

Purim at Temple Or Olam

Certainly, there will be haman-taschen. We'll bring canned goods and donations for the poor, and perhaps we'll even gift our friends and family with something good to eat. We'll definitely laugh, and

it will probably be a little too loud, but we have a good time together.

In past years, we have had Purim Shpiels written by congregants and performed by adults; this year we're looking forward to

a performance or two from our children. Rumor has it, in addition to a skit, they plan to do something called "the cup game" which will probably end up getting a little raucous but will almost certainly culminate in children trying to teach their parents how it goes.

In addition to all of that, we're likely to be visited by a 2,000 year

old man (or possibly woman), a group of muumuu wearing women who are far more charming than talented, and a trio of singers who have very little in common with the Andrews sisters and will likely sing nothing about a bugle playing boy from Company B.

Of course, very little of this is set in stone (beyond the haman-taschen and tzedekah), but as Purim approaches, we encourage you to visit our website (www.or-olam.org) and get the latest updates regarding our Purim pageantry. This year's party is scheduled for March 10. ✪



Larry Horowitz, CLU, ChFC

L² Financial

5950 Fairview Road, Suite 608
Charlotte, NC 28210
(704) 556-9982, Fax (704) 369-2918
www.L2financial.com

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Passover Haggadah Series

"Prison Break" The Jewish Version

Starting Sunday March 4

Everyone knows we eat matzah on Passover because in their haste to leave Egypt the Jewish people did not have time for the dough to rise, right? If so, why do we raise the broken matzah at the beginning of the Seder and proclaim: "This is the plain poor bread our parents ate in the land of Egypt"? The Midrash tells us the Egyptians would feed the Jewish slaves matzah rather than bread because it was more filling and took longer to digest. Is matzah the paradigm for freedom or a symbol of slavery? The answer is both. The commentaries say this dichotomy is alluded to in two of the laws of making matzah: 1) Matzah which is kosher for Passover has to be baked within 18 minutes from the time the flour is mixed with the water. The haste of this time limit relates to the aspect of freedom. 2) The matzah for the Seder can only consist of flour and water with no other added ingredients such as fruit juice or eggs which relates to the aspect of the "plain poor bread" of slavery.

To carry this dichotomy a step further, the Maharal of Prague called Passover the holiday of opposites. Just like one cannot appreciate light without experiencing darkness, health in the absence of sickness, or even answers without corresponding questions, so to we needed slavery to appreciate freedom.

Please join me for a five part "Prison Break" series explaining the significance of various rituals in the Haggadah and our collective going out of Egypt. This class is not about changing the way you make the Passover Seder, rather about making it a more meaningful and entertaining experience.

Sunday Nights starting March 4 at 7:30 PM
At the Home of Marcy and Ari Goldstein
6149 Robley Tate Court, Charlotte, NC 28270
Register for this class online at www.CharlotteTorahCenter.com
Or call 704-367-1225

There is a \$36 requested donation to the Charlotte Torah Center for the series or \$10 per class but your first class is free.
This class is open to the entire Jewish community.
Classes are self contained so if you miss one you can still come to the next.
For any questions call Rabbi Binyamin Levin 704-287-8751.

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Jewish Airport Chaplain? Part I

By Rabbi Chanoch Oppenheim

Most people are not aware — and I was one of them — that airports have chaplains. What, you ask, does an airport chaplain do? Being as 39 million pass through CLT annually and there are over about 18,000 employees, it stands to reason that someone will need a chaplain.

I found out about the concept of airport chaplaincy from a friend in Dallas; he said it was done on a volunteer basis and that most airports had chaplains. The next time I was in CLT I went to the Information counter and discovered that our local airport has a chaplain; I called and we arranged a meeting.

George Szalony, a lovely man who is a Deacon in the Catholic church (only priests take celibacy vows; he's a grandfather), is assisted by a loyal female chaplain who probably spends more time in the airport than any other chaplain. They explained that they really appreciated my getting in contact with them because they want all faiths represented in the airport. They mentioned that the lion's share of my time would be spent with the airport employees,

not with the passengers. Of course, there will be situations when passengers need assistance but mostly airport workers who are under much stress really are in need of someone to talk to. The meeting went well and then came a day of orientation. I astonished at how large the airport is and how many employees the chaplains reach. Alice White, the chaplain who initially interviewed me with George, is a woman in her mid-sixties whose accent and speech pattern immediately give away her southern roots. She introduced me to everyone as the new chaplain; a Jewish Rabbi. I was a novelty to almost everyone and was shocked to find pockets of Jewish employees everywhere. In fact, within the first week when word got out that there was a Jewish chaplain, a member of the tribe asked to meet me.

After getting security clearance, I was ready for my first day on the job. As I went through security, the TSA agent who checked my badge said, "You know I haven't been to Temple in a long time; I know I should." I never would have guessed from his name or

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