



July/August 2014  
Tammuz/Av/Elul— 5774

Morgantown, West Virginia

It is a Tree of Life to  
those that hold fast to it.

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Joseph Hample

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# Yizkor Book

## 2014 - 5775

### Dedicatory Pages: Donation Schedule

Front Inside cover: \$200      Back inside cover: \$160  
Full page: \$135      Half page: \$85  
Quarter Page: \$60

Because of spacing concerns, we may need to limit the number of names per dedicatory page.

### Dedicatory List of Family and Friends

Cost per Name for Members \$12  
Cost per name for non-members \$20

Names of those who passed away during the previous year and those on our memorial boards are automatically listed without charge. However, annual listings **MUST** be renewed. Those names do **NOT** roll over.

Send all submissions and donations to  
Sylvia L Cooper  
102 Forest Drive  
Morgantown, WV 26505  
(all checks payable to Tree of Life)

THE ABSOLUTE DEADLINE FOR INCLUSION  
IN THE YIZKOR BOOK IS  
**SEPTEMBER 3.**  
NAMES RECEIVED AFTER THAT DEADLINE  
WILL BE LISTED ON AN INSERT.



**Adam  
Rosefsky**

Fellow members, the B'nai Mitzvah season has successfully ended and we bring 3 brand new Bar Mitzvahs into the fold. Congratulations to Neal Sheme, Jacob Lemoff and Josh Sharkey on wonderful jobs becoming Bar Mitzvah.

We have been blessed these last two years with a wonderful, caring and charismatic Rabbi. He has brought new life to our community. He has reinvigorated our religious school. He continues to delight and improve our religious community.

Rabbi Joe is a precious asset at Tree of Life and as we move forward, we want to ensure that he will remain with us for many years to come.

The summer brings us to our Membership drive and renewal period. You will soon be receiving your membership packages with pledge forms.

In order to keep up the services we provide and to be able to support and show our appreciation for the gifts we have been given at Tree of Life, please consider increasing your dues.

If every family were to increase their pledge just a small amount, that quickly adds up to significant amounts.

I hope you all have a wonderful summer, and I look forward to seeing you at all of our upcoming events. *Shalom, Adam*

## Shalom from Sisterhood

TOL Sisterhood continues to add spice and surprises to our synagogue. For the end of year Sunday school picnic, held auspiciously on Lag B'Omer, we invited the "Butterfly Lady" to come. She set up a screened in tent full of butterflies and invited small groups to enter and learn about these beautiful creatures. The butterflies liked our kids very much (and vice versa) as you will see in the photos below! Sisterhood plans to hold another special event for the school in the fall, featuring a Judaica artist.

We will be inviting the mothers of students as well as other women in the congregation to a delightful brunch at the home of Linda Jackowitz (just a minute walk from TOL) the second Sunday morning of the fall semester. Watch for details.

We continue to explore ways to beautify the sanctuary and other rooms in the building. In storage cabinets we have found some beautiful Torah covers and curtains which we are planning to display. We also envision a project for creating a large mosaic of a Tree of Life which everyone can help create.

Within the national organization, WRJ , Women of Reform Judaism, we were recently granted affiliation with the Atlantic District, which includes Pittsburgh and Wheeling. We are invited to the District Convention which will be held Oct. 23-26 in King of Prussia PA, near Philadelphia. The theme is "Journey to a Healthy Mind, Body, and Soul" and our friend Rabbi Sue Elwell will be

Rabbi in residence. All women of TOL are welcome to attend.

Please take a look at the information below and help us with our worthy endeavors by joining Tree of Life Sisterhood.

The sisterhood calendar is based on the fiscal year, i.e. July through June. Yearly dues are \$36. Dues for new members are waived for the first year. To pay your annual dues, please send a check to Eva Segert-Tauger at 1437 Dogwood Ave. Be sure to include your name, phone and e-mail address. If you are a first time member, write or email [esegert@gmail.com](mailto:esegert@gmail.com) with your contact information. Thank you!

*With best wishes for a wonderful summer!  
Rosa Becker*



At the Religious School's end-of-the-year Marilla picnic, Sisterhood sponsored the "Butterfly Lady" who set up a tent with butterflies and explained all about them. It was delightful



**Rabbi  
Hample**

With the Jews in rebellion, the Romans destroyed Jerusalem in 70 CE. The rabbis fled to Yavneh, near the coast, and pondered the meaning of Judaism without the Temple. A further Jewish uprising, the Bar Kochba revolt, was put down with great severity in 135 CE. There was no future in armed struggle: the enemy was simply too strong.

Resistance must take another form. The priestly rituals might have to be put on hold, but we could still study the sacred books, we could still celebrate the sacred times, we could still eat the sacred foods. Anything we could no longer practice, we could honor by reading about it and talking about it. Little by little, a portable Judaism took shape. Home observance and synagogue prayer would replace the Biblical sacrifices.

Around 200 CE, a certain Rabbi Judah decided to travel around the country interviewing his colleagues. What did they consider the key elements of the new Judaism? Many rabbis had jotted down checklists or cheat sheets of the essential traditions, for easy reference. Rabbi Judah assembled all these mnemonics into the first great document of rabbinic Judaism, the Mishnah

(“repetition”), effectively the constitution of post-Biblical Judaism. The compiler of the Mishnah is so revered for this contribution that he is called Y’hudah ha-Nasi (“Judah the Prince”). The Talmud just calls him Rabbi, no name following. He is *the* rabbi par excellence.

The Mishnah is arranged in six broad subject areas (“orders”): agriculture, holidays, family law, civil and criminal law, sacrifices, and purifications. Each order is divided into about ten books (“tractates”), for a total of 63 tractates. Centuries later, the scholars’ voluminous commentary on the Mishnah would be organized into the Talmud. In other words, the Mishnah is the skeleton of the Talmud.

The Mishnah contains some memorable stories. Choni the Circle Drawer, who prayed for rain in time of drought – too successfully – and ended up begging God to make it stop. Arrogant King Yannai (around 100 BCE), who performed the Sukkot ritual incorrectly, and was pelted with *etrogim* (citrons) by an indignant populace. Folksy King Agrippas (in the 40s CE), who shlepped his own luggage and rose for the Torah service with the common people.

The Mishnah reframes the holidays in the style familiar to us. The Bible mentions a horn-blowing holiday on the brink of autumn, but it is not called the New Year. The Bible requires afflicting your soul on the Day of Atonement, but does not spell out what pleasures are forbidden.

The Bible commands a Passover feast, but says nothing about four questions or four cups of wine, let alone *charoset*. All these basics of Jewish holiday observance come from the Mishnah.

Some pieces of the Mishnah have found their way into the prayerbook. *Ellu d’varim she-ein lahem shi’ur* (“These are the commandments that have no limit”) is recited before morning worship. *Al sh’loshah d’varim ha-olam omed* (“The world depends on three things”) is a Torah processional song. *Ba-meh madlikin* (“With what do we kindle,” the first reference to sabbath lights) is read in traditional synagogues on Friday evenings.

Above all, the Mishnah begins processing the often ambiguous Biblical text into a coherent religion of fixed principles. One of Judaism’s finest precepts is the following, from Mishnah Sanhedrin: “A person who destroys one life, it is as if they had destroyed the whole world. And a person who saves one life, it is as if they had saved the whole world. For a human being mints coins from a stamp and they all resemble each other. But the Supreme Ruler of Rulers, the Blessed Holy One, mints each human being from the stamp of Adam, and none of them resemble each other.” We can survive indefinitely without the Jerusalem Temple, as long as we have this theology to sustain us.

Everyone knows we use wine or juice to sanctify Shabbat, in a ritual called *kiddush*. Does it matter what kind of wine or juice we use?

It is usual to sanctify sabbath and festival with the fruit of the vine, i.e. grape wine or grape juice, the most Biblical of drinks. Grapes are one of the seven species for which the Land of Israel is praised (Deuteronomy 8:8). The blessing for grape wine or grape juice is *boré p'ri ha-gafen* (“You create the fruit of the vine”). This blessing is not used for grapes eaten as fruit, nor for any other kind of fruit or fruit drink. It is exclusively for grape wine or grape juice.

Wine or juice used for *kiddush* (sanctifying the day) should be kosher. What does kosher mean in this context? Are we worried that wine contains a forbidden kind of meat? Of course not. What makes wine kosher is that it is not picked, pressed, or bottled on sabbath or festival. It is false in principle to *sanctify* the holy day with a drink produced *in violation of* the holy day. This limitation does not apply to any other food or drink. Kosher bread, snack foods, or soft drinks remain kosher even if produced on Shabbat.

Can *kiddush* be said with non-grape wine or non-grape juice? Yes, but in that case we would not say *boré p'ri ha-gafen*: we would say *she-ha-kol nihyeh bidvaro* (“by Your word all things come to be”). This is perfectly valid, but we are trying to teach our young people the *boré p'ri ha-gafen* blessing, which requires grape wine or grape juice.

It may seem surprising that anyone cares about these details at Tree of Life Congregation. We are a Reform synagogue. We Reform

Jews are in dialogue with tradition, neither imprisoned by it nor shrugging it off, but continually seeking ways to make it meaningful. No one at TOL will hassle you to comply with all Biblical sabbath restrictions.

At the same time, there's no denying the centrality of Shabbat in Judaism. Good Jews may decide not to observe this or that sabbath constraint, respectfully and after due consideration of the pros and cons. But good Jews do not turn their backs on Shabbat and refuse even to think about the issues raised. We should all find some strategy for acknowledging the holiness of Shabbat. Pouring the appropriate drink is an easy, effective way to participate in the age-old worldwide sabbath project of the Jewish people.

And that is why the Ritual Committee recommends that we say *kiddush* with kosher grape wine or kosher grape juice, if possible. Kudos to our hard-working volunteers who provide refreshments for Shabbat and holidays. Sorry if the *kid-*

*dush* policy has not been made clear in a timely and tactful manner. We now have a sign on the refrigerator requesting that *kiddush* should be said over kosher grape wine and/or kosher grape juice.

What happens if we do it wrong? For that matter, what happens if we inadvertently violate any religious technicality with our words or deeds? This question has repeatedly come up on the Ritual Committee and elsewhere. Luckily, tradition offers something you can say in case you make a mistake in prayer or observance.

- Small mistake: *Lamm'deni chukkecha*, “Teach me Your laws” (Psalms 119:12)
- Big mistake: *Terem ekra v'attah ta'aneh*, “Before I call, You answer” (based on Isaiah 65:24)

Thanks for helping us navigate the perilous frontier between old rules and new realities. If it weren't a challenge, it wouldn't be any fun.



Neal Sheme—First Bar Mitzvah of the 2014 Season



Jacob Lemoff—Second 2014 Bar Mitzvah (photos Ed Gerson)



Q. Why don't Jews believe in Jesus?

A. Jews believe Jesus was a historical figure, a brave man in a difficult time, but he plays no part in our religion. We don't consider him the messiah because he didn't put an end to war or oppression. We don't consider him God because we don't believe any human being can be God: Jews never expected the messiah to be God. We don't consider him a prophet because the age of prophecy ended with the publication of the Pentateuch in the 5<sup>th</sup> century BCE. We don't believe he died for our sins because we don't believe any human being can die for another's sins (Deuteronomy 24:16).

Q. Doesn't the "Old Testament" (Hebrew Bible) predict the crucifixion?

A. Martyrdom texts from the Hebrew Bible, such as Isaiah 53 and Psalm 22, celebrate the courage of those who suffer for their faith, but in no sense predict the crucifixion. The New Testament's account of the crucifixion is modeled on these passages: that's why the details match up so beautifully.

Q. Isn't the New Testament more merciful than the "Old Testament" (Hebrew Bible)?

A. Not necessarily. A supposedly cruel Torah law like "an eye for an eye" was never interpreted literally: it means "let the punishment fit the crime." "Love your neighbor as yourself," a teaching widely identified with Jesus, is actually a quote from the Torah

(Leviticus 19:18). The New Testament posits the eternal punishment of the damned in the lake of fire, which hardly seems merciful.

Q. Was Jesus a Jewish leader?

A. Since Jesus apparently considered himself the messiah and God, his teaching is incompatible with Judaism. Some people say the New Testament misrepresents Jesus, and his message was actually closer to Judaism.

That is possible, but there's no concrete evidence for it. It's just

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**"For Jews, sin is the individual's disobedience to God: we are not born with it."**

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speculation.

Q. Is sin a Christian concept?

A. Sin is a Jewish concept, but Christianity radically reframes it. For Christians, sin comes from Adam and Eve: we inherit it from them, according to the doctrine of original sin. For Jews, sin is the individual's disobedience to God: we are not born with it. True, the Torah says the sins of the parents are visited upon the children, but Jews understand this to mean that it's harder to do right if you were raised with a bad example.

Q. Is salvation a Christian concept?

A. Salvation is a Jewish concept, but again, Christianity radically reframes it. For Christians, salvation means Jesus. For Jews,

salvation means the repair of our relationship with God. True, the English word "salvation" has Christian connotations for many people, so Jewish authors writing in English often prefer synonyms like "redemption" and "deliverance."

Q. How is Judaism similar to Islam?

A. Judaism and Islam are both religions of books and laws, as opposed to Christianity, which is a religion of God incarnate. Both Jews and Muslims claim descent from Abraham: Jews through Abraham's second son Isaac, Muslims through Abraham's first son Ishmael. Both religions circumcise their sons, as Abraham did. Both religions firmly reject idolatry, insisting on the absolute oneness and incorporeality (bodilessness) of God.

Q. How is Judaism different from Islam?

A. The dietary laws are somewhat similar, but Islam does not separate meat and dairy. On the other hand, Islam prohibits wine and alcoholic beverages: Judaism does not. Another difference is the calendar: Jews have a lunisolar calendar, and the sabbath on Saturday; Muslims have a strictly lunar calendar, and public worship on Friday, but no day of rest per se. The two faiths grapple differently with the riddle of free will vs. predestination. A final resolution is impossible, but Jews tilt more to the free will side of the argument, Muslims more to the predestination side.

Q. How is Judaism differ-

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ent from East Asian religions?

A. Religions originating in India, such as Hinduism and Buddhism, typically believe in reincarnation. Vegetarianism enjoys a high moral prestige, since a person may be reincarnated as an animal, or vice versa. These religions also typically believe that much of what we perceive as real is actually an illusion, and that attachment to material things is likely to lead us astray. These faiths are capable of atheistic, monotheistic, or polytheistic interpretation. Intellectuals tend to be atheists or monotheists, but average believers are usually polytheists. Buddhism is well-established in China and Japan, but preexisting native religions survive side by side with it.

These more indigenous faiths, such as Confucianism, Taoism, and Shinto, typically revere ancestors and/or nature as the source of wisdom. None of these East Asian religions usually claims a monopoly on truth in the manner of the Semitic religions (Judaism, Christianity, and Islam). Rather, they are fluid enough to coexist with, or absorb, other doctrines.

Q. What is the difference between Reform, Conservative, and Orthodox Judaism? Is Orthodox the oldest?

A. Apart from marginal groups like the Karaites and Samaritans (ancient sects now nearly extinct), all the Jewish denominations arose after the ghetto walls came down in the 19<sup>th</sup> century and new questions had to be confronted. All denominations of

Judaism have the same books and the same holidays. They differ mostly in emphasis: Reform emphasizes universal themes like justice and peace; Orthodox emphasizes meticulous ritual observance; Conservative is somewhere in between. Another difference is in the understanding of history. Reform argues that Judaism has changed continually over the centuries; Orthodox that it has never really changed; Conservative that surface features have changed, but the underlying structure has not changed. At the modernist end, there is also the Reconstructionist denomination, which identifies the Jewish people rather than God as the author of the religion. And then there's the Jewish Renewal movement, which seeks to recapture Judaism's lost spirituality. At the traditional end, some kinds of Orthodox reject any activity or endeavor that does not flow from Judaism, even if it does not conflict with any particular commandment. These movements, Chasidim and similar groups, are often (rather unfairly) called "Ultra-Orthodox": a better term would be "God-fearing." Orthodox who embrace new customs and practices, as long as they do not violate a specific Torah law, are called Modern Orthodox.

Q. What's special about Judaism?

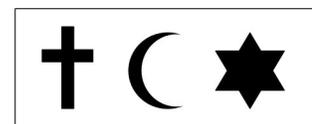
A. Judaism is the oldest and most straightforward ethical monotheism, the first religion to revolve around a God of justice. It is also the first religion to survive conquest and destruction of its

shrines: other ancient faiths died out under oppression; Jews decided God was testing us, and believed more strongly than ever. It is no accident that other great religions are based on Judaism. Christians incorporate the Jewish Bible as part of their scripture: they call the Jewish part the "Old Testament"; their additions are called the "New Testament."

Moreover, Judaism and Christianity were widespread in Arabia in the time of Muhammad (7th century CE). As a result, a lot of Jewish and Christian material is recycled in the Qur'an and other Islamic books. Unlike its daughter religions, Judaism does not usually proselytize. We do not believe that everyone is called to become Jewish, but that "the righteous of all nations (or faiths) have a share in the World-to-Come."

Q. What's special about Reform Judaism?

A. I feel Reform Judaism is a Judaism of integrity. As Reform Jews, we have the intellectual integrity to know that our religion has changed over the centuries: Moses never tasted a potato *latke*. We have the moral integrity to see that men aren't better than women, and Jews aren't better than gentiles, and poisoning the planet isn't kosher. And we have the spiritual integrity to pray from the heart, treating the prayerbook as a resource, not a straightjacket.



## ***The Eighty First Blow* by Margalit Persing**

Judaism is a religion of memory and remembrance. We are commanded to remember and honor in every service those who have come before us and made our lives and faith possible. This obligation is even more clear on Yom HaShoah. (Holocaust Remembrance Day) And as I prepare for this day as every year, I am reminded again how complicated and at times conflicted Remembrance and memory can be.

As a convert I always understood that however much I had studied and read (and it has been a considerable amount), my experience of the Shoah was academic. I converted at a time in the late 1970's when survivors and children of survivors were beginning to talk more openly about their experiences. As a geriatric social worker in a poor neighborhood JCC in South Phila, my only Jewish clients were Holocaust survivors. They said Shechyanu every day and it took me many years to understand why.

So, it was only when I made Aliyah in 1986 that I began to realize how academic and even abstract my understanding of the Shoah really was. I was suddenly in a place where it is impossible to go for much more than a day without being reminded of the Shoah or the time since.

Walking to my first teaching gig in Haifa, I would pass an old apartment building with a plaque by the front door, commemorating that Raoul Wallenberg, Righteous Among the Gentiles, had lived there for some time in the 1930's. My young children recognized that name before they did ones our kids here know from age 3, like Abraham Lincoln. When I needed an appliance repaired, and sought a reference for the shop next door, I was immediately told that the owner, was Hannah Szenesch' brother. Israel is a small country with many stories, and I quickly learned how many were associated with the Shoah or "how my family got to Israel." Haifa still had at that time a large German Jewish community from

the 30's and 40's and it was impossible to walk in certain neighborhoods without hearing either very cultured German or Yiddish.

But from my first Yom HaShoah and Yom Hazicharon (Remembrance Day for the Fallen in Wars) which follows about 10 days later, I also learned how complicated Remembrance is, especially around the Shoah. A few days before Yom HaShoah a friend tried to prepare me for the coming "Sad Days". All places of entertainment and restaurants closed and at least in the early years it was like the whole country was sitting shivah, punctuated by sirens marking the official moments of silence with everyone standing quietly with their thoughts and memories.

Yom HaShoah is observed right after Pesach. But it wasn't always. In the first days of the State of Israel, the Rabbis wanted it observed at Tisha B'Av. But as I recently learned from Rabbi Joe, one of the reasons for the change was theological. Tisha B'Av commemorates the Destruction of the Temples, and that is associated with our sins, and the unholiness which led to their destruction. To commemorate the Shoah then would be to associate the loss of the 6 million with sin. That was totally unacceptable. I was also taught in my Jewish culture classes that it was just too heavy in a country that was trying to build and had so many survivors to have this observance that was a part of living memory and trauma for so many together with other more distant traumas.

So perhaps in keeping with a growing modern trend in Israeli political history and Remembrance, the date was changed on the Jewish calendar to the day that marks the beginning of the Warsaw Ghetto Uprising. That commemorates a day when Jews fought back, and that identity was becoming increasingly important, especially as a younger generation grew up and wanted to know what happened, but were so often met by silence punctuated only by

the nightmares and nightly screams of parents and grandparents.

Despite the yearly observances, in the early years of the State of Israel no one talked openly or at all about their experiences in the Holocaust. The first public talk came in 1960 with the capture, trial and execution of Adolf Eichmann. Survivors testified in public and in court for the first time.

One survivor testified that in Auschwitz he had been punished for a minor infraction with 80 whip lashes. He had never spoken to his family or his friends and neighbors about his experiences. The trial was broadcast live in Israel as I understand it. He went home after testifying and discovered that no one believed his testimony. It was simply too fantastic. He wrote later that that was the 81<sup>st</sup> Blow. (That became the subject of one of the first if not the first Israeli film distributed abroad in 1974)

I read that story in a Yom HaShoah editorial in an Israeli newspaper many years later. The subject was Holocaust Denial in the Diaspora, particularly in Europe. And the message was how silence, apathy, and disbelief contribute to the growth of hatred and anti-Semitism. The editor was recounting this important story to remind Israelis that dealing with Remembrance and testimony is an obligation and complicated not only for the perpetrators, but also for the survivors, families of victims, and even sometimes those who saved them.

Eli Wiesel wrote in *The Town Beyond the Wall*, that even more searing than the losses and atrocities of being in the camps, was that first experience of being marched to the train station having been dragged from their homes. His last memory of his home town of Sighet, was of his neighbors and family friends looking out their windows or standing silently on the street as the Jews were being taken away. Some turned away and some just watched. No

one said a word. He describes apathy and silence as the greatest breeding grounds of hatred and anti-Semitism.

Remembrance is a complicated obligation. Every Jew, wherever we live, is commanded to never forget. On Pesach we are asked to celebrate as if we are remembering, as if we were there. That's easier on Pesach. Remembrance is much more difficult when the history is so close. Dealing with the Remembrance of the Shoah will continue for Jews in Israel and everywhere to be complicated, conflicted, and painful. But ultimately I am left every year with the same awareness: Apathy and silence hurt and destroy, Remembrance restores and heals.

## Recent Special Onegs



Michelle Leversee hosted an Oneg in honor of Daniel .



Sylvia Cooper hosted an Oneg in memory of Barry. Sara Aronin prepared and set up all the refreshments. If you want to host an Oneg, but don't want the fuss, contact Sara or Margalit. Thank you to everyone who has volunteered to host an oneg. Job well done.

## Mazal Tov Matanya



Matanya, aged 17, graduated from The Nutmeg Ballet Conservatory's Two Year High School Professional Program. He then spent a month in CA, dancing as a guest artist in *Sleeping Beauty*. The rest of Matanya's summer includes dance intensives with Nutmeg Ballet in CT and with The French Academie of Ballet in NYC. In the fall Matanya will further his professional dance training in Nutmeg's Post High School Professional Program. He looks forward to auditioning for dance companies in early 2015.

## Hadassah News

Shalom y'all. Our year wound to an end with a friendly, fun, informative, tasty, literary meeting. We had a great turnout. It was so nice being able to catch up with new and old friends. Merle updated us on the Hadassah status and it looks like things are on the mend; the future is bright. Everybody brought delicious food to share. Plus the great books everyone suggested should keep us all busy for the next year. (The 2014 Book List will be posted on the TOL web page: [etzheim.org](http://etzheim.org).)

We will be having a planning meeting later in the summer. Details to follow. Our fall brunch is always fun. Be on the look out for the date and venue!

*Shalom, Monique*



### TOL Congregation History Project

Tree of Life Congregation was, according to one written history, incorporated in 1922. For some years after 1930, we were Conservative. Until 1940 there was a shared rabbi employment arrangement by Hillel and Tree of Life Congregation, and this continued through 1977 or the early 1980's. Both organizations would interview the rabbi, one organization would hire the rabbi, the other organization would send a check also.

Hillel met at the Tree of Life Congregation headquarters. The Hillel Student Foundation of West Virginia University was funded by WV B'nai B'rith lodges. In 1947 they bought and remodeled their current building, 1420 University Ave., which was at one time a Royal Crown Cola bottling plant.

Tree of Life Congregation met in various halls, the most-often recalled location being directly across from the Monongalia Court House, the upstairs space in the building variously known as McCrory's Five and Dime or the Thoroughfare Market. Two separate South High Street lots were transferred to Sidney Melnicoff on April 9, 1947. On April 15, 1947, both deeds were transferred to the Morgantown Jewish Community Center. Combined as one, they became 242 S. High St., the future location of Tree of Life Congregation, whose construction began in 1948.

The adjacent photo was taken while Rabbi Robert Kaufman was rabbi. Standing to Rabbi Kaufman's right, then going clockwise, are: Max Levine, Louis F. Tanner, Hy

Gallon, Stephen D. Tanner, Sidney Shenker, Sidney Lee, Donnie Goldstein and Mike Handmaker. Rabbi Kaufman had been assistant chaplain and Jewish chaplain at the 82d Division (Airborne) at Ft. Bragg, North Carolina and was here for a short time.

In the 1940's we were, practically speaking, a Reform congregation, with a few Conservative and Orthodox members, adopting the *Union Prayer Book* as its ritual.

Before 1939, there had not been a permanent or resident Tree of Life Congregational rabbi. Alfred Jospe, formerly of Berlin, Germany, became our first permanent rabbi in 1940. Following the pogrom of 9/10 November 1938 and his release from incarceration in Sachsenhausen, Rabbi Jospe obtained a one-year visa for Great Britain and in June of the following year was able to secure a non-quota visa, allowing him to emigrate to the United States. After being our first permanent rabbi, Rabbi Jospe pursued a 35-year career as director with the *B'nai B'rith Hillel Foundation* which had begun in 1940 in Washington, DC. The Morgantown Tree of Life Congregation

sponsored Dr. Jospe's immigration from Nazi Germany to the United States.

March 10, 1957 is the date of record when Tree of Life Congregation joined the Reform movement's U.A.H.C. (Union of American Hebrew Congregations, now known as the URJ, the Union for Reform Judaism).

The TOL History Project has been delayed for six months. Not to worry. We're planning an August newsletter special edition. You'll love the comments by the now 101 year old Belle Fields, widow of the first president in the new synagogue building, Edward S. Fields. You'll appreciate the person and the educational influence by Lillian Finn, who as one woman described her, evolved a Sunday school into a Jewish Religious School.

Acknowledgement to Rabbi Abraham Shinedling's 1963, West Virginia Jewry, a three-volume set. Special thanks to Bennett Millstone for his continued input and guidance.

Ed Gerson, Chair  
TOL History Project



**Coopers Rock** (photos: Sylvia & Heidi)







The Tree of Life Family Shabbat tradition is alive and well. Our May 2014 service featured lots of good food, lots of children, a meaningful family-friendly Shabbat service and a really good time for all. If you haven't been to Family Service you are missing a lovely event. Family Shabbats are on hiatus for the summer, but will resume in the fall. Plan to attend: children optional!

### **Links for Jonah's Gifts**

- Baan Nong Phue School  
<http://maryandgeorgesmidlifeadventure.blogspot.com/2012/12/baan-nong-phue-school.html>
- Children's Day in Thailand  
<http://maryandgeorgesmidlifeadventure.blogspot.com/2013/01/childrens-day-in-thailand.html>
- Baan Nong Phue Succeeds in Assessment  
<http://maryandgeorgesmidlifeadventure.blogspot.com/2013/02/baan-nong-phue-succeeds-in-assessment.html>
- Teaching English at Baan Nong Phue School (w/ photos of handouts/props, etc.)  
<http://maryandgeorgesmidlifeadventure.blogspot.com/2013/03/teaching-english-at-baan-nong-phue.html>
- The Last Day of School (w/ fun photos of the students & their amazing work)  
<http://maryandgeorgesmidlifeadventure.blogspot.com/2013/03/the-last-day-of-school.html>

### **Friday Afternoons**

- Eve Lyons

I look forward  
to the sun setting  
on Friday afternoons  
A chance to put the week behind me  
whether it's been  
a week of success  
a week of failure  
or somewhere in between.  
I look forward  
to spending quality time  
with my beloved,  
and sometimes  
with our other beloveds,  
this community  
I have tried to create.  
I look forward,  
while trying not to look backward.  
Second-guessing myself  
is what I do best.  
I look forward  
trying to find  
trying to create  
Sabbath peace

### **Poem Without an End**

*By Yehuda Amichai (1924–2000)  
Translated By Chana Bloch*

Inside the brand-new museum  
there's an old synagogue.  
    Inside the synagogue  
    is me.  
    Inside me  
my heart.  
Inside my heart  
a museum.  
Inside the museum  
a synagogue,  
inside it  
me,  
inside me  
my heart,  
inside my heart  
a museum

### **TOL Graduations**

*Michelle Leversee*

Many TOL families celebrated graduations this spring. Mazel Tov to....

Lily Bailey, daughter of Brent Bailey and Liz Cohen, graduated from Morgantown High School and will attend Bowdoin College in the fall.

Benny Becker, son of Rosa Becker, graduated from Brown University with a degree in Linguistics. This summer he is a leader for teen culture tours in Barcelona, Spain, and he is hoping to work in public radio.

Daniel Berrebi, son of Al and Denise Berrebi, graduated from Morgantown High School and will attend West Virginia University in the fall. Daniel was also the recipient of the Bucklew and WVU Foundation Scholarships.

Andrew Cather, son of Yuki Cather, graduated from Morgantown High School and will attend West Virginia University in the fall.

David Millman, son of Debra Hart, graduated in December 2013 from his high school in Springfield, MO. He is already attending Crowder College.

Kaya Seneca Stitzhal, granddaughter of Judith Gold Stitzel, graduated from high school in Seattle, Washington, and will be attending Carlton College in the fall.



## **WE WANT YOU!**

Perhaps you are looking for a new way to spend some of your free time? The Tree of Life Board wants you! We have all been working hard to maintain our building, to do some spring cleaning, and to generally keep things running smoothly. We know that we have not accomplished every task perfectly, but, hey, we are trying hard. We really do need some extra hands in the coming year. Perhaps you are shy about joining a committee...never fear! This is a great way to meet people, and almost every committee would welcome a new member. Perhaps you can do something very specific, such as wash the tablecloths after a large event. (In my experience, this takes two whole days, but maybe you will be faster!) The Board could really use someone to serve as a corresponding secretary for some items, such as thank you notes and invitations. This last task could be done at home on your own time, and we will provide the stationery. To join a standing committee, contact the chairperson directly from the list that appears in the newsletter. To volunteer for any other task – big or small – please send me ([mleversee@hotmail.com](mailto:mleversee@hotmail.com)) or Adam Rosefsky ([adam.rosefsky@gmail.com](mailto:adam.rosefsky@gmail.com)) an email.

## TODAH!

Enthusiastic kudos to our TOL Webmaster—Jan Ditzian.

Jan has tamed the wild beast, aka as **etzhim.org**, which is why he calls himself our webmonster.

If you haven't checked out our new, Jan created, web page please do. You will be delighted .

## CHARM CAMPAIGN

Tree of Life  
Building for our Future  
Please join the effort

Send your  
Pledge/donation  
To our treasurer  
Al Berrebi  
at  
Tree of Life, PO Box 791,  
Morgantown, WV 26507-0791



## Jonah's Gifts

The Solomons thank those who contributed to "Jonah's Gifts", in memory of Jonah Henry Solomon. The school will be receiving from Jonah's Gifts what amounts to one and a half times the average income of a local resident for an entire year. The money being sent to the Baan Nong Phue School will provide school supplies and some financial assistance to enable needy students to continue their studies.

The school is in Isaan, Thailand, the poorest area of Thailand. This part of the country is heavily dependent on rice growing and that is a challenge because of frequent floods and droughts. An example of how far American money stretches in Isaan is reported by our friends: "We could get a beautiful meal – loads of fresh vegetables and rice and chicken – for about \$1 U.S."

If you would like more info about Jonah's gifts please contact Dan or Daya. On page 12 are some links from our friends', Mary Riley and George McDonald, Baan Nong Phue blog posts. They provide pictures of the school grounds and buildings, as well as the beautiful children in various settings and some of their school work.

## Mazal Tov



The three 2014 b'nei mitzvah.  
Left to right:  
Jacob Lemoff, Neal Sheme,  
Josh Sharkey

*We note with sorrow  
the passing of*

*Becky David  
Former TOL Sunday School  
Chair and Hebrew teacher*

*Marcus Levy  
Husband of Edith*



*May their memory  
be a blessing*

## MAZAL TOV

**Daniel Berrebi  
2014 WVU  
Foundation Scholar**

**Share Your Simcha  
Buy a Leaf on  
THE SIMCHA TREE  
\$250/leaf  
\$2500/Small Stone  
\$5000/Large Stone  
Contact  
Merle Stolzenberg/  
Barbara Jacowitz**



Remember a loved one  
with a  
**YAZHREIT PLAQUE**  
\$400 DONATION  
Contact: Bennett Millstone

<b>JULY/AUGUST 2014</b>			
<b>Date</b>	<b>Day</b>	<b>Event</b>	<b>Time</b>
7/3/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
7/4/14	Friday	Sorry, no service	
7/5/14	Saturday	No program	
7/10/14	Thursday	No Rabbi's Drop in Office Hours	
7/11/14	Friday	Lay-led Shabbat service & oneg	7:30-9:00 pm
7/12/14	Saturday	Torah study	10:00 am-12:00 noon
7/17/14	Thursday	No Rabbi's Drop in Office Hours	
7/18/14	Friday	Lay-led Shabbat service & oneg	7:30-9:00 pm
7/19/14	Saturday	No program	
7/24/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
7/25/14	Friday	Shabbat service & oneg	7:30-9:00 pm
7/26/14	Saturday	Harold Klein and Hilda Rosenbaum unveiling	TBA
7/28/14	Monday	Rabbi's Intro to Hebrew class at OLLI	3:00-4:50 pm
7/31/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
8/1/14	Friday	Shabbat service & oneg	7:30-9:00 pm
8/2/14	Saturday	No program	
8/5/14	Tuesday	Tish'ah b'Av service	4:30-5:30 pm
8/7/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
8/8/14	Friday	Shabbat service & oneg	7:30-9:00 pm
8/9/14	Saturday	Torah study	10:00 am-12:00 noon
8/14/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
8/15/14	Friday	Shabbat service & oneg	7:30-9:00 pm
8/16/14	Saturday	No program	
8/21/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
8/22/14	Friday	Shabbat service & oneg	7:30-9:00 pm
8/23/14	Saturday	Shabbat bagel brunch & short morning service	10:00 am-12:00 noon
8/28/14	Thursday	Rabbi's Drop in Office Hours	1:00-5:00 pm
8/29/14	Friday	Lay-led Shabbat service & oneg	7:30-9:00 pm
8/30/14	Saturday	Soup kitchen at Trinity Episc, 247 Willey St.	10:00 am-12:00 noon



Two more of Ed's Bar Mitzvah photos ... just "because!"

**Tree of Life Congregation**  
PO Box 791  
Morgantown, WV 26507-0791  
(304) 292-7029  
<http://etzhaim.org>

## FIRST CLASS MAIL



### **Mazal Tov Shabbat**

On September 5th, we will celebrate July, August and September Mazal Tov Shabbats. Join us for a festive evening with lots of good cheer.

Errors? Omissions? Contact Linda:  
[ljacknowitz@frontier.com](mailto:ljacknowitz@frontier.com)

#### **July 2014**

Hanna Behr  
Mark Brazaitis  
Heather Brown  
Rich and Laura Cohen  
Bob Cohen and Kathy Abate  
Laurie Brager  
Jean Gould  
Jack Golden  
Linda Herbst  
Michelle Lerversee & David Lederman  
Marilyn Manilla  
Nina and Jeremy Price  
Ruth and Paul Siegel  
Terry and Marty Sippin  
Heidi and Deva Solomon  
Alan Stolzenberg  
Eva Segert Tauger  
Franc Stern  
Marty Sippin

Matanya Solomon  
Ariel Stern  
Naomi Tauger  
Ariana Tauger  
Anthony Weber

#### **August 2014**

Anne Behr  
Shirley and Bill Bellman  
Shirley Bellman  
Denise and Al Berrebi  
Al Berrebi  
Ilene Blacksberg  
Nina Drummond  
Amy Gutmann  
Henry Gould  
Rabbi Joe Hample  
Erik Edwards  
Elliott Edwards  
Debbi Hart  
Linda Jacknowitz  
Millie Karlin  
Martha Lass  
Linda and Art Jacknowitz  
Maureen and Yoav Kaddar;  
Maureen Kaddar  
Lana and Robert Klein  
Susan and Neal Newfield

Justin Ludmer  
Johnathan Lederman  
Ann and Marty Pushkin  
Debbi Pariser  
Bonnie and Steve Sharkey  
Ruth Siegel  
Leah Stern  
Mark Tauger  
Max Snider  
Rodney Wright  
Daya and Rodney Wright

#### **September 2014**

Anne S. and Nyles Charon  
Nyles Charon  
Judy Cohen  
Margie Goldstein  
Monique Gingold  
Donna Bolyard  
Sharon and Bob Hildebrand  
Norman Lass  
Joyce Kohan  
Neal Newfield  
Eitan Price  
Jeremy Price  
Lisa and Michael Stern  
Paul Siegel  
Sheila Wexler and John Fuller

Visit <http://etzhaim.org>