

Shmoosze | letter



September 2013



S'lichot September 01

S'lichot is a service about acknowledging the things we have lacked during this past year. Patience, perhaps, or compassion. S'lichot gives us the opportunity to ask others for forgiveness and understanding. It provides a pathway for reconnecting, for refreshing our commitments and vows.

Join us for a musical, meditative, adult service this Sunday at 2 p.m. Let us be malachim for one another — messengers of shalom.

High Holy Day Service Schedule

- ✧ **September 4:** Erev Rosh Hashanah service (7:00 p.m.)
- ✧ **September 5:** Rosh Hashanah Morning service (10:00 a.m. – noon); followed by brunch and Tashlich in James Dorton Park Shelter #2
- ✧ **September 13:** Kol Nidre service (7:00 p.m.)
- ✧ **September 14:** Yom Kippur Morning service (10:00 a.m. – noon); followed by study groups for fasters and non-fasters alike (1:00 – 4:00 p.m.; Youth Fellowship Rooms)
- ✧ **September 14:** Mincha, Ne'ilah, and Havdalah services (Mincha 6:00 p.m.; Ne'ilah 6:30 p.m.; Havdalah 7:30 p.m. followed by Break Fast)

All services to be held at McGill Baptist Church, 5300 Poplar Tent Rd., Concord NC.

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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!

One Word, Many Meanings for our Days of Awe



*God rested on the **seventh** day from all the work which God had done (Genesis 2:2).*

*And you will **swear**, “as YHVH lives” (Jeremiah 4:12).*

*I entered into a covenant with you **by oath**—declares the Lord GOD; thus you became Mine (Ezekiel 16:8).*

*...and your barns will be filled with **plenty**, and your vats will overflow with new wine (Proverbs 3:10).*

Shin - Bet - Ayin. Three letters combined to make a multiplicity of meanings. Among them? The completeness in the number ‘seven.’ The courage it takes to make a promise. The hope for sustenance.

Each and every association permeates the Days of Awe.

The very first verse in Torah contains seven words. God announces that creation is good – or even “very good” – seven times. The name *Elohim* occurs in multiples of seven – thirty-five times in all. Our first verses on Shabbat, the seventh day, include a multiple of seven – thirty-five words exactly.

On Sukkot, we shake seven species (one lulav, one etrog, two willows, three myrtles) in six directions (north, south, east, west, up, and down) from a **seventh** and central point of reference: The place where we are.

There were seven species offered as first fruits in the Temple. Our menorah has seven lamps. When the high priest purified the Tabernacle, he sprinkled the altar seven times. The Sabbath, the Sabbatical year, and the Jubilee years are all based on the number seven. We sit *shiva* – seven days of mourning for a loved one.

Seven is God’s own number for completion.

Shin-Bet-Ayin. The three letters can also mean to swear, give a pledge, invoke God. Another meaning of *Shin-Bet-Ayin*: To be abundant, to have in full measure.

Shin-Bet-Ayin: Seven, completeness. *Shin-Bet-Ayin*: To do what is right. *Shin-Bet-Ayin*: Plenty.

What are the Days of Awe?

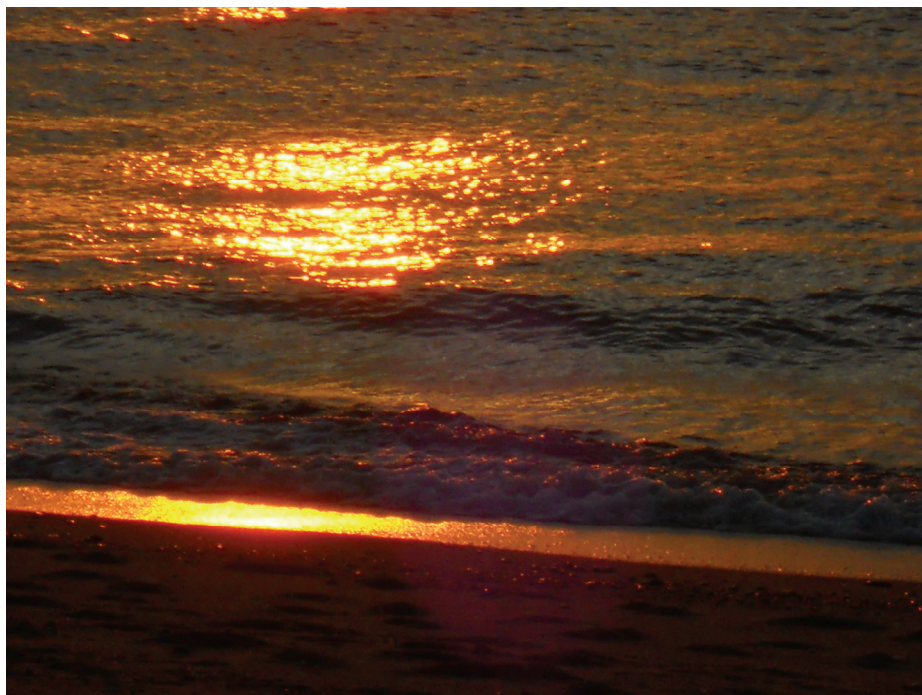
On Rosh Hashanah we celebrate creation. We thank God for the birth of all we know and of all that yet remains a mystery. The blast of the shofar is a primal call to be complete, whole, richly aware of our inheritance.

On Yom Kippur, the Sabbath of all Sabbaths, we acknowledge our need for At-One-Ment with God. We ask for the chance to try again. We invoke God as a witness to our vows.

Shin-Bet-Ayin: To give a pledge, to invoke God, to commit to doing what is good and right.

Millev Harperdes

From the
Heart of the
Orchard



Who among us does not hope for a time of healing, a time to feel – at once and for certain – complete and whole? Who among us does not pray to do better – by our loved ones, by our friends and colleagues, by God? Do we not all long for *shin-bet-ayin* in its full range of meanings?

The Days of Awe focus our attention on who we are and what we were meant to be: complete, full, in possession of an abundance we can offer the world, to repair and restore it. *Shin-Bet-Ayin* in all its forms and meanings.

May we be blessed with just that this New Year.

Rabbi Barbara

Milev HaParodes



What's in a Name?

We are seeking to get the community involved in a creative way by offering an opportunity to **name this column** that will contain Adult Ed programs at TOO. You can send your ideas to the editor of the *Shmoozeletter* or to afilkoff@gmail.com by no later than Sept 16th. The winning idea will grace the top of this column in October.

We would love to have everyone email or call in with topics and class ideas for upcoming classes, besides adult Hebrew, which is currently in the works.

The Adult Education Committee is now forming, and we would love anyone interested in serving on this fun and rewarding committee to let us know.

ISJL visits TOO

Elaine Barenblat



On Saturday, August 24 Temple Or Olam was pleased to welcome Elaine Barenblat from the Institute of Southern Jewish Life. After spending a wonderful Shabbat eve with TOO President Earl Greenwald and his family, Elaine met with our congregation for an educational morning focused on our religious school and on ways in which ISJL can partner with TOO for community events, cultural offerings, and more.

To begin the day, the primary teachers for this year's religious school were given an overview of how to use the new ISJL curriculum. We learned how to plan for the school year and how to ensure that our curriculum is geared towards a bright future for our students. Next, parents of our religious school year joined the teachers and were given tips and tools for being assistant teachers in the classroom. As you may have

heard, parents are partnering with the teachers this year and leading some of the weekly activities in the classroom. Elaine showed us how to engage each and every one of the students, and how to ensure that learning truly happens. We learned how to energize the class and how to keep the excitement going until the end of each school day.

To conclude our visit, Elaine gave us the opportunity to recognize the many services that ISJL provides to us. Besides the wonderful religious school curriculum, Elaine described the different ways in which small congregations like ours can benefit from ISJL. For example, ISJL can help us host a cultural event in our community, such as having a famous author or musician come and showcase their talents for us. ISJL also has traveling exhibits that we can utilize for our community events, like The Museum of the Southern Jewish Experience Traveling Trunk. The list goes on and on, and our partnership with ISJL is sure to bring new and exciting adventures to us.

Special thanks to the Greenwalds for housing Elaine and another ISJL fellow on their trip, and to Charlotte Miller for planning the day for us. Be on the lookout for more information on the ISJL offerings coming to TOO!

Keri Huneycutt



“And You will cast all their sins into the depths of the sea.” (Mic. 7:19)

Join us after Rosh HaShanah Shacharit for our seven-species lunch and for Tashlich at Dorton Park. As per our tradition, we will cast every sin we can name, using the alphabet as our guide, and Kix for the transubstantiation. What do you associate with the letter **A**? Anger, arrogance, apathy,... **X** is a bit more challenging.

Let’s imagine what it would mean to rid ourselves and the world of such things. It is a worthy endeavor.

We’ll be on the bridge into Dorton Park—just meet us there. Dorton Park is down the road from McGill Baptist at 5790 Poplar Tent Road.

Board of Directors' Meeting

August 27, 2013

8:00 p.m., via conference call

Temple Or Olam's Board of Directors met Tuesday, August 27, at 8 p.m. via conference call. Here are some highlights of the meeting:

- ✧ Announced that Michael Filkoff has accepted the position of chair of the Membership Committee.
- ✧ Heard a short report from Cheryl Greenwald on the latest fundraising efforts. A preliminary budget for Dinner, Dancing, and Dessert (3D) was approved. A complete report will be in a future *Shmooze* issue.
- ✧ Heard a short report from the Caring Committee which now has a wonderful list of resources for meals, visitation, and assistance to members under stress.
- ✧ Announced the imminent arrival of the new ark from Israel. [It is now here safely.]
- ✧ Proudly announced the signing of our first official, written contract between TOO and Rabbi Barbara dated Sunday, August 25.
- ✧ Established an Adult Education Committee as a standing committee of the Board and elected Arlene Filkoff to be the chair.
- ✧ Elected Cheryl Greenwald to be Director of Outreach and Community Relations, a Board position.
- ✧ Began discussion on policies for the Board standing committees, which are: Fundraising, Adult Education, Caring, and Membership.
- ✧ Discussed a really great Yom Kippur afternoon activity. See you Thursday!

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



Signing of the rabbi's contract

News for the Jews

Seven

Species

Challah



Ingredients:

- ✧ 2 packages of dry yeast
- ✧ 2 cups warm water
- ✧ ½ cup pomegranate juice
- ✧ ½ cup honey
- ✧ 1 tsp. salt
- ✧ ¾ cup olive oil
- ✧ 4 eggs
- ✧ 1 cup dried fruit (½ cup chopped dates, ¼ cup raisins, ¼ cup chopped figs)
- ✧ 8-9 cups flour (1 cup whole wheat flour, ½-1 cup barley flour, the remainder bread flour)
- ✧ 1 more egg 😊

Directions:

1. In a large bowl, dissolve yeast in warm water and pomegranate juice. Add honey and let stand 2 minutes until yeast foams.
2. Add salt, oil, 4 eggs; mix well.
3. Gradually add flour—2 cups at a time, mixing after each addition. About half-way through, add dried fruit to mixture. As mixture gets stiff, use floured hands and begin kneading. Knead for 7 minutes, turning dough over often.
4. Let rise in greased bowl until double in size. (approximately 1 hr.)
5. Punch dough down.
6. Divide challah into thirds. (Split it into more than six pieces, shape as desired, and place in greased pans or on baking sheet. Dough with fruit tends to work better as a round challah than a braided one.)
7. Let rise again until doubled in size.
8. Pre-heat oven to 375 degrees.
9. Brush with glaze (1beaten egg).
10. Bake 30-45 mins. (or until brown)
11. Remove from pans and cool on racks.

Seven Species Challah

Know your ALEPH-BET

The Vav

Shaped like a tent peg, a vav begins each column in both our congregation's Torahs, with only six exceptions. The vav pegs the column text to the parchment.

Two vav's in our Torah are very extraordinary.

The Big Vav: Rosh Hashanah

Right in the center of the Torah, in the exact mathematical middle of all 304,805 letters, is a large vav. It is easy to spot: You simply count 152,402 letters from either end and there it is, right in the belly of the Torah. It is contained in the word **בֶּטֶן** 'belly' (gachon). The reference in that passage is to anything that crawls on its belly (Leviticus 11:42 / 'Parshat Shemini'), i.e. stuff you shouldn't eat even if no one is looking (a.k.a. kashrut). By referring to the middle of the Torah as its belly, we also speak of it as a living thing: It is made of organic materials, written on animal hide and wrapped around trees of life (etzim). The belly sustains life.

The big vav is our letter of the month as we celebrate Rosh Hashanah, the birthday of the world. It's the letter of life and the letter of creation. As the sixth letter of the aleph bet, vav recalls the six letters in the word *bereshit* ('in the beginning') that opens the account of the six days of creation.

The Broken Vav: Yom Kippur

Numbers 25 (Balak) tells us of Pinchas, a descendant of Aaron the priest, who took it upon himself to shish kebab a man and a woman who, ahem, became very close inside the Tent of Meeting. It was not meant for that kind of meeting apparently. Torah tells us that God granted Pinchas a covenant of peace for his zeal, but the word *shalom* is



Dani Antman

written with a broken vav. Peace that comes from an act of violence is a fragmented peace.

Pinchas committed an act of righteous violence in the name of God. For this, he received not only a fractured peace but also an extra small yud in the middle of his name: **פִּינְחָס**. That prevents the double reading *pen chas*, 'do not have mercy.'

Students of Hebrew also know the vav as the 'reversing vav,' which can change a verb from past tense to future. It is exactly what we do on Yom Kippur. We turn what we did in the past into new commitments for the future.

As we acknowledge our past deeds *and* embrace our future ones simultaneously, we are guided by vav again: Prefixed to any word, the letter stands for the word 'and.'

Our new year begins with *and...*

Ralf

September BIRTHDAYS

09-04

Julie Roberts

09-15

Janet Sternbach

09-04

Julia Chait

09-07

Gabriel Malin

YAHARZEITS

09-06

Joseph Resnick

father of Phyllis Herschenfeld

09-07

Harold Spivock

father of William Spivock

Many thanks for the following donations:

- ✧ Janet Sternbach, in honor of Ruth Kingberg and in memory of her husband, Irving Sternbach
- ✧ Stephen and Robbin Smith in memory of Robbin's father, Irving Sternbach

Thanks also go the Foundation of the Carolinas for the balance of the Special Education grant.

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

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