



July/August 2015
Tammuz/Av/Elul - 5775

Morgantown, West Virginia

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

RABBI

Joseph Hample

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Vizkor Book

2015 - 5776

Dedicatory Pages: Donation Schedule

Front Inside cover: \$200	Back inside cover: \$200
Facing Front cover: \$175	Facing Back Cover: \$175
Full page: \$145	
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Because of spacing concerns, we may need to limit
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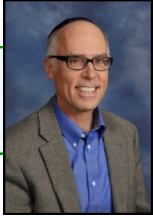
Names of those who passed away during the previous year and those
on our memorial boards are automatically listed without charge.

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
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THE ABSOLUTE DEADLINE FOR INCLUSION
IN THE YIZKOR BOOK IS
MONDAY, AUGUST 24.
NAMES RECEIVED AFTER THAT DEADLINE
WILL BE LISTED ON AN INSERT.



**Rabbi
Hample**

I Can't Wait – Or Can I?

At TOL we often move holidays to the weekend, when more congregants are able to attend the service or celebration. We observe Chanukkah the second Sunday in December, regardless of the lunar calendar: any earlier and people are still recovering from Thanksgiving; any later and they're already hearing jingle bells. This year Shavu'ot fell on the eve of Memorial Day, when many congregants were out of town. We had long, difficult discussions about moving the festival, though in the end, we kept the standard date.

Is it permissible to move the Jewish holidays? Is there any honorable precedent in Jewish tradition? Quite a lot, as it happens. Scripture offers more than one date for Passover and Purim, and is vague about the dates of Shavu'ot and the Babylonian fast days. The sages long debated these issues and various other calendar ambiguities. Of course, there is particular fluidity around holidays invented by the rabbis, like the New Year of Trees. But the Mishnah even recounts a dispute about the date of Yom Kippur!

You'd think the date of Passover – 15 Nisan, the first full moon of spring – was as firm as any matter of Jewish law. Surprisingly, the Torah itself (Numbers 9:5-11) offers a loophole: in an emergency, you can observe Passover a month late; this is called *Pesach Sheni*, Second Passover. *Pesach Sheni* is a concession to those who may be ritually impure or on a long journey at the regular time for the holiday. The Torah requires these tardy observers to eat unleavened bread and bitter herbs just like first-Passover celebrants, and presumably to say the same

blessings. If you are mourning a loss or far from loved ones at the conventional Passover date, you are perfectly justified in holding a *seder* later in the season.

Purim is unique among festivals in that the Bible specifies two equally correct dates: 14 Adar for most places, but 15 Adar for people in walled cities (Esther 9:17-19). The Mishnah (M'gillah 1:1, 3) adds that small towns may advance the reading of the scroll to the preceding market day (Monday or Thursday) to ensure a *minyan* (quorum) of ten worshipers. That sounds pretty lenient!

Unlike Passover and Purim, which have more than one Biblical date, Shavu'ot and the Babylonian fasts do not have *any* explicit Biblical date. Shavu'ot falls 50 days after Passover (Leviticus 23:15-16), but as you know, Passover is a weeklong holiday. Exactly when do we start counting the *omer*, the days till Shavu'ot? Ancient sects like the Pharisees and the Sadducees disagreed on this point. What's more, the Talmud (Shabbat 86b) positions Shavu'ot as the date God gave us the Torah at Mt. Sinai, conventionally the sixth of Sivan; but the Scripture says we reached Mt. Sinai on the *first* of Sivan (Exodus 19:1)! This suggests a week's leeway in either direction in the scheduling of Shavu'ot.

The Babylonian fast days – four days mourning the destruction of Jerusalem in the 6th century BCE – are not widely observed by Reform Jews. Even if you wanted to observe them, there's a problem. Zechariah 8:19 places them in the months of Tammuz, Av, Tishri, and Tevet, but fails to specify the exact day. The Talmud (Ta'anit 28b-29a, Rosh ha-Shanah 18b) records differences of opinion on the subject. The dates eventually established are 17 Tammuz, 9 Av, 3 Tishri, and 10 Tevet, but you could certainly make a case for moving these fasts about within their respective months.

A quirk of our festival timetable is the un-Biblical extra day of some holidays, like the second day of Rosh ha-Shanah and the eighth day of Pass-

over. The second day of Sh'mini Atzeret (the holiday that launches the rainy season) even acquired the separate name and identity of Simchat Torah. These extra days were originally introduced because of confusion about the calendar, but once institutionalized, they were hard to drop (Talmud Beitzah 4b). The early Reform movement tried to suppress them, but they've crept back into the practice of many Reform Jews, thanks to the example of our Conservative and Orthodox cousins. The advantage is a certain flexibility of observance. If you somehow missed the main day(s), you have another chance to keep the festival.

With celebrations like the New Year of Trees, which have no Biblical mandate and no ritual requirements, we enjoy substantial freedom to fiddle with the date. According to the Mishnah (Rosh ha-Shanah 1:1), the house of Shammai assigned the New Year of Trees to the first of Sh'vat, but the house of Hillel preferred the fifteenth of Sh'vat. If even these great sages observed different days, surely we can legitimately shift the date around our work or school schedule and other commitments.

In antiquity, there was one more factor that might alter the dates of the holidays: the proclamation of a leap year by doubling the late-winter month of Adar. In the Talmud (Sanhedrin 11b), the criteria for announcing a leap year are both agricultural and astronomical: but the real concern is for holiday convenience. The grain must be ripe by Passover and the fruit must be ripe by Shavu'ot. You want to mark the festivals in good weather, a value that remains compelling today.

The most shocking calendar controversy in Jewish history was the one about the date of Yom Kippur (Mishnah Rosh ha-Shanah 2:9), pitting Rabban Gamaliel against Rabbi Joshua, with Rabbi Akiva as the peacemaker. The narrative encourages consensus: the sages believed that everyone ought to observe Yom Kippur simultaneously; that is more important than the abstract correctness of the day. The proof text

is Leviticus 23:4, “These are the festivals of the Eternal, the sacred festivals, which *you* shall proclaim”; God’s holidays are on the dates proclaimed by human authority. Here, I think, is the key to the riddle of scheduling our holy days. The main thing is to get the community in sync. Whatever divides us upsets God; whatever unites us pleases God. In 5776, may our ritual timetable bring us all together.

Jewish Summer

As a child in the sixties, I spent summers with my grandparents in Buffalo, and attended the day camp operated by the Buffalo Jewish Center. Centerland, it was called. A bus collected my brother Hanky and me from the street corner five mornings a week. On the ride to the camp’s leafy suburban facility, we sang horrible noisy songs about cowboys and outlaws, generally ending in a pool of blood. It’s hilarious when you’re eight.

Centerland offered woods and a creek, sports and a swimming pool, arts and crafts, and a kosher cafeteria. Friday afternoons we had grape juice, which we called *oneg Shabbat*. Counselors weren’t necessarily Jewish: you’d hear them asking each other in puzzlement about the meaning of camp terms or activities. At the time, I was in no position to enlighten them.

Camp was a place to find an identity, to play with identity. You could be someone different, just for two months. People invented funny nicknames for each other: a kid who always dawdled was called Poky. If a group of boys passed a group of girls on the footpath, the boys shouted “We hate girls!” and the girls shouted “We hate boys!” Over my five summers at Centerland, the place grew noticeably more Zionist. Age levels, formerly numbered, were renamed after regions of the Holy Land. Once a delegation of Israelis paid a visit. Hanky excitedly told our grandparents, “Some *Jews* came to camp today!”

To an adult, summer may not seem very different from the other sea-

sons, only warmer. But summer does have a distinctive Jewish meaning. The Three Weeks of Rebuke (July 5-26) is a solemn stretch commemorating the last days of Jerusalem, before it was destroyed by the Babylonians – or the Romans, for mythology easily conflates two disasters 650 years apart. This grim interval is followed by the Seven Weeks of Consolation (July 27 – September 13), a comforting period meant to cheer us up before the High Holidays. Our mood sinks steadily until the fast day of Tish’ah b’Av (July 26), when TOL will have an afternoon service sitting on the floor. Then we shift gears and climb back toward the stars.

The Three Weeks of Rebuke is also called *Bein ha-M’tzarim*, roughly “between a rock and a hard place,” a phrase from Lamentations 1:3. Lamentations describes Jerusalem’s ordeal vividly: “My maidens and youths are fallen by the sword; You slew them on Your day of wrath, You slaughtered without pity” (Lamentations 2:21); “With their own hands, tenderhearted women have cooked their children” (Lamentations 4:10). Set to a jarring melody, this text would not be out of place on the Centerland bus. The kids would dare each other to sing it louder, faster.

On the other hand, the tone for the Seven Weeks of Consolation is defined by Isaiah 40, which we read on Shabbat Nachamu (August 1): “Comfort, comfort my people, says your God... Clear the way for the Eternal!... God tends the flock like a shepherd, gathers lambs in the heavenly arms, carries us in the Divine lap.” This chapter reaffirms our identity as God’s chosen, the very thing called into question by the fire in Zion. Hearing this verbiage, you might well think, “Some *Jews* came to synagogue today!”

Catholic counselors and all, Centerland was the beginning of my Jewish education. Each year I started as a stranger, since I lived downstate in Larchmont from September through June. Besides, I was a nerd, or whatever we called it back then. I spent maybe the first three weeks of the summer be-

tween the rock of outsiderhood and the hard place of athletic ineptitude. But at some point the worm turned and I became one of the crowd, I took comfort from being another pampered Jewish youngster in a sea of my peers. My peculiar childhood nickname of J.B. was no weirder than anyone else’s nickname.

Centerland wasn’t all that Jewish, apart from the Hebrew National bologna. But the annual cycles of distress and relief got my Semitic juices flowing, the yearly drama of being lost and then found developed my religious sensibility. Those lazy hazy crazy days of summer, long on tag and short on Torah, made me a Jew.

A Rabbi’s Ramadan

I was invited to speak at the Unitarian-Universalist Church on May 24. Here’s what I said.

Hello, happy holidays. Tomorrow is a public holiday, Memorial Day. Today is a Christian holiday, Pentecost, 50 days after Easter. Today is also a Jewish holiday, Shavu’ot, 50 days after Passover. These holidays always occur at roughly the same season, but not always on the exact same weekend. It’s like a harmonic convergence.

For Jews, this is the day God gave us the Torah at Mount Sinai. It’s also when we read the Biblical book of Ruth. Ruth was a foreigner, a Moabite, who married into the Hebrew nation and raised Israelite children. King David was her great-grandson. I have lots of Ruths in my congregation, non-Jewish moms married to Jewish dads, driving their kids to *bar mitzvah* lessons. People are always telling me Judaism is inherited through the mother, but it ain’t necessarily so, as the Ruth story proves. In my denomination, Reform Judaism, you’re Jewish if *either* parent is Jewish, provided you’re educated as a Jew and you identify as a Jew.

My parents were *both* Jews, but very assimilated Jews, in Larchmont, NY, lawn-sprinkler suburbia. I had a little Jewish day camp, a smidgen of Hebrew school, and a semblance of a

bar mitzvah, but my family never set foot in a synagogue if they could help it, even at the High Holidays. And then I took a 20-year vacation from even that minimal Judaism. But in the '90s, in San Francisco, I was working for Wells Fargo Bank, and many of my friends were serious Christians, or serious Buddhists, or serious something. So I joined a synagogue to find out what my religion was all about. I liked it. I made friends. I planned events. I chaired committees. I did research. I gave sermons.

And finally there was nothing left but to apply to seminary. Eleven years ago, I went to my company picnic and said, Well goodbye! I'm leaving! I'm going to rabbinical school! People said, You're going to what? I don't even know what that is! Let me tell you, it was worth it just for the expression on their faces. So I went to Reform school, as we call it, Hebrew Union College. One year in Jerusalem, four years in L.A. On weekends and over the summer I did the widest range of internships – the teaching internships, the pulpit internships, even an internship at the L.A. county jail – because it opens up the widest range of career possibilities.

One fascinating gig was CPE, Clinical Pastoral Education, a student chaplaincy at St. Luke's hospital in Harlem, NY. Hospital chaplaincy is an institution with Christian roots. But as practiced in the 21st-century American metropolis, hospital chaplaincy is a cross-cultural, interfaith enterprise meant to bridge the gaps between disparate traditions and theologies.

At St. Luke's the population was mostly African-Americans and Latinos and Christians of various types. I did a lot of bedside praying, keeping it doctrinally generic, and if the patient needed to whisper Jesus Jesus under their breath, that was fine. I bought a paperback Spanish Bible and read the 23rd Psalm to ailing Latinos in their mother tongue, probably giving them a good laugh with my Anglo accent. I learned that what the sick or their loved ones need is not a particular theology.

They need someone who cares about their feelings. Someone who won't change the subject. Someone who won't try to solve the problem, but just listen.

One day I strolled through the emergency room and met a young African-American woman about to be discharged. When she heard I was a chaplain, and Jewish, she asked if I didn't feel called upon to urge my faith on everyone. Otherwise, aren't I missing a chance to save their souls? Not really, I said. To tell you the truth, I believe diversity is part of God's plan.

Where's *that* in the Bible, the patient asked. Lots of places, actually. In Ruth, the Hebrew widow Naomi tells her Moabite daughters-in-law, Return to your people and to your gods. In II Kings (5:18-19), the prophet Elisha permits an Aramean visitor to worship the Aramean god. As Maimonides says, the righteous of all nations have a share in the world to come (Hilchot T'shuvah 3:5). Judaism sees itself as a national religion, not a universal religion. The rest of the world is called to renounce human sacrifice and such, but not to embrace all the commandments incumbent upon Israel. For example, non-Jews are not expected to keep the Jewish sabbath. As I told the emergency room patient, Yours is a missionary religion, mine isn't.

So I was ordained in the recession year of 2009. My faith in God was tested because there were no jobs. But eventually I landed a position as a chaplain at Pelican Bay State Prison, maximum security, up in the redwoods on the California-Oregon border. 3200 inmates, each with his own spiritual needs. Religion is the only hobby allowed in prison, so naturally they make the most of it.

I had to serve diverse faith groups, of course. There was no imam while I was at Pelican Bay, so I organized Ramadan, and explained it to the sergeant too. Nor was there a Native American spiritual leader. Native American spiritual leaders are hard to find, since there isn't a seminary that trains them. But the Native American

religion was very popular, with the sweat lodge and the peace pipe, because tobacco was otherwise forbidden, but they had to let Native Americans use it for religious purposes. To my surprise, we had Native American inmates of all races, even Asian immigrants. Without a Native American chaplain to assess their authenticity, there was no way to disqualify them.

In prisons there are religions you never heard of before. There are inmates practicing the Norse religion or the ancient Egyptian religion, African yoga or Ordo Templi Orientis. The First Amendment guarantees their right to do so. One of my functions was to determine if the religion claimed by an inmate really existed, or if it was a hoax. How would you judge such a thing? The only litmus test I could think of was to google it. If some website came up, it really existed.

Another of my roles at Pelican Bay was to administer the religious diet program. The prison provided kosher, halal, or vegetarian meals to those who filled out the required forms, subject to my approval. I approved only my most fervent congregants for the kosher menu, which was by far the most expensive. I discovered halal isn't all that different from kosher: no pork, no predators or scavengers, no blood, and a similar slaughtering method. So I steered all but my best students to the halal menu.

At Pelican Bay I enjoyed dialogue with all the different religious believers passing through my office. I was fascinated to find parallels between my religion and others. For example, every religion has a doxology, a generic praise of God that serves as a liturgical filler. In Judaism, I knew, it's the Kaddish. In Protestantism, it's the prayer that begins, "Praise God from whom all blessings flow." In Catholicism, it's the Gloria Patri: "Glory be to the Father and to the Son and to the Holy Spirit." In Islam it's called Al-Fatihah: "In the name of God, the compassionate, the merciful..." It's like the logon and password to the world of prayer.

So I grew a lot in prison. But,

needless to say, a prison is a stressful place to work. I continued to apply for conventional pulpits as they opened up, and in 2012 I was hired as the new rabbi at Tree of Life Congregation here in Morgantown. I barely knew where West Virginia was when I arrived. But I was delighted to find that I have a very brainy congregation, mostly academics and professionals. It's great. I get to use all my big words.

And here, too, there are interfaith opportunities. My first autumn, the Mennonite church in Philippi asked me to come talk to their youth group. I gave them a handout with a series of Biblical texts illustrating key points in Jewish theology. The kids didn't seem that interested, but the pastor and his wife were rapt with attention. I brought along a *tallit* (fringed prayer shawl, Numbers 15:38-39) and *t'fillin* (prayer boxes worn on arm and head, Deuteronomy 6:8), but I didn't think to bring a *m'zuzah* (doorpost prayer box, Deuteronomy 6:9). I learned my lesson, though. The same month, invited to make a presentation at North Marion High School in Farmington, I took care to bring a *m'zuzah* as well as a *tallit* and *t'fillin*, and I was invited back the following year.

At the high school I entertained questions on any subject, but most of them were about the kosher system, what does it mean, and isn't it difficult. What it means is, all refreshments are in compliance with Biblical food rules: no rabbit, no lobster, no rattlesnake, no combining meat and dairy, etc. And yes, it's difficult. But after all, every culture has food taboos. Christians don't usually eat dogs and cats, though obviously, they're made of meat.

I also speak on interfaith panels alongside representatives of diverse religions. Last year I addressed a religious roundtable at the medical school in February, a grief summit at the Stonewall resort in June, and a symposium on social justice at the A.M.E. church in September. These events remind me that Judaism confronts the same questions as other faith traditions,

but may give different answers. For example, Judaism tends to focus on *this* life, not the next (Mishnah Chagigah 2:1), and to prioritize the needs of the already born over the unborn (Exodus 21:22).

At Tree of Life Congregation we have a lot of non-Jewish guests, often students doing a class project on comparative religion, or friends of congregants who come to some celebration out of curiosity. I enjoy showing them around the building, the Torah scrolls and sabbath candlesticks, the *shofar* (ram's horn) that we blow at the Jewish new year, the memorial boards where each name can be lit up on the anniversary of the death. And there's an interfaith youth group in Morgantown that holds events sporadically in different houses of worship. I go along as my schedule permits.

In fact, we've been hosting an annual interfaith party at my synagogue on the occasion of Sukkot. Sukkot is the Jewish harvest festival, when we build a booth in the yard out of sticks and greenery. Traditionally, we live or at least eat in the booth for seven days (Leviticus 23:42). In the ancient Temple in Jerusalem, 70 bulls were sacrificed at Sukkot (Numbers 29:12-34). The Talmud (Sukkah 55b) says the 70 bulls were offered on behalf of the 70 nations of the world. That's pretty pluralistic.

Nowadays the Reform synagogue itself is a forum of diversity, because we have so many mixed marriages, interfaith families, and interracial families. The non-Jew in the synagogue is a big contemporary issue. Rabbis are often asked, would you marry a Jew to a non-Jew? May a non-Jew chair a synagogue committee, or serve on the board of the synagogue? May a non-Jew participate in synagogue rituals? Which ones?

Whatever the theoretical pros and cons, our demographic more or less compels us to welcome everyone into the inner sanctum. Bear in mind that the Torah was given in the desert, in a land belonging to no one, so that all the peoples of the earth might come and receive it (Numbers Rabba 1:7). Why would we withhold it from any sincere person?

Sisterhood

Rosa Becker

Shalom!

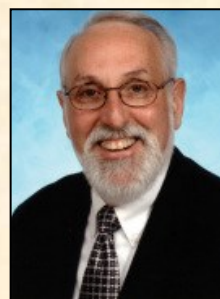
Recently a group of Sisterhood members attended Area Day at Rodef Shalom, a historic grand Reform synagogue in Pittsburgh. The site alone is worth the trip. If you would like to visit there, it is likely that a special tour of the adjacent Biblical Gardens will be offered to us on Sunday June 28. Please contact me if you would like to come and I will give you further details.

At our last meeting a special surprise donation generated a lot of excitement. Sharon Goodman gave us a box of recipes from TOL members from the 1950's! We are brainstorming ways to use this historic treasure...watch for further news and feel free to share ideas.

TOL Board has given us the green light to move forward with our synagogue beautification projects. We hope everyone will be pleased with some new colorful additions to the environment.

Wishing everyone a pleasant and relaxing summer!

Mazal Tov



West Virginia University's Order of Vandalia is an award given annually to the most loyal servants of the University. Tree of Life's Art Jacknowitz, professor and former chair of the Department of Clinical Pharmacy, was one of four honorees this year. Mazal Tov!

Hadassah/A Special Oneg/Address Info

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Hadassah Book Brunch

In June, Hadassah women and guests enjoyed a delicious brunch and a lively, focused discussion of our favorite books at the home of Monique Gingold. The (long!) list of book suggestions will be emailed to all members. In addition, the list is posted on the TOL web page: etzheim.org.

Our next meeting will be our annual fall "Meet and Greet Brunch." Date and program will be determined during our summer planning meeting. Please let Merle know if you would like to help plan the calendar and programs for the next year.

Hope everyone has a safe and sunny summer!

*Shalom,
Merle*



Congratulations and Oneg

Congratulations to Yael Tarlovsky Tucker on receiving her Doctor of Philosophy in Genetics and Developmental Biology, Division of Plant and Soil Sciences, West Virginia University. Yael's dissertation was on a most controversial subject, "Microbiology in Shale: Alternatives for Enhanced Gas Recovery," which she defended admirably. Her husband Jonathan Tucker and parents Simon and Magdalen Tarlovsky, are very proud of her, as am I, as one of her Professors. Yael and Jonathan became TOL members last fall.

In honor of Yael's accomplishments, please join Yael and her family for an Oneg, which I will sponsor, following the 7:30 pm TOL Shabbat "Women's Service," on Friday evening, July 10, 2015.

*Shalom,
Lee B. Kass*

lbbk7@cornell.edu; 304-816-4787



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Off-Site Services

TOL SATURDAY MORNING
RELIGIOUS SERVICES AND
TORAH STUDY OUTSIDE OF
MORGANTOWN

Several TOL and Ritual committee members and the Rabbi have tested the feasibility of holding religious services and Torah Study once a month outside of Morgantown, hosted by members of the congregation. This offers those who cannot come to Morgantown, for one reason or another, an opportunity to attend a Saturday morning TOL event. We have held two Torah Studies (November, May) and one Bagel Brunch/Short Service (June), with Bagels and schmear provided by Ritual Committee.

We plan a Torah Study for July and a brunch/Religious Service for August in Fairmont. Eight to 10 congregants have attended each of these events, including families with children; and others are planning to attend in future.

Participants have requested these monthly services either because they have been too ill to travel to Morgantown, or due to the long distance drive to Morgantown from Clarksburg, Fairmont, or even further. Everyone who has attended appreciated this new opportunity, has found it rewarding and worthwhile, and plans to do so again for future events. All members of our congregation and the greater WV Jewish Community are welcome.

Two future Saturday events are planned:

Torah Study is scheduled for July 18, from 10 to noon in Fairmont at the home of Lee Kass (1822 Pleasant Valley Rd; 304-816-4787, lbk7@cornell.edu).

And a bagel brunch/potluck and short service is scheduled for August 8 in Fairmont at the home of Franc and Leah Stern (1 Carriage Drive, 304-366-0645, fnstern@montlevineinc.net).

If you would like to host a future Saturday morning Torah Study or brunch/Service outside of Morgantown (Fairmont, Clarksburg or elsewhere), please email Tree of Life Congregation treeoflifecong@gmail.com or call Lee Kass or Rabbi Joe.

A Different Shavuoth This Year

Margalit Persing

Shavuoth is my favorite holiday. I consider it my Jewish birthday. When I converted 37 years ago, it was the custom in the Conservative Jewish community in Philadelphia to hold conversion ceremonies as close to Shavuoth as possible. There were a fair number of "Ruths" in my class that year! I chose Margalit Yael as my Hebrew name and experienced the ceremony and service as a new life beginning for me, as indeed it was.

Shavuoth appeals to me not simply for the story of Ruth and its relevance to converts, but on other levels as well. In Israel, unless you are Orthodox, it tends to be marked more as a harvest holiday, and a celebration of the rebirth that comes in nature after winter. Kibbutzim in particular use Shavuoth to celebrate families, the highlight being a parade with all children born since the previous Shavuoth riding on floats decorated with the first fruits.

In the last few years at Tree of Life with Rabbi Joe, I have learned to focus more on the learning aspects of the holiday, relating especially to Mt Sinai and the Ten Commandments. I have loved the Shavuoth learning sessions whether they lasted all night or til 12:01 am! It's been my special privilege to help organize workshops and find each year more talented TOLers to teach us on the holiday.

But I knew this year would have to be different for me. After a long

hospitalization I had spent the last few days before Shavuoth in the hospital again. I didn't really have the stamina to participate in person at TOL. But thanks to an innovative addition this year, I could listen to the service from home, as I have been able to do on other Friday evenings.

That was great and the icing (!) on the blintz came with the brilliant suggestion that Rabbi Joe could lead his blintz making workshop for the teens in my kitchen. So although I could not participate in everything in person, I had the thrill of having my house full again of young noisy learning! Not every blintz looked like a perfectly rolled Torah Scroll, but they were delicious. This will rank as one of my most favorite Shavuoth since my conversion.

Shavuoth reminded me once again what a special place Tree of Life is. And as I said Shechyanu on the holiday, I was grateful as I am every day for all of the kindness and support Tree of Life has shown me in these last challenging months!

Shavu'ot Thanks

For the *Tikkun Leil Shavu'ot* (late-night celebration) May 23 we appreciate:

Grand visionaries

Michelle Leversee
and Margalit Persing

Food coordinators

Bob Klein and Jaimie Russell

Workshop presenters

Rosa Becker, Yoav Kaddar,
Nina Price, & Barry Wendell

Technical guru

Adam Rosefsky

And all who set up, brought food,
or cleaned up

Thanks for being with us at
Mount Sinai!

Mazal Tov Shabbat

On **September 4th**, we will honor our August -September Mazal Tov members. Join us for a festive evening with lots of good cheer.

Errors? Omissions?

Contact Linda:

ljacknowitz@frontier.com

August 2015

Anne Behr

Shirley Bellman

Denise and Al Berrebi ; Al Berrebi (birthday)

Ilene Blacksberg

Nina Drummond (daughter of Lisa Ayers)

Amy Gutmann

Henry Gould

Rabbi Joe Hample

Erik Edwards

Elliott Edwards

Debbi Hart

Art and Linda Jacknowitz; Linda (birthday)

Millie Karlin

Martha Lass

Maureen and Yoav Kaddar;

Maureen Kaddar (birthday)

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

Daya Masada and Rodney Wright ;

Rodney Wright (birthday)

September 2015

Anne S. and Nyles Charon;

Nyles Charon (birthday)

Judy Cohen

Margie Goldstein

Monique Gingold

Donna Bolyard

Sharon and Bob Hildebrand

Norman Lass

Ken Lempert

Joyce Kohan

Neal Newfield

Eitan Price

Jeremy Price

Lisa and Michael Stern

Paul Siegel

Sheila Wexler and John Fuller

Coopers Rock Shabbat

May 2015

Photos: Ed Gerson



PRAYER FOR INNER PEACE

I pray for forgiveness and strength.
That I be granted
Inner peace
A clear mind
And healthy body
Free from desire
And suffering
So that my spirit may soar
And be closer to you
And my brothers
And sisters.

Barry Pallay (April 28, 2015)

I AM NEVER ALONE

Walking along
I am never alone.
My G-d is always with me.
His Angel by my side
Guiding me through life
Protecting me
Pulling me back
Out of harms way
Pushing me forward
Into new waters
But never too deep
Sometimes over my head
But never too much.

Walking along
I am never alone
In this troubled world
Each step
Each breath

My heart
My life
My death
In his hands.

Barry and Darlene Pallay
(March 13, 2015)



Saying good-bye to Zevi Lowenberg

photos: Ed Gerson



On Friday, June 12th, we had a triple mazal tov celebration in memory of Barry Cooper, to honor our June-July Mazal Tov celebrants and to say "aloha" to Sara, Michael, Rebecca, Noah and Elianna. To host your own oneg, see "Mitzvah Opportunity" page 10.

Photos: Cooper

Visit <http://etzheim.org>

A Few Words about the Misheberach (Healing)List

Margalit Persing

As someone who has appreciated and benefited from the weekly healing prayers, I know firsthand that folks at Tree of Life show a great deal of compassion and concern for others, both in our congregation and in the wider community. So the list includes those who are ill, in transition, or in trouble. Because those criteria can unfortunately include quite a few people, we try to update the list monthly.

When you submit a name for the healing list, it will stay on the list and be read for a month in all services. Names will be removed after about a month unless you specifically request that the person remain on the list longer. And if you send a name to Rabbi Joe, please copy me also: nmpersing@yahoo.com.

Thank you all for your continued kindness and compassion!

Thank You

Shirley Rosenbaum and her family extend their heart-felt thanks for the many prayers, generous gifts and warm wishes from Rabbi Joe and the Tree of Life Congregation during her recovery period. The medical results have been successful...the patient is Cancer Free!

Remember a loved one
with a
Yahrzeit Plaque

\$400 DONATION

Contact: Al Berrebi
aberrebi@gmail.com

מצוה

Mitzvah Opportunity Provide an Oneg

If you can bring Friday night refreshments, please contact

Laura or Rich Cohen

(304-292-3695,

lcohenwv@gmail.com,

rpc116c@gmail.com).

See calendar at

etzhaim.org/oneg.htm.

Thank you to congregants who have provided oneg refreshments.



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

*We note with sorrow
the passing of*

*Edwin Snider
father/grandfather
Of the Snider family*

*Phillip Roth Jacowitz
brother of Larry Jacowitz*

*David Fyffe
friend of Barry Wendell*

*Miriam Foss
friend of Rosa Becker*

*May their memory
be a blessing*



**Share Your Simcha
Buy a Leaf on**

THE SIMCHA TREE

\$250/leaf

\$2500/Small Stone

\$5000/Large Stone

Contact

Merle Stolzenberg



JULY / AUGUST 2015			
7/2/15	Thursday	Sorry, no rabbi's drop-in office hours	
7/3/15	Friday	Sorry, no service	
7/4/15	Saturday	Sorry, no service	
7/9/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/10/15	Friday	Women's service & oneg	7:30-9:00 pm
7/11/15	Saturday	Sorry, no service	
7/16/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/17/15	Friday	Wine and Cheese Shabbat	6:30-7:30 pm
7/18/15	Saturday	Torah study <i>in Fairmont</i> : Mattot – Mas'ei	10:00 am – 12:00 noon
7/23/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/24/15	Friday	Kabbalat Shabbat in honor of Ariel & Jared Stern	7:30-9:00 pm
7/25/15	Saturday	Ariel & Jared Stern b'nei mitzvah & kiddush	3:00-6:00 pm
7/26/15	Sunday	Tish'ah b'Av service sitting on the floor	4:30-5:30 pm
7/30/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/31/15	Friday	Micro service & oneg	7:30-9:00 pm
8/1/15	Saturday	Sorry, no service	
8/6/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
8/7/15	Friday	Mostly English service & oneg	7:30-9:00 pm
8/8/15	Saturday	Bagel brunch & short service <i>in Fairmont</i>	10:00 am – 12:00 noon
8/13/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
8/14/15	Friday	Shabbat Rosh Chodesh service & oneg	7:30-9:00 pm
8/15/15	Saturday	Sorry, no service	
8/20/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
8/21/15	Friday	Justice Shabbat service & oneg	7:30-9:00 pm
8/22/15	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
8/27/15	Thursday	Sorry NO Rabbi's drop-in office hours today	1:00-5:00 pm
8/28/15	Friday	Cooper's Rock Shabbat	6:00-8:00 pm
8/29/15	Saturday	Torah study: Ki Tetze	10:00 am – 12:00 noon
9/3/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
9/4/15	Friday	Mazzal Tov Shabbat (August & September)	7:30-9:00 pm
9/5/15	Saturday	"Everyone's a leader" participatory service	10:00 am – 12:00 noon

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

FIRST CLASS MAIL



Shavu'ot

Photos: Gerson

Visit <http://etzheim.org>