



Let there be most excellent grooviness.

The Love Song Service! June 14.

*Birds do it, bees do it
Even educated fleas do it
Let's do it, let's fall in love!*

Every summer we do a funky service of some kind at Temple Or Olam. One year it was all Beatles, all the time. Another year it was all rock and roll. And last year, we asked congregants to tell us the love songs they could imagine singing to God.

Shortly thereafter, we began rehearsing Don McClean and Elvis Presley, the Animals and Toad the Wet Sprocket, Cat Stevens, and Van Morrison. And so on.

Folks came in sixties tie-dye and seventies hairbands. We all sang ourselves silly (with love).

We decided to try it again this year. A few new suggestions came in. We also decided to add some more upbeat numbers. The rabbi is planning to go with her new electric guitar. This year's selections may include America and the Doobie Brothers and even (didja guess?) Louis Armstrong.

At the service, we'll find out how those words and melodies mirror the prayers we typically sing – from the *Barchu* to *Mi Chamocha* to *Adon Olam*.

So dig out all those headbands, fringes, love beads, and tie-died shirts. Remind yourselves what it's like to fall – head over heels – in love. And join us on June 14 for our Second Annual Love Song Service at 7 pm at McGill Baptist Church in Concord.

Let's do it. Let's fall in love. ☺

Rabbi Barbara

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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!

Going with Grace



*And know! A person has to pass a very narrow bridge;
but the essence of the matter is this:*

To have no fear at all.

Rabbi Nachman

Kol ha'olam kulo gesher tsar m'od v'haikar lo l'fached klal.

We often operate out of fear. Change arrives suddenly and unexpectedly. We find ourselves frightened. A present experience triggers an old anxiety—a fear of abandonment, perhaps, or betrayal.

Our fears are real ones, and they need to be honored. Especially, the fear of

death.

Over the years, I have been told that Jews don't actually believe in an afterlife, and that, as one Jew told me, 'dead is dead.' Death can only be one's enemy. One must fight the specter of death with any and all means for as long as possible. Death can only bring finality, a total obliteration of self.

And yet our Torah says of our foremothers and forefathers that they were "gathered to their kin" when describing death, suggesting that our loved ones will welcome us in a kind of homecoming.

Any number of our Chassidic rabbinic texts imply that the soul lives on after the body is gone. In one text I've translated, the author explains that Jews must bury their dead quickly because the Holy One of Blessings may need the soul of the dead person right away in order to reimplant it. Most Jews don't know that we possess a long tradition around reincarnation.

Once, I was asked in one of my rabbinic classes to imagine my own death. What I pictured was, of course, the kind of death most of us would wish for. I imagined myself content with all I strove to accomplish in this life. I saw myself surrounded by family in a room with ample light. I was elderly in this sweet imagining, ready to say goodbye to this world and to welcome what might come. I had no fear.

Sometimes I practice imagining my death in less perfect circumstances. What would be most important to me? What do I imagine might happen after my body dies?

A dear friend of mine is dying as I write this. She had the choice to try and prolong her life for a few months. Doing so, she learned, would come at a terrible price. The cancer she has is so aggressive that it has spread through five organs; the chemo used to fight such a cancer is devastating in its effects.

Milev HaPardes

From the
Heart of the
Orchard

She has chosen to die sooner, rather than later. No chemo, just love and care from family and friends.

When I said goodbye we joked about the long line of people waiting to see her.

"They want to make sure you put in a good word for them," I said. "Heck, that's why I'm here!" Then I added: "Weren't we due for a long lunch? Do me a favor: Set aside some time for me so that when I get through running around down here, I can come and join you for a leisurely meal."

She promised to put in a good word for me. She promised to set aside the time for our lunch date.

Before I left, I told her that she was a role model for me. "I want to go with your kind of grace," I said.

And when I got in my car, I prayed: May I be ready to be embraced by the Holy One – tenderly, and with joy. May I cross that bridge without fear.

Rabbi Barbara



Mil'ev HaPardees

DieselStation.com



DieselStation.com

gezunt
geh

share and enjoy

The Mezuzah

Shared by Earl Greenwald

After years of hard work, a man who has finally made his way in business decides to treat himself and buys an extravagance: A new Lamborghini!

However, after buying it, he feels a bit guilty. So, he goes to the Rabbi of the Orthodox synagogue in his town and asks for a mezuzah for the Lamborghini.

"You want a mezuzah for what?" the Rabbi asks.

"It's a Lamborghini," the man replies.

"What's a Lamborghini?" asks the Rabbi.

"A car, an Italian sports car."

"What? That is blasphemy!" the Rabbi shouts. "You want a mezuzah for a sports car? Go to the Conservatives!"

Well, the man is disappointed, but he waits a few days and finally goes to the Conservative Rabbi and asks for a mezuzah. "You want a mezuzah for what?" the Rabbi asks.

"It's a Lamborghini," the man replies.

"What's a Lamborghini?" asks the Rabbi.

"A car, an Italian sports car."

"What? That is blasphemy!" the Rabbi shouts. "You want a mezuzah for a sports car? Go to the Reform!"

Again, the man feels guilty and disappointed, but finally he breaks down and goes to the Reform Rabbi.

"Rabbi," he asks, "I'd like a mezuzah for my Lamborghini."

"You have a Lamborghini?" asks the Rabbi.

"You know what it is?" says the man.

Of course! It's a fantastic Italian sports car. What's a mezuzah?"



Annual Meeting

June 09, 2013

7:00 p.m., McGill Baptist Church

Let us gather at the foot of the mountain! Okay, maybe not literally, but we are doing momentous things at our annual meeting on June 9 at 7:00 at McGill. We will have desserts and drinks for everyone prior to the meeting. We will also have child-care and a movie to keep the more restless attendees occupied for at least an hour.

In the meantime, we shall be doing some important business:

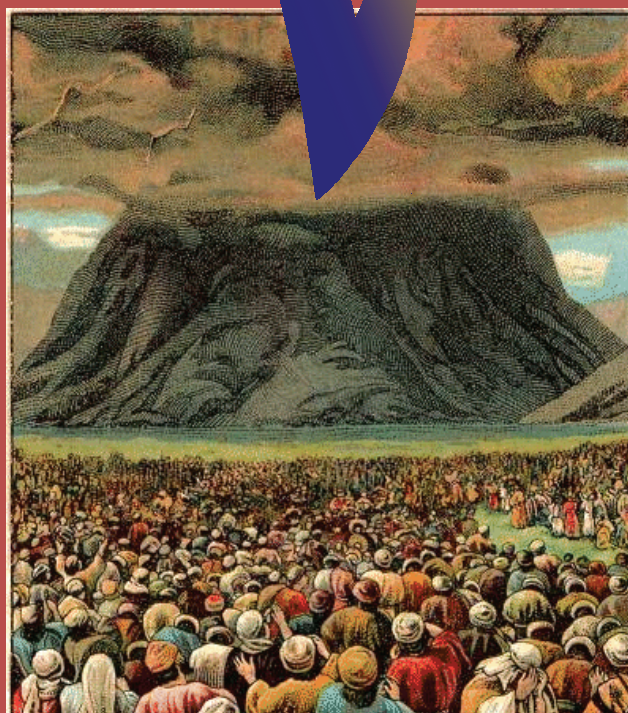
- ☆ We have new officers and Board members to vote in for 2013-14.
- ☆ We have two constitutional amendments that will change the rabbi's status on the Board and the rabbi's position description in the constitution.
- ☆ We will also have, at long last, a real contract for Rabbi Barbara who has been working out of the goodness of her heart for much less than she could have been earning. We will begin to rectify that lack this next year in a small way. This is not an issue that must be approved by the congregation, but it is a cause for celebration in the maturity of this community.

Please come on Sunday, June 9, at 7:00 pm. You will have received via the postal service your membership packets. You will also have received via email the official notice of the annual meeting, as well as the slate of officers and Board members that will be put forth for election at the meeting.

We need your presence as a testament to your support for the Or Olam community. See you then!

E-mail Charlotte Miller at
templeadmin@or-olam.edu

News for the Jews



Charlotte's

Pumpkin Quinoa

Cornbread gluten free



Dry ingredients:

- ☆ 1½ cups cornmeal
- ☆ ½ cup sorghum* flour
- ☆ ½ cup tapioca* flour
- ☆ 1 tbsp. baking powder
- ☆ ¾ tsp. sea salt
- ☆ ⅛ tsp. xanthan gum (to add later)

*or another gluten-free, light-weight flour (buckwheat is too dark)

Wet ingredients:

- ☆ 1 cup pumpkin puree
- ☆ ⅔ cup milk
- ☆ ⅓ cup oil
- ☆ ⅓ cup honey
- ☆ 2 large eggs.

Have everything at room temperature before mixing.

Directions:

1. Heat oven to 350°.
2. Oil a 7 × 11 glass baking dish.
3. Whisk together the dry ingredients in medium bowl.
4. In large bowl, whisk together the wet ingredients.
5. Add dry ingredients to wet, and whisk together well.
6. Sprinkle xanthan gum on top of batter and fold carefully a few times.
7. Scoop batter into oiled dish and spread out evenly.
8. Bake ~35 mins.

If you double the recipe and use the entire can of pumpkin, this recipe makes enough cornbread for a crowd.

Pumpkin Quinoa Cornbread

Know your ALEPH-BET

The Hey

Add a simple yud to last month's dalet. Behold: You now know how to make *hey*. 'Behold' is probably the original meaning of 'hey'; the letter has been argued to trace back to a hieroglyph with that meaning: a man with raised arms. This turned (literally) into the Phoenician symbol , from which the Greeks derived epsilon (ε), and ancient Hebrew ה (hey).



As a singular letter, *hey* can stand for *haShem*, 'the name' (God), and the letter occurs twice, of course, in the tetragrammaton. *Yud-hei-vav-hei* cannot be said out loud, but whispered without vowels, *yhvh* sounds like the breath that creates life.

Another association is thus appropriate: Since the numeric value of *hey* is 5, the letter is linked not only to God, but to the five books of the Torah, also called a chumash (*hamesh* = 5). Genesis, the Book of Creation, has a *hey* strategically written small, in 2:4: 'These [are] the annals of the heavens and of the earth when they were created, in the day that God made the earth and the heavens.' The underlined words correspond to **בְּהִבָּרְאָם**, *b'hibar'am*. By drawing attention to the letter hey, the scribes created a visual pun. Reading the prefix as 'with' rather than 'when,' we could translate 'with *hey* he created them' - with



God's breath (as in Psalm 33:6 — 'by the breath of His mouth').

If you have one of those decorative dreidels at home that you never use, then this would be a good moment to take it out. *Hey* is one of the letters on it. There are four in all: נ (nun), ג (gimel), ה (hey), and ש (shin). They form an acronym (**nes gadol hayah sham**, 'a great miracle happened there'), but they also provide instructions in Yiddish: depending on which letter ends up on top, you take none of the beans (**nisht**), all of them (**gants**), half (**halb**), or put in (**shtel ayn**).

Okay, then, next time you hear the word *hinei* 'behold' at Temple Or Olam, throw your arms up Egyptian style...



June BIRTHDAYS

06-05

Jacqueline Gordon

06-13

Doris Gordon

06-06

Jessica Waldman

06-14

Jillian Smith

06-08

Rebecca Smith

YAHREZEITS

06-23

Rose Joffe

mother of Dr. Irving Joffe

06-26

Nathan Meyer Shapiro

father of Dr. Barbara Thiede

06-29

Evelyn Thiede

mother of Dr. Ralf Thiede

Annual Meeting June 09

The congregation of Temple Or Olam will convene its annual meeting on June 09. 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. **See p. 5.**

Many thanks for the following donations to CVAN, the Cabarus Victims Assistance Network:

- ✧ Arlene and Michael Filkoff
- ✧ Charlotte Miller, in memory of John Lewis Thurman and Earl Howard Miller
- ✧ Stephen and Robbin Smith
- ✧ Drs. Ralf and Barbara Thiede

Thanks also go to Anna and Diego Garcia for their donation to the Yom HaShoah candles.

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

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editor@or-olam.org

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