



March-April 2016
Adar I/Adar II/Nissan - 5776

Morgantown, West Virginia

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

RABBI

Joseph Hample

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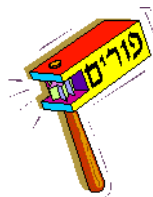
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Come Celebrate
"My Fair Esther"
Saturday, March 19, 5:00-8:00 pm

Drown out Haman
as we read the M'gillah
Musical Purimshpil
Costumes Encouraged
Children's Carnival
Pizza Provided
Feel free to bring dairy-veggie
salads, sides and homentash'n

Please join us for a delicious **Seder**,
featuring the world-famous Haggadah,
written and illustrated by
Tree of Life's talented children.

Friday, April 22, 2016
5:30-9:00 pm
Lakeview Resort, 1 Lakeview Dr, Morgantown

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

\$40 – TOL member adults	\$50 – non-member adults
\$20 – TOL children (ages 3-11)	\$25 – non-member children

Children 3 and under are free.

If you would like to sponsor a WVU/Hillel student,
full or \$18 donations are welcome.

Mail checks, payable to Tree of Life, to
Tree of Life Congregation
PO Box 791
Morgantown, WV, 26507



RSVP with your name, membership status and number of people in
your party to Margalit Persing via email at nmpersing@yahoo.com

Seder questions: contact Margalit Persing at
nmpersing@yahoo.com or phone, 304-777-9944.
Dietary concerns, contact Steve Sharkey at sharkeys@gfhotels.com



**Rabbi
Hample**

Dreams and Visions

The prophet Joel (3:1) foretells that “your elders shall dream dreams and your youth shall see visions.” What do old and young people have in common? At the outer edges of life, they perceive its contours more sharply than those in the middle. They have great spiritual power, a distinctive awareness that human existence is not just an opportunity to get ahead. It is supposed to *mean* something.

The young and the old have more free time than folks in the middle. As a result, they are more anxious for relationship, both with community and with the Eternal. We see this in Psalms, which is like an ancient Hebrew blog or Facebook page. God, says Israel, Your stature comes “out of the mouth of babes and sucklings” (Psalms 8:3); “Do not cast me off in old age” (Psalms 71:9). It is natural for these two groups to interact: “Even in hoary old age do not forsake me, God, until I proclaim Your strength to the next generation, Your mighty acts to all who are to come” (Psalms 71:18). Kids and elders have a special bond.

Jewish tradition honors this link between young and old in a variety of ways. The custom of a *bar/bat mitzvah* at age 13 is sometimes echoed by a second *bar/bat mitzvah* at 83. The normative Biblical lifespan is 70 (Psalms 90:10); King David, for example, lives to 70 (II Samuel 5:4). To pass 70 is to be born again, as it were, and to merit another coming-of-age ceremony 13 years later. Kirk Douglas celebrated his second *bar mitzvah* at 83.

The young and the old may share a little more familiarity with Hebrew than folks in the middle. The young are studying the holy tongue weekly in religious school; the old may feel it resurfacing in their minds like other long-buried memories. The quirks of Hebrew are a source of entertainment to those in the know. Famous-

ly, the word for “she” sounds like “he”; the word for “he” sounds like “who”; the word for “who” sounds like “me”; and the word for “me” sounds like “ah-nee.” Reciting these Hebrew pronouns with their English equivalents generates the mother of all tongue-twisters.

In fact, simple humor is an enthusiasm uniting young and old, as I notice daily in the *Pickles* comic strip. Kids and grandparents deploy puns and funny faces subversively, to undermine the dignity of the dominant middle generation, with its lofty goals and tight schedule. Jacob’s nonstandard blessing of his grandsons Ephraim and Manasseh, delivered contrary to the instruction of the boys’ father Joseph (Genesis 48:13-20), can be read as a joke at Joseph’s expense.

When I was a prison chaplain I had no children as congregants, and few elders: most of my flock was in their twenties to forties. At Tree of Life Congregation, on the other hand, I am delighted to serve people of all ages. The downside is that they are mostly unacquainted, except with their own relatives. Wouldn’t it be great if all these old and young Jews knew each other!

I’ve had good results bringing junior and senior congregants together, when the chance has arisen. Fears that toddlers will disturb the elders, or that elders will depress the toddlers, are generally unfounded. Rugrats and retirees draw so much pleasure from small things: a smile, a ray of sunshine, an ice cream cone. More than you might expect, they are on the same page.

The way to deepen those inter-generational bonds is to attend each other’s events. I see mainly older adults Friday nights, and mainly young families Sunday mornings. Why not mix it up! I welcome those of you in the springtime of life to join us for Shabbat evening services once in a while. Nothing scary about it, I promise: we light candles, sing a few songs, pray for the sick and the dear departed, and head downstairs for refreshments. What’s not to like?

By the same token, I welcome those of you in your mature years to join us for the Sunday school service now and then. We meet at 10:00 am to worship from the children’s prayerbook, *Gates of Prayer for Young Peo-*

ple. Some adults actually prefer the children’s prayerbook: it’s more accessible. The Sunday school assembly also introduces the weekly lesson plan with a skit, game, or kid-given sermon, ending around 10:45. We’d love to include you.

A good Jew should “rise before the aged” (Leviticus 19:32) and “teach your children” (Deuteronomy 6:7). You can’t do it if you never see them. A complete community experience involves all ages. Please join us in building bridges between yesterday and tomorrow. The effort is small, the rewards large.

Mayim Mayim

Water is a mysterious substance, present before the creation (Genesis 1:2), parting as Israel flees Egypt (Exodus 14:21), even following us through the desert in a traveling well (Numbers Rabba 1:2). The well miracle is due to the merit of Miriam, and many *seders* now include a cup of water in Miriam’s honor.

Of course, water is also used for washing. Devout Jews always wash the hands before a meal, even reciting a hand washing blessing if the meal will include bread. Exceptionally, the traditional *seder* requires two hand washings: one without a blessing, before the *karpas* (crudité), and a second, with a blessing, before the *matzah* (unleavened bread). In other words, the foods are eaten in an unusual order to force an unusual washing procedure, because Passover is meant to be different from all other nights.

And it is, of course. Passover is the primordial Jewish holiday, recalling our most essential story, the birth of our nation. It is the festival of beginnings: the first holiday of the agriculture-based Biblical year, which starts in the spring. To observe Passover is to open a door: the door of Elijah, as they say. What lies beyond that door is limited only by our imagination.

Many Jews identify Passover as their favorite holiday. Even more than other Jewish occasions, it revolves around food, old family recipes and once-a-year delicacies. You may practice it in the comfort of your home, with people of your choosing, often includ-

ing non-Jewish friends. Besides, as a festival of liberation, it dovetails with the host culture's values of struggling for freedom. Though it is a specifically Jewish event, Passover feels surprisingly American.

One further benefit of Passover, though it may have escaped your notice. In its essence, Passover is about posterity and destiny. It is supposed to prepare us for the future deliverance, *g'ullah sh'lemah*, the final redemption. We see this in the *haggadah* (dinner-table storybook), a kid-focused, forward-looking document: the Four Questions, the Four Children, *Dayyenu* (a song about God's continuing favors). Passover is the first day of the rest of our lives.

The theme of a glorious tomorrow is prominent in the *haftarot* (Prophetic selections) read at Passover: Joshua 5, arrival in the promised land; II Kings 23, national repentance; II Samuel 22, survival amid persecution; and Isaiah 10-12, the wolf lying down with the lamb. (And sometimes Ezekiel 37, the resurrection of the dry bones.) The *haftarah* for the eighth day of Passover includes the lyrics to *Mayim Mayim*, a popular song and dance: *Ush'avtem mayim b'sason mi-ma'ainei ha-y'shu'ah*, "You shall draw water joyfully from the fountains of salvation" (Isaiah 12:3). That ought to put anyone in a good mood.

The *Mayim Mayim* song and dance was introduced in 1937 to celebrate the discovery of water at Na'an, a kibbutz near R'chovot. It is an early example of a *horah*, the folkdance imported from the Balkans that has become a staple of Israeli and world Jewish culture. You'll often see it at weddings and *b'nei mitzvah*: it's a dance for people who can't dance. The grapevine step typical of a *horah*, where one foot loops around the other, is also called a *mayim* step.

For the rabbis, *mayim*, water, is a metaphor of Torah: you can't live without it. "May my doctrine pour down like the rain," says Moses (Deuteronomy 32:2). The Talmud (Bava Kamma 82a) proposes that the verse "All who are thirsty, come for water" (Isaiah 55:1) means "come for Torah." Traditional congregations read Torah on Mondays and Thursdays as well as Shabbat, because the Israelites

cannot endure three days without water (Exodus 15:22), i.e. without Torah. The point is made most vividly by Rabbi Akiva: teaching Judaism in defiance of a Roman ban, he says he can no more abandon the Torah than fish can abandon the water (Talmud B'rachot 61b).

Rabbi Akiva appears in your Passover *haggadah*, sitting up all night discussing the exodus, imagining the drama at the Red Sea. The water is the womb, the passage through it is Israel's birth canal. We are delivered safely onto dry land: but we bring the water, the wet and dripping story along with us, because we must. Moses lives to 120, and he is still moist (Deuteronomy 34:7). The righteous are like the date palm, juicy even in old age (Psalms 92:15). Judaism is the same way: it must remain fluid to survive.

Your *seder* includes four cups of wine. Probably you serve *matzah*-ball soup. According to the Four Questions, you must dip twice: greens into saltwater, and bitter herbs into *charoset* (fruit paste). What a damp religion we have! The prayerbook says, *Illu finu malé shirah ka-yam*, "If only our mouths were as full of song as the sea." But after all, the human body is about 65% water: we are walking ponds, living puddles. We carry *Mayim Mayim* with us wherever we go.

The Ways We Praise

We are blessed with a lot of holidays in Judaism, especially around the spring and fall equinoxes. Those seasons loom large when you tell time by the sky and earn your living from the soil. Each holiday may be thought of as an opportunity to praise God with distinctive foods, rituals, readings, or prayers.

Many holidays involve candles and/or wine; candles take the place of the olive oil lamps used in antiquity. The candle and wine blessings, along with the bread blessing, are surely among our best-known Jewish texts. The wine blessing is amplified with extra verbiage for particular holidays, identifying Passover as *z'man cherutenu* (the time of our freedom), Shavu'ot as *z'man mattan Toratenu* (the time of the giving of our Torah), Rosh ha-Shanah as *yom t'ru'ah* (a day of horn blowing), and Sukkot as *z'man simchatenu* (the

time of our gladness).

A longer text shared by many holidays is Hallel, the freedom psalms, i.e. Psalms 113-118. This package of religious poems is recited on our freedom holidays, like Passover and Chanukkah; also on Shavu'ot and Sukkot, which are sequels to Passover, representing the next stages of the exodus journey: the revelation at Sinai and the forty years wandering in the desert. Hallel is not recited on Purim, because even though the Purim narrative concludes with a miraculous deliverance, we remain under foreign rule at the end of the saga. But Hallel is recited on Rosh Chodesh, the new moon, which does not commemorate anything in particular. The explanation is that Israel is compared to the moon: it wanes and it waxes. Just when you think it's gone forever, surprise! It's back!

Psalms 113-118 do not tell anything like a linear story, but if you read the whole block together, you may notice a zooming-in effect. Psalm 113 is set in the cosmic everywhere: "From east to west the name of the Eternal is praised... Who is like the Eternal our God, who, enthroned on high, sees what is below, in heaven and on earth?" Psalm 114 narrows the frame to "Egypt... the sea... the Jordan," where we are shaped into God's people. Psalm 115 speaks of Israel, Psalm 116 of Jerusalem: and Psalm 118 takes us through the "gates of righteousness" into the "house of the Eternal," i.e. the Temple. Hallel is like a travelogue that ends up at the focal point of the Biblical world.

Another parallel series of texts for holidays is the *m'gillot* (scrolls), books from the final section of the Hebrew Bible that supplement the familiar Torah portions and *haftarot* (Prophetic selections). There are five *m'gillot*: Song of Songs for Passover, Ruth for Shavu'ot, Lamentations for Tish'ah b'Av (the Temple fast), Ecclesiastes for Sukkot, and of course Esther for Purim. Some say Hallel is omitted at Purim because the book of Esther serves the same function. Not that Esther explicitly praises God: in fact, the Deity is un-referenced; but the final chapters are full of *simchah v'sason* (gladness and joy), *mishteh v'simchah* (feasting and merry-making). No one could miss the celebratory motif of this document.

At Passover and the other Mo-saic holidays, an insert in the Amidah

(standing prayer) and Birkat ha-Mazon (grace after meals) is called *Ya'aleh v'Yavo* ("May there come before You" the awareness that Israel is observing the festivals of the Pentateuch). By honoring these occasions, we Jews renew our relationship with the God who gave us the Torah. For Purim and Chanukkah, which are of more recent origin, there is a similar insert called *Al ha-Nissim* ("For the miracles" which You showed our ancestors), invoking Mordecai and Esther at Purim, the Hasmoneans (Maccabees) at Chanukkah. These two holidays are a sort of bonus to the festival calendar, just as God delivering us from the Persians (Purim) and the Greeks (Chanukkah) is a sort of bonus to the deliverances from earlier oppressors like the Egyptians.

As you know, every holiday also has songs: whether solemn or silly, these are usually specific to the festival. For Purim, folks with dignity may sing *Utzu Etzah* ("Plot your plots... scheme your schemes... God is with us"); while the lighthearted prefer "Wicked Wicked Man," apparently cloned around 1940 from an old English drinking song, "Landlord Fill the Flowing Bowl." For Passover, the most traditional song is *Addir Hu* ("Mighty Is God"); but there are many others, such as *Chad Gadya* ("One Goat") and *Echad Mi Yodea* ("Who Knows One").

What the various holidays have in common is the custom of singing the daily prayers to festival melodies. *Mi Chamochah* instantly becomes a Purim song if set to the tune of "Wicked Wicked Man," a Passover song if set to the tune of *Addir Hu*. Of course, there are also Shavu'ot, High Holiday, Sukkot, and Chanukkah melodies for *Mi Chamochah*.

The ultimate text shared by all holidays is the text of your private meditation. According to the Mishnah (B'rachot 4:4), prayer offered by rote does not mean much to God: you have to put something of yourself into it. This should be easier on festivals, with their color and variety: every Jewish holiday is an opportunity to feel closer to our Creator. What is it you want to tell God? "I'm here!" "I'm grateful!" "I'm scared!" "I don't know how to be Jewish!" "I don't see the point in being Jewish!" God has heard all those things before, of course, but not necessarily

from you.

On Purim, the holiday where God is in hiding (unmentioned in the book of Esther), we can pray that God may emerge from the shadows. On Passover, the holiday where God hardens Pharaoh's heart and Israel's resolve, we can pray that God may harden us just enough to cope, but no more. Every festival has its narrative, and a narrative is like a body for God, a way of sensing the Deity's size and shape. Of all the ways we praise, appreciating God's chosen stories is the most powerful.

Children's Education

The Sunday school is pleased to welcome a new teacher, Josh Mascoop, and to welcome back a teacher long sidelined by illness, Margalit Persing.

In January and February the religious school studied the search for truth, probing ambiguous Bible stories like the golden calf, the battle of Jericho, and Samson and Delilah. In March and April we turn to the meaning of courage, as shown by heroes like Esther, David, and Elijah, role models for us all. Jeopardy games on January 10 and March 6 test the children's learning.

Our Hebrew students are progressing through the *Z'man Likro* primers and the *Hineni* grammars with increasing proficiency. Six of our Hebrew students celebrate *b'nei mitzvah* in 2016, starting with Jacob Smolkin on April 15-16.

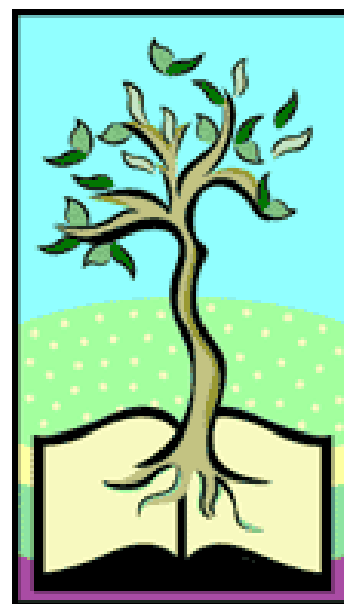
Family *Shabbatot* on January 15 and March 11 complement the Sunday curriculum with hands-on ritual leadership for our young people. Full Torah services on January 30 and March 5 foreshadow your child's *bar/bat mitzvah* ceremony. These labor-intensive events are provided specifically for families. Remember, you vote with your feet. If you want more Jewish family programming, please make every effort to attend.

Adult Education

This winter the Judaism 101 program has been studying Jewish history, addressing ancient Jewish history on November 11, medieval Jewish history on December 9, expulsions and new beginnings on January 13, court Jews and *shtet'l* Jews on February 10. We continue on March 9 with Emancipation and the Jew as Citizen, on April 13 with The Modern Jewish Crisis. Jewish history is not all there is to know about Judaism, of course, but you need to grasp where we've been to appreciate where we're going.

The classes draw a mixed attendance of lifelong Jews, aspiring Jews, and curious non-Jews, and foster a dialogue among different perspectives. We take turns reading texts, responding to them, and digesting each other's insights. Our own reactions are also a kind of text, giving substance to the Judaism we seek to understand.

Classes continue to be offered on the second Wednesday evening of the month, 7:00 to 9:00. No cost, and no need to sign up in advance. Please drop by as your schedule permits.



Sisterhood

Rosa Becker

Creation of The Tree of Life mosaic mural is about to start. So use your imagination and picture a large leaf of an olive tree. Now imagine what you would like to draw on this leaf. Think of what associations and symbols come to mind when you think of the Tree of Life.

The first opportunity to create your drawing will be at the Friday night Family service following the potluck supper on March 11th.

This is a project of TOL Sisterhood sponsored by Lois Green of NJ in memory of her late sister, Sandy Guttman. Sandy was a devoted leader of Sisterhood for many years so this is very fitting tribute.

Watch for more dates coming up to work on the mural. Once you have made your drawing you will be able to transfer it on to a leaf shaped board using cut up pieces of glass. We are sure the mural will be very beautiful and greatly enhance the social hall. And we hope every member will contribute their visions. So be sure to make a leaf!!!



Note of Thanks

We thank members and offer appreciation for services to those who have completed their board terms: Adam Rosefsky, Al Berrebi, Michelle Leversee, Rusty Mall, Lee Kass, and Scott Daffner; and are grateful to those for accepting additional or new terms: Ed Gerson (President), Michelle Leversee, Rusty Mall, Linda Herbst (Treasurer), Yoav Kaddar, and Robyn Temple-Smolkin.

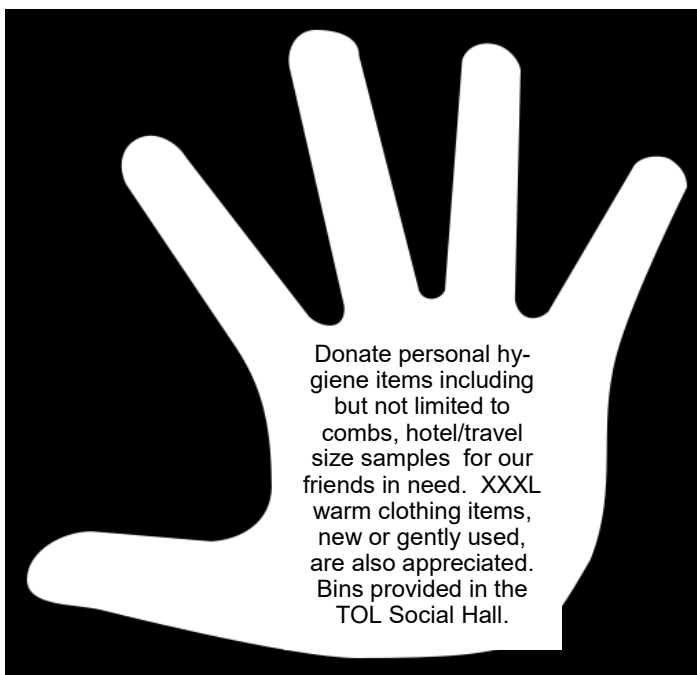
The Whiteness

Hilda Morley

Deep, deep under white now I longed to be
& in the earth digging deep, to come alive
again,
to find
a beginning
& the late snow came,
in April,
covering
the city,
blotting out whatever
came before: the madman
gesticulating even on Fifth Avenue,
then vanishing
& the lost men
In doorways, curled like embryos,
defenseless,
& the women hunched
over shopping bags all
night: a white
sheet covers them,
a pause
an air of innocence,
in which there is time still
to get ready,
time lost that
can be made up,
under this covering,
this whiteness

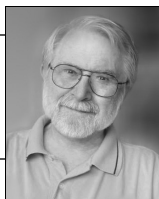


Be a Friend to Friendship House



Donate personal hygiene items including but not limited to combs, hotel/travel size samples for our friends in need. XXXL warm clothing items, new or gently used, are also appreciated. Bins provided in the TOL Social Hall.

B'nai Mitzvah class project.
Our helping hands help others.



Ed
Gerson

The annual meeting was Jan 24, 2016. Our new board members are: Linda Herbst (Treasurer), Yoav Kaddar, Michelle Leverage (1st VP), Rusty Mall, Robyn Temple-Smolkin, and me (president). Continuing through 2017 are: Alison Bass, Laura Cohen (Secretary), Robert Klein (2d VP), Barry Pally, Jaime Russell, and Merle Stolzenberg. Adam Rosefsky, after serving as Tree of Life president for over three years, begins his new role as Immediate Past President.

Our February 21 board meeting is "agenda'd" up you might say. Committee charges and memberships

need review. Our Ritual Committee reconciles competing calendars to schedule religious and educational gatherings. The House Committee deals with minor to major repairs and safety standards. Our Care Committee deserves special recognition. In 2015, I truly felt a name change was in order: Committee of the Caring. All our volunteers do mitzvot. In some realms they do miracles, but that's another column.

The board is responsible for both spiritual and lay leadership. Our facilities provide a place of study, worship, and prayer. Maybe. Rabbi Joe often refers to Aleinu, the "It's up to us," of Judaism. It truly is up to each of us, all of us, to create, sustain, and to literally quicken our Jewish soul by our thoughts and our actions.

We have so many technological options to enhance communications. Just recently, Robyn Temple-Smolkin prevented an email blizzard by using an online survey resource for our Feb 21st board meeting. Naturally, I got an idea.

What if there was an online Congregational Survey? Already there are committee volunteers to do that survey. Interesting, but there's more.

Other "What if..." questions do arise. For example, what if Tree of Life sponsored a Person of the Year Award? A person chosen from the greater community? What if we had an annual marriage re-consecration ceremony for our Tree of Life couples? Sadie Hawkinowitz Day anyone?

New ideas for 2016 are always welcome, and I hope to hear from you soon. Just a reminder: we have open board meetings. Members in good standing may attend. Be sure to notify us beforehand and arrive early enough to be placed on the agenda. Stay warm.

Shalom - Ed Gerson, President

Notes of Thanks

Bob Hunt, on behalf of the Rotary Club of South Fairmont, thanks TOL members who purchased displays and attended the *Celebration of Lights* fundraiser for the United Way of Marion County. The Rotary coordinators, Bob H. and Butch Phillips, presented a check to the director of the Marion County United way for \$50,000 at their Annual Meeting, Friday, January 29, 2016.



TOL member Bob Hunt presents check on behalf of the Rotary Club of South Fairmont, to United Way of Marion County (Image, by Butch Phillips, used with permission)

TOL ANNUAL MEETING

Sunday, January 31, 2016



The **Soup Opera of Fairmont** thanks TOL for donations of food towards their daily lunches, which are provided 24/7 free of charge.



Sponsor an Oneg

Donna hosted a lovely Oneg in honor of Ed's seventy-second birthday. You too can sponsor an oneg.

To bring refreshments and provide a Friday evening Oneg, contact Laura or Rich Cohen
304-292-3695

lcohenwv@gmail.com
rpc116c@gmail.com

To check date availability see the calendar at www.etzhaim.org/oneg.htm

Those who run an Oneg are reminded to
HELP THE KITCHEN & HOUSE COMMITTEES:
PLEASE clean up after events;
take your recyclables and
perishable food home—
PLEASE don't leave leftover food
in the TOL refrigerator.

After a Snow Delay, TOL Celebrated TuB'Shevat



The Journey

(Reflections on the Journey of the Tribes of Israel)

Darlene and I recently returned from a trip to Australia and New Zealand. Among the many sights we saw and things we did in those two great countries, that which was most profound was our discussions with the indigenous peoples. The Aborigines migrated to Australia 40,000 years ago. The Maori, Pacific Island peoples, came to New Zealand almost one thousand years ago. Both peoples had a rich and tumultuous history. The Aborigines have suffered through unspeakable tragedy particularly after the Europeans arrived. The Maori have suffered too, but not as much. No matter your origin, no matter your tribe, there are many similarities in the human experience. Although the languages, names and places are different, I was struck by the commonalities of the human experience and below I reflect on that in "The Journey." Although I call it "The Journey of the Tribes of Israel," it could just as easily be the Journey of the Maori or the Aborigine.

Reflections on
THE JOURNEY OF THE TRIBES OF ISRAEL
Barry Pally

Since our time began
We have traveled
Across land and water
In search of food and shelter
And security now and for the future
To satisfy our needs and wants
Taking risks
Finding peace for a time
Banding together as tribes
For security and companionship
To secure the future.
The journey has been taken at great risk
Sometimes for necessity
Sometimes for a better life.

The journey always starts within us.
The first steps
The personal challenge
Exploring and pushing to our limits
Then the social good
For the generations to come.

For us, the Tribes of Israel
It has been a journey of "5776 Hebrew years".
Oh, the sights we have seen
The peoples we have met
The risks we have taken
The challenges we have faced
The suffering we have endured.
To our fallen
We honor them with our thoughts and moments of silence
Our Mourner's Kaddish, Yizkor and El Maleh Rachamim
And thank them for their sacrifice.

But some have made it through
Carrying our traditions
From Abraham and Sarah, Issac and Rebecca, Jacob,
Leah and Rachel
From our mothers and fathers to our future generations.
They made us the proud people we are today.
Our cycle of life continues
Our journey continues.
No one knows where it will take us.
With our people
And with our God.

Bnai Mitzvah and Beyond: Upcoming Events

Margalit Persing

Bnai Mitzvah and Beyond activities resume in February with Pizza and Bowling at the Mountainlair with Steve Markwell, Adam Pollio, and Mollie Fisher. Details can be found in the weekly Enews. On April 3, 12:15-1:15 pm, there will be a talk and discussion on Stolen Art of the Holocaust, led by TOL's own art historian, Linda Rosefsky and Margalit Persing. The main artist discussed will be Gustav Klimt in preparation for the screening on April 9 at 6:30 pm of the movie, Woman in Gold, starring Helen Mirren and Ryan Reynolds. Pizza will be served!

In May, date and activity TBD, we hope to have a year end fun social event. Bnai Mitzvah and Beyond social events are open to all members of the Bnai Mitzvah class and others post Bnai Mitzvah age. Education events are generally held during Hebrew School and are open to post Bnai Mitzvah teens. Parents and friends are always welcome. Please contact Margalit Persing (nmpersing@yahoo.com; 304-777-9944) or Steve Markwell (smarkwe2@gmail.com) with questions.

Images from the Bema

Photos: Ed Gerson



Community Sharing

10

Kitchen Committee Report

(for Annual Meeting January 2016)
Lee Kass

The function of the Committee was reported as follows: Make sure kitchen is stocked, well organized, and functional; also help set up and break down for Shabbat and holiday functions, as well as for life cycle events.

At the end of the summer, Lee Kass set up an account at Giant Eagle under the guidance of TOL President Adam Rosefsky. Lee orders and picks up Challah, 4-6 at a time and freezes them.

Sisterhood members Kathy Abate and Linda Herbst volunteered to pick up Kosher grape wine and grape juice for Shabbat, as needed.

Bonnie Sharkey has volunteered to pick up paper goods for stocking the TOL Kitchen.

The Committee requests that people clean up after themselves and not leave perishable food in the TOL fridge.

There is a vacancy for the Chair of Kitchen Committee. More members would be helpful.

LBK, on behalf of the
Kitchen Committee
lbk7@cornell.edu.
304-816-4787



New Addresses:

Judy Stitzel
687 Killarney Drive
Apt B
Morgantown, WV 26505
and

Sylvia L. Cooper
3292 University Avenue
Unit 607
Morgantown, WV 26505

Congratulations
to TOL member

Mark Brazaitis

for recognition of his
"distinguished" and
"notable" short story and
essay

CHARM CAMPAIGN

Tree of Life
Building for our Future

Tree of Life
is please to report the
successful conclusion of
The Charm Campaign.

Thank you to everyone whose
generosity led to our success.

*We note with
sorrow
the passing of*

*Eve Berger,
aunt of Rich Cohen
Jane Brichford,
friend of James Gooch
Marjorie Goldstein,
longtime TOL member
James T. Walsh,
friend of Margalit Persing
Rabbi Eugene Borowitz,
author, professor, and
pillar of Reform Judaism*



*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
mpstolzen@yahoo.com



Remember a loved one
with a
Yahrzeit Plaque

\$400 DONATION

Contact: Merle Stolzenberg
mpstolzen@yahoo.com

MARCH / APRIL 2016			
3/3/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/4/16	Friday	Healing service & oneg	7:30-9:00 pm
3/5/16	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
3/6/16	Sunday	Religious school service & Jeopardy	10:00-10:45 am
3/9/16	Wednesday	Judaism 101: Emancipation and the Jew as Citizen	7:00-9:00 pm
3/10/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/11/16	Friday	Family potluck and community art project	6:00-8:00 pm
3/12/16	Saturday	Torah study: P'kudei	10:00 am – 12:00 noon
3/13/16	Sunday	Religious school service & game	10:00-10:45 am
3/17/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/18/16	Friday	Shabbat Zachor (Sabbath of Memory) service & oneg	7:30-9:00 pm
3/19/16	Saturday	Sorry, no morning program	
3/19/16	Saturday	Purim celebration	5:00-8:00 pm
3/20/16	Sunday	No religious school	
3/24/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
3/25/16	Friday	Wine & cheese & short service	6:30-7:30 pm
3/26/16	Saturday	Torah study: Tzav	10:00 am – 12:00 noon
3/27/16	Sunday	No religious school	
3/31/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/1/16	Friday	Schmooze with the Jewz service & potluck <i>at TOL</i> (Joint program with Hillel at 242 S. High St.)	6:30-8:00 pm
4/2/16	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
4/3/16	Sunday	Religious school service & skit	10:00-10:45 am
4/7/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/8/16	Friday	Mazzal Tov Shabbat: March & April	7:30-9:00 pm
4/9/16	Saturday	Torah study: Tazria	10:00 am – 12:00 noon
4/10/16	Sunday	Religious school service & class sermon	10:00-10:45 am
4/13/16	Wednesday	Judaism 101: The Modern Jewish Crisis	7:00-9:00 pm
4/14/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/15/16	Friday	Kabbalat Shabbat in honor of Jacob Smolkin	7:00-9:00 pm
4/16/16	Saturday	Jacob Smolkin bar mitzvah & kiddush	10:00 am – 1:00 pm
4/17/16	Sunday	Religious school service & game	10:00-10:45 am
4/21/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/22/16	Friday	TOL community seder at Lakeview Resort	5:30-9:00 pm
4/23/16	Saturday	Sorry, no program	
4/24/16	Sunday	No religious school	
4/28/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
4/29/16	Friday	Yom ha-Sho'ah service	7:30-9:00 pm
4/30/16	Saturday	Torah study: Song of Songs	10:00 am – 12:00 noon
5/1/16	Sunday	Religious school service & class sermon	10:00-10:45 am

Tree of Life Congregation
PO Box 791
Morgantown, WV 26507-0791
(304) 292-7029
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FIRST CLASS MAIL



Mazal Tov Shabbat

March and April Honorees will be recognized on the bema on Friday, April 8th. The mazal tov oneg that follows features a special Mazal Tov cake that is a delicious gift from Susan Brown. Letters are sent to all honorees. For corrections or questions, contact Linda: ljacknowitz@frontier.com

March 2016

Linda Abrahams
Alex Abrahams
Joan Addicks
Sophie Brager
Max Brager
Yuki Cather
Andrew Cather
Lindsey Edwards
Stan Kanner
Ted and Joyce Kohan
Brian Lemoff
Margalit Persing
Nina Price

Steve Sharkey
Eleanor Simmons
Terry Sippin
Judith Stitzel
Merle Stolzenberg
Jared Stern
Lindsay Trimpe
Andy Trimpe

April 2016

Bill Addicks
Lisa Ayres
Anne Selinger Charon
Helene Friedberg
Donna Bolyard and Ed Gerson
Monique and Aryeh Gingold
Aryeh Gingold
Daniel Kaddar
Michelle Leversee
Jacob Lemoff
Marvin Pakman
Jaimie and Chris Russell
Lila Wright

Hadassah's Hanukkah



Members and friends gathered at Rosa Becker's home for a delicious pot luck supper, our traditional mass menorah lighting and a delightful presentation by Alison Bass of her mother's book "Gittle, A Girl of the Steppes"

Information for Hadassah's next meeting is not yet complete. Look for an announcement.