



Sept-Oct 2016  
Av/Elul/Tishrei - 5776/5777

Morgantown, West Virginia

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

**RABBI**

Joseph Hample

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## High Holiday Schedule of Services 2016



Sunday, Oct. 2  
**Erev Rosh ha-Shanah**  
7:30 pm  
Kiddush after service

Monday, Oct. 3  
**Rosh ha-Shanah Morning**  
Children's service 9:15-10:00 am  
Service 10:00 am – 12:00 noon  
Tashlich 12:30 pm

Tuesday, Oct. 4  
**Rosh ha-Shanah Second Day**  
Service 10:00 am – 12:00 noon

Sunday, Oct. 9  
**Kever Avot (cemetery visit) at Beverly Hills Memorial Park**  
2:00 pm

Tuesday, Oct. 11  
**Kol Nidrei 7:30 pm**

Wednesday, Oct. 12  
**Yom Kippur**  
Children's service 9:15-10:00 am  
Morning service begins 10:00 am  
Break 12:30 pm  
Rabbi's Tish 2:30-3:30 pm  
Music & Reading of names/memorial 3:30-4:30 pm  
Afternoon Service 4:30 pm  
Yizkor 5:45 pm  
N'ilah 6:15 pm  
Havdalah 7:00 pm  
Break-the-Fast after Havdalah

Friday, Oct. 21  
**Pizza in the Hut & Sukkot Service**  
6:00-8:00 pm

Sunday, Oct. 23  
**Simchat Torah Celebration**  
10:00 am – 12:00 noon





**Rabbi  
Hample**

## Running Late

I was raised to be prompt, but perhaps that is a sign of assimilation. I often hear jokes about “Jewish standard time,” a euphemism for tardiness. I guess it was the messiah who set the fateful example. He should have been here 2600 years ago, but he’s running a little late.

Another joke is that the Jewish holidays are always either early or late: they’re never right on time. On the Hebrew calendar, of course, the holidays are neither early nor late. Rosh ha-Shanah is always on Tishri 1 (and 2, for those who observe two days); Yom Kippur is always on Tishri 10; Sukkot is always on Tishri 15-21; Sh’mini Atzeret is always on Tishri 22. Simchat Torah, a spinoff of Sh’mini Atzeret, is observed Tishri 22 in some communities, Tishri 23 in others.

What does fluctuate is the position of the Jewish holidays on the civil calendar. The Hebrew calendar is lunar: a given holiday is always at the new moon (e.g. Rosh ha-Shanah) or at the full moon (e.g. Sukkot, Purim, Passover) or at some other fixed point in the lunar cycle. The civil calendar is solar: Columbus Day is always in early autumn, but the phase of the moon is unpredictable.

As it happens, Rosh ha-Shanah falls at the new moon nearest the autumn equinox, ranging through most of September and into early October. On the civil calendar, Rosh ha-Shanah doesn’t get much later than this year’s October 3. The same for the other Jewish holidays this year through midwinter. The late winter month of Adar is doubled in some years, when we have I Adar and II Adar, so that’s where the recalibration occurs. We will not have two Adars this winter. If we did, next year’s holidays would come even later.

What difference does it make if the Jewish holidays are early or late?

For one thing, it affects our religious school calendar. When the holidays are early, we don’t have much chance to teach Rosh ha-Shanah before it happens, but we do get to talk about Shavu’ot! That was the case my first year in Morgantown, 2012-13.

More distressing, the fluctuation of the Jewish holidays may cause conflict with holidays of the host culture, leading to low attendance if many congregants are out of town. A much-discussed problem in Reform Judaism is whether we can move the holidays. As a rabbinical student I would have said absolutely not, but now that I’ve experienced the real world of congregational Judaism for a few years, I’ve changed my perspective. Better to observe the wrong day and get a crowd than observe the right day in an empty house.

If you think the Orthodox never move the holidays, you are mistaken. Fasts other than Yom Kippur are routinely moved to avoid the sabbath. You can observe Passover a month late if unavoidably prevented from observing it at the normal time (Numbers 9:6-13). Purim is celebrated a day late in cities walled since Biblical times (Esther 9:17-19). Our Orthodox cousins are well aware that the calendar is an arbitrary contrivance, albeit one with traditional roots planted deep in our history. The Talmud records various disputes about the dates of holidays.

At Tree of Life Congregation we are even more flexible. We begin Shabbat at the same hour winter and summer, usually 7:30 pm, though by ancient practice it starts at sundown. We move Simchat Torah and Purim to the weekend. We observe Chanukkah the second Sunday evening in December, regardless of the official date: otherwise the late-November and late-December holidays of the host culture are likely to interfere.

Passover, though, we consistently observe on the normative date. In 2013 I pushed our congregational *seder* to the second night, assuming people would prefer to celebrate the first night with family: but lots of congregants had no local relatives to feast with. There were so many who asked me to find them a first-night *seder* to attend, I learned my lesson. From 2014 we have held the congregational *seder* on the

first night of Passover, whether it is early or late on the civil calendar. It may come in March, but this past spring it fell the evening of April 22.

By the same token, Tree of Life Congregation always observes the High Holidays on their standard dates. These holidays have a theological valence like no other, and we all want to be praying hardest when God is listening closest! Moreover, Tree of Life Congregation always terminates Yom Kippur at nightfall. Ironically, when Yom Kippur is late, the end of Yom Kippur is early. Last year Yom Kippur concluded at 7:56 pm in Morgantown, but this year the time is 7:25 pm. You’ll get to break the fast a half hour sooner.

## Jewish Cosmos

Some may understand Judaism as an indoor religion, preoccupied with home and hearth – and books – rather than the processes of nature. But there’s another side to the story. The ancient Hebrews lived close to the land: their religion was closely tied to agriculture, climate, and astronomy. Rabbinic Judaism may be a bit more cerebral, but elements of the Biblical earthiness inevitably persist.

Take Sukkot, October 17-23 this year, a holiday that must be celebrated outdoors. You’re supposed to treat the *sukkah* (festival hut) as your primary dwelling, and the house as your secondary dwelling, for the whole seven days of the festival (Mishnah Sukkah 2:9). There’s nothing like eating meals in the *sukkah* and shaking the *lulav* and *etrog* (palm and citron) under the atmosphere. Provided it doesn’t rain, of course.

Here in Morgantown I am often asked if there isn’t a prayer for less rain, or less snow. I always have to break it to the questioner that our religion began in an arid country. The prayers are for *more* precipitation, not less. The closest we have to a dryness liturgy is the legend of Choni the Circle Drawer, who prayed for rain too successfully, and ended up begging God to make it stop! (Mishnah Ta’anit 3:8)

The Sukkot ritual of the *lulav* and *etrog*, nominally Biblical, owes much to rabbinic interpretation. Leviti-

cus 23:40 says to celebrate Sukkot with “beautiful tree products” like palm fronds, thick tree branches, and willows of the brook; Nehemiah 8:15 also mentions olive and myrtle branches. On a plain reading, all these plants are simply building materials for the *sukkah*. But the Mishnah introduces an independent observance where the “beautiful tree products” are ceremonially waved about, and where one of them is a citrus fruit, nonexistent in Biblical Israel. We even say a *v'tzivvanu* blessing for this procedure, articulating our belief that God commanded it at Sinai.

The day the *sukkah* comes down is called Sh'mini Atzeret, October 24 this year. Sh'mini Atzeret is mentioned in Leviticus 23:36, 39 and Numbers 29:35, but with no clue about its meaning. It was the rabbis, in Mishnah Ta'anit 1:1-2, who decided this was the time to start praying for rain. You wouldn't want it to rain while you were living in the *sukkah*: you'd get wet; immediately afterward is the ideal moment. I love that Judaism has a rain holiday: it's so primal, so tactile. If you thought only tropical or aboriginal religions had a rain holiday, think again.

The buzzwords of Sh'mini Atzeret, *ruach* and *geshem* (wind and rain), are also counterparts in their abstract meanings, for *ruach* may mean spirit and *geshem* may mean matter. Recently I was surprised to hear a rumor that Hebrew has no word for spirituality. In fact, the word is *richaniyyut*. *Gashmiyyut* means materiality, corporeality.

Anciently our chronology depended on physical observation of the heavens in Jerusalem, so the dates of holidays could not be known in advance; if you lived far from Zion, they were knowable only in hindsight. To be on the safe side, it became customary to observe *two* days of many holidays – the feasts, of course; no one would double a fast! A fixed, predictable calendar was eventually adopted, but the extra day of Rosh ha-Shanah and other festivals is still widespread in traditional communities. The extra day of Sh'mini Atzeret even has its own name, Simchat Torah, and its own rituals. Only a people accustomed to scrutinizing the firmament would institutionalize all these subtleties.

The Jewish calendar is basical-

ly lunar: the months begin and end at the new moon. Granted, there's also a solar piece: the day begins at sunset; Passover must not precede the spring equinox. Both the sun and the moon are our friends: “The sun will not strike you by day, nor the moon by night” (Psalm 121:6). But the prominence of the moon in Jewish practice is remarkable. There are special prayers and readings for Rosh Chodesh (the new moon), and even an outdoor blessing called *kiddush l'vanah* (“sanctification of the moon”). As a minority, we Jews identify with the moon, so to speak. It is less noticeable than the sun, but just as enduring.

In the land of Israel it does not rain in the summer. (Unless God is in a weird mood, as in I Samuel 12:17-18.) When does the rain start? For some reason, there are two divergent traditions. We pray for *ruach* and *geshem* (wind and rain) beginning on Sh'mini Atzeret, fixed by the lunar calendar; but we pray for *tal u-matar* (dew and rain) 73 days after the autumn equinox, a solar phenomenon. This double doctrine shows that Israel is a nation of stargazers, in harmony with the cosmic rhythms. We are children of the sky.

## Judgment: Who Needs It?

If you like puns, you like words with double meanings. “Judgment” is such a word. It has a bland meaning, as in “use your best judgment,” and a stressful meaning, as in “who are you to sit in judgment?” It can mean sense, logic, insight: but it can also mean blaming.

The same with the equivalent Hebrew word, *din*. The meaning is matter-of-fact in idioms like *beit din*, “court” (“house of judgment”), *orech din* “lawyer” (“arranger of judgment”), and *din v'cheshbon* “report” (“judgment and account”). But in the liturgy *din* usually has the itchier meaning, as in *k'ra roa g'zar dinenu* “tear up our unfavorable judgment,” or *danta et dinam* “You passed judgment on them” (the villains of the Chanukah story). Even the expression *lifnim mi-shurat ha-din* “wobble room” (“not to the full extent of judgment”) frames *din* as something to be dodged.

In Kabbalah, Jewish mysti-

cism, *din* is synonymous with *g'vurah*, the Divine attribute of stringency. All the world's pain and suffering are caused by excessive *din*. *Din* is a necessary element of the cosmic structure, but hardly something to celebrate.

The ambiguity of *din*, judgment, informs our approach to the High Holidays. The term *yom ha-din* “day of judgment” applies to both Rosh ha-Shanah and Yom Kippur. In the familiar mythic image, God opens the Book of Life on Rosh ha-Shanah and decides who shall live and who shall die. We have ten days to appeal the verdict, which becomes irrevocable when the Book is closed at the end of Yom Kippur.

You are not expected to take this literally. In fact, Rabbi Eliezer taught, “Repent the day before you die” – that is, *every* day, because the day of death is unpredictable. But the drama of pleading our case before the Almighty is what gives the High Holidays their color and pathos. Riffing on Daniel 7:9, which mentions God's thrones (plural), the *midrash* proposes that when we blow the *shofar* on Rosh ha-Shanah, God rises from the throne of *din* (“strict judgment”) and sits instead on the throne of *rachamim* (“mercy”). Let's hope it's true.

I suspect most of us are our own harshest judges. We know our own flaws in the most detail. In my youth I was impatient, insensitive, critical of others – and baffled that people didn't like me more. It took decades of introspection (much of it guided by therapists) to discover that I was generating my own unpopularity with my attitude. My life – every life – is one long season of repentance: how are we going wrong? Where can we improve? When shall we begin? The Jewish tradition invites us to pack as much self-scrutiny as possible into a ten-day interval on the brink of autumn, but the schedule is secondary: the discernment is the important part.

Writer Eve Fairbanks says we ought to love our mistakes: they taught us everything we know. That's pretty much the point of the High Holidays. Your parents and professors tried to steer you in the right direction, but did you listen? The instructions on the package tell you how to use the product, but do you read them? To be honest, we all fake and fumble our way to responsibility. No one ever learned to cook

without burning the occasional dinner; no one ever learned to dress without some unfortunate fashion choices; and no one ever learned to live without a few bad blunders. When you glance around the congregation at High Holidays, you're looking at a crowd of fallible people like yourself. That's what makes it bearable.

Our task on earth is to probe the great mystery: not God – we can find God in the dictionary – but ourselves. John Updike wrote, "We land... on the shore of our own being in total innocence, like an explorer who was looking for something else, and it takes decades to penetrate inland and map the mountain passes and trace the rivers to their sources. Even then, there are large blanks, where monsters roam." However long we may live, there is not enough time to work through all our problems: but we're supposed to attempt it in ten days? What's that about?

Repentance is a process, not an event: it has steps, stages, twists and turns. The ten days are not an undifferentiated mass: Rosh ha-Shanah, a feast day, is different from Yom Kippur, a fast day. We begin repentance by feasting and conclude it by fasting: not because it gets harder as we go along, but because it gets easier. If the tenth is the day we're forgiven, we do not need food on that day. The nourishment of God's love is enough.

When the Temple stood in Jerusalem, the High Priest conducted the Yom Kippur observances in the Holy of Holies, the Temple's innermost chamber. Folklore says the High Priest would drop dead if he fulfilled the procedure cynically or insincerely; more likely, he resigned his post if he was unable to perform the rituals with his whole heart. It is the same with us. If we've stayed to the end of Yom Kippur, we've probably promised to do better next year, and God has probably accepted our promise. At nightfall this October 12, if we are still standing in the sanctuary, I trust the judgment is favorable.

## PREPARATION FOR THE HIGH HOLIDAYS

Last year, because of the work involved in calling and emailing congregants to determine whether they want to do an English reading during the Rosh Hashanah or Yom Kippur Services the Ritual Committee tried an experiment. We asked those who are interested in reading to call representatives of the committee. There was a great saving in time and no complaints were heard about the experiment.

This year we will do the same. If you want to do a reading or want to open or close the Ark, call or email Rich Cohen, 304 685 3859, [rpc116c@gmail.com](mailto:rpc116c@gmail.com); or Bri Brennan, 304 319 0311, [bribrennen@gmail.com](mailto:bribrennen@gmail.com). If we do not hear from a sufficient number of volunteers to cover all the designated portions we will either have a volunteer from the Ritual Committee or we will have the Rabbi fill in.

Torah readings, Haftarah readings, and lifting and binding the Torah scrolls, and Alliyot will be assigned by the committee based on our secret criteria. If you join the committee we will reveal the secrets to you.

*Richard Cohen*

## READING OF THE NAMES IN THE MEMORIAL BOOK

Once again only names contained in the Memorial Book will be mentioned. These names will only be read after the morning break and prior to the Yitzkor service.

Those who are interested in hearing the names read are invited to join us during this special reading which immediately precedes the Rabbi's Tish or study session.

*Richard Cohen*

The Membership Committee invites Tree of Life family, friends, and anyone wanting to learn more about TOL to a

## PICNIC AND ICE CREAM SOCIAL

*When:* Sunday, September 11<sup>th</sup> 5-7 pm

*Where:* Krepps Park Pavillion

*Why:* To Eat, Socialize, Welcome new folks and long timers back to town, and to Kick off the TOL year!

*What:* **BYOP! Bring Your Own Picnic (including disposables); TOL provides the ice cream sundae bar.**

**RSVP to Jaimie Russell ([jaimierussell@gmail.com](mailto:jaimierussell@gmail.com)) by September 6<sup>th</sup>.**



**Today to Margalit Persing Our Newsletter Proof Reader.**

## **Adult Education**

*By Rabbi Joe Hample*

How can you tell if your wife is unfaithful? When is everyone's sin purged from the sanctuary? What is the proper treatment for leprosy? Who should a childless widow marry? The Hebrew Bible defines specific procedures to be followed in these and many other real-life situations. This is the topic of my fall class at Osher Lifelong Learning Institute (OLLI), at Mountaineer Mall off Green Bag Road. The course is entitled "Old Testament Rituals: Don't Try These at Home!"

The new course is a kind of sequel to my successful spring class on Old Testament Personalities. In April and May we took a fresh look at Abraham and Moses, Ruth and Esther, and other figures from holy writ who may be more complex than we knew. These are not just Jewish characters: they belong to world culture, as my diverse student body readily appreciated. I hope there's as much interest in the ceremonial part of the Scripture.

The fall class is offered from 3:00 to 4:50 Thursday afternoons, Sep-

tember 29 through November 3, in Classroom B. I can reprise at TOL each following Wednesday evening if there is interest. Please let me know how this works for you.

## **Bnai Mitzvah and Beyond Kick Off Meeting Sept.24**

*Margalit Persing*

Programs for pre and post Bnai Mitzvah age youth will begin on Sept 24, 7:00-9:00 pm at Tree of Life with a Pizza and Planning Meeting hosted by group coordinators, Steve Markwell and Margalit Persing. Please come and help plan the year's activities!

Social events are scheduled for the third Saturday evening of the month for all those approaching Bnai Mitzvah, as well as those of post Bnai Mitzvah age. Teen education sessions are held on the second and fourth Sundays of the month from 12:15-1:15 at TOL for those past Bnai Mitzvah age.

Come out on Sept 24<sup>th</sup>, bring a friend, and get your favorite activity on the calendar!

## **Last Chance! Deadline Looms!**

**Names for the TOL  
Yizkor book**  
must be sent to  
Sylvia Cooper by  
**Wed., September 7th**

Send names and  
donations to  
Sylvia L. Cooper,  
3292 University Avenue,  
Apt 607,  
Morgantown, WV 26505.

Make all checks  
payable to  
Tree of Life.

The Donation Schedule is  
on the front page of the  
July-August newsletter.

A pdf of that newsletter  
is on our web site,  
etzheim.org.

Questions:  
contact Sylvia at  
sylviaLcooper@yahoo.com



**The New Year  
Rosh-Hashanah, 5643**

*Emma Lazarus*

Not while the snow-shroud round dead earth is rolled,  
And naked branches point to frozen skies.—  
When orchards burn their lamps of fiery gold,  
The grape glows like a jewel, and the corn  
A sea of beauty and abundance lies,  
Then the new year is born.

Look where the mother of the months uplifts  
In the green clearness of the unsunned West,  
Her ivory horn of plenty, dropping gifts,  
Cool, harvest-feeding dews, fine-winnowed light;  
Tired labor with fruition, joy and rest  
Profusely to requite.

Blow, Israel, the sacred cornet! Call  
Back to thy courts whatever faint heart throb  
With thine ancestral blood, thy need craves all.  
The red, dark year is dead, the year just born  
Leads on from anguish wrought by priest and mob,  
To what undreamed-of morn?

For never yet, since on the holy height,  
The Temple's marble walls of white and green  
Carved like the sea-waves, fell, and the world's light  
Went out in darkness,—never was the year  
Greater with portent and with promise seen,  
Than this eve now and here.

Even as the Prophet promised, so your tent  
Hath been enlarged unto earth's farthest rim.  
To snow-capped Sierras from vast steppes ye went,  
Through fire and blood and tempest-tossing wave,  
For freedom to proclaim and worship Him,  
Mighty to slay and save.

High above flood and fire ye held the scroll,  
Out of the depths ye published still the Word.  
No bodily pang had power to swerve your soul:  
Ye, in a cynic age of crumbling faiths,  
Lived to bear witness to the living Lord,  
Or died a thousand deaths.

In two divided streams the exiles part,  
One rolling homeward to its ancient source,  
One rushing sunward with fresh will, new heart.  
By each the truth is spread, the law unfurled,  
Each separate soul contains the nation's force,  
And both embrace the world.

Kindle the silver candle's seven rays,  
Offer the first fruits of the clustered bowers,  
The garnered spoil of bees. With prayer and praise  
Rejoice that once more tried, once more we prove  
How strength of supreme suffering still is ours  
For Truth and Law and Love.

**The Poet Asks Forgiveness**

*Fay Zwicky*

Dead to the world I have failed you  
Forgive me, traveller.

Thirsty, I was no fountain  
Hungry, I was not bread  
Tired, I was no pillow

Forgive my unwritten poems:  
the many I have frozen with irony  
the many I have trampled with anger  
the many I have rejected in self-defence  
the many I have ignored in fear

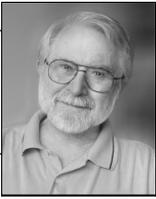
unaware, blind or fearful  
I ignored them.  
They clamoured everywhere  
those unwritten poems.  
They sought me out day and night  
and I turned them away.

Forgive me the colours  
they might have worn  
Forgive me their eclipsed faces  
They dared not venture from  
the unwritten lines.

Under each inert hour of my silence  
died a poem, unheeded



**Emma Lazarus**



Ed  
Gerson

Tree of Life's committees in the last 60 days have worked to increase the congregation's participation and membership. The Education Committee and the Ritual Committee are updating our Religious School Parents' guide. The Membership Committee has scheduled a September 11, 2016, ice cream social at Marilla Park; also, on October 25th, there will be a wine and hors d'oeuvres event to introduce our new book, *Morgantown Jewish Heritage: An Oral History*. They are also updating and redesigning our website. Sisterhood is enhancing our temple aesthetics with a beautiful leaf project which was enthusiastically enjoyed by my dozens of members. The House Committee recently made numerous safety improvements to downstairs ceilings, updated old fluorescent light fixtures to LED's and refinished both the wooden main entrance doors and the street level elevator door.

The Board of Trustees conducts our congregation's day-to-day business and follow through is always a sore point in volunteer organizations. We deliberate, pass a few motions, it's in the record, and we go forward. Don't you wish! In the past, we would have a monthly

meeting and approve its minutes at the next meeting, and that was that. No more. We are now tracking all board motion's going forward on a month-to-month basis. In this way, I think the Board of Trustees's accomplishments will become even more numerous in 2017 and the membership will see how we follow through on our commitments.

We're now in the midst of a generational change at Tree of Life. Several of us from the previous generation have stepped forward into leadership positions until we can step back to welcome our successors. The legal owners of our temple building and property are the Board of Trustees.

For us to continue to be able to exist as a Synagogue, we need more members and all members must provide financial support and also volunteer some of their time to make TOL work.

Who will the legal owners of Tree of Life Congregation be in 2020? I'm very pleased with our new 2016 leadership. We'll have new challenges, and we will need new volunteers and leaders in 2017. Please volunteer for committee work and begin your leadership role at Tree of Life. Why wait until January 2017? Jewish New Year begins October 2, 2016:

*L'Shana Tova - Ed Gerson*

## October 25th: Celebration of a Book

Everyone in the Morgantown Jewish community is invited to **an evening of wine and hors d'oeuvres on Oct. 25 to celebrate the publication of a new book,**

### ***Morgantown Jewish Heritage: An Oral History.***

This book, which was funded by the Tree of Life Temple, consists of interviews and personal essays about the Jewish families who made Morgantown what it is today. Most of the interviews were done by our President Ed Gerson, and they capture a riveting slice of Jewish life in the area during the early part of the 20th century.

At the Oct. 25 launch party, Rabbi Joe Hample will discuss the history of Morgantown in the context of the broader Jewish diaspora to America and Ed Gerson will talk about how the book came to be and introduce some of the people who participated in this oral history.

We will be selling the books at a discount as a fundraiser for the Temple. Please join us for a celebratory evening of wine, food and literary discussion!

## **Children's Education: Bnai Mitzvah Season Ends and Religious School Begins!**

*Margalit Persing*

This year's Bnai Mitzvah season began in April and ended in July. Four ceremonies for five young scholars provided a chance for Tree of Life congregants and guests to see the fruits of years of Sunday School, Hebrew classes, and study with Rabbi Joe. Jacob Smolkin, Stevie Babbitt, Max and Sophie Brager, and Zoe Schlosser continued the Tree of Life tradition of assisting the Rabbi in leading Kabbalat Shabbat on Friday evening, followed by the Shabbat morning Torah Service. Besides their Torah and Haftarah portions, these young people led many of the prayers with Rabbi Joe, and each delivered a sermon reflecting their understanding of the Torah portion and its connection to their own life experiences.

The ceremonies this year were as always excellent and memorable, with different featured elements according to each family's experiences and desires. Two of the ceremonies featured naming ceremonies, one for the Bat Mitzvah, and another for a younger sibling. The combined Bar – Bat Mitzvah ceremony featured Kabbalat Shabbat at Cooper's Rock. All the sermons reflected months of work with Rabbi Joe as each one connected their personal experiences to the understanding of the Torah portions they read.

Participation of families in the weekly services demonstrates the connection of all aspects of Sunday School leading up to the big day.

Each Sunday morning service includes the Parashat HaShavuah (weekly Torah and portion and Haftarah) in sentence form as well as the accompanying Torah and Haftarah blessings. The current year's curriculum emphasizes Mitzvot (Jewish values). Each week will focus on a different value with class activities geared to each age group. Under Rabbi Joe's guidance, the returning and new teachers and assistants will be joined by a number of new madrichim (assistants) from the most recent Bnai Mitzvah class!

Sunday School always begins with a 10:00 am service. Everyone is welcome to join us for the service, whether you are accompanied by a child or not! Hope to see you there.



Above photos: Ed Gerson

## Community Sharing

9

*We note with  
sorrow  
the passing of*

*Anthony Malachi Temons,  
young friend of the  
Temple-Smolkin family*

*Fran Sroka  
sister of Kathy Abate*

*Sam Nadler  
former TOL member  
and friend of Nyles Charon*

*Elie Wiesel  
Holocaust writer and activist*

*Bruce Faine  
friend of Steve Markwell*

*Jack Frost  
Friend*

*Carol Russell  
Mother of Chris Russel*

*Fyvush Finkel  
actor on the Yiddish stage and  
American television*

*Oded "Danny" Kolker  
friend of Barry Wendell*

*All those slain in mass shootings,  
terror attacks, and hate crimes*

*May their memory  
be a blessing*



Remember a loved one  
with a  
**Yahrzeit Plaque**

\$400 DONATION

Contact: Merle Stolzenberg  
mpstolzen@yahoo.com

## Shalom from Sisterhood

Hope everyone is enjoying the summer. Sisterhood continues to focus on the creation of the beautiful mosaic mural for the social hall. Progress is good and over 50 leaves have been made. Debbie Palmer is working on assembling them and creating the background, with some assistance from Sisterhood members.

I'd like to share some information about upcoming events/opportunities:

Community Coalition for Social Justice will hold its annual meeting Sept. 11 at 2pm at the Unitarian Universalist Fellowship. The theme is: How to make our community a more livable place. Featured speaker, Kent Spellman, past director of WV HUB, will discuss exciting grass-roots developments and address community issues, along with panelists. Refreshments to follow. Anyone interested in studying Yiddish? Workmen's Circle offers fantastic online classes. Teachers are excellent and use state of art technology. Highly recommended! Fall classes start soon. [www.circle.org](http://www.circle.org)

That's it for now.  
Zei gezunt i.e. Be well!

*Rosa Becker*

**Coexistence & Common  
Challenges: community  
interfaith event & potluck**

**Sunday, Oct 23rd  
4:00 - 6:30 pm  
First Presbyterian Church,  
456 Spruce St.**

## Invitation to a Friday night oneg

We all enjoy a tasty oneg (snack) at Friday night services, but it doesn't happen by itself. As agreed at the February 9 congregational meeting, each member family is encouraged to volunteer to provide one Friday night oneg per year: two families a week. Onegs might honor a loved one's memory, or a family birthday

For the "Wine and Cheese" Shabbat, Sisterhood will provide the wine; congregants are invited to bring cheese and crackers. When it is a "Mazal Tov" Shabbat, Susan Brown provides a cake; a family is needed to bring other refreshments. Food should be vegetarian.

Please go to <http://etzhaim.org/Oneg29.pdf> for a copy of this year's oneg schedule To host (provide refreshments), for 5776-7 please contact Laura Cohen, [lcohenwv@gmail.com](mailto:lcohenwv@gmail.com); or Richard Cohen, [rpc116c@gmail.com](mailto:rpc116c@gmail.com), 304-292-3695

**Share Your Simcha  
Buy a Leaf on  
THE SIMCHA TREE**

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

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



SEPTEMBER 2016			
9/1/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
9/2/16	Friday	Shabbat Rosh Chodesh service & oneg	7:30-9:00 pm
9/3/16	Saturday	Sorry, no program	
9/8/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
9/9/16	Friday	Family potluck & Shabbat service	6:30-8:00 pm
9/10/16	Saturday	Bagel Brunch & short service	10:00 am – 12:00 noon
9/11/16	Sunday	Picnic & ice cream social at Krepp's Park	5:00-7:00 pm
9/15/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
9/16/16	Friday	Mazzal Tov Shabbat: August-September	7:30-9:00 pm
9/17/16	Saturday	Torah Study: Ki Tetzé	10:00 am – 12:00 noon
9/22/16	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
9/23/16	Friday	Mostly English service & oneg	7:30-9:00 pm
9/24/16	Saturday	Lay-led Torah study: Ki Tavo	10:00 am – 12:00 noon
9/28/16	Wednesday	Rabbi's drop-in office hours	1:00-5:00 pm
9/29/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
9/30/16	Friday	Wine & cheese Shabbat	7:30-9:00 pm

## The Morgantown Chapter of Hadassah

Invites all the women of  
Tree of Life  
to join us for brunch

**Sunday, September 18th**  
**11 am - 1:00 pm**

Location TBD

Feel free to bring a friend.  
Be sure to bring a dairy/veggie dish  
to share.

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

### UPCOMING

Hadassah will have a  
**Design & Paint Your Own Wine Glass**  
Fall Fundraiser.

Date, time, place and cost  
will be announced at a later date.

Come Enjoy

## **"Pizza in the Hut"**

Friday, October 21,  
6:00-8:00 pm

as we wave the four species,  
welcome mystical guests,  
and dine in  
temporary quarters  
under the harvest moon.

### **Pizza Provided**

Feel free to bring  
dairy-veggie  
salads, sides and desserts

OCTOBER 2016			
10/1/16	Saturday	Bagel Brunch & short service	10:00 am – 12:00 noon
10/2/16	Sunday	Erev Rosh ha-Shanah service & kiddush	7:30-9:30 pm
10/3/16	Monday	Rosh ha-Shanah children's service	9:15-10:00 am
10/3/16	Monday	Rosh ha-Shanah morning service	10:00 am – 12:00 noon
10/4/16	Tuesday	Rosh ha-Shanah second day service	10:00 am – 12:00 noon
10/5/16	Wednesday	Rabbi's drop-in office hours	1:00-5:00 pm
10/6/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
10/7/16	Friday	Shabbat Shuvah service & oneg	7:30-9:00 pm
10/8/16	Saturday	Torah Study: Va-yelech	10:00 am – 12:00 noon
10/9/16	Sunday	Kever Avot (cemetery visit) at Beverly Hills Memorial Park	2:00-2:30 pm
10/11/16	Tuesday	Kol Nidrei (Erev Yom Kippur) service	7:30-9:00 pm
10/12/16	Wednesday	Yom Kippur children's service	9:15-10:00 am
10/12/16	Wednesday	Yom Kippur day services & break-the-fast	10:00 am – 8:30 pm
10/13/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
10/14/16	Friday	Healing Shabbat & oneg	7:30-9:00 pm
10/15/16	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
10/19/16	Wednesday	Rabbi's drop-in office hours	1:00-5:00 pm
10/20/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
10/21/16	Friday	Pizza in the Hut & Sukkot service	6:00-8:00 pm
10/22/16	Saturday	Torah study: Ecclesiastes	10:00 am – 12:00 noon
10/23/16	Sunday	Simchat Torah celebration	10:00 am – 12:00 noon
10/23/16	Sunday	Community interfaith event - See page 9	4:00 - 6:30 pm
10/25/16	Tuesday	Wine and hors d'oeuvres to celebrate publication of <i>Morgantown Jewish Heritage: An Oral History</i>	TBA
10/26/16	Wednesday	Rabbi's drop-in office hours	1:00-5:00 pm
10/27/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
10/28/16	Friday	"It's morning somewhere" service & oneg	7:30-9:00 pm
10/29/16	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
11/2/16	Wednesday	Rabbi's drop-in office hours	1:00-5:00 pm
11/3/16	Thursday	Adult ed: "Hebrew Bible Rituals" at OLLI, Mountaineer Mall	3:00-4:50 pm
11/4/16	Friday	Family potluck & Shabbat service	6:30-8:00 pm
11/5/16	Saturday	Torah Study: Noach	10:00 am – 12:00 noon

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

## FIRST CLASS MAIL



### **Mazal Tov Shabbat**

On **Friday, September 16th**, we will honor our August-September Mazal Tov members. Please join us for a festive evening with lots of good cheer.

Errors? Omissions?

Contact Linda:

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

### **August 2016**

Anne Behr  
Denise and Al Berrebi  
Al Berrebi  
Ilene Blacksberg  
Amy Feinberg  
Henry Gould  
Rabbi Joe Hample

Erik Edwards  
Elliott Edwards  
Debbi Hart  
Art and Linda Jacknowitz  
Linda Jacknowitz  
Millie Karlin  
Martha Lass  
Maureen and Yoav Kaddar  
Maureen Kaddar  
Lana and Robert Klein  
Susan and Neal Newfield  
Justin Ludmer  
Ann and Marty Pushkin  
Bonnie and Steve Sharkey  
Ruth Siegel  
Leah Stern  
Mark Tauger  
Max Snider  
Daya Masada and Rodney Wright  
Rodney Wright

### **September 2016**

Anne S. and Nyles Charon  
Nyles Charon  
Judy Cohen  
Monique Gingold  
Donna Bolyard  
Sharon and Bob Hildebrand  
Norman Lass  
Ken Lempert  
Joyce Kohan  
Neal Newfield  
Lisa and Michael Stern  
Paul Siegel  
Sheila Wexler and John Fuller