



Collin Kanofsky co-leading the Blessing for Wine at the 5773 Community Seder.

Service: April 19, 7:00 p.m.

Two Torah Parshas are read this week during this particular year – *Acharei Mot* and *Kedoshim*. The first parsha describes Aaron's investiture as High Priest after the inexplicable deaths of two of his sons. The second includes some of the most wonderful social legislation in all of Torah.

Sandwiched between Aaron's investiture and that legislation is another set of laws – the ones that prohibit incest and, according to general misreading, homosexuality.

What is actually going on in chapter 18, verse 22? Join us for services and find out what Torah *seems* to tell us and what it *may* be telling us. Discover, too, what we might want to say in response to this text.

Our Kabbalat Shabbat service will also include our hallmark beautiful music, general joy at Shabbat's arrival, and an oneg thereafter. Please bring something to share!

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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!

Praying Among the Ruins



There once was a Rabbi Yose who lived just after the Romans devastated the land of Israel and destroyed its temple. The story goes that he was once traveling on the roads and went into the ruins of Jerusalem. Elijah appeared in the doorway and waited for Rabbi Yose to complete his prayers.

“Peace be upon you, Rabbi!” he said.

Rabbi Yose responded: “Peace be upon you, my rabbi and teacher!”

Elijah asked: “Why did you go into this ruin?”

“To pray!”

“My son, what voice did you hear in that ruin?”

“I heard God’s divine echo-voice, the bat kol, and she was moaning like a dove, saying, ‘Alas for my children, exiled among the nations.’”

Elijah answered: “Not just once does she say this, but three times each and every day. And not only that, but when Israel goes into the synagogues and study houses and responds in prayer by saying, ‘May God’s great name be blessed,’ God says, ‘Happy is the king who is praised in his house like this!’”

‘May God’s great name be blessed’ – *Y’hei sh’meih rabba m’vach l’alam ulal’mey al’mayya*. This is the central affirmation we say in Aramaic in every form of Kaddish in our service.

When I teach our students about the Kaddish, I ask them to think about music. Songs have verses where the content changes slightly. Each verse elaborates on a theme. What part of a song do we keep singing over and over?

‘The chorus!’ one of them will say.

Indeed, in traditional services, we sing a form of Kaddish again and again, to mark divisions between major chunks of the service. *Hatzi Kaddish* (Half Kaddish) comes after preliminary prayers but before we call the community to prayer at the *Barchu*. A complete Kaddish (*Kaddish Shalem*) comes between the Amidah and the Torah service, and the Torah reading and Haftarah readings are separated by another Hatzi Kaddish.

The Kaddish was kept in Aramaic so that illiterate Jews who spoke that language (not Hebrew!) in Rabbi Yose’s time would have a prayer that they could memorize and understand completely. Each time that prayer came back in the service, they would be in a place of comfort and ease.

Milev Hapardes

From the
Heart of the
Orchard



And in that place, they would all say, in one voice: *Y'hei sh'meih rabba m'varach l'alam ulal'mei al'mayya.*

Feel your way into that time, into a time of sorrow. The loss of land and Temple and nationhood must have set so many adrift emotionally and spiritually. It is estimated that over a million Jews died during the Judean-Roman War – many from hunger.

How could such a catastrophe have occurred?

And how could those who survived continue to say *y'hei sh'meih rabba m'varach l'alam ulal'mei al'mayya*?

We, too, continue to chant this sentence, but we mostly do so out of comfort and habit. We don't speak Aramaic and often do not know enough Hebrew to be aware of what the prayers say.

But my students know, and when they study with me for their bar and bat mitzvah ceremonies, we ask the questions these prayers provoke. What does it mean to say that God's name is great? How do we say that after we have seen the evidence of so much destruction and pain in the world?

How do we, like Rabbi Yose, pray among the ruins?

Rabbi Barbara

News for the Jews

On Being a Small Congregation

Charlotte Miller recently came across an October 2004 article by Mary Hofmann of Congregation Etz Chaim in Merced, CA. Ms. Hofmann sees some advantages in belonging to a small congregation that should feel familiar to our community as well:

- ✧ **Sense of family.** We aren't an institution, and we need each other. Every member is important because of our small scale.
- ✧ **Sense of tenacity.** We do not have that sense of invulnerability that a large congregation may develop. We are fragile. We survive by commitment.
- ✧ **Sense of involvement.** Most larger organizations operate on an average level of involvement that hovers around 5% of the membership. Nuff said.
- ✧ **Sense of personal responsibility to the congregation.** Because your friends count on you.
- ✧ **Sense of tolerance.** A small congregation tends to operate outside of the constraints of established Jewish institutions. We have mixed marriages. We aren't self-selecting. We share.
- ✧ **Sense of humor.** 'In a congregation with no building,' writes Ms. Hofmann, 'no permanent rabbi, and no money, we have to have something enduring.' Or Olam does have a rabbi, and something endearing.
- ✧ **Sense of intimacy with our rabbi.** How many members, in a large congregation, get to know their rabbi one on one?
- ✧ **Sense of continuity.** Our congregational role models are not just the older members. We have buy-in from across the membership.
- ✧ **Sense of community.** 'In a very real way, we are Judaism in our respective communities.'

It's upon us—to *be* the local Jewish culture, and to be it in a way that makes us good and respected. As Ms. Hofmann concludes: 'There's nobody to do it but us.'

<http://urj.org/inside/archive/0410/being/>

Men For Change 2013

Since 1982, the year of its foundation, CVAN (Cabarrus Victims Assistance Network) has served 23,254 battered women and children. Not all men in this county are okay with that number; it is not how we define 'family values.' As North Carolina is about to descend to a new low in support for welfare and public education, we can expect more women and children to end up bearing the brunt of disaffected rage.

Temple Or Olam has, for years, joined Men for Change in support of CVAN. Men of Temple Or Olam, please send a check to Robbin (or hand to her in person) and put 'Men for Change donation 2013' on the memo line. Make it a non-trivial donation. I have personally driven an abused older woman to CVAN and can testify both to the anguish I witnessed and to the welcoming, empowering assistance that CVAN can render.

Ralf

Board News

Notes from the April 09 meeting of the Board of Temple Or Olam:

- ✧ Approved: Or Olam will adopt the curriculum of the Institute of Southern Jewish Life starting Fall 2013.
- ✧ Approved: Or Olam will donate its stored dishware to the CVAN's Cool Used Stuff store.
- ✧ President's Report: Judah Malin reports the formation of a Nominating Committee in preparation of the 2013 Annual General Meeting: Ginger Jensen, Keri Huneycutt, and Shannon Everhart. Procedures and deadlines to be announced via e-mail by April 13.
- ✧ Long-range Planning: On Saturday, April 27, the Board will begin a long-range planning initiative. Membership packages will include a congregational survey.

Email Charlotte Miller, our administrator, at:
templeadmin@or-olam.org.



Figure it out. (Okay, it's your celery.)

gezunt

geh

share and enjoy

How to Negotiate a Pay Raise

Isaac pops his head into his boss's office and says, 'Excuse me Mr. Levy, but is now a good time to talk to you about a decision I have to make?'

'Sure Isaac,' says Mr. Levy. 'Come in and sit down. How can I help you?'

'Well sir,' replies Isaac, 'I'm sure you know this, but I've been working for your firm now for nearly 7 years.'

'Yes, of course I know that,' says Mr. Levy. 'You're a very good worker.'

'Thank you sir,' says Isaac. 'So I'll come straight to the point. I'd like a raise. I currently have 4 companies after me. But I thought before making a decision, I should really talk to you first.'

'So you'd like a raise, eh?' says Mr. Levy. 'I fully understand your position and I'd love to give you a raise. But now is not a good time because the current double-dip economic situation is having a negative impact on our sales.'

'Yes, I know this,' says Isaac, 'but you must also take into consideration my hard work, my pro-activeness, my revenue earning skills, and my undivided loyalty to this company over the 7 years I've been here.'

On hearing this, Mr. Levy sits in silence for a while, thinking carefully about what he's just heard. Then he says to Isaac, 'OK, Isaac. Taking into account all your positive attributes, and considering that I don't want to start a brain drain by just letting you go, I'm willing to offer you a pay raise of \$3,500 per year plus an extra five days annual holiday. How does that grab you?'

'Great! It's a deal,' replies Isaac. 'Thank you, sir.'

'Good,' says Mr. Levy. 'I'll write to you today to confirm this. But before you go, just out of curiosity, could you tell me what companies are after you?'

'Oh, the Electric Company, the Gas Company, the Water Company, and the Telecom Company!' replies Isaac.





Rabbi Barbara's

Chocolate

Mousse

- ✧ 6 oz chocolate chips (Girardelli, dark), melted
- ✧ 4 eggs, separated (or use five egg whites and four yolks to make the mousse a little lighter)

This is the real thing: Rabbi Barbara's to-die-for chocolate mousse. The secret recipe finally revealed.

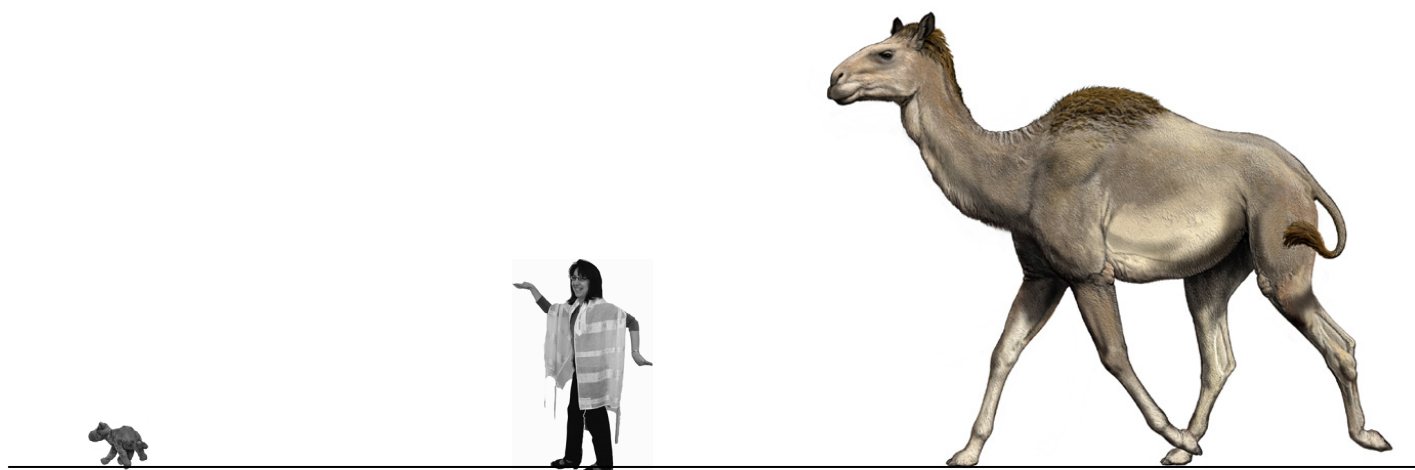
Directions:

1. Melt chocolate chips.
2. Separate eggs.
3. Egg yolks: Beat egg yolks until pale and lemon colored and mix with the chocolate, once it has cooled down.
4. Egg whites: Beat the egg whites until stiff, and peaks form.
5. Mix $\frac{1}{3}$ of the egg whites into the chocolate mixture, add flavoring.
6. FOLD the rest of the egg whites into the chocolate mixture.
7. Refrigerate for at least 5 hrs.

You can experiment with flavorings, such as almond or raspberry.

Chocolate Mousse

Know your ALEPH-BET



The Gimel

5773 is the year of the camel. It has been, ever since recent findings confirmed the prehistoric existence of a giant camel on Canada's Ellesmere Island. The illustration above will give you an idea of the size difference between that creature, myself, and the local rabbi. It's a big deal.

Gimel is the third letter of the Aleph-bet, and its root, גמל, has three meanings. It is used in the sense of 'weaning.' When Isaac was weaned, the book says that Abraham threw a party. The root also means 'generosity.' And 'camel.' So by a common root, generous Abraham is linked to Isaac and the camel—the three patriarchs.

When Abraham sent Eliezer to find a wife for Isaac, it was her kindness to camels that made Rebecca stand out as the perfect choice. No wonder, then, that the camel has such a central position in world culture. King Arthur made a point of naming his castle Camelot (גמילורת). Mongolian and Tibetan Buddhist priests take their title from the South American camel, *llama*, whose wool was reserved exclusively for fabrics worn by Inca royalty.

Camels are so intimately associated with desirable qualities that Jews all over the world sing their

praise. They chant that the world stands on three things—Torah, prayer, and *gamilut chassidim*, the generosity of camels.

Gimel the Camel, guest editor



April

BIRTHDAYS

04-16

Robbin Smith

04-20

Marilyn Atlas

04-26

Arlene Filkoff

04-26

Jason Gordon

YAHRZEITS

04-17

Suzie Shapiro

sister of Barbara Thiede

04-23

Lester Barna

father of Cheryl Greenwald

04-27

Mary Dare Roettger

mother of Ginger Jensen

Annual Meeting

The congregation of Temple Or Olam will convene its annual meeting on Sunday, June 9 at 2:00 in McGill Baptist Church. Besides electing a slate of new officers to the Board, we will discuss our long-term planning process. We want very much for all our members to be involved with this process, as so many important decisions are being made this year. Please mark your calendars now and set aside this time so that you can be certain to attend.

Many thanks to the following donation to our Temple in March:

✧ Ellyn and Neil Kirschner



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: school@or-olam.org

Submissions to the shmoozeletter: editor@or-olam.org

Rabbi Dr. Barbara Thiede: rabbi.thiede@or-olam.org

Treasurer: P.O. Box 362
Huntersville NC 28070-0362

Phone: 704-720-7577

CONTACT INFO