



March/April 2015  
Adar/Nisan/Iyar— 5775

**CONGREGATION**  
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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**TODAH:** Thank you to Margalit Persing  
for proof reading this newsletter.

## **The Diplomat at the Seder**

*Rabbi Joe Hample*

What are you serving for Passover? Horseradish? Macaroons? Mom's *matzah*-ball soup? Even more than other holidays, this festival is about food. We use these foods to tell our story. "This almond torte recipe comes from your great-aunt Bertha." If you don't like it, it would be wiser not to say so.

The *seder*, the ritual meal we know, is a reframing of the Torah's Passover feast with influence from the Greco-Roman symposium, or philosophical dinner party. As the Greeks and Romans lolled on couches at their banquets, the Jew is supposed to recline at the Passover *seder*. The genius of the *seder* is that we recount our liberation using foods as props: the saltwater is the tears we shed, and so forth. You won't find anything quite like a *seder* in the Biblical text. And no, the Last Supper wasn't a Passover *seder* – at least not the kind familiar to us – but let's keep that from our Christian friends. I wouldn't want to hurt their feelings.

The prototype of the *seder* is in the Mishnah, written by the rabbis around 200 CE. Some of the foods are indispensable. You must serve *sh'nei tavshilin*, "two cooked dishes," to represent the Biblical Passover sacrifice (Mishnah P'sachim 10:3). A lamb shank and a hard-boiled egg are the conventional choices, but if you can't find a lamb shank, try a chicken drumstick. Among other possibilities, the Talmud (P'sachim 114b) mentions beet, which is impressively red. Don't tell your vegetarian guests it isn't as authentic as meat.

Wine is essential at Passover, as

at most Jewish celebrations. Unleavened bread (*matzah*) and bitter herbs (*maror*) are also necessary (Exodus 12:8), and crudité's fill the remaining slots on the ritual platter. The additional Passover foods you cherish are not strictly required. Your grandmother may have slaved over *kug'l* (pudding) or chopped liver, but Jewish grandmothers from other parts of the world prepared different delicacies. If invited to a Sephardic *seder*, don't scoff at the menu.

Our congregational *seder* will be held at Lakeview Resort, at 5:30 pm on Friday, April 3. This event will feature plenty of Passover standards, including brisket, chicken, and *gefilte* fish, along with soup and salad, potatoes and veggies, and assorted flourless desserts. But there's one food we haven't discussed. I notice you were tactful enough not to point it out.

*Charoset* (rhymes with *diagnose it*) is a borderline obligation. This lumpy condiment, a mixture of chopped fruits and nuts, is not mentioned in the Bible. The Mishnah debates whether it is compulsory or just strongly recommended, but I can assure you we'll have it at Lakeview. The Talmud (P'sachim 116a) offers two different meanings for the *charoset*. Some say it represents the clay or mortar we used for construction work in our Egyptian slavery (Exodus 1:14). Others relate it to the apple tree where lovers meet in Song of Songs 8:5, symbolic of the Israelites' fertility even in bondage. Song of Songs, the most

#### **SAVE THE DATE**

**TOL Seder**  
**Friday, 4/3/15**  
**5:30 pm**  
**Lakeview Resort**  
**See page 9 for details**

*See SEDER page 2*



**Rabbi  
Hample**

## The Most Dangerous Prophet

The first chapter of Ezekiel was almost banned from the classroom, since the prophet's vision of God seated on the celestial throne or chariot could suggest that God is a physical being. The Mishnah (Chagigah 2:1) permits only wise and knowledgeable scholars to study this text, and warns that those who ask what is above the firmament ought never to have been born. (Incidentally, these constraints are unenforceable.)

Later in our history, Ezekiel was almost excluded from the Bible in its entirety, since it conflicts with the other holy books. For example, Ezekiel's final chapters call for rebuilding the Temple with different dimensions than elsewhere in scripture. Specific verses are even stranger, like Ezekiel 45:20, which requires an atonement ritual eight days before Passover, a commandment mentioned nowhere in the Torah. The Talmud (M'nachot 45a) ingeniously reinterprets this text to mean something completely different, and credits Chanina ben Hezekiah for reconciling all Ezekiel's contradictions so we could retain this volume in the canon.

Ezekiel is a very ritualistic prophet, as he is also a priest (Ezekiel 1:3). The prophet's Hebrew name *Y'chezkel*, "God is strong," can also be interpreted as "God is severe." The book was written amid the hardships of the Babylonian exile (6<sup>th</sup> century BCE), and it is distressingly punitive. Chapter 9, for example, describes Jerusalem's destruction in bloodcurdling terms: and to the prophet, the city deserves its suffering as payback for its moral and religious corruption. Much of this material is painful to read.

In spite of Ezekiel's perils, he

is the prophet we recite on the three festivals of pilgrimage. Ezekiel 37, the valley of dry bones, is the *haftarah* for the intermediate Shabbat of Passover. Ezekiel 1, God seated on the heavenly throne, is the *haftarah* for the first day of Shavu'ot. Ezekiel 38-39, the war of Gog and Magog, is the *haftarah* for the intermediate Shabbat of Sukkot. Why are we declaiming this dangerous book on our key holidays?

It seems to me that Ezekiel is God's resumé, a mystical account of God's profession. Though the book follows the prophet's life chronologically, as the story of God's "life" it is out of order: our festival calendar sorts it into the Divine sequence. God's journey begins with the revival of a submerged nation (Ezekiel 37:11-14), gains momentum with Israel's recognition of God's "throne" or sovereignty (Ezekiel 1:26), and will be consummated with the worldwide acknowledgment of God's name (Ezekiel 39:7-8). Passover, then, is the beginning of God's career; Shavu'ot (Sinai) the critical turning point; while Sukkot represents the future, when a humanity wandering in the desert will find its Author.

Ezekiel is not usually thought of as one of our social justice prophets, but his instinct for righteousness is impressive. For example, Ezekiel re-frames the sin of Sodom (Genesis 18:16-19:29), not as sexual transgression or ritual impropriety, but as indifference to the needy (Ezekiel 16:49). Even better is Ezekiel's emphasis on forgiveness: "I have no pleasure in the death of the wicked, but that the wicked should turn from their way, and live" (Ezekiel 33:11).

Some well-known phrases originate in Ezekiel. *Tel Aviv*, now applied to a city in Israel, occurs in Ezekiel 3:15 as the name of a place in Babylonia. The expression *od lo avdah tikvatenu* ("our hope is not lost") from *Ha-Tikvah*, the Israeli national anthem, is a play on *v'avdah tikvatenu* ("our hope is lost") from Ezekiel 37:11. The term *Rosh ha-Shanah* ("New Year") comes from Ezekiel 40:1; that holiday on the brink of autumn is called by var-

ious other expressions in the Torah, including *Yom T'ru'ah*, "Hornblowing Day" (Numbers 29:1).

The most dangerous thing about Ezekiel – indeed, all the prophets – is that they introduce the conceptual shift from *national* justice to *individual* justice. For the Torah, Israel has God's favor and the other nations do not (Deuteronomy 7:1-8), though Israel may lose this advantage if it is not careful (Deuteronomy 11:16-17). For the prophets, though, God does not so much judge *nations* as judge *individuals*. Ezekiel contributes importantly to this theological revolution. The Torah says the sins of the parents are visited upon the children (Exodus 20:5), but Ezekiel (18:20) says the opposite. The prophet means that *you, personally*, have the power to please or displease God. Now that's dangerous!

## SEDER

from page one

romantic book of the Bible, is a traditional Passover text.

A couple of years ago, TOL's homemade Passover *haggadah* (storybook) was accidentally published with a page missing. I was a good sport about this when leading the *seder*, but I hit the ceiling at the Ritual Committee meeting. Guess I've still got some spiritual growth ahead of me. I've only half-learned the lesson of *charoset*.

The real point of *charoset* is to complement the bitter herbs: the sweet balances the pungent. This is not just a culinary principle, but a diplomatic one. If you must deliver a painful message, soften it with flattery. The right response to the missing page would have been praise for the *haggadah*'s strong points and a magnanimous offer to coordinate the printing and binding in the future. I've got to work on my leadership style.

The oldest surviving *charoset* formula is the one mentioned by the 10<sup>th</sup> century rabbi Sa'adyah Ga'on, in "Babylonia" (Iraq). He said to make the stuff from dates, walnuts, sesame, and wine vinegar. My advice is to skip the vinegar.

### Much Obligated

Some new non-Jewish friends were surprised to learn that our synagogue holds its religious school on Sundays. If Saturday is the Jewish sabbath, they asked, why isn't our religious school on Saturdays? Partly it's because we live in a society that makes room for religion on Sundays. Saturday is for social, cultural, and sports events.

But there's another reason too: traditional Jews wouldn't write anything on Shabbat. Writing is one of the 39 *m'lachot*, labors prohibited on the sabbath (Mishnah Shabbat 7:2). It's hard to have school without writing. When I explained this point, my friends laughed and said, But you're Reform Jews! Well, yes, we are. But even Reform Jews love technicalities. The question is, which ones.

As Jewish modernists, we do a complicated dance with the old-time rules and observances. We have the burden of choice, the tricky responsibility of deciding which elements of tradition are essential and which are marginal. We are sophisticated enough to know that there was never a uniform, changeless Judaism: Moses never tasted a potato *latke*; Jews in Poland never worshiped the same as Jews in Portugal or Persia. No one said *El Malé Ra-chamim* when Rashi died: it hadn't been written yet. And we find illuminated *haggadot* from the Middle Ages that depict Jewish men bareheaded. Have we always worn *yarmulkes*? I don't think so.

On the other hand, Judaism is not *infinitely* flexible. If it were infinitely flexible, it would have no meaning. I hope your Judaism and mine emphasizes universal themes like justice and peace over arbitrary technicalities. What put Judaism on the map was "love your neighbor" (Leviticus 19:18), not "wear no mixed fabrics" (Leviticus 19:19). But if we continue to embrace this text as the foundation of our faith – and I trust we do – then we need some kind of relationship even to "wear no mixed fabrics." This precept may be a lower priority, but it is still Torah.

When it comes to ritual, my gut feeling is that the do's are more important than the don'ts. As we read in Pirkei Avot 1:5 (the rabbinic maxims), "Let your house be open wide." Judaism is about inviting God in: we don't believe in an Evil One who must be kept out. If there are 613 commandments, including 248 do's and 365 don'ts (Talmud Makkot 23b), maybe it's time we soft-pedaled the prohibitions, and looked more deeply into the obligations. Accentuate the positive, as Johnny Mercer phrased it.

For example, dietary taboos are among the best-known (and most-violated) elements of traditional Judaism. Suppose we set aside the rules about what we *shouldn't* eat, and ask instead, what *should* we do when we eat? We should bless our food (Deuteronomy 8:10). The blessing for bread is *ha-motzi lechem min ha-aretz*; for pastry, *boré minei m'zonot*; for wine / fruit / vegetables, *boré p'ri ha-gafen / ha-etz / ha-adamah*; for everything else, *she-ha-kol nihyeh bidvaro*. Of course, it is legitimate – maybe even preferable – to invent your own blessings: "Thank you, God, for this awesome ice cream cone." The standard text is only provided as a default.

Sexual and menstrual taboos are also a big part of traditional Judaism, but what are we *obliged* to do in this area? We should be intimate with our partner once a week if our work is difficult, twice a week if our work is easy, every day if we are at leisure (Mishnah K'tubbot 5:6). In practice, age and physical stamina may be factors too! But the point is, the do's are more interesting than the don'ts.

Various holiday restrictions are defined in scripture. No leavened bread on Passover, no eating indoors on Sukkot, no food at all on Yom Kippur. But common sense tells you that Passover is really more about eating *matzah* (Leviticus 23:6) than avoiding bread: Dr. Atkins avoided bread, and he wasn't even Jewish. Sukkot is more about the fun of eating in the *sukkah* (Leviticus 23:42) than the ban on eating in the dining room. Even Yom Kippur is more

about forgiveness (Leviticus 16:30) than fasting. That goes double for holidays that don't have any special prohibitions, like Shavu'ot. This festival is more about studying Torah as late as possible than forgoing sleep.

It's the same for Shabbat. The Bible spells out a few prohibitions, the rabbis add a lot more. But it may be better to ask what we are *obliged* to do. We are obliged to light the sabbath lamp at dusk (Mishnah Shabbat 2:7), bless the sabbath with wine (Mishnah B'rachot 8:1), eat three full meals (Talmud Shabbat 117b), and "call the sabbath a delight" (Isaiah 58:13). These rituals, if performed with enough fanfare, will probably do more to make Shabbat meaningful than anxiously avoiding a long list of no-nos.

Of course, if the no-nos resonate with you, go right ahead and honor them. But as a Reform Jew, I do not particularly yearn to be much restricted. I yearn to be much obliged – and I am. "To Israel's credit, the Blessed Holy One gave us many commandments" (Pirkei Avot). They are a path to God.

### REQUEST FOR HELP

My name is Kenny Kolander, and I am working with Dr. Siekmeier at WVU. My dissertation is about American involvement in the Arab-Israeli peace process between 1967 and 1978, especially 1970-1975.

I think Dr. Siekmeier may have mentioned that I am hoping to research in Israel this coming summer but will need help translating a Hebrew-language finding aid from the Israel State Archives. The finding aid is still being compiled by the archives when I checked earlier this week, though hopefully it will be completed soon. Do you have any advice, or perhaps know someone who could help me translate such a document? Any help you can offer would be well-received.

Thanks for your help

### Children's Education

*Rabbi Joe Hample*

We concluded Unit II, Middle Ages, with a Jeopardy game on January 18. The material may have been a little too abstract for the kids. We'll work on making it more concrete: for example, by using foam-rubber swords to teach about wars.

We began Unit III, Transition to Modern Times, on January 25, sweetening the deal by inviting the kids to paint bowls for the Empty Bowls hunger fundraiser. (Thanks to Michelle Leversee for coordinating.) Through March 15 we will be following the Jews out of the ghetto, into the metropolis, and across the Atlantic. On March 22 we start Unit IV, addressing modern movements from Jewish radicalism to Zionism to suburbanization. The older elementary class will sermonize on March 8, the *b'nei mitzvah* class on April 12.

Hebrew learning is ongoing, and turnout has been good at full Torah services. I am now tutoring four *b'nei mitzvah* students weekly, preparing for ceremonies in June and July. The teen

learning program has been focusing on Jewish music, Jewish food, and comparative religion.

We're starting to think about next year's program. Please share your ideas, and names of potential students or teachers. The youth program belongs to everyone.

### Empty Bowls Aren't So Empty

*Sophie Brager*

On February 1, 2015, the students and teachers of Tree of Life Congregation came together to decorate bowls for the Empty Bowls organization. They provide food for the homeless and the less fortunate. People had the opportunity to paint bowls, make funky designs, help others, and have a good time all at the same time. I think it is a mitzvah, or commandment to do a good deed, to help people in trouble. Most people take for granted things like food, bowls, and clothes. The money we raised and the bowls we made mean a lot to people who don't have as much as you and I. When we help others we fill our own bowls! Come volunteer on 2/28 and fill these empty bowls!

### Adult Education

*Rabbi Joe Hample*

On January 14 and February 11 we explored Torah chanting, the time-honored system of trope (cantillation) for the ritual singing of the scripture. Alas, this did not prove to be a popular topic. You would need to read both Hebrew and music fluently to be fully comfortable with this endeavor.

Changing directions, on March 11 we will address Judaism & Pets. What do our text and tradition say about the care, feeding – and love – of companion animals? On April 8, after the Israeli election and at “next year in Jerusalem” season, we will study Israeli politics: issues, attitudes, and Israel's bewildering kaleidoscope of political parties.

Separately, Dr. Ilana Chertok and I pioneered a noon-time brown-bag discussion group on Jewish medical ethics at the nursing school, which began January 13 with a session on *pikuach nefesh*, the sanctity of life. Next session is April 21 with the topic of animal research, facilitated by PhD candidate Steve Markwell. This program is held at the WVU Evansdale campus, Health Sciences Center, room 6522.

All adult ed classes are free and require no advance registration. Just show up if you're in the mood, and bring your friends.





**Adam  
Rosefsky**

## Greetings from Stockholm

I am working on a project that involves my company, our Swedish subsidiary, four construction companies, several Unions and the Swedish government. While many of the participants typically have different goals and desires, they are all working to make the project a success because it benefits all parties.

Like my project, at TOL, we have many different personalities and temperaments, but we all work and volunteer for the benefit of TOL.

Let's all work this year to celebrate our differences and support one another for the good of our congregation.

*Shalom,  
Adam Rosefsky*

## SISTERHOOD

*Rosa Becker*

Good news...we have two new officers: Daya Solomon will be serving as Vice-Chair and Susan Brown as Membership Chair. We are very appreciative of their willingness to serve.

Also, we voted to make another substantial donation to the Charm

Campaign. Sisterhood will be supporting the upcoming Prison Project evening by supplying desserts and publicity. If we get 20 people to attend, we should be able to wrap 300 books to be sent to prisoners in one evening! (See the article in this issue by Susan Brown for more details.)

We have a goal of beautifying spaces in our synagogue and to help us we have set up an advisory meeting at TOL with local art teacher Debbie Palmer for Wednesday March 18th at 1:00. Anyone interested in assisting us with this is welcome to attend the meeting. Debbie will help us identify ideal places to hang Judaica art we possess, including two beautiful long banners and some Torah covers. She can also advise us how best to hang the art.

We will also discuss plans for making a Tree of Life mosaic for a wall in the social hall. Debbie has directed many public art projects around town. There are some large mosaics of trees down on the rail trail by the Waterfront hotel which you can check out to get an idea of her projects.

We envision this as a community project, with participation of members of all ages of TOL.

As our chapter is now part of the Atlantic District, Sisterhood has been invited to an area luncheon program to be held at the historic Rodef Shalom Temple in Pittsburgh on Sunday April 12. Please save the date for this special outing. More details will be forthcoming soon. Our next Board Meeting is scheduled for Monday March 30th at 11:30 at

Sargassos. All Sisterhood members are welcome to attend.

## Appalachian Prison Book Project Coming To TOL

The **Appalachian Prison Book Project** donates books to prisoners in jails and prisons throughout Appalachia. It is based in Morgantown and is led by Katy Ryan, an English professor at WVU. Katy is coming to the TOL on Thursday, March 19, from 7:00-9:00 pm to tell us about this project and to let us know how we can help. After giving a brief talk about the project, Katy will lead us in a "packing party," during which time we will help wrap books to be sent to prisoners. Katy will bring all the supplies, letters of requests, and books. She says that 20 people can wrap and address about 300 books in an evening.

You are free to bring books to donate that evening. All books are welcome that are clean and in good condition. Along with dictionaries, here is a list of books that the project is especially interested in having donated:

- *There Are No Children Here*, by Alex Koltowitz
- *A Lesson Before Dying*, by Ernest Gaines
- *The God of Small Things*, by Arundhati Roy
- *The New Jim Crow*, by Michelle Alexander
- *I Know Why the Caged Bird Sings*, by Maya Angelou
- *Beloved*, by Toni Morrison

For more information about the Appalachian Prison Book Project, go to:

<https://aprisonbookproject.wordpress.com/>

Please plan to join us on **Thursday, March 19, from 7:00-9:00 pm** for this mitzvah. It will be fun and worthwhile, all at the same time.

If you have any questions about the evening, please contact Susan Brown: [srbwva@gmail.com](mailto:srbwva@gmail.com).

### Teen Learning Program

Barry Wendell

Tree of Life Congregation has a teen learning program, designed to continue the education and engagement with the congregation of young men and women after their bar or bat mitzvah. Margalit Persing runs the program, and it meets every two weeks for an hour early Sunday afternoon. Margalit asked me to teach something about Jewish music to the students at the end of January and early in February.

I was delayed a week because I was ill. That cost me two students, who had other plans. I started the first class, on February 1, with *West Side Story*, the musical from the 1950s with choreography from Jerome Robbins, book by Arthur Laurents, music by Leonard Bernstein and lyrics by Bernstein and Stephen Sondheim, credited only to Sondheim. The show's producer was Harold Prince, and the original "Tony" was Larry Kert. All of the people I've mentioned were Jewish. A story about immigrant outsiders trying to make their way in New York resonated with the children of Jew-

ish immigrants who worked on it. I showed two scenes from the 1961 movie.

From there, I introduced the students to other works by Bernstein, Robbins, Laurents and Sondheim. I showed a dance scene by Jerome Robbins from *Fiddler On The Roof*, played an excerpt from Bernstein's *Chichester Psalms*, "written for a choir in England that was required by Bernstein to sing in Hebrew. I tried to show the trailer for the movie *The Way We Were*, written about the blacklist of Hollywood writers. Hollywood turned it into a star vehicle for Barbra Streisand and Robert Redford. We watched a video of Barbra singing Marvin Hamlisch's title song from the movie. I showed a piece of a stage version of Sondheim's "*Sweeney Todd*" with Angela Lansbury singing to George Heard about "The Worst Pies In London." The students perked up when I told them that Sweeney Todd was a murderer whose victims were chopped into meat pies by Mrs. Lovett. They thought it might be worth a look.

For my second class, I spent the hour on Debbie Friedman, the late composer of many of the songs we sing at

services and at other occasions. At Tree of Life we sing her healing prayer "*Mi Shebeirach*" every week. I had videos from YouTube. One was of Debbie teaching her song "*Not By Might*" to an audience, another was an interview she did, explaining how she came to compose Jewish liturgical music. She spoke of the need for womens' voices, more modern tunes and some English. We watched a memorial by the Union for Reform Judaism filmed after Debbie's death, at 59, in 2011. It is important for young Jews to know who Debbie was, as so much of how we worship today is her legacy. Margalit said later "...they register more than you realize..." I hope the teens appreciate their heritage as American Jews.

On February 22, Benyamin Cohen, a local Orthodox Jewish writer, will discuss his book *My Jesus Year*, and in March, Tree of Life member and gourmet cook Stan Cohen will discuss Passover recipes. If you know a Jewish teenager, please ask them to join the program.

Barry Wendell  
wendell.barry@aol.com



Ariel and Jared Stern and Ellis Works from the Bnai Mitzvah class deliver a sermon on the subject of Hasidism, part of the Jewish Journeys curriculum. As part of this year's curriculum, students from the Older Elementary and Bnai Mitzvah classes write and deliver the sermon in the Sunday School service once each 6-7 week unit. Also pictured is teacher, Zevi Lowenberg, who supervised this unit.



## Expedition to Wheeling

On Friday, Feb 6, my family and I traveled to Wheeling with others from TOL to celebrate Tu'B'Shvat at Congregation Beth Shalom. There was singing, dancing and of course, eating. Tu'B'Shvat is the holiday to celebrate the birthday of the trees. In Wheeling we ate lots of fruits, and nuts, including pistachios during the Tu'B'Shvat Seder. Along with Rabbi Beth from Temple Shalom, Rabbi Joe taught and led some songs during the Seder. During the Seder, Rabbi Joe used art work from Alana Works to show the four different realms we celebrate on this holiday. During the service there was the blessing for the many children there. Rabbi Joe stood with Josh Sharkey because his parents were there. I thought that was a great gesture.

I know the other congregation members who came from Tree of Life had a really great time too.

Stevie Babbitt



### REMOTE ACCESS TO TOL RELIGIOUS SERVICES AND CLASSES

Barry Pallay on behalf of the REMOTE ACCESS TEAM

Several TOL members and the Rabbi have formed a "Remote Access Team" to test whether it is feasible and practical to remotely listen to religious services and the Rabbi's educational classes by using telephone conferencing, copies of the text material, and an open microphone at the Temple. This would be for those who for one reason or another, could not attend services or classes in person on a given day. The Team has conducted pilot tests for four consecutive Friday night Shabbat services beginning 9 January 2015. We have had more than 30 participants including families with children, take part in these remote access tests, either because they have been out of town, are ill, unable to schedule or it is more advantageous to attend from home due to the long distance drive from Clarksburg, Fairmont, or even further, especially in inclement weather. Everyone who has attended remotely has appreciated this new opportunity and has found it rewarding and worthwhile, and would do so again when the need arises. The fourth test on January 30 was particularly noteworthy in that at least as many attended the service remotely as attended the service at the TOL. Our ad hoc team consists of Lee Kass, Rabbi Joe, Marty Sippin, Adam Rosefsky, and Barry Pallay with Craig Behr as technical resource. Preliminary experiences were reviewed at the annual membership meeting and the board meeting that followed. The board has given their endorsement to continue to develop, demonstrate and evaluate feasibility and practicality.

On the Friday night Shabbat service of February 13 (and for future dates to be announced) the Team offered, for test

purposes, the remote access opportunity to all TOL members and their invitees who could not attend services at the Temple for whatever reason. Instructions to attend remotely, for those that wish to participate are: dial in our Citynet Conferencing number 304-391-5940 and when prompted enter the conference no. 1631139# approximately 5 to 10 minutes before the service starts, MUTE YOUR PHONE and wait until the service starts. You are encouraged to get a copy of the prayer book or additional pages for the service so you can follow along. Stay on the line until the service ends, then UNMUTE your phone so you can participate in the wrap-up afterwards.

To complete the pilot testing of remote access, develop and offer it permanently for members and their invitees, WE WILL NEED ADDITIONAL TEAM MEMBERS. Needs include someone to notify the approximately 13 people, who do not have email of the times and details of the upcoming remote access services; someone to develop and manage the process that informs or coordinates the prayer books and additional written materials that are used during the service, so the remote listeners can better follow and experience the service; and technology oriented people to work on a suitable microphone system and/or begin exploring the feasibility and practicality of offering, at some future time, the next generation remote access option. We are also considering the possibility of a "Teen Auxiliary" to support these efforts. Special thanks to Craig Behr, vice president of Citynet for serving as technical resource to the Team and without whose assistance this would not be possible. If you wish to join the Remote Access Team or wish to share your comments or ideas, please contact Barry Pallay at 304-276-3792.



Call in.  
Mute your  
phone.  
Share the spirit.



Emmanuel listens intently to Rabbi's sermon



Michael, Ariel, and Jared partake in Shabbat services from home

### MAZAL TOV To Merle & Sylvia



Merle Stolzenberg and Sylvia Cooper were recognized and thanked at the annual meeting.

### **Passover Seder 5:30—9:00 pm Friday, April 3, 2015 Lakeview Resort**

Please join us at Lakeview Resort for a delicious *seder*, with world-famous *haggadah* written and illustrated by TOL's talented children. Friday, April 3<sup>rd</sup> (first night of Passover), 5:30-9:00 pm, 1 Lakeview Dr., Morgantown.

The menu includes matzo ball soup, tossed salad, caramelized onion glazed beef brisket, oven roasted chicken, sweet potatoes, fingerling red bliss potatoes, grilled asparagus, assorted matzah, macaroons, flourless desserts, coffee, tea, and wine.

\$40 – TOL member adults,  
\$20 – TOL member children age 3-11,  
\$50 – non-member adults,  
\$25 – non-member children age 3-11,  
Children 3 and under are free.

If you would like to sponsor a WVU/Hillel student, full and \$18 donations are welcome. Checks, payable to Tree of Life, may be mailed to

**Tree of Life Congregation**  
PO Box 791  
Morgantown, WV 26507-0791

RSVP with your name, membership status, and number of people in your party to Steve Markwell via email at [smarkwe2@gmail.com](mailto:smarkwe2@gmail.com).  
For questions regarding the seder, contact Steve Markwell at [smarkwe2@gmail.com](mailto:smarkwe2@gmail.com).  
For dietary concerns contact Steve Sharkey at [sharkeys@gfhotels.com](mailto:sharkeys@gfhotels.com).



## Community Sharing

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### TOL Welcomes Elianna



*We note with sorrow  
the passing of*

*Joyce Schneider  
long time TOL member*

*Mort Balon  
Grandfather of  
Stephen Markwell*

*Willaim (Bill) Bellman  
Husband of Shirley  
Long time member TOL*

*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**

### 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

Remember a loved one  
with a  
**Yahrzeit Plaque**  
\$400 DONATION  
Contact: Bennett Millstone



Visit <http://etzheim.org>

MARCH / APRIL 2015			
3/4/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/6/15	Friday	Micro service	7:30-9:00 pm
3/7/15	Saturday	Torah study: Ki Tissa	10:00 am – 12:00 noon
3/11/15	Wednesday	Adult ed: Judaism & pets	7:00-9:00 pm
3/12/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/13/15	Friday	Mazzal Tov Shabbat (March)	7:30-9:00 pm
3/14/15	Saturday	Torah study: Va-Yakhel / P'kudei	10:00 am – 12:00 noon
3/19/15	Thursday	Sorry, no rabbi's drop-in office hours	
3/20/15	Friday	Potluck & family service	6:00-7:30 pm
3/21/15	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
3/26/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/27/15	Friday	Mostly English service	7:30-9:00 pm
3/28/15	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
4/2/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
<b>4/3/15</b>	<b>Friday</b>	<b>TOL community seder at Lakeview Resort</b>	<b>5:30-9:00 pm</b>
4/4/15	Saturday	Sorry, no service	
4/8/15	Wednesday	Adult ed: Israeli politics	7:00-9:00 pm
4/9/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/10/15	Friday	Yom ha-Sho'ah service	7:30-9:00 pm
4/11/15	Saturday	Matzah brunch & short service	10:00 am – 12:00 noon
4/16/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/17/15	Friday	Yom ha-Atzma'ut service	7:30-9:00 pm
4/18/15	Saturday	Torah study: Sh'mini	10:00 am – 12:00 noon
4/21/15	Tuesday	Brown-bag discussion group on animal testing: WVU Health Sciences Center, room 6522	12:00 noon – 1:00 pm
4/23/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/24/15	Friday	Mazzal Tov Shabbat (April)	7:30-9:00 pm
4/25/15	Saturday	Torah study: Tazria / M'tzora	10:00 am – 12:00 noon
4/30/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/1/15	Friday	Mostly English service	7:30-9:00 pm
5/2/15	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm

## Pesach

*Bracha Meschaninov*

House cleaned  
more or less  
kitchen surfaces covered  
more or less  
food ready  
more or less  
an experience of redemption  
more or less

## The Seder

*Bracha Meschaninov*

We chewed the hand-made bread  
of redemption  
and wine specially made  
children primed for performance... performed  
and wonderful guests came and prayed  
yet his eyes were sad and her skin showed strain  
  
We left *Mitzraim*  
but in pain we stayed.

The gravity center of Meschaninov's inspiration is domestic poetry. The first piece is a light-hearted, ironic play that brings together "kitchen surfaces" and the "experience of redemption" into one sentence. The second poem creates a juxtaposition between outer appearances — "the front" — and the depths concealed behind such appearances. The use of the Hebrew word for Egypt, "Mitzraim," at the end, hints at the old hermeneutical pun that connects "Mitzraim" with "meitzar" — "confines." However much confines were broken at the Seder, the poet seems to imply, certain kinds of pain or melancholy simply cannot be transcended, or perhaps even have nothing to do with the experience of redemption as such, but are the very territory of being inescapably human.

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

## FIRST CLASS MAIL

### Mazal Tov Shabbat

On **March 15th**, we will honor our March Mazal Tov members. April celebrants will be toasted on Friday, **April 24th**. Join us for a festive evening with lots of good cheer.

Errors? Omissions?

Contact Linda:

[ljacknowitz@frontier.com](mailto:ljacknowitz@frontier.com)

### March 2015

Linda Abrahams  
Alex Abrahams  
Joan Addicks  
Bill Bellman  
Sophie Brager  
Max Brager  
Yuki Cather  
Andrew Cather  
Lindsey Edwards  
Barbara and Larry Jacowitz  
Stan Kanner  
Ted and Joyce Kohan  
Brian Lemoff

Michael O'Neal  
Margalit Persing  
Nina Price  
Steve Sharkey  
Eleanor Simmons  
Terry Sippin  
Judith Stitzel  
Merle Stolzenberg  
Jared Stern  
Lindsay Trimpe  
Andy Trimpe

### April 2015

Sara Aronin  
Bill Addicks  
Lisa Ayres  
Anne Selinger Charon  
Helene Friedberg  
Donna Bolyard and Ed Gerson  
Monique and Aryeh Gingold  
Aryeh Gingold  
Harry Golden  
Barbara Jacowitz  
Daniel Kaddar  
Michelle Leversee  
Jacob Lemoff  
Marvin Pakman  
Lila Wright



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](mailto:lcohenwv@gmail.com),  
[rpc116c@gmail.com](mailto:rpc116c@gmail.com)).

If you can sponsor (pay for) Friday night refreshments, please contact

**Sara Aronin**

(407-408-3410,  
[aronin8@gmail.com](mailto:aronin8@gmail.com)).

See calendar at  
[etzheim.org/oneg.htm](http://etzheim.org/oneg.htm).

Visit <http://etzheim.org>