



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

OFFICERS

President	Ed Gerson
Immediate Past Pres.	Adam Rosefsky
1st VP	Michelle Leversee
2nd VP	Robert Klein
Treasurer	Linda Herbst
Secretary	Laura Cohen

BOARD

Alison Bass	Laura Cohen
Ed Gerson	Linda Herbst
Yoav Kaddar	Bob Klein
Rusty Mall	Barry Pallay
Jaimie Russell	Merle Stolzenberg
Robyn Temple-Smolkin	

COMMITTEES

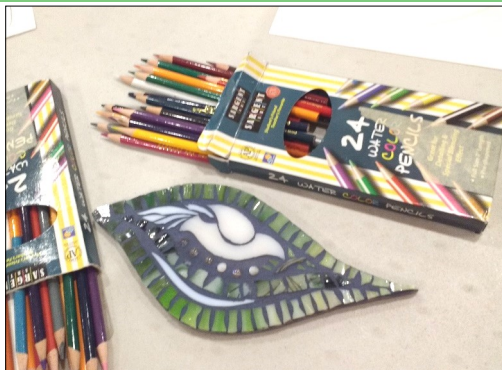
House	Marty Sippin
Education	Jaimie Russel
Social Action	Susan Brown
Israel Committee	Art Jacknowitz
CARE	Merle Stolzenberg
Ritual Committee	Rich Cohen
Newsletter	Sylvia Cooper
Webmaster	Jan Ditzian
Kitchen	TBD

ASSOCIATES

Sisterhood	Rosa Becker
Hillel	Rich Gutmann
Hadassah	Merle Stolzenberg
WV Holocaust Ed. Center	Edith Levy

INSIDE HIGHLIGHTS

Page 2/3/4	From Rabbi Joe Zen Judaism
Page 5	Adult & Children's Education Friendship Room Project
Page 6	Poetry/Address change/Invitation
Page 7	President's Message Sisterhood/Pallay Poem
Page 8	Host an Oneg Worship from Afar Hadassah
Page 9	Purim Photo Album
Page 10	Community Sharing
Page 11	Calendars
Page 12	Mazal Tov Shabbat



*It is a TREE OF LIFE to those who hold fast to it
And those who support it will have good fortune
Its ways are ways of pleasure
And all of its paths are of peace*

We are fortunate to have our Tree of Life here in Morgantown. The poem above is usually considered to be about the Torah, but we could equally apply it to our own synagogue. Sisterhood has embarked on an ambitious project: creation of a large mosaic mural for the social hall depicting the Tree of Life. It is our hope that every member and friend of our congregation will participate by creating a leaf for the tree. Consider what image the Tree of Life evokes for you personally. Then experiment with drawing that image on an outline of an olive leaf. The next step will be to bring your drawing to a workshop at TOL where you will be provided with the needed supplies and professional guidance to turn your drawing into a work of art for the mural.

We have held two workshops so far and some of the beautiful leaves created may be viewed on the stage of the social hall. Once all the leaves are made, our commissioned artist, Debbie Palmer, will embed them in a design of a large mosaic olive tree. The next workshop will be Sunday May 1st from 1-3:30. We plan to schedule another workshop on a weekday evening soon after that. Because the project involves cutting of glass, it is advisable to wear goggles to protect your eyes. We have some but if you have a pair please bring them along. Also, for safety reasons, we advise that the project may not be advisable for very young children.

Another piece of good fortune: Rabbi Joe, was recently contacted by Lois Green, sister of the late Sandra Guttman, who had been an active and beloved member of TOL, in search of a memorial tribute. When Lois learned of our project she felt that the mural would be a perfect choice and she has committed to underwriting our mosaic.





**Rabbi
Hample**

Mother's Milk

Hope you don't have trouble digesting dairy. Some Jewish adults do, but perhaps fewer than in many other ethnic groups. Because dairy plays a special role in Jewish culture: think sour cream in your borscht, cream cheese on your bagel, cottage cheese in your lokshen kugel (noodle pudding). What would we do without dairy products?

In Israel in February, I was delighted that the breakfast buffet in the hotel offered the widest variety of cheeses and yogurts. In fact, per capita dairy consumption in Israel is much higher than in other Mideastern countries. No doubt this is related to the Jewish dietary law: the prohibition of dairy at meat meals whets the appetite; what's forbidden is always more enticing. And when a dairy meal is served, the quantity of dairy products devoured is greater because meat is off limits. Breakfast is usually a dairy meal: the morning meats of non-Jewish cuisine are mostly pork anyway.

We actually have a holiday in Judaism when you're supposed to eat dairy: Shavu'ot, the "Festival of Weeks" in late spring, June 12 this year. In the Bible, Shavu'ot is one of the agricultural celebrations: but all the native-soil holidays were reframed after we lost our land. For the rabbis, Shavu'ot is the anniversary of God giving us the Torah at Mount Sinai. Exodus 19:1 supplies the scriptural hook: it says we reached Sinai in the third month of the Exodus, i.e. late spring.

Why do we eat dairy products at Shavu'ot? It makes sense to choose light meals when the weather is hot. But of course the folk tradition has to provide a more interesting answer. Some claim we knew the Torah would specify slaughtering rules, but we didn't know what they would be, so we ate dairy to be on the safe side. If that's too complicated, let's just say we eat dairy at Shavu'ot because the Torah is like

mother's milk to us.

Mother's milk is a powerful metaphor, probably found in all cultures, but especially evocative in a dairy-loving tribe like ours. In fact, one sage opined that Shavu'ot marks the anniversary of Pharaoh's daughter hiring Moses' birth mother as his wet nurse (Exodus 2:7-9). The mother is the first swami, as a Jewish yoga buff once advised me. If we drink in Torah from our earliest days on earth, it will never feel alien to us.

There's plenty in the Bible about dairy products. Cheese is a humble food (Job 10:10), while butter is a token of luxury (Deuteronomy 32:14); butter and honey is a hint of a glorious future (Isaiah 7:15). "Milk and honey" typifies the promised land, or exceptionally Egypt (Numbers 16:13). The reverse, "honey and milk," is a symbol of a lover's kiss (Song of Songs 4:11). In the Deborah story, the enemy general Sisera is lured to his doom with a drink of milk (Judges 4:17-21)!

For the Talmud (Bava M'tzi'a 86b), the butter and milk that Abraham and Sarah feed their unexpected guests (Genesis 18:8) foreshadow the manna that the Israelites will eat in the wilderness. The idea is a makeshift meal, emergency rations: but perhaps it also suggests something about manna's ingredients. Is manna a dairy food? I imagine it as buttered popcorn, or perhaps cheese ravioli. A little messy falling from the sky, but delicious for a badlands picnic.

Milk from above is not such a strange idea. The prophet Joel (4:18) predicts that the hills will flow with milk. In astronomy we have the Milky Way, the ultimate sky dairy. "Galaxy" comes from the Greek word for milk.

What are your favorite dairy delicacies? Ice cream? Mac and cheese? Pizza? Once, at a student pulpit, I invented a Shavu'ot game for the Sunday school kids. We tossed around a plastic baby bottle, and whoever caught the bottle had to name a dairy food. We thought of so many – eggnog, buttermilk, chocolate milk, fondue, quesadillas, yogurt raisins, hollandaise sauce – the class was over before we ran out.

In the old country, at least the Ashkenazic old country, the iconic Shavu'ot foods were cheesecake and

blintzes. It is even said that two blintzes side by side resemble the Tablets of the Covenant! I don't know about that, but crepes wrapped around a creamy filling certainly add zest to the season. Please join us for our *Tikkun leil Shavu'ot* (night celebration) on the evening of Saturday, June 11. May your Shavu'ot be rich in calcium and vitamin A, and may you never be lactose-intolerant.

Not to Be Confused

Kiddush and Kaddish

Kiddush (sanctification of the day) mostly means the wine ritual at the beginning of Shabbat or festivals, although the term may be applied to other rituals such as *Kiddush L'vanah* (sanctification of the new moon). *Kaddish* (sanctification of God's name) means the generic prayer that ends worship segments or study sessions. By medieval tradition, the last *Kaddish* of the service is an opportunity to remember those no longer living.

Hashkivenu and Hashivenu

Hashkivenu (lay us down) is the prayer for nighttime protection, which follows *Mi Chamochah* in the evening service. *Hashivenu* (bring us back) is a verse from Lamentations sung when the Torah scroll is returned to the ark, and sometimes as part of a holiday service.

Mi Chamochah and Mi she-Berach

Mi Chamochah (who is like You) is part of the *G'ullah* (redemption) prayer that follows the *Sh'ma* in the morning and evening service. *Mi she-Berach* (the One who blessed) is a prayer on behalf of individuals – worship leaders, lifecycle celebrants, or the sick – traditionally offered as part of the Torah service, or anytime in Reform practice.

Yortzait and Yizkor

Yortzait (anniversary) means the commemoration of a *particular* death, at the season when the person died. *Yizkor* (may God remember) means the commemoration of *all* the dead, at the end of the four major holiday seasons: Passover, Shavu'ot, High Holidays (Yom Kippur), and Sukkot.

Tu Bishvat and Tish'ah b'Av

Tu Bishvat is the New Year of Trees, a

minor holiday in midwinter. *Tish'ah b'Av* is the commemoration of the two ancient Temples in Jerusalem, a fast day in midsummer.

Solomon Schechter and Zalman Schachter-Shalomi

Solomon Schechter (1847-1915) was a scholar and rabbi famous both for his work on the Cairo *g'nizah* (medieval Jewish documents) and as the founder of Conservative Judaism in America. Zalman Schachter-Shalomi (1924-2014) was one of the pioneers of Jewish Renewal, a movement for Jewish spirituality, interfaith dialogue, and social justice.

Mishnah and Midrash

Mishnah (repetition) is the first great document of Rabbinic Judaism, an outline of Jewish law from around 200 CE, which serves as the skeleton of the Talmud. *Midrash* (inquiry) is a vast body of legends based on the Hebrew scriptures, fleshing out the often sketchy Biblical text and probing its theological significance.

Rabbenu Gershom and Rabbenu Tam

Rabbenu Gershom (960-1040) was the rabbi who banned polygamy, a practice permitted by the Bible. Rabbenu Tam (1100-71) was a rabbi and grandson of Rashi who recommended mounting the *m'zuzah* on the horizontal, while most authorities prefer the vertical: the diagonal is a compromise.

Shoftim the Torah portion and Shoftim the book

Shoftim (judges) is a weekly portion from Deuteronomy whose most famous verse is "Justice, justice you shall pursue." *Shoftim* (Judges) is also a book of the Bible with the refrain, "In those days there was no ruler in Israel: everyone did as they pleased."

Dan and Daniel

Dan is one of the twelve sons of Jacob, and therefore one of the twelve tribes of Israel. Samson, for example, comes from the tribe of Dan. Daniel is the last-written book of the Hebrew Bible whose eponymous hero lives boldly amid the dangers of the Babylonian and Persian courts.

Sarah and Serah

Sarah is the wife of Abraham, mother of Isaac, and ancestress of the whole Hebrew people. For the Talmud she is the first of the seven female prophets, although the Bible does not explicitly call her a prophet. *Serach* (Hebrew *Serach*) is the only granddaughter of Jacob named in the Bible. According to legend, she lives to an extraordinary age and is able to direct Moses to the bones of Joseph.

Nahum and Nehemiah

Nahum is one of the twelve minor prophets (brief prophetic books) which invokes Divine vengeance on Nineveh (Assyria). Nehemiah is a book of the Bible and also the name of a person, the Persian-appointed Jewish governor who helps Ezra the Scribe revive Judaism in the early Second Temple period.

Micah and Micaiah

Micah is one of the twelve minor prophets (brief prophetic books) who addresses themes of social justice and forgiveness. The idea of *tashlich* (throwing our sins into the sea) comes from Micah. Micaiah is a contemporary of Elijah who, like Elijah, bravely confronts the wicked northern king Ahab: other prophets just tell the king what he wants to hear.

S'lichot and Sh'chinah

S'lichot (penitences) are confessional prayers at Yom Kippur, or a Saturday night confessional service shortly before the High Holidays. *Sh'chinah* (Divine presence) is the nearness of God, a major concept for the rabbis and especially the Kabbalists (mystics): the Kabbalists understand *Sh'chinah* as a feminine aspect of God.

Musar and Musaf

Musar (ethics) is a movement for moral self-scrutiny, particularly among Lithuanian Jews in the 19th and early 20th centuries. A liberal reworking of *Musar* is promoted by some contemporary American Jewish thinkers. *Musaf* (additional service) is the Conservative/Orthodox extension of the morning service on Shabbat and festivals, generally omitted or folded into the core *Shacharit* service in Reform Judaism.

Herzl and Heschel

Theodor Herzl (1860-1904) was an Austrian Jewish journalist and founder of the World Zionist Organization in Basel in 1897. Abraham Joshua Heschel (1907-72) was a Polish-born American rabbi committed to spirituality and social justice.

T'hillim and T'fillin

T'hillim (Psalms) is a book of the Bible, the original Jewish prayerbook from the ancient Temple in Jerusalem. You know lots of psalms: *Hinne mah tov*, for example. *T'fillin* (prayer boxes) are accessories worn by devout Jews on arm and head for weekday morning worship. In English they are sometimes called phylacteries (amulets).

S'farim and S'faradim (Sephardim)

S'farim means books, especially holy books. *S'faradim* (Sephardim) are Mediterranean Jews, whose customs, cuisine, and dialect differ from those of *Ashk'nazim* or European Jews, though in modern times populations mix and cultures mingle. "*S'faradi*" pronunciation or "*S'faradi*" liturgy may not be really *S'faradi*, but *Ashk'nazi* with *S'faradi* elements.

Chasidim and Charedim

Chasidim (pietists) are a subset of *Charedim* (the God-fearing). Both terms refer to Jews who devote their entire lives to religion, rejecting secular pursuits of any kind. *Chasidim* are a variety of *Charedim* with a particularly emotional style of prayer and observance.

Rosh Chodesh and Rosh ha-Shanah

Rosh Chodesh (new moon) is a minor festival occurring every month. An old tradition identifies it as a women's holiday, supposedly because women didn't participate in the sin of the golden calf. *Rosh ha-Shanah* (new year) is a major festival occurring at the new moon nearest the autumn equinox. It begins the season of repentance and is well-known as an occasion for sounding the *shofar* (ram's horn).

Trying to Awaken

When I was young, religiously -motivated violence was fairly rare, at least as far as I knew. True, there were the troubles in Ireland, tensions on Israel's and India's borders: but the world's major conflicts were not related to faith. Sectarian atrocities were non-existent on American soil, or were not perceived in denominational terms. We knew there were wars of religion in centuries past, but they seemed quaint. No one thought of theological conflict as a threat to our national security.

Times have changed, and not in a good way. Recent carnage in Paris, San Bernardino, and Brussels arose from Islamic extremism, while a shooting in Colorado Springs was motivated by Christian extremism. Revenge attacks on West Bank Palestinians can only be called acts of Jewish extremism. These events are *chillul ha-Shem*, blasphemy. Above and beyond the humanitarian horror, there is the disgrace to religion as an institution.

Terrorism may serve a variety of causes, but at the present historical moment it typically appeals to religious doctrine for its legitimation. Terrorists believe they are fighting God's battles. Most religions have a theory of holy war: in Judaism the term is *milchemet mitzvah*. But nowadays it is controversial to proselytize at the point of a sword. Rather, holy warriors claim to be defending their religion from external aggression, using whatever weapons fate has placed in their hands.

You'd think religious terrorists would see they're damaging their own cause. They discredit their faith if they use it to justify killing. My concern is that they discredit *every* faith if they use their faith to justify killing. Young people are often unenthusiastic about religion, even hostile. They are quick to posit that religion leads to hatred and bloodshed.

I've been attending more inter-faith meetings lately, representing Judaism on community boards and articulating the Jewish perspective at panel discussions. These occasions are motivated partly by a general wish to understand our neighbors, but violence in the world and harsh rhetoric in the media add urgency. My colleagues of other

religious traditions often dismiss extremism as a perversion of faith, and treat atheism as the greater threat to human dignity: but I acknowledge that certain dangers are inherent in religion specifically. By its very totalism, by claiming to explain everything, religion can easily lead to fanaticism.

Moreover, religion has a long historical memory. We Jews still celebrate early victories over the Egyptians (Passover), the Persians (Purim), and the Greeks (Chanukkah). We still lament primordial defeats by the Babylonians and Romans (Tish'ah b'Av). Other faith traditions are equally conscious of age-old conflicts. How can we make a fresh start if our text and tradition keep ancient grievances alive?

At the same time, anything can be misused. Money can be misused, but we're not going to abolish that. Sex can be misused, but we're not going to abolish that. Sugar and salt and fat can be misused, but we're not going to abolish them. The near-universality of religion is proof that human beings need myth and metaphor and prayer and ritual to navigate the perilous journey through life. Rabbi Mordecai Kaplan quipped that communities produce religions the way apple trees produce apples. Only a fool would try to stamp religion out. It makes more sense to confront religion's side effects and mitigate them.

What the world needs is a revolution of empathy, on all sides. James Joyce wrote, History is a nightmare from which I am trying to awaken. In fact, we are all trying to awaken from this nightmare. We might begin with an honest look at our scripture. Blood-curdling verses like Psalms 69:25, 79:6-7, 137:7-9, or Lamentations 3:66 are what Phyllis Tribble called texts of terror, in an influential 1984 study. It would be Orwellian to strike these passages from the canon, but we can read them critically, and vow not to use them liturgically. That is the least we can do to redeem Judaism's honor, and God's.

The "chosen people" doctrine presents particular hazards. No doubt every faith community thinks of itself as God's special darlings, but it is well to reflect that all persons are created in God's image. The "chosen people" concept shores up Jewish self-esteem

where we are in the minority, but we must not push it too far. The prophet Amos (3:2) offers a distinctive framing of the idea, suggesting it means Israel will be judged more harshly than other nations. History bears him out.

Let us remember the universal tendency to project our faults on our neighbor and blame our misfortunes on the other, especially when times are hard. But the other is not so different from ourselves: that is religion's deepest lesson. The Torah teaches us to love the stranger (Exodus 23:9, Leviticus 19:34, Deuteronomy 10:19). Pirkei Avot (4:3) says not to hate anyone; the Talmud (Shabbat 127a) says to extend our charity to those of other faiths, for the sake of peace. Surely that is the best antidote to the misuse of religion.

From "Zen Judaism ... For You a Little Enlightenment"

By David M. Bader

Do not kvetch. Be a kvetch. Become one with your whining.

Drink tea and nourish life. With the first sip, joy. With the second, satisfaction. With the third, Danish.

The journey of a thousand miles begins with a single oyster.

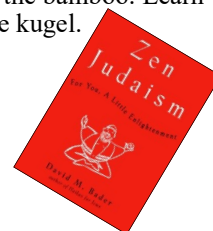
Wherever you go, there you are. Your luggage is another story.

Be aware of your body. Be aware of your perceptions. Keep in mind that not every physical sensation is a symptom of a terminal illness.

To depart is to arrive. To leave is to stay. To say good-bye is to begin a lengthy conversation at the front door.

Learn of the pine from the pine. Learn of the bamboo from the bamboo. Learn of the kugel from the kugel.

(Thanks to Rosa
for sharing.)



Adult Education

The Judaism 101 program for conversion students concluded April 13 with the topic “The Modern Jewish Crisis.” Judaism 101 met for eight sessions: two on religion and six on history. I hope attendees got a broad sense of the Jewish experience both in the home and in the world.

I am now pioneering a new approach to adult education with a class on Hebrew Bible Personalities at Osher Lifelong Learning Institute (OLLI) at Mountaineer Mall. The OLLI class is offered from 3:00 to 4:50 Monday afternoons, April 18 through May 23. I can reprise at TOL each following Wednesday evening if there is interest. Please let me know how this works for you.

Children’s Education

The Sunday school holds its final regular sessions on May 1 and May 15. (May 8 is Mothers’ Day.) The May 15 session includes a Jeopardy game testing the children’s fourth-quarter learning. The school year ends with a concluding ceremony and picnic on May 22.

Jacob Smolkin celebrated his *bar mitzvah* on April 15-16. A full Torah service on May 14 models upcoming *bar/bat mitzvah* ceremonies, including Stevie Babbitt on June 17-18, Sophie and Max Brager on July 1-2, and Zoe Schlosser on July 29-30.

The B’nei Mitzvah and Beyond (preteen and teen) program offered an April 3 presentation on stolen art and an April 9 screening of the movie *Woman in Gold*. On April 17, Lee Kass and colleagues taught a workshop on cleaning the kitchen for Passover.

On Friday evening, May 20, the *oneg* will honor TOL teens graduating from high school this year: Emily Lederman, Max Snider, and Alana Works. Emily, Max, and Alana have long helped out in Sunday school and at holiday events as their schedules permit. We will miss them.

Bnai Mitzvah Class News: Friendship Room Project

Margalit Persing

Every year students in the Bnai Mitzvah class choose a class community service project in preparation for their Bnai Mitzvah and the individual Mitzvah projects that many choose. Usually the class project begins around Rosh HaShannah and ends around Succoth or shortly thereafter. This year has been a somewhat different, and equally great, learning experience.

Acting on a request to Rabbi Joe from Friendship Room, Cathy Abate agreed to coordinate a project to collect and deliver toiletry items, socks, and non-perishable food and snack items to Friendship Room. After explaining the need and possible project to the entire Sunday School, the Bnai Mitzvah class agreed to take this project on as a class project. The students quickly understood that Friendship Room provided services other than a place to stay for the homeless, including toiletries, warm socks, and non-perishable snacks. Cathy taught them about how to advertise and ask for donations, and other important issues the kids asked about, like “What do I do when somebody says No”? Soon there were notices in the blast, posters and a donation box in TOL, and even a student written article in the Blast. The project extended past Succoth and into Hanukkah to allow for maximum donations. By the time they were done there

were around 15 boxes to donate, and the students were pretty pleased with the outcome.

That’s when another life lesson took over for our young scholars. When Cathy tried to contact Friendship Room to arrange for delivery, she was unable to reach them. After some effort, she learned and reported back that Friendship Room had lost their funding, and so their location, at least for the time being. She explained all this to the class, and there were many lively discussions about these smaller organizations and how funding works. Our students were frustrated and concerned on behalf of the folks they had collected things for. Finally after many more weeks, the class was able to load things into Cathy’s car for delivery to Friendship Room via Healthright, their temporary home. When she interviewed the class for their reactions to this project, one point that kept coming up was how much had been learned about the need for patience and perseverance in any endeavor, including doing mitzvah! And it was clear to all participating that the person with the most patience and perseverance was Cathy Abate, who stuck with a “month” long project that extended into months! I think of the class projects we have done in this class over the last few years, this one may have taught us the most. And for that the students and teachers have Cathy to thank! Thank you for sticking with Friendship Room and with our class as we learned more about doing Mitzvah.



First Ending of the Fairytale

Ilya Kaminsky

To your voice, a mysterious virtue,
to the 53 bones of one foot, the four dimensions of breathing,
to pine, redwood, sworn-fern, peppermint,
to hyacinth and bluebell lily,
to the train conductor's donkey on a rope,
to smells of lemons, a boy pissing splendidly against the trees.
Bless each thing on earth until it sickens,
until each ungovernable heart admits: "I confused myself

and yet I loved—and what I loved
I forgot, what I forgot brought glory to my travels,
to you I traveled as close as I dared, Lord."



News from Dan and Daya Solomon: We are moving to Greenbelt, MD at the end of May. Our new address is 14 A Laurel Hill Rd, Greenbelt, MD 20770. Email addresses and phone numbers remain the same. After almost 19 years in WV we are leaving large pieces of our hearts behind in Morgantown. We will make periodic trips back to Morgantown as Dan continues working to finish his PhD from WVU. Once we get settled we welcome visitors!

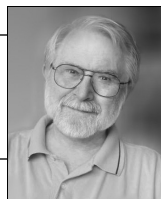
Max Sophie

Friday, July 1st Coopers Rock State Park, Morgantown, WV
6 pm cookout with service at Pavilion #1

Saturday, July 2nd Tree of Life Synagogue, Morgantown, WV
10 am service with Kiddush luncheon following

Parking will be available in the American Cancer Society lot on High Street. Please contact us at laurie@ohawv.com or call 304.622.8438 to confirm your attendance by June 15th.

We are looking forward to celebrating together Max & Sophie's hard work during this simcha, 13 years in the making .



Ed
Gerson

Passover is my favorite Jewish festival. The covenant was remembered. The escape from cultural and physical tyranny began, and there was a workable solidarity in exile. The whole redemption process was instructive but required 40 years. The enslavement began with Abraham's great-grandson, Jacob's son Joseph, being sold into Egyptian slavery by his jealous brothers. He translated the pharaoh's dreams not as dreams but messages from G-d, which he deciphered. Joseph, a slave, a prisoner, rose into a position second only to the pharaoh himself. He prevented tomorrow's famines by storing Egypt's food supplies today. A subsequent pharaoh didn't know Joseph, the politics had changed, and Hebrews were enslaved for centuries.

Egypt was flatter than last year's matzah, yet Torah describes the children of Israel escaping from a deep and narrow place. What is this all about? Each year the Nile flooded parched land, then gave it back again wet. In effect, less was more through farming tillable land. That whole process, not the river itself, had its own deity. Egypt had other idols on papyrus, on vases, flat stones, and in its soaring edifices. These gods were human or animal, sometimes they were both. Historians identify Egypt as an early civilization.

Moses asked pharaoh for his people to leave Egypt. Permission was denied. All the plagues failed to soften pharaoh's heart but one, the final plague, the death of first-born, both human and animal, regardless of their age and not just the newly-born. The Hebrews daubed blood on their doorposts for protection. They prepared lambs, which were sacred animals to Egyptians, for an indoor roast. In the morning, the Hebrews left, not as an army, but fleeing with their possessions and

some freshly baked flat bread, from an army.

The historian Josephus, a unique but controversial Jewish historian, wrote that Moses led Egyptian forces in war against Libya. His army went through wet lowland areas to evade detection. Baskets held tethered birds, the ibis. When the swamp's snakes appeared, the birds killed the snakes. By contrast, the Exodus from Egypt into the wilderness was on dry land. Moses led, Miriam distributed water as Joseph had distributed food in Egypt. For navigation, there was a cloud by day and a fire by night for forty years.

As was written later, and as it is read today, there was never again a prophet like Moses. He lived apart from Israel, and G-d spoke to him face-to-face in plain words: no riddles, no codes, and no dreams, unlike Jacob and Joseph. Abraham before him walked with the One, as will our descendants. A little horseradish and a reminder, and we're on our way. We'll talk about the ETA later, that's in the small print here somewhere. Trust me.

Chag sameach.
Ed Gerson

Sisterhood

Roz Becker

Shalom

Hooray! Sisterhood held the first mosaic workshop Sunday April 10. Attendance was good and many beautiful mosaic leaves were created. We plan to display them for temporary viewing on a table in the social hall under plexiglass. We hope that if you haven't yet participated, you will be inspired to create your own leaf design. The next workshop will be held on May 1st in the social hall from 1-3:30. Supplies are provided though if you have safety goggles please bring them.

Once we have the leaves made, Debbie Palmer, our directing artist, will apply them onto a large board, grout, and incorporate them into an olive tree design. The

completed mural will grace a wall of the social hall.

Sisterhood is pleased to invite you to a special farewell oneg to Daya and Dan Solomon, who have been longstanding very active members of TOL. The oneg in their honor is scheduled for Friday May 13th following services. Please come and wish the Solomons the best as they relocate to Maryland.

The Mi Sheberach is a public prayer or blessing often used regarding healing and illness. But it can also be a prayer asking God to protect and deliver us from trouble and distress in our endeavors and journeys. Below is a prayer that touches on that area. It was incorporated in a recent Tree of Life Friday night Shabbat service and read in addition to the traditional Mi Sheberach prayer/blessing we most often use.

Prayer for a Clear Path and Open Road

I pray for a clear path
And an open road
So my family and I may pass through
Safely
With soul and spirit
Doing good along the way
For those we know
And those we meet
Taking it all in
Contributing
And leaving this a better place
For the generations that follow
In the name of our merciful God
And in memory of Abraham and Sarah
Isaac and Rebecca; Jacob, Leah and Rachel
And our departed loved ones.
We praise G-d Almighty for allowing us
to make this journey.
We ask for mercy when we stumble.
We pray for a clear path and an open
road.
All in God's hands.
(Barry Pallay Prayer January 28, 2016)

Invitation to a Friday Night Oneg

"Hospitality is one of the mitzvot rewarded both in this life and in the World-to-Come (Talmud Shabbat 127a)."

We all enjoy a tasty oneg (snack) at Friday night services, but it doesn't happen by itself. Congregants are encouraged to provide one Friday night oneg per year. Onegs might honor a loved one's memory, a family birthday or an anniversary.

For the "Wine and Cheese" Shabbat, Sisterhood provides the wine; congregants are needed to bring cheese and crackers. When we have a "Mazal Tov" Shabbat, Susan Brown provides the cake; a volunteer is needed to bring other refreshments. Food should be vegetarian. At Passover, please don't bring anything made from grain.

Please go to <http://etzheim.org/Oneg29.pdf> for a copy of this year's oneg schedule To host an oneg, please contact Laura Cohen, lcohenwv@gmail.com; or Richard Cohen, rpc116c@gmail.com, 304-292-3695



Join Us from Afar

By Rabbi Joe Hample

For the last year, worshipers at remote locations have been calling into our Friday evening services.

Just dial 304-391-5940, enter 1631139, and mute your phone. Thanks to Barry Pallay, Lee Kass, and Craig Behr for making this happen.

Please note, Friday evening services usually begin at 7:30, but check the newsletter or website for exceptions.

Questions: Barry Pallay, bpallay@comcast.net, 304-276-3792.

Hadassah

SAVE THE DATE: Book Brunch is Sunday, June 5th. Details will follow.

Since my stock of cards and certificates was destroyed, members have asked how they can buy a tree or send a certificate.

For the moment, I am not in a position to provide that service. However, technology to the rescue, you can go online for certificates \$18 and up.

Go to Hadassah.org and click the *Donate* Button upper right. Then click on the *Other Ways to Give* red button and finally click on *Personalized Certificates*.

For trees, go to Hadassah.org/jnf and follow the directions. If you can get to jnf from Hadassah's home page, I don't know how!

Thank you for your understanding,
Sylvia



*We note with
sorrow
the passing of*

*James "JJ" Heverly
friend of Lee Kass*

*Joseph Fisher
grandfather of Mollie Fisher*

*Beth Hellman
cousin of Bob Klein*

*Deena Pearl Lowenberg
mother of Zevi Lowenberg*

*Ruth Slater
grandmother of Nina Price*

*Frances Ness
former active member of TOL*

*Dorcas Ann Squires
friend of Margalit Persing*

*Nancy Pollock Wolff
daughter of Elaine Pollock*

*Betsy Haislip
friend of Elaine Pollock*

*May their memory
be a blessing*



Remember a loved one
with a
Yahrzeit Plaque

\$400 DONATION

Contact: Merle Stolzenberg
mpstolzen@yahoo.com

Mazel Tov to

Barry Pallay
selected as a Dominion-Post
"Ambassador for Progress."

Mark Tauger
West Virginia University
Associate Professor of History
awarded a
prestigious membership
in the
Institute for Advanced Studies
at Princeton University
for the
2016-2017 academic year.

the Tauger family
For daughter Naomi's
recent LA wedding to
Matt Warsaw

Matanya Solomon

who will receive his
diploma in May for completing
the accredited Post-High School
Dance Program at the Nutmeg
Ballet Conservatory. He will
perform in his last show there as
part of graduation weekend.

In June he dances at
American Ballet Theatre's
summer program in NYC. He
will then join the American Rep-
ertory Ballet as a Trainee.

The American Ballet
Theatre is a professional
company in Princeton, NJ, that
performs classical,
contemporary, and modern
works.

TODAH!

The Board of Trustees
wants to thank **Margalit Persing**
for having served as Rabbi
Joe's administrative assis-
tant. Margalit continues to help
Rabbi Joe as the lead teacher
and administrative assistant for
our Sunday school. There are
many numerous other small
tasks which need and receive
her attention.

Margalit is currently
registering and confirming
RSVP's for the Friday, April 22
Tree of Life Community Pass-
over Seder at Lakeview Resort.
(nmpersing@yahoo.com; 304-
777-9944)

Thank you Margalit for
your continued enthusiasm for
all things Etz Chaim..

*Ed Gerson,
President*

Share Your Simcha Buy a Leaf on THE SIMCHA TREE

**\$250/leaf
\$2500/Small Stone
\$5000/Large Stone**

**Contact
Merle Stolzenberg
mpstolzen@yahoo.com**



MAY / JUNE 2016			
5/1/16	Sunday	Religious school service & sermon	10:00-10:45 am
		Mosaic Workshop – work on your leaf!	1:30 – 3:30 pm
5/2/16	Monday	Hebrew Bible Personalities: Rabbi Joe at OLLI	3:00-4:50 pm
5/4/16	Wednesday	Hebrew Bible Personalities: Rabbi Joe at TOL	7:00-9:00 pm
5/5/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/6/16	Friday	Yom ha-Atzma'ut service & oneg	7:30-9:00 pm
5/7/16	Saturday	Torah study <i>in Fairmont</i> : Acharei Mot	10:00 am – 12:00 noon
5/8/16	Sunday	No religious school	
5/9/16	Monday	Hebrew Bible Personalities: Rabbi Joe at OLLI	3:00-4:50 pm
5/11/16	Wednesday	Hebrew Bible Personalities: Rabbi Joe at TOL	7:00-9:00 pm
5/12/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/13/16	Friday	Mostly English service & oneg	7:30-9:00 pm
5/14/16	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
5/15/16	Sunday	Religious school service & Jeopardy	10:00-10:45 am
5/16/16	Monday	Hebrew Bible Personalities: Rabbi Joe at OLLI	3:00-4:50 pm
5/18/16	Wednesday	Hebrew Bible Personalities: Rabbi Joe at TOL	7:00-9:00 pm
5/19/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/20/16	Friday	Micro service & oneg	7:30-9:00 pm
5/21/16	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
5/22/16	Sunday	Religious school end-of-term ceremony & picnic	10:00 am – 1:00 pm
5/23/16	Monday	Hebrew Bible Personalities: Rabbi Joe at OLLI	3:00-4:50 pm
5/25/16	Wednesday	Hebrew Bible Personalities: Rabbi Joe at TOL	7:00-9:00 pm
5/26/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
5/27/16	Friday	Healing service & oneg	7:30-9:00 pm
5/28/16	Saturday	Torah study: B'har	10:00 am – 12:00 noon
6/2/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/3/16	Friday	Mazzal Tov Shabbat: May-June-July	7:30-9:00 pm
6/4/16	Saturday	Bagel brunch & short service	11:00 am – 1:00 pm
6/5/16	Sunday	Hadassah Book Brunch	12:00 noon - 2:00 pm
6/9/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/10/16	Friday	"It's Morning Somewhere" service & oneg	7:30-9:00 pm
6/11/16	Saturday	Sorry, no morning program	
6/11/16	Saturday	Shavu'ot service & tikkun leil (night celebration)	7:30 pm – 12:01 am
6/16/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/17/16	Friday	Kabbalat Shabbat in honor of Stevie Babbitt	7:30-9:00 pm
6/18/16	Saturday	Stevie Babbitt bat mitzvah & kiddush	10:00 am – 1:00 pm
6/23/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
6/24/16	Friday	Wine & cheese & short service	6:30-7:30 pm
6/25/16	Saturday	Torah study: B'ha'alot'cha	10:00 am – 12:00 noon
6/30/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
7/1/16	Friday	Cooper's Rock Shabbat in honor of Sophie & Max Brager	6:00-8:00 pm
7/2/16	Saturday	Sophie & Max Brager b'nei mitzvah & kiddush	10:00 am – 1:00 pm

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

FIRST CLASS MAIL



Mazal Tov Shabbat

May, June and July Honorees will be recognized Friday, June 3rd. 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

May 2016

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
Chris Russell
Leonard Simmons
Robyn Temple Smolkin
Josh Smolkin

Jordan Smolkin
Daya and Dan Solomon
Reis Snider
Reed Tanner
Nathan Tauger

June 2016

Alex Behr
Judy and Stan Cohen
Alex Berrebi
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
Leah and Franc Stern
Merle and Alan Stolzenberg
Cindy and Reed Tanner
Andrea Works
Daya Wright

July 2016

Hanna Behr
Mark Brazaitis

Heather Brown
Rich and Laura Cohen
Bob Cohen and Kathy Abate
Laurie Brager
Jean Gould
Linda Herbst
Anita Levin and Ken Lempert
Michelle Leversee and David Lederman
Marilyn Manilla
Nina and Jeremy Price
Jaimie Russell; Edan Russell (son)
Ruth and Paul Siegel
Terry and Marty Sippin
Alan Stolzenberg
Eva Segert Tauger; Naomi Tauger; Ariana Tauger
Franc Stern
Marty Sippin
Matanya Solomon
Ariel Stern
Anthony Weber

מזל טוב!