friday January 16<sup>th</sup>

Please join us to hear a presentation by Randi Hight, LCSW, Coordinator of the Strength to Strength Free Cancer Wellness Program of the Sid Jacobson Jewish Community Center. Temple Isaiah is a participating member of the Partners in Caring (PIC) program of the SJJCC. Randi will provide an update on the latest social services, employment, intervention and family care programs being offered.



**Tuesday, January 13  
 7:30pm**



**Current  
 Events  
 with Helman  
 Brook**

## RABBI'S COLUMN

### *Wu Wei and the Jewish Way*



It comes as no surprise that many of the concerns in life are universal and transcend nationality, ethnicity and place of origin. This is because we believe that humanity has a single point of origin, be they called Adam and Eve or by any other name. We share similar needs for survival, protection and safety – guarantees originally provided by the family unit. However, ever since humans began living in groups larger than clan families, unable to rely on bonds of kinship for security, the first urban settlements survived by developing shared values – typically through religion – values that enabled people to trust one another and to cooperate for the common good. (For Jews, those values were embodied in the Torah and its *mitzvot*.) But as John Tierny wrote in a recent article in the NY Times (12/16/14) speaking about humanity in general, he wrote: “... there was a danger that someone was faking it and ... put his own interest first if he had a chance to shirk his duty.” It seems that the Chinese were concerned about this issue at least as far back as the 5<sup>th</sup> century B.C.E. when they observed that simply following rules and fulfilling obligations are not enough to maintain social order. Something more was needed. They called the concept *wu wei* (pronounced “ooo-way”) which is the idea of “effortless action” or “going with the flow” where one behaves according to rules of society *effortlessly* and *instinctively*. In other words, one behaves in a particular way because it’s the natural thing to do and not because of its positive or negative consequences (e.g. I obey the speed limit not because of getting a ticket, but because it’s the natural thing to do). Jewishly speaking, it means a person follows the mitzvot effortlessly because – like breathing – it’s natural, instinctive and necessary for living in the world. How does one achieve this level of enlightened behavior of *wu wei*? Chinese philosophers, like their Jewish counterparts, have opposing opinions.



For the followers of Confucianism (5<sup>th</sup> century BCE) one learns through willpower and rigorous adherence to rules, traditions and rituals so that virtuous behavior eventually becomes second nature. By contrast the followers of Taoism, instead of rigid training and rituals, sought to liberate the natural virtue within by emphasizing personal meditation instead of formal scholarship, communing with nature, abhorring organized dictum. In general terms, the concentration on studying and scrupulously obeying mitzvot would seem to fit the behavior of orthodox Judaism; whereas a more individualistic approach that harmonizes the mitzvot with the culture of the time fits the renewal movement of Judaism.

There is a compromise approach to *wu wei*, espoused by Mencius (4<sup>th</sup> century BCE) which says, “Try, but not too hard.” That is, to be truly in tune with the mitzvot requires our ability to transcend our training and relax completely into what we are doing, and simply forget ourselves in the mitzvah we’re performing. Some people understand that state of mind as “getting it.” According to psychologist Jonathan Schooler, “Particularly when one has developed proficiency in an area, it is often better to simply go with the flow. Paralysis through analysis and over thinking are very real pitfalls that the art of *wu wei* was designed to avoid.” This may explain why people run into burning buildings to save trapped victims despite obvious clear and present personal danger. This may explain the unconditional love of parents for their children. This is why it is possible to find one’s *besht*.

I believe Reform Judaism can provide a good balance of ritual observance and individual transcendence. In Jewish terms *wu wei* means to understand (through study) the mitzvot and obey them (through practice) as guiding principles in life while achieving unity with the Divine, humanity and the natural world in a way that comes naturally and instinctively to us like breathing in and out. Then truly we can say: “*Sh’ma Israel, Adonai Eloheinu, Adonai Echad!*”

*Rabbi Ted Tsuruoka*

## CANTOR'S COLUMN

### Kitchen Inspiration from the Bible



In the coldest part of the year – the time many of us would rather hibernate than brave the elements – I spend more time cooking and baking than in any other season. And so for the past three years I've offered a biblical recipe in the months of January or February. Identifying and locating the ingredients is a way of learning to navigate the bible and if you're like most people, once you begin reading a few lines it's easy to become immersed in the verses. You may even forget you're in the middle of cooking and just start reading.



The inspiration for the following recipes comes from one of this month's readings. On the fourth Shabbat in the month of January we read the section in Exodus (Parashat Bo) that describes the preparations for the coming Exodus from Egypt and our ultimate redemption. While the final plague is still taking place we are to make a sacrificial banquet on our final night in Egypt to serve as a celebratory remembrance. We are instructed that each year on its anniversary we are to commemorate the Exodus by re-enacting the event. We are to eat unleavened bread for seven days and observe this feast throughout the ages.

#### *Rack of Exodus 12:3 with spicy Deuteronomy 14:22 sauce*

2	racks of Exodus 12:3
½ cup	Leviticus 24:2
2 Tbsp.	black pepper (not in the Hebrew bible; first mentioned in Sanskrit literature around 1,000 B.C.E.; most likely known to Israelites in exile)
6 cloves	Numbers 11:5, crushed
1 cup	Proverbs 24:13 (last word)
1 cup	Deuteronomy 14:22, specifically, fresh mint leaves
2 cups	Genesis 1:6
3 Tbsp.	Proverbs 24:31, "nettles" mostly likely refers to mustard plant; - use Dijon mustard
Shredded	Deuteronomy 14:22

Preheat oven to 400°F and place Exodus 12:3 in a large roasting pan. In a food processor, combine the Leviticus 24:2, black pepper, and Numbers 11:5. Brush the racks with a light coating of this mixture and bake for about 30 minutes. Mix the Proverbs 24:13, Deuteronomy 14:22 leaves, and 1 cup Genesis 1:6 in a blender on low. Add whatever quantity of Genesis 1:6 might be necessary to make the mix pour like a thick gravy. Drop the Proverbs 24:31 in and give it one quick whirl. Slowly pour over Exodus 12:3 so as to cover, and cook for an additional 10 minutes. Garnish with shredded fresh Deuteronomy 14:22 leaves when serving. Yield: 8–12 servings

#### *Exodus 15:27 Macaroons*

4	Job 6:6, whites only
1/4 tsp.	cream of tartar (not mentioned in the bible but is a byproduct of winemaking and was most likely known in biblical times by another name)
5 cups	Exodus 15:27 sweetened flake of its fruit
1/2 cup	Isaiah 43:24, granulated
Dash	Leviticus 2:13
1 Tbsp.	Numbers 17:23 extract

Preheat oven to 400°F. In a bowl, beat the Job 6:6 with the cream of tartar until stiff. Add all other ingredients with a spatula. Drop heaping teaspoonfuls of mix onto a heavily greased cookie sheet. The macaroons will spread a bit, so don't place them too close to one another. Bake for about 12 minutes, or until Exodus 15:27 starts to brown. Remove to a plate and allow to cool. Refrigerate or serve at room temperature.

*Cantor Leslie Friedlander*

## MESSAGE FROM THE CO-PRESIDENTS

### *Temple Isaiah History—Part II*

January - the month of promise - a time to look forward and, as the great sage Reb Yogi Berra (The Yobe) famously opined, "it's hard to make predictions, especially about the future." But we will try.

The secular new year is very different from the Jewish religious new year, Rosh Hashanah. To Jews the new beginning is a time of looking back - of introspection and reflection - but our review is grounded in a determination to do better in the coming year - a view to the future and a hope of a better new beginning.



So as the Temple Isaiah community of friends, let us look to the new year and resolve to do better in every way we can. Let's welcome one another at congregational events and find communal joy in one another's simchas and successes. We all know that there are problems in our lives, in our community, in our country and in our world. As human beings we make mistakes as well as achieve good things. Let's resolve to learn from our mistakes and take the appropriate pride in our successes.

Let's recognize that Isaiah hopes to serve all its members in various ways. We are open to all, whether you observe traditions and seek spiritual fulfillment, or you have rarely been in a synagogue since bar or bat mitzvah. We do things at Temple Isaiah - come and enjoy.

And we ask each of you to consider marking the new year with a contribution - to mark the year, to show appreciation for the year and to endorse our temple's goals for the future. We predict that 2015 will be a good year.

*Helman Brook & Kathie Davis*


### **Rabbi's Class:**

## **The Birth of a Nation: Joshua and Judges**

### **Thursdays, January 8, 15, 22 & 29**

The Book of Joshua, named after the national leader who succeeded Moses, relates the conquest of Canaan and its division among the tribes of Israel, in accordance with the Divine promise given to Abraham, Isaac and Jacob. The forty years in the desert were not a period of aimless wandering, but of spiritual, physical and mental preparation for its fulfillment which was largely (but not completely) achieved by Joshua. The Book of Judges, which follows Joshua in the Jewish Bible, continues the story of Israel's rise to nationhood and deals with the period from the death of Joshua to the birth of Samuel the prophet. This four-week class will look at the highlights of the major figures in the context of the development of the children of Israel into a nation. All classes are on Thursday evenings beginning at 7:30 PM.

# January 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 	2 <b>Shabbat Service, 8:00pm</b>	3 <b>Torah Study &amp; Service 9:30am; Cantillation, 11:00am</b>
4	5 <b>Intermediate Hebrew, 10:00am;</b>	6 <b>Board Meeting, 7:30pm</b>	7	8 <b>Rabbi's Class: Joshua &amp; Judges, 7:30pm (1 of 4)</b>	9 <b>Shul Talk, 7:30pm; Shabbat Service, 8:00pm</b>	10 <b>Torah Study &amp; Service 9:30am; Cantillation, 11:00am</b>
11	12 <b>Intermediate Hebrew, 10:00am; Lunch &amp; Learn, 11:30am</b>	13 <b>Current Events with Helman Brook, 7:30pm</b>	14	15 <b>Rabbi's Class: Joshua &amp; Judges, 7:30pm (2 of 4)</b>	16 <b>Shabbat Service, 8:00pm Guest Speaker Randi Hight</b>	17 <b>Torah Study &amp; Service 9:30am; Cantillation, 11:00am</b>
18	19 <i>Martin Luther King, Jr. Day</i> 	20	21	22 <b>Rabbi's Class: Joshua &amp; Judges, 7:30pm (3 of 4)</b>	23 <b>Renewal Service, 7:30pm Shabbat Service, 8:00pm</b>	24 <b>Torah Service: Bar Mitzvah of Cole Kniesly, 10:30am</b>
25	26 <b>Intermediate Hebrew, 10:00am;</b>	27	28	29 <b>Rabbi's Class: Joshua &amp; Judges, 7:30pm (4 of 4)</b>	30 <b>Kabbalat Shabbat Service, 6:15pm</b>	31 <b>Torah Study 9:30am; Torah Service, 10:30am Shabbat Shirah</b>

## Dear Fellow Congregants and Members of the Larger Jewish Community,

I want to turn your attention to something much bigger than any of us individually or even our congregation as a whole. Now we must think of ourselves as active participants paving the future for the entire Jewish people and our sovereign state – the State of Israel.

We have a tremendous opportunity to influence and impact what happens in Israel and all one needs to do is simply VOTE! The elections for the World Zionist Congress are once again upon us, and we need every single member to be counted.

The purpose of the World Zionist Congress is to discuss the burning questions facing the Jewish world and to vote on how to deal with these issues. Electing a large ARZA/ Reform Movement delegation to the next World Zionist Congress (WZC) will strengthen Reform Judaism's call for the values and ideals we cherish – like equality, egalitarianism and peace – and will grant the Reform movement greater influence to shape what it means to be Jewish in the Jewish State.



The WZC or “the Parliament of the Jewish People,” remains the only forum in Jewish life comprised of delegates reflecting a broad spectrum of ideological and political perspectives chosen in democratic elections throughout the world. As such, it does command the attention of Israel's decision makers.

More importantly, allocations the WZO makes to the several Jewish religious streams are determined by the number of its delegates elected to the WZC. Our representation at the last Congress earned an annual allocation of \$4 million for five years (\$20 million).

This is the moment when we can work to create the kind of Israel that mirrors our values as Reform Jews.

For more information and to vote go to [www.reformjews4israel.org](http://www.reformjews4israel.org)

**Shelley Sherman**

*From January 15th through April 30th 2015 – the American Zionist Movement will hold open voting for all American Jews to determine the United States' delegation to the 2015 World Zionist Organization. Every Jew has the opportunity to vote for the platform that most aligns with his/her personal views and help shape the agenda of the Congress.*

**PLEDGE  
TO VOTE!**

## General Donations

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### *In Honor of :*

Temple Isaiah  
Jane Bendor & Brian Graham  
Corinne Coe  
Jesse Stoff  
Thank You for Receiving the Temple Isaiah Bulletin  
Haruno Tsuruoka  
Cantor Leslie Friedlander for Officiating at Their  
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Wyatt & Sara Knaster  
The Bar Mitzvah of Cole Kniesly  
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The Speedy Recovery of Arlene Soifer  
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Shelley Sherman  
The Speedy Recovery of Daniel Rotner  
The Speedy Recovery of Phyllis Malino  
The Marriage of Luke Reibstein & Emma Campbell  
Ruth Isaac

### *Kol Nidre:*

Harriet Gellert

### *Chanukah Appeal:*

Judy & Helman Brook  
Kathie & Richard Davis  
Sheila & Victor DeFazio  
Denise Miller & Steve Fein  
June & Allan Feldman  
Gail & Robert Gordon  
Omaira Enriquez & Franklin Greene  
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Diane Haber & Robert Bruce  
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Marsha Hochstadt  
Ruth Isaac  
Margery & David Kashman

### *Chanukah Appeal (cont'd)*

Everett Kerner & Joel Dick  
Connie & Al Maller  
Ruth Mandelbaum  
Jacqueline Neumann  
William Rosenberg  
Yvonne Roth  
Judy Snow & Scott Schleifstein  
Daisy & Alfred Seigel  
Golda Shapiro  
Claude Springer

### *Rabbi's Discretionary Fund:*

Ruth Isaac

## *Note About The Calendar on the Temple Isaiah Website*

**Due to technical difficulties  
on the part of the provider,  
the calendar on our website is  
not working for the time  
being.**

**We hope to have it back up  
and running very soon.  
In the meantime, please use  
the calendar on page 5 of this  
Bulletin to reference temple  
events in January. If you  
have any questions about  
later dates, contact the office.**

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***Deadline for submissions  
 10th of the Month***

**BULLETIN**  
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 Rabbi: Theodore Tsuruoka  
 Cantor: Leslie Friedlander  
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