



The 'Blumburgs' (still smiling!) after losing to the 'Baumburgs' at our Purim Family Feud.

Service: March 08, 7:00 p.m.

We read in our Torah about the joy and the commitment the whole community demonstrated when it came to building the desert sanctuary, the tabernacle. Our parshiot, Vayakhel and P'kudei, describe the materials, the offerings, the skills, and the foresight Moses and the people needed to complete the work. How did those ancient Israelites manage such a task? By sharing it, of course!

Join us for our trademark First-Friday Kabbalat Shabbat service – musical, joyous, and sweet. Please bring a smile and, if possible, something to share at our oneg. We look forward to seeing you there!

Community Seder, March 30

We will be celebrating our Community Seder on March 30. Proceeds from our seder will help pay for the meal, the rent, and raise a little extra for, among other things, our religious school. \$12.– per child, \$36.– per adult.

Further details will come your way via our blog and web site.

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Did you know?

Temple Or Olam has a [web presence](#). Our [Facebook page](#) features videos and pictures; we also have a [YouTube channel](#) and a [flickr account](#). Rabbi Barbara blogs on Jewish life on [adrenalinedrash](#). Explore, participate, have fun!

Go ahead, wear it.



Barchi Nafshi et Adonai. Adonai Elohai gadalta M'od hod v'hadar lavashta. Oteh or kasalma, noteh shamayim kay'riah.

My soul praises You, Adonai. Vast beyond our imagination, You are robed in majesty and glory. You clothe Yourself in beams of light, You drape Yourself with the heavens.

Concluding this prayer, we step into our tallitot, our prayer shawls. We wrap

them around ourselves and thank God for making us holy through the commandment to enclose ourselves in tallit and tzitzit.

It is a loving commandment. The knots themselves function as a reminder of the ethical mandates of our tradition. The word *tzitzit* (in its Mishnaic spelling) has the value of 600. Each tassel has eight threads and five sets of knots. Add it all together: $600 + 8 + 5 = 613$, the number of mitzvot in our Torah!

Sephardi Jews wind their shamash thread in a very particular sequence around the tassel: The number of windings are 10 (yud) – 5 (hey) – 6 (vav) – 5 (hey). These windings spell God's most mysterious name: יהוה'.

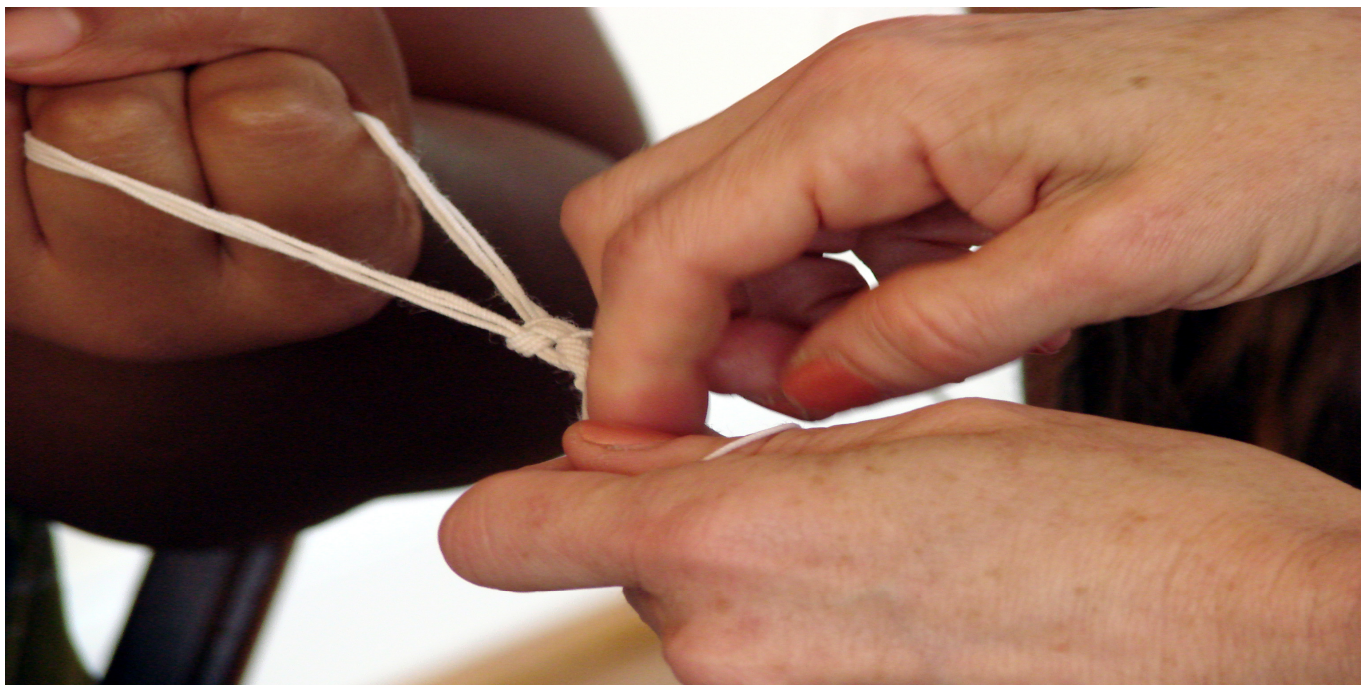
Imagine yourself wrapping your tallit around your shoulders, robed in something of the majesty, the light, and the glory of the Divine Presence. Each tzitzit spells the name of God, the name that evokes *Is-ness* – *Was-ness* – *Will-be-ness*. Imagine being wrapped in the shelter of what makes you who you are – the Torah that the tzitzit represent. It is an inheritance to treasure.

Sometimes I am asked: 'Rabbi, may I wear my tallit on Friday nights?' Most congregations limit wearing a tallit to morning services. Aside from ascending to the bimah for Torah blessings or readings, congregants are told not to wear a tallit at night. That's for the service leaders, they are told, not for the congregants. Yet, as one congregant recently wrote me, Orthodox men wear a small tallit with tzitzit at all times. What prevents us from wearing a tallit at night? What is the difference between a tallit gadol, which we wear outside our clothes, and a tallit katan, which many men (and some women) wear as part of their everyday clothing?

Let us keep in mind that most of our customs are handed to us from a particular source: those cherished by Ashkenazi (central

Millev Harper

From the
Heart of the
Orchard



and European) Jews. Let us also remember this: Jews have traveled all over the world, and their practice has taken many shapes and forms.

Back in the 19th century, Rabbi Yiḥyah Qafiḥ of Yemen founded the Dardaim movement. One of the movement's beliefs? One should strive to wear a tallit gadol and/or tefillin as much as possible. For this reason, one may see Yemenite Jews in various areas of Israel today wearing the tallit gadol during Kabbalat Shabbat services.

We rarely have the opportunity to practice the mitzvah of wearing tzitzit for morning services at Temple Or Olam. It is such a beautiful mitzvah that I want to encourage us to feel able to follow the traditions of these Yemenite Jews. For surely we know as they do that to clothe ourselves in a tallit is to wrap ourselves in light, and heavenly light at that.

Rabbi Barbara

Yom HaShoah, April 06/07

Temple Or Olam will again reach out to other faith communities for a Yom HaShoah (Holocaust Remembrance Day) event, on Sunday, April 07. Our commemorative weekend begins with Kabbalat Shabbat and oneg on Friday. The TOO men's group has begun distributing the Yellow Candle packages to each family for lighting and remembering on the eve of Yom HaShoah, Saturday April 06, at sundown. There will be no Sunday School on April 07 so that all older children can take part in the event that afternoon.

We would like to use this event to offer an opportunity for us to encounter each other, Jew and non-Jew, with the hope we need for creating a world that would never know genocide of any kind. We plan interactive sessions in small groups rather than lectures. We offer music and prayer.

We hope you will reserve April 07 on your calendar and ask you to please watch for further details, which will be sent via our web site blog.

News for the Jews

Seder & School

We have wandered around... and landed in a very good place! Or Olam's religious school, that is, has met over the years in a variety of venues, and we have finally found a welcoming host with classroom space, parking, and opportunities for interfaith activities for our children. Where is this promised land, you say? Why, Advent Lutheran Church on Highway 49, across from UNCC.

Our parents, students, and teachers can now separate the age groups and work at tables with whiteboards and move around. Storage space is still an issue (will there ever be enough storage space??), but young families are no longer hosting a tribe of active bodies on their cherished Sunday mornings at home. The move is just in time too, as an influx of children from prospective member families may add significantly to the student body.

So, what better time to celebrate the end of wandering than at Passover! We will remember journeys with many faces—anger, sadness, indecision, regret, toward truth, away from fear, into strength and confidence. And the latest journey – and, hopefully, the last for a few years – of our religious school. Teaching our children is a central mitzvah, and we will honor those who have taken on this duty for Temple Or Olam families.



Addressing Governor Pat McCrory's concerns about butts in seats, Julia, Gabriel, and Noah rivet 66% of their attention to a literary head-start initiative by teacher Keri Huneycutt.

What will we do at the Seder on March 30??

Great food!

Traditional silliness!

Another Family Feud for Passover!

Say 'thank you' to our teachers, parents, and directors!

Men & Change

Men for Change, an organization that TOO supports every year through CVAN, is having their annual fundraising breakfast at the Bank of America Stadium on May 8. Men for Change works to raise public awareness about the realities of domestic abuse and violence against women with the goal of providing hope and solutions for people in crisis.

Both Men for Change and CVAN are partners with Safe Alliance, the new inclusive name for what used to be United Family Services.

<http://www.safealliance.org/men-for-change>

Board News

- ☆ We have raised enough money to purchase a succah for our religious school. The Board has approved that purchase for next Fall.
- ☆ The Nominating Committee will be formed by April 09, with the purpose of soliciting input and nominations for upcoming elections in June.
- ☆ Please mark the date for our Annual Meeting on June 9.
- ☆ The Board is preparing to schedule long-range planning sessions that will focus on Temple Or Olam's future on a number of fronts, including staff, location, and Religious School.

Email Charlotte Miller, our administrator, at:

templeadmin@or-olam.org.



gezunt

geh

share and enjoy

Gimmel the Camel's recommendation for the vegetarian seder plate: *Pashal Yam*



Timely for Pesach

With Pesach soon upon them, the Jewish community in Madrid found itself in a desperate situation. There was an acute shortage of horseradish.

You must know that horseradish is the key (if not the only) ingredient of a fiery condiment for gefilte fish. This condiment is also known as *chrain*.

A hue and cry arose, and the entire community was mobilized in an effort to prevent this *shonda*. All the European Union countries gave them the same reply: 'Sorry, we have none to send.'

In desperation, the Rabbi phoned one of his Yeshiva friends in Tel Aviv and begged him to send a crate of horseradish by air freight to Madrid. Two days before Pesach, a crate of grade-Aleph, tear-jerking, Israeli horseradish was loaded at Ben Gurion Airport onto EL AL flight 395 to Madrid, and all seemed to be well.

Unfortunately, when the Rabbi went to the Madrid Airport to claim the horseradish, he was informed that a wildcat strike had just broken out and no more shipments would be unloaded for at least four days.

As a result: The *chrain* in Spain stayed mainly on the plane.

Earl's

Crumbcake

Recipe



- ✧ ½ cup sugar
- ✧ 2 cups Bisquick
- ✧ 2 tsp. cinnamon
- ✧ 2 cups unsalted butter, melted
- ✧ 2 cups flour
- ✧ 2 tsp. baking powder
- ✧ ¼ tsp. salt
- ✧ ½ cup unsalted butter, room temp.
- ✧ 1 cup sugar
- ✧ ¾ cup milk
- ✧ confectioner's sugar

Directions:

1. Pre-heat oven to 350°.
2. Combine sugar, Bisquick, cinnamon, and melted butter till it resembles a dough, and let topping sit at room temperature while you make the batter.
3. Combine the flour and baking powder and salt.
4. Beat butter and sugar until fluffy.
5. Beating slowly, add eggs, one at a time, then vanilla, and beat until light and fluffy.
6. Add alternate quantities of the dry ingredient mixture and milk, blending till ingredients are just combined.
7. Spread the batter evenly in prepared 9x12 baking pan.
8. Gently break the topping into large rounded pea-sized pieces and spread them evenly on top of the batter, starting along the edges.
9. Bake for 30-35 minutes, till tester-clean.
10. After the cake has cooled, sprinkle with confectioner's sugar.

Let us eat cake!

Know your ALEPH-BET

The Beit

Let's vet the bet – the analysis is on the house. Literally: The Phoenician symbol to the right stands for 'house,' as does the Hebrew word that names the letter we derived from it.



Beit is the first letter of the Torah (*b'reishit* בְּרֵאשִׁית, 'In the beginning'). Its open side speaks Torah leftward into the text. Its closed sides bracket Torah, which prompted Rashi to make the analogy that we may question everything that happened after creation, but that what came before it is off the record. You will notice, if you are fortunate to see our scroll rolled back to the beginning after Shimchat Torah, that the first letter is extra large. With an extra nice crown on it.

The last letter of Torah, incidentally, is the *lamed*. When the Torah is rolled up, the two letters, touching end to end, embrace the entire text with the word for 'heart,' *lev* לֵב.

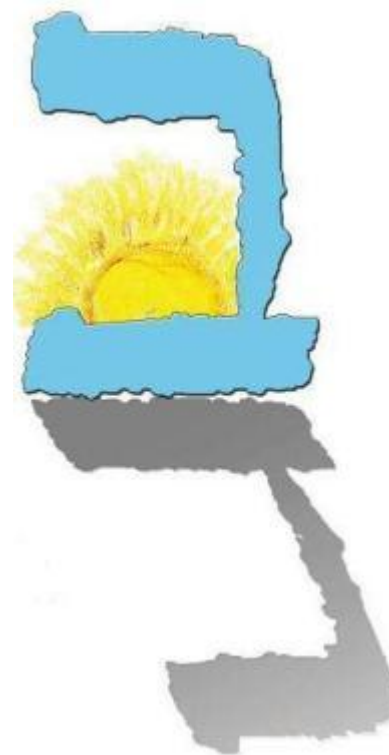
What else might place the *beit* at the head of the Torah rather than the humble *aleph*? One of my favorite meditations on that question begins by noting that *beit* does double duty as the number 2. Genesis, Creation, is about *two* worlds: *olam ha-zeh*, 'this world,' and *olam ha-ba*, 'the world to come.' Creation is ongoing, which is why Temple Or Olam has no theological qualms about evolution.

And creation is building, which brings us back to houses. As our body is a house to our soul, so is creation a house to the divine. Note that the

letter after *beit* in *b'reishit* is *reish*, i.e. *rosh*, 'head'! *All* evolves together as we build it.

If one looks at how the letter is formed in Hebrew, one might even imagine it to be formed out of three *vav*'s. *Vav* ו, the sixth letter of the alphabet, is also the number 6. Three times six, that's our lucky number, 18. And 18 stands for life, *chai*.

Ongoing creation is life, building the world to come from the world that is. We can take that to heart.



March

BIRTHDAYS**03-01**

Shannon Leder

03-16

Scott Needham

03-29

Keri Huneycutt

YAHARZEITS**03-04**Gene Frances Malin
mother of Judah Malin**03-04**Ernest Kingberg
brother of Arthur Kingberg**03-08**Betty Chembliss
mother of Julie Roberts**03-12**Robert Ray Bogage
son of Harriett Bogage**03-14**Marie Berkey
great-aunt of Arlene Filkoff

Many thanks to the following people who made donations to our Temple in January and February:

- ✧ Arlene and Michael Filkoff to the Education Fund in honor of Angela, Terri, and Robbin's B'not Mitzvah.
- ✧ Cheryl and Earl Greenwald to the Education Fund in honor of Angela, Terri and Robbin's B'not Mitzvah.
- ✧ Janet Sternbach to the Succah Fund in honor of Angela, Terri, and Robbin's B'not Mitzvah.
- ✧ Janet Sternbach to the Rabbi's Discretionary Fund in honor of Rabbi Barbara.
- ✧ Janet Sternbach to the Succah Fund in honor of her granddaughter Rebecca Smith's being accepted to UNC Charlotte for the fall semester.
- ✧ Marilyn and Ron Silverman (Robbin's cousins) to the Succah Fund in honor of Robbin's Bat Mitzvah.
- ✧ Angela Hodges, Teresa Malin, and Robbin Smith in honor of our multi- Mitzvah.

Mazel tov to Rebecca Smith (daughter of Robbin and Stephen Smith) for being accepted to UNC Charlotte for the fall semester. She will major in Criminal Justice.

Mazel tov to Erik Thiede (son of Rabbi Barbara and Dr. Ralf Thiede) for accepting admission to the University of Chicago for the fall semester in pursuit of his Doctoral degree in Theoretical Chemistry. He was awarded the prestigious Freud Scholarship and will work in the lab of one of the world's leading computational chemists, Prof. David A. Mazziotti.

If you need to add a date to the temple calendar or check the availability of meeting space, please contact:

templeadmin@or-olam.org

Religious school:

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Submissions to the shmoozeletter:

editor@or-olam.org

Rabbi Dr. Barbara Thiede:

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