



May/June 2015  
Iyar/Sivan/Tammuz— 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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## **"Your God Shall Be My God"**

*Rabbi Joe Hample*

In an old joke about Sammy Davis, Jr., a Jew exclaims, "I understand he ran out and became a Jew. Listen, I give the man a lot of credit. I myself would not have the courage to run out and become an African-American."

Jewishness is an accident of birth. Or is it? Many of us see it as a windfall, a privilege, a stroke of luck. But for others it is a technicality, a trifle, even a misfortune. How fascinating that some choose it of their own free will! What are they thinking?

In Bible times, there was no difference between race and creed, between nationality and religion. Egyptians worshiped the Egyptian gods, Babylonians worshiped the Babylonian gods, Persians worshiped the Persian gods. And for some strange reason, those poor Hebrews could only afford one god. Alexander the

Great introduced something new: the multicultural Hellenistic world, where individuals could have composite identities. A Jew could become a Greek, which implicitly also meant that a Greek could become a Jew. In Maccabean times, the ritual of conversion was circumcision: but if you were a woman, you had your husband or your son circumcised. And if you were already circumcised, you just said, "I'm a Jew now."

In the Roman empire, a loss of faith in the old pantheon triggered a search for fresh religious options, often from the East. The cults of Egypt and Anatolia were in fashion. There was also plenty of dabbling in Judaism, Romans

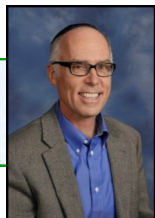
experimenting with sabbath observance and the dietary system. Some Roman ladies became Jews because Jewish family law was more egalitarian than its Roman counterpart. Now the rabbis established a ritual of conversion centering on *mikveh* (immersion). These new Jews were a major constituency for the variant of Judaism that grew into Christianity, and turned *mikveh* into baptism. But many remained Jews.

The church stigmatized Judaism to the point where no one was likely to choose it if not stuck with it from birth. "Judaizers" were seen as a threat. The rabbis made a virtue of necessity, declaring that it was not our policy to seek proselytes. But with the rise of democracy and the melting pot, a trickle of converts to Judaism reappeared. Some converted to marry a Jew, or because a best friend or men-

tor was Jewish. But others felt drawn to our tradition by the mysteries of the mind and heart. Judaism spoke to them.

Whatever motivates them, converts bring us a powerful gift, the gift of faith. Jews-by-birth are often ashamed to say they believe in God. It seems old-fashioned, unscientific, naive. On the other hand, Jews-by-choice are bound to appreciate our God, who gave the Torah in the desert – a land belonging to no one – so that all the peoples of the earth could come and receive it (Numbers Rabba 1:7).

*See My God page 2*



**Rabbi  
Hample**

### My God

From page 1

The festival of Shavu'ot begins the evening of May 23. Shavu'ot commemorates God giving us the Torah at Mount Sinai. Like several other holidays, Shavu'ot is assigned a *m'gillah* ("scroll"), a brief literary book to flesh out the occasion. As Esther is the *m'gillah* for Purim, so Ruth is the *m'gillah* for Shavu'ot. But the relevance of Esther to Purim is transparent. It may not be so obvious what Ruth has to do with Shavu'ot.

The title character of Ruth is a Moabite (Jordanian) widow who moves to her in-laws' hometown of Bethlehem and catches herself a wealthy Hebrew husband. As in many Biblical texts, the frame is a journey from abroad toward the land of Israel. The core of the narrative unfolds between the barley harvest (Ruth 1:22) and the wheat harvest (Ruth 2:22), generally understood as meaning between Passover and Shavu'ot (Talmud M'nachot 68b). But what is the real message of the book?

One view is that Ruth is a story about the levirate law, the requirement that a childless widow should have a baby with a relative of her dead husband (Deuteronomy 25:5-6). Perhaps some women were reluctant to fulfill this obligation: if so, the book of Ruth could have been written to encourage compliance. The childless widow Ruth, though an immigrant, follows this Hebrew custom: her new husband, Boaz, is a cousin of her deceased husband, Mahlon. An earlier and equally foreign Biblical character, Tamar (Genesis 38), anticipates Ruth's actions: and to cement the connection, Tamar is mentioned in the book of Ruth (4:12).

Another perspective is that

Ruth is a story about intermarriage, possibly meant as a counterweight to Ezra and Nehemiah's crackdown on miscegenation. Ezra and Nehemiah revived Jewish life in the 5<sup>th</sup> century BCE after the disruption of the Babylonian exile, but one of the less attractive features of their program was the forcible dissolution of marriages between Jews and non-Jews (Ezra 10:10-11, Nehemiah 13:23-27). Ruth's (and for that matter Tamar's) alien origin would have been scandalous to the likes of Ezra and Nehemiah, but the author of this volume saw things differently. If Ruth is conceived as a rebuttal to Ezra and Nehemiah, it must have been written at the same time, in the 5<sup>th</sup> century BCE or not long afterward. A fun fact about Ruth is that it proves weddings require a *minyan*, a quorum of ten witnesses (Ruth 4:2, 9-10).

The most interesting reading, perhaps, is the one that treats Ruth as a story of conversion. Though the scene is set around 1100 BCE, long before there was a defined mechanism for changing religions, Ruth does the best she can. She offers what might be called a pledge of allegiance: "Your people shall be my people and your God shall be my God" (Ruth 1:16); and the other characters in the story evidently accept her profession as sincere (Ruth 2:11-12, 3:1). Some elements of Jewish conversion practice are deduced from the book of Ruth: notably the rule that three attempts should be made to deter a seeker, just as Naomi makes three attempts to deter Ruth (Ruth 1:8-9, 1:11-13, 1:15).

Ruth, then, is symbolically the first proselyte, the role model for everyone who would join our tribe. As Shavu'ot celebrates God giving us the Torah, the *m'gillah* for Shavu'ot celebrates the primordial convert, the first individual to experience her own personal Sinai moment. This Shavu'ot, let's take the opportunity to acknowledge all those who have embraced Judaism of their own free will. They are a great natural resource.



### Shavu'ot

Join us for a night of  
fascinating classes,  
family fun  
and  
fabulous desserts.

**Saturday, May 23  
7:30pm- 12:01am  
Tree of Life**

## 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](http://etzhaim.org/oneg.htm)

Thank you to everyone who  
has provided an Oneg.

## Belly Up to the Bar Mitzvah

This June and July TOL will feature four *b'nei mitzvah*, with a possible fifth in the fall. The *bar mitzvah*, Jew who has reached the age of religious responsibility, is mentioned frequently in the Talmud. His female counterpart, the *bat mitzvah*, is referenced in Talmud Bava Kamma 15a. A Jew automatically becomes *bar / bat mitzvah* upon reaching puberty: no formalities are required to solemnize the new status. But it has long been customary to rejoice publicly in the *bar mitzvah*, and recently the *bat mitzvah* as well.

Events for *b'nei mitzvah* are generally held on the sabbath or another occasion when the Torah is read. The adolescent is invited to declaim the sacred text or lead part of the worship service. It is a transition for parents as well as children. At TOL we usually celebrate *b'nei mitzvah* in the summer, when the weather is nice and the rising adults have a break from their secular education.

Everyone loves a good *bar / bat mitzvah*, but it means something different to different stakeholders. For the Jewish professional it is a reenactment of age-old tradition; for mom and dad, a festival of family and community; for friends and neighbors, free food and entertainment; while for the young person, it may seem a baffling interval of obsession with a faith that is otherwise on the margins of life. We need to individualize the *bar / bat mitzvah* process if it is to resonate with the next generation.

I confess to a bit of frustration that the *b'nei mitzvah* students find the material so hard to master. I can polish off ten verses of Torah in a few days: why can't they digest it in six months! But the comparison is unfair. Torah is my area of expertise. The children can do things I can't: ice skate, cheerlead, play hockey or lacrosse or baseball. I doubt I could excel in those endeavors in six months.

At my rabbi conference in Philadelphia in March, I remarked that our *b'nei mitzvah* class has difficulty chanting the Prophets. Well then, said my colleagues, why not skip that part of the ritual. I was shocked: *skip* the Prophets? But come to think of it, the Prophets will always be there. If the youngsters decide to read Isaiah twenty or thirty years down the road, they can easily find it in a Gideon Bible, or online. In this moment, the focus should be on what is meaningful to them *now*. Our *b'nei mitzvah* pupils are nice kids, funny creative kids who brighten the congregation just by showing up. Who says they have to be Hebrew scholars?

My students often test the boundaries with outlandish requests. Can they do their *b'nei mitzvah* underwater, or with circus monkeys? I never refuse. Instead I leverage their teenage rebellion. "Aren't you tired of grownups lecturing you about values and priorities? The *bar / bat mitzvah* ceremony is your chance to talk back, to tell your elders what is important to *you*. You have to do it with Jewish symbols: that's how this game is played; but ultimately you can say anything you want."

The *bar mitzvah* sermon is a thing often parodied. In the old days it opened with the words, "Today I am a man." In our time it typically begins, "My Torah portion is about..." which is equally tedious. I beg the kids to start the speech with an anecdote from their own experience. The audience expects a Bible discourse, and plans to sleep through it. The personal story creates surprise and curiosity: "Where's he going with this?" For all their gifts, our youth are not authorities on the Pentateuch. They *are* authorities on how it feels to grow up in the 21<sup>st</sup> century, so why not concentrate on that!

In preparing for their turn on the *bimah*, our *b'nei mitzvah* develop all kinds of rare talents. For example, they learn to pronounce that throaty beyond-the-Alps *ch* sound, technically known as a velar fricative. I drill them and drill them: "Not *hon-a-ka*, there's no such thing as *hon-a-ka*. It's *Chanukkah*!"

They may never pursue any further Jewish inquiry, but this skill will serve them well later in life if they should happen to like *Bach* or admire *Plekhanov*. A sophisticated person should utter these names without embarrassment.

*B'nei mitzvah* aspirants also get an opportunity to speculate about the cosmic issues. The Torah blessing contains the phrase *chayyei olam*, "eternal life." Do Jews embrace a doctrine of immortality? There is no simple answer, but the question is still worth asking. Our twelve-year-olds figure out that our bodies may not last forever, but in a sense, our aura lasts forever. This gives them something to say when their Christian friends ask if Jews believe in heaven and hell.

Above all, *b'nei mitzvah* trainees discover that they belong to a tribe, they have life membership in the Jewish people. Even in old age, they'll be laughing with acquaintances about their corny *bar* or *bat mitzvah* in Morgantown. As our posterity fumbles their way to identity and direction, any link to history will help them to feel rooted. The *b'nei mitzvah* adventure should teach our kids self-confidence. That's the greatest lesson of all.

## Family Hold Back

"No matter how you wish / For the last one on the dish, / Miss Manners has a right to it, not you; / And the largest one of all, / Or the nicest, big or small, / Well, I think you'd better leave her that one too!" – Gelett Burgess

Part of civilization is passing up some of what might be available. To grab everything is to appear selfish and insensitive, or – even worse – needy and desperate. Scarlett O'Hara ate before she went to the barbecue, at Mammy's insistence, so she wouldn't seem greedy to her social circle. Refined people indulge with the pretense of reluctance.

In particular, it's bad form to rush in ahead of others, to take the first chair or table, cup or plate, especially in your own home. In childhood I was taught this precept in the expression, "Family hold back." As your rabbi, I



don't sprint to the head of the line at the *oneg* or *bar mitzvah* buffet: it looks unspiritual. Newcomers should have the first crack at the guacamole.

In the old country, the suppression of eagerness was called "not tempting the evil eye." For example, superstitious Jews wouldn't buy baby supplies until the baby was actually born. *Ein ha-ra* (the evil eye) is mostly a metaphor of the neighbors' envy, I imagine. In America there's a quaint custom for merchants to frame and display the first dollar they made, rather than spend it. Implicit in this practice is the idea that the first of anything should be set aside and not used.

For our remote forebears, controlling one's appetite was institutionalized in the ritual of sacrifice. The choicest or juiciest of anything was spilled out or burned (symbolically, given to God) or relinquished to the priests. Our ancestors believed this would bring greater prosperity in the long run, and perhaps they were right. Self-discipline is classy: it shows you have style; it improves your brand.

In the Torah, the firstborn of people and animals and the first fruits of agriculture belong to God (Exodus 22:28-9), although a loophole is soon established to release the firstborn of people from this obligation (Numbers 18:16). As for the first fruits of the tree or field, their consecration is tied to a holiday fifty days after Passover, called *Katzir* ("Reaping") in Exodus 23:16, *Shavu'ot* ("Weeks") in Exodus 34:22, and *Bikkurim* ("First Fruits") in Numbers 28:26. Over the centuries, *Shavu'ot* has become the dominant name of this occasion. It is the festival of first fruits.

How are the first fruits turned over to the sanctuary? A rubric of delivery is defined in Deuteronomy 26, linked to our gratitude for the earth. We are to *shlep* a basket of produce to the central shrine and declare, "My father (i.e. Jacob) was a wandering Aramean... God brought us to this place and gave us this land, a land flowing with milk and honey. And now, here I have brought the first fruits of the soil

which You, God, have given me" (Deuteronomy 26:5, 9-10).

This procedure is colorfully embellished in the Mishnah (around 200 CE). The faithful set out as soon as the figs and grapes are ripe (Mishnah Bikkurim 3:1), sleeping outdoors along the way (3:2). A crowned and jeweled ox walks before them, musicians play, and dignitaries welcome them to Jerusalem (3:3). Once, at a student pulpit in Spokane, I had the Sunday school kids act this out. My favorite detail is that, with luck, even the king comes out to greet the pilgrims (3:4)!

It's not always wise to forgo delicacies. It may hurt your host's feelings. Garrison Keillor wrote, "I think I am being a good guest if I am very quiet, don't ask for anything, and refuse anything that's offered. This behavior makes other people think of me as a nincompoop."

But in general, a little pageant of indifference makes a good impression. When celebrating Shavu'ot, don't leap the pew to touch the Torah before the rest. Let the folks by the aisle have the honor: that's how you can deliver the first fruits. And with luck, even the temple president will come out to greet you!

## Adult Education

On March 11 we studied Judaism and pets, a class attended by a large delegation of WVU social work students curious about Judaism. On April 29, after the Israeli election, we explored Israeli politics. Separately, a Jewish medical ethics brown-bag on April 21 at the Health Sciences Center addressed problems around animal research, facilitated by PhD candidate Steve Markwell.

On May 13 we will learn about Jewish calendar dilemmas: leap-year ambiguities, the extra day of festivals in the Diaspora, the scheduling of fast days and post-Biblical holidays, and the touchy subject of whether Jewish holidays may be observed on a different day for convenience. On June 10 we

will focus on homemade prayers, whether completely spontaneous or modeled on a pre-existing rubric, and consider how to deploy them in communal worship.

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

## Children's Education

The religious school concluded Unit III, Transition to Modern Times, with a sermon by the older elementary class on March 8 and a Jeopardy game (coordinated in my absence by Brian Lemoff) on March 15. On March 22 we started Unit IV, addressing modern movements from Jewish radicalism to Zionism to suburbanization. The *b'nei mitzvah* class sermonized on April 26. The final Jeopardy game on May 3 will include questions on the prayers we say in assembly, the Hebrew alphabet, and the most recent Jewish holiday (Passover). This should make the game more accessible to the little ones. The end-of-year ceremony at TOL and picnic at Marilla Park are scheduled for May 17.

Our students have made great progress in Hebrew school this year. The beginners are beginners no more! Four *b'nei mitzvah* will be celebrated in June-July, and one more perhaps in October. The teen learning program, serving nine of our young adults, concluded on March 22.

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.

## Todah

Tree of Life is pleased to acknowledge a generous gift from Rita Tanner in memory of William Bellman.



**Adam  
Rosefsky**

The board meets regularly, and our key jobs are to make sure that the temple is in good fiscal health and that we have good membership and attendance. All of us on the board continually struggle with how best to increase membership, increase dues, improve services, bring the unaffiliated Jews in the community into the fold.

In the abstract, we know that other synagogues struggle with these same issues; however, I had a strong reminder of our struggles recently. I participated in a regional temple presidents meeting to discuss issues of common concern. Every president, as well as our URJ representation, confirmed that they too suffer from these struggles. We had some good conversations and exchange of ideas.

Over the next several months we will try to implement some of the recommendations I heard. One thing we can all do is to reach out to our Jewish (or non Jewish) friends and colleagues and invite them to participate. We have a number of fun celebrations beyond prayer services that are open and entertaining. We will be trying new things and trying to be open to more of our community. We hope you will join us and bring a friend!

*Shalom,  
Adam Rosefsky  
President*



## Sisterhood

We have continued researching possibilities for enhancing the beauty of our synagogue and are hopeful that before long you will notice some lovely art on display. One big project, a mosaic wall to be constructed by our members, young and old, is one we are hoping to launch in the fall. To get an idea of what we have in mind, take a look at the beautiful mosaics on the Rail Trail by the Waterfront Hotel. Many people in the community made the gorgeous leaves which are incorporated in a sprawling tree. (Look for one that says shalom in Hebrew!) Ours would be on a wall of the social hall. Debby Palmer, a very experienced local art teacher, would guide us in the project. Enjoy the beautiful blossoms all around this spring!

*Shalom, Rosa Becker*

## My Favorite Israeli Organization

Israel Story ([israelstory.org](http://israelstory.org)) is one of the most popular national shows in Israel and is broadcast on Galei Tzahal, the Army Radio Station. Our first English season, co-produced with Tablet Magazine, was a huge success and even featured in the *New York Times*. One of our episodes - Love Syndrome - was even selected as one of the 10 best podcast episodes of 2014!

The show tries to shine a light on the big and little dramas that comprise Israeli life, amplifying voices that are rarely heard on the mainstream media. Avoiding the usual uni-dimensional characterizations of Israel as either a place of war and violence, or else a Middle Eastern Silicon Valley, we tell human interest stories that present Israel as the exciting and diverse society it is. Podcasts are gaining an immense following (you may have heard about how huge the show 'Serial' became), and Israel Story is also surging!

*Presented by Rosa Becker at a Rosh  
Hodesh meeting at Rodef Shalom  
3-24-15 Nissan 5775*

## Hadassah Invites all the Women of Tree of Life to our Annual Book Brunch

**Sunday, June 7th, 2014  
11 am - 1 pm  
at the home of  
Monique Gingold  
264 Lakeside Drive**

Bring a friend, a **dairy-vegetarian dish** to share, your good winter reads and best summer picks.

Please RSVP to Merle  
[mpstolzen@yahoo.com](mailto:mpstolzen@yahoo.com)  
304-292-6767

Feel free to just leave a message.



## Check These Out

Here is a partial listing of other Israeli sites you might like to check out so you can decide which is your favorite.

The Counseling Center for Women  
[ccw.org.il](http://ccw.org.il)  
Lifeline for the Old (Yad LaKashish)  
[lifeline.org.il/](http://lifeline.org.il/)  
Arava Institute for Environmental Studies  
[arava.org](http://arava.org)  
Society for Protection of Nature in Israel  
[natureisrael.org](http://natureisrael.org)  
Jerusalem Conservatory Hassadna ,  
From Risk to Opportunity  
[jerusalemconservatory.org](http://jerusalemconservatory.org)

### Remote Access Project

As some of you know, Darlene and I spend several months in Florida each winter. While sitting in my sunroom I reflected on how nice it would be to participate in TOL services and classes while out of town. I also thought that others who are unable to attend in person might likewise enjoy hearing the service.

With the critical support and participation of Rabbi Joe, Lee Kass, Adam Rosefsky, Marty Sippin and Craig Behr as technical resource, the Remote Access Team was formed. We have now held 11 remote access Friday night service transmissions that have enriched the lives all those that have participated and offer a new opportunity to take part, when needed, to TOL members and invitees.

Material on remote access has been provided to everyone in the TOL February/March newsletter, in the weekly TOL Blasts and you can expect more articles to follow. Below are two poems that come out of my participation in the last 13 Friday night services, many of which were remote dial in.

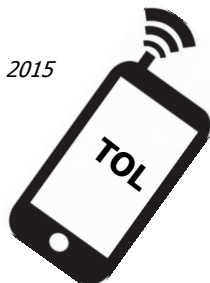
### PRAYER SERVICE AND BEYOND

i.  
With my eyes closed  
I listen  
to your nature  
to your spirit  
to my spirit  
quiet  
peaceful  
joyful  
timeless, ageless  
in the moment  
and beyond

*Barry Pally March 7, 2015*

ii.  
With my eyes closed  
I am connected  
to you  
to me  
to us all  
to our past  
now  
ever more.

*Barry Pally March 6, 2015*



### Purim 2015

Hi everyone!

Thank you so much for contributing to our Purim Party success. At one point, I counted 80 attendees of all ages!

Thank you to Steve Sharkey for dedicating his whole day and serving up delicious food for us. This was a major mitzvah, as we by no means can pay Steve for what he is worth. Thanks also to Bonnie who helped all afternoon in the kitchen, and even cousin Joan who I pressed into action.

Thank you also to all the teens who came early and helped with set up and the running of activities: Sam Snider, Josh and Emily Sharkey, Sara Rosefsky, Annabel and Rebecca Brazaitis and Emily Lederman and Max and Sophie Brager. Zevi Lowenberg and Mollie Fisher gave up watching a WVU basketball game to help us out at the carnival. Thank you to Margalit and Steve for scheduling the teens for us. If you would like community service hours for your work, please bring me a form.

We couldn't have done this without Laurie Brager and her creative vision for the carnival, and her focus on making this a positive experience for our kids. Thanks also to Kyra Schlosser and Daya Wright and Andrea Works who brought games for us that were so much fun.

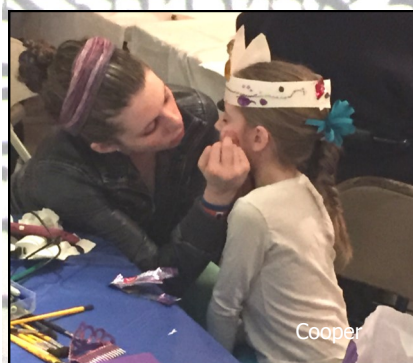
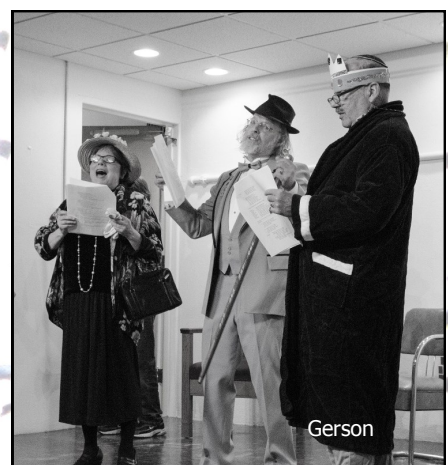
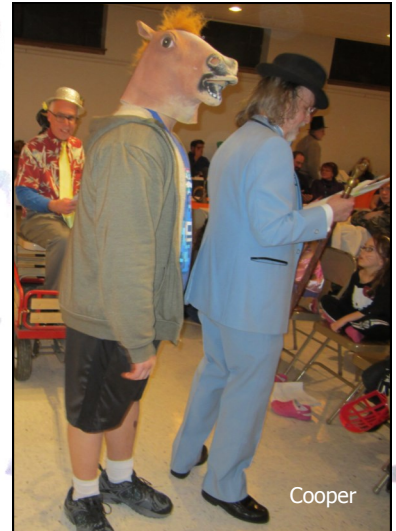
The Sisterhood sponsored a station for the children to create Shalach manot baskets, which we will deliver today and this week. Thanks to Roz Becker and Susan Brown, and all who made Hamentaschen for us.

The Purim players were shining stars in "Little Orphan Esther", led by Rabbi Joe and his original script. We enjoyed the performances by Rabbi, Barry Wendell, Kathy Abate, Rich Cohen and Linda Jacknowitz as well as Ellis Works, Sarah Rosefsky, Alec and Edan Russell and Jacob, Josh and Jordan Temple-Smolken.

Last but not least, thanks to Jaimie Russell, Rich Gutmann and Steve Markwell who stayed and helped with the dishes and cleanup! And thanks to all who attended for festive fun!

*Michelle Leversee*









**Todah**  
to  
**Steven Markwell**  
and  
**Stephen Sharkey**

For organizing a wonderful Lakeview  
Seder. It was a lovely evening.





## Empty Bowls

Over 1800 hundred people were served for the soup luncheon in February. Thank you to the Tree of Life for volunteers, cookie bakers and attendees. We have received over \$106,000 toward the goal of \$125,000. Empty Bowls Monongalia continues to have different fundraisers throughout the year. Check out [ebmon.org](http://ebmon.org) for the schedule of events. This coming 2015-2016 year marks the 10th anniversary for raising money to feed the food insecure in Monongalia County.

Save the date: HEAT IN THE HILLS CHILI COOKOFF. August 22 at Camp Muffley. This is an International Chili Society (ICS) sanctioned event. Proceeds benefit Empty Bowls.

Remember: We take donations all year long.



Photos: Ed Gerson

## COOPERS ROCK SHABBAT

**Friday, May 29, 2015**

**6:00—8:00 pm**

**Shelter One at Coopers Rock**

Please bring a dairy/veggie dish to share.  
Service on the overlook will follow  
the pot luck dinner.

Our friends from  
Temple Shalom in Wheeling, WV  
will be joining us.



## A Letter Sent to Summer

*Jane Shore*

Oh summer if you would only come  
with your big baskets of flowers,  
dropping by like an old friend  
just passing through the neighborhood.

If you came to my door disguised  
as a thirsty biblical angel,  
I'd buy all your hairbrushes and magazines.  
I'd be more hospitable  
than any ancient king.

I'd personally carry your luggage in!  
Your monsoons! Your squadrons of bugs!  
Your plums and lovely melons!  
Let the rose let out its long sigh.  
And desire return to the hapless rabbit.

This request is also in my own behalf.  
Inside my head it is always snowing,  
even when I sleep. When I wake up,  
and still you have not arrived,  
I curl back into my blizzard of linens.

Not like winter's buckets of whitewash.  
Please wallpaper my bedroom  
with leafy vegetables and farms.  
If you knocked right now,  
I would not interfere.  
Start near the window.  
Start right here.

### Prayer Books Needed

Are you looking for the perfect way to honor someone for a special occasion or memorialize a loved one? Tree of Life needs more prayer books and this means that you now have the opportunity to make that special donation! For each prayer book you would like to donate, please send the following:

1. \$45 per prayer book
2. Inscription you would like in the book

Mail your check and inscription information to:

Tree of Life Congregation  
ATTN: Treasurer  
PO BOX 791  
Morgantown, WV 26507-0791



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 provide 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*

*Marion Frankel  
Linda Herbst's cousin*

*Manny Velder  
Zevi Lowenberg's  
Great-uncle*

*Jack Golden  
TOL Member*

*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**





MAY / JUNE 2015			
5/1/15	Friday	Mostly English service & oneg	7:30-9:00 pm
5/2/15	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
5/7/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/8/15	Friday	Mazzal Tov Shabbat (May)	7:30-9:00 pm
5/9/15	Saturday	Torah study <i>in Fairmont</i> : Emor	10:00 am – 12:00 noon
5/13/15	Wednesday	Adult ed: Jewish calendar dilemmas	7:00-9:00 pm
5/14/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/15/15	Friday	Liberty Bell service & oneg	7:30-9:00 pm
5/16/15	Saturday	Torah study: B'har – B'chukkotai	10:00 am – 12:00 noon
5/17/15	Sunday	Religious school end-of-term ceremony & picnic	10:00 am – 1:00 pm
5/21/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/22/15	Friday	Wine & cheese & short service	6:30-7:30 pm
5/23/15	Saturday	Shavu'ot service & tikkun leil (night celebration)	7:30 pm – 12:01 am
5/28/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/29/15	Friday	Cooper's Rock Shabbat	6:00-8:00 pm
5/30/15	Saturday	Torah study: Naso	10:00 am – 12:00 noon
6/4/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/5/15	Friday	Micro service & oneg	7:30-9:00 pm
6/6/15	Saturday	Bagel brunch & short service <i>in Fairmont</i>	10:00 am – 12:00 noon
6/7/15	Sunday	Hadassah Book Brunch at Monique Gingold's home	11:00 am – 1:00 pm
6/10/15	Wednesday	Adult ed: Homemade prayers	7:00-9:00 pm
6/11/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/12/15	Friday	Mazzal Tov Shabbat (June & July)	7:30-9:00 pm
6/13/15	Saturday	Torah study: Sh'lach L'cha	10:00 am – 12:00 noon
6/18/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/19/15	Friday	Kabbalat Shabbat in honor of Rebecca Brazaitis	7:30-9:00 pm
6/20/15	Saturday	Rebecca Brazaitis bat mitzvah & kiddush	10:00 am – 1:00 pm
6/25/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/26/15	Friday	Kabbalat Shabbat in honor of Reis Snider	7:30-9:00 pm
6/27/15	Saturday	Reis Snider bar mitzvah & kiddush	10:00 am – 1:00 pm
7/2/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/3/15	Friday	Sorry, no service	
7/4/15	Saturday	Sorry, no service	

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

## FIRST CLASS MAIL



### Mazal Tov Shabbat

On **May 8th**, we will honor our May Mazal Tov members. June and July celebrants will be toasted on Friday, **June 12th**. Join us for a festive evening with lots of good cheer.

Errors? Omissions?

Contact Linda:

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

### May 2015

Joan and Bill Addicks  
Ben Addicks  
Laurie and Paul Brager  
Helene and Jim Friedberg  
Sharon Hildebrand  
Yoav Kaddar  
Olivia Kaddar  
Millie and Al Karlin  
Al Karlin  
Lee Kass  
Noah O'Neal  
Leonard Simmons

Heidi Solomon  
Daya and Dan Solomon  
Reis Snyder  
Reed Tanner  
Nathan Tauger

### June 2015

Alex Behr  
Judy and Stan Cohen  
Alex Berrebi  
Lily Bailey  
Elana Gutmann  
David Lederman  
Nicholas Lemoff  
Sony and Brian Lemoff  
Julie Penn and Mark Brazaitis  
Susan Brown and Lee Petsonk  
Gwen and Alan Rosenbluth  
Jonathan Rosenbaum  
David Pariser  
Leah and Franc Stern  
Merle and Alan Stolzenberg  
Cindy and Reed Tanner  
Andrea Works  
Austin Works  
Daya Wright

### July 2015

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

Visit <http://etzhaim.org>