



November/December 2014
Cheshvan/Kislev/Tevet— 5775

Morgantown, West Virginia

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

RABBI

Joseph Hample

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2014 Latke Party

Save the Date
the Latke Brigade will be
grating, frying and serving

Sunday, December 14th
5:00—7:30 pm



Please bring

your family and friends,
Menorah (Chanukiah) and candles, and a
vegetarian side dish to share. (We provide the latkes!)

All **men** are invited to join the Latke Brigade
2:00 pm in the kitchen

for the potato peeling and Shlivovitz drinking ritual.

Women who enter the kitchen will be offered something to drink,
but will not be invited to cook since it is our tradition that
this is the women’s night off.

Please bring peelers, aprons, cast iron fry pans,
oven gloves and pot holders, spatulas, and jokes and songs to share.

It is wise to prepare your stomach for the onslaught, at least during the morning.

For procedures, look on line.

We will start frying at around 4pm and serving a little after 5pm.

We need people to arrive early to set up tables and chairs.

*Those who volunteer for set up usually will be offered the opportunity
to sample fresh cooked latkes, right out of the pan and*

“something to drink “.



**Rabbi
Hample**

The Dark Time

Does darkness scare you, or does it soothe you? It seems to me that darkness is our real habitation. Darkness is the venue for dreams, for fantasies, for intimacies. We know darkness in caves and forests, in cellars and attics, in closets and pantries. We know darkness under the covers. The grave is a place of darkness: but then, so is the womb. Darkness is the source of life.

The darkest point of the Jewish year is the end of Kislev (last month of autumn) and the beginning of Tevet (first month of winter), the season of the solstice. The transition between months is of course the new moon, when the night sky is at its blackest. That is when we celebrate Chanukkah. It is the dark time.

Our tradition associates the dark time with joy, with games, with rich foods, with miracles. *Nes Gadol Hayah Sham* is the Chanukkah slogan: "A great miracle happened there." It does not matter exactly what the miracle was. (The texts are ambiguous.) Probably the miracle was that everyone sat down and ate their dinner without arguing, since on Chanukkah there is no impatience with grandpa dragging out the *seder* or the table prayers. Chanukkah doesn't have special table prayers.

Chanukkah is the only holiday that was always eight days long. Passover is a seven-day festival that acquired an eighth day in the Diaspora, originally because of confusion about the calendar. Sukkot is a seven-day festival with a kind of sequel on the eighth day (Leviticus 23:36), a chance to finish up the leftovers. But Chanukkah was never any shorter or longer: the eight-day duration is part of its essence. Eight is

a token of abundance, of containment, the number of corners on a cube, the number of named directions on a map. The Hebrew for "eight" is *sh'monah*, related to *sh'menah*, "fat," as in "fat of the land." It suggests prosperity.

The well-known symbols of Chanukkah are the *m'norah* (candelabra), *dreid'l* (spinning toy), *gelt* (coins), and *latkes* (potato pancakes). Only the *m'norah* is required by Jewish law. It must have eight lights for the eight days of the holiday, and a ninth used to kindle the others.

The *dreid'l* is a combination of a die and a top, which spins and falls on one of four sides marked with the Hebrew equivalents of *N*, *G*, *H*, and *S*. You win or lose money according to the letter, but the sport never seemed very interesting to me, and I have reframed it for our kids with different rules: name a *Nature* miracle if the *dreid'l* falls on *N*, a *Gradual* miracle if it falls on *G*, a *Home* miracle if it falls on *H*, a *School* miracle if it falls on *S*. This imparts the lesson that Chanukkah is a miracle holiday.

Gelt is coins shared with children, students, or teachers at Chanukkah, or won and lost playing *dreid'l*. Nowadays, chocolate coins are often used. *Gelt* is a reminder that the Macabees, the Jewish patriots of the 2nd century BCE, minted coins bearing the *m'norah* image. There is also the legend that Jews defying the Greek ban on Torah kept a *dreid'l* and *gelt* around the meeting house. If the cops came, you threw the book under the desk and pretended to be gambling.

Perhaps the most beloved of the Chanukkah symbols is *latkes*. Deep-fried recipes evoke the oil miracle described in Talmud Shabbat 21b. (As the story goes, a one-day supply of sacred oil unexpectedly burned for eight days.) Before the introduction of the potato from America, *latkes* were made from other vegetables or from cheese. But it is hard to believe they had the exquisite texture and flavor of the *latkes* we cherish.

Until I moved to West Virginia in 2012, I didn't think of Chanukkah

as an occasion for theater, or for tipping. Custom associates those activities more with Purim: but in this community, the focus at Purim is on delivering sweets to seniors and the sick. The Morgantown practice is to act something out at Chanukkah. The holiday can be explained in many different ways, ensuring dramatic variety from year to year. Moreover, in our congregation it is the men who cook the *latkes*, and they need a little *slivovitz* (plum brandy) to sustain their momentum. *Slivovitz* is definitely an acquired taste. I knew a few people who drank it in California, but they called it Soviet paint thinner.

At Tree of Life Congregation we will celebrate Chanukkah on Sunday evening, December 14, a couple of nights early, but why wait till the last minute? At our synagogue, Chanukkah is the only holiday always observed on a Sunday evening: it has to be the final event of the weekend. Even in the forgiving darkness, it takes a week for the stench of sizzling potatoes to dissipate.

Memorial Plaques

A plaque bearing the name and date of loss is a beautiful way to remember a loved one who is no longer living. We have more than 500 plaques on the memorial boards in the Tree of Life sanctuary to honor our departed family and friends. Our synagogue is a merger of old Morgantown, Fairmont, and Clarksburg congregations, and we display memorial boards from all three.

We are grateful to Bennett Millstone, a pillar of Tree of Life Congregation, who has been ordering our memorial plaques for 25 years. We are looking for someone to take over this function, but for now, Bennett is the contact. His e-mail is mzbam@comcast.net. If you have a loved one to immortalize, please send Bennett the name and date of loss, and any other desired information, up to 120 characters (4 lines x 30 characters) of English and/or Hebrew. For example, you may wish to include the Hebrew name and/or date as well as the

English, or a brief description of the deceased. Please advise if I can be of assistance in choosing the verbiage or spelling the Hebrew.

You must provide the message for the plaque *in writing*. TOL will pay for replacement of an inaccurate plaque, if the plaque as delivered is different from the text you requested. But if the plaque matches the wording as you submitted it, TOL cannot be responsible for any error.

The plaques are all the same size, about 10" x 2" (except for the former Clarksburg plaques, some of which are a bit smaller and others a bit larger). The charge for a plaque is \$400. The plaques are manufactured by Edwin C. Balis and Associates in Donora, PA. It takes about 5 weeks for the plaque to arrive.

Next to each plaque is a tiny bulb that can be lit or extinguished with a twist of the fingers. It is customary to illuminate the plaques and read the names of the departed on the *yortzait* (anniversary of death), but there is a complication. At Tree of Life Congregation, most of our plaques bear the English date, and many do not bear the Hebrew date. As a result, we make a practice of reading the names and lighting the plaques on the *English* anniversary week. For example, if your loved one died between November 2 and November 8 in any past year, we will read the name before the Mourner's *Kaddish* and light the plaque for Shabbat services on November 7-8, 2014.

If you would rather remember your loved one according to the Hebrew calendar, or another time that is meaningful to you, please let us know (each year) and we will be glad to read the name on the date requested. Unfortunately, we do not have an easy way to find the plaque according to the Hebrew date. We can only commit to lighting the plaque according to the English date, but you are welcome to light the plaque yourself on the date you prefer.

I am sorry if this policy has been unclear. There have been hurt feelings when plaques were not lit on

the date expected by mourners. Please understand that we are doing the best we can with available resources. We respect your love and grief for your family and friends who are no longer living. May their memory be a blessing.

Children's Education

This year the religious school is studying Jewish journeys. Biblical journeys were covered in Unit I, which concludes Nov. 2. Medieval journeys will be addressed in Unit II, beginning Nov. 9.

We used to have a skit every week, but this year we've been varying the keynote activity: panel discussions Sept. 7, skits Sept. 14 and Oct. 12, game shows Sept. 21 and Oct. 19, sermons by the students Oct. 5 and Oct. 26, and Jeopardy Nov. 2. We will have a similar mix of keynote activities in Unit II.

The religious school is held Sunday mornings. The Hebrew school is held Sunday afternoons, plus an optional study hall Wednesday afternoons. The Hebrew school program also includes the monthly Full Torah Service on Nov. 15, Dec. 6, Jan. 10, etc. The Full Torah Service models your child's future *bar* or *bat mitzvah*. If you have a youngster approaching *bar* / *bat mitzvah* age, please make every effort to attend this event. We go to considerable trouble to provide it, and we do it for you.

This year's teen program is called *B'nei Mitzvah & Beyond*. Each month it includes two learning events (on Sunday afternoons) and one social event (on Saturday evenings). The first social event is Nov. 15. I am teaching the first three learning events, on Jewish denominations, with help from visiting experts. We began Oct. 12 with Conservative Judaism, and Oct. 26 with Reconstructionist and Modern Orthodox Judaism. We follow up Nov. 9 with Kabbalah and/or Chasidism. Next we will study Yiddishkeit, then Jewish music.

Adult Education

On Saturday morning, Nov. 1, we will welcome author Maggie Anton with a bagel brunch. Maggie writes Jewish women's historical fiction, including the much-discussed *Rashi's Daughters* series. On Nov. 1 she will make a presentation about her latest book, *Enchantress: A Novel of Rav Hisda's Daughter*.

On Wednesday evening, Nov. 12, I will teach Comparative Religion: how Judaism is different from other faiths. On Wednesday evening, Dec. 10, I will teach Jewish Denominations: how Reform is different from other Judaisms. These topics were to be covered on Oct. 8, but we decided to postpone.

Evening classes start at 7:00 pm. Bagel brunches start at 10:00 am. Adult ed classes are open to everyone free of charge, and at all levels. Please join us as your schedule permits.

Join a Committee

New Year Resolution, Join a Committee: The Rabbi Advisory Committee has assisted Rabbi Joe by compiling a list of TOL Committees and Committee Chairs. We invite, encourage, and welcome members to volunteer for a committee of their choosing. Committee membership is especially invited for House and CARE. A list of standing and other committees is available at <http://www.etzhaim.org/committees.htm>. If you are interested in joining a committee, or wish a description of committee responsibilities, as detailed in the TOL Constitution, email treeoflifecong@gmail.com, or contact a member of the Rabbi Advisory Committee, or the chair of the committee directly. We are grateful for your personal dedication to TOL, and look forward to your participation.

With all Best wishes for the New Year.

Rabbi Advisory Committee,
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Michelle Leversee
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Lee Kass lbk7@cornell.edu



High Holiday Thanks

- **Overall Coordination:** Rich Cohen and the Ritual Committee
 - **Services:** Rabbi Joe Hample and Cantor-Rabbi Yossi Carron
 - **Music:** Mark Tauger and Sheila Wexler
 - **Shofar:** Scott Daffner
 - **Reading of Names:** Neal and Susan Newfield
 - **Torah Services:** Deva Solomon, David Rosen, Abby Rosen, Barry Wendell, Aric Agmon, Nina Price, Rosa Becker, and Aryeh Gingold
 - **Leadership Addresses:** Adam Rosefsky and Michelle Lerversee
 - **Rosh ha-Shanah Kiddush:** Donna Bolyard and all who helped set up and clean up
 - **Yom Kippur Break-the-Fast:** Julie Penn and all who helped set up and clean up
 - **Yizkor Book:** Sylvia Cooper, Ed Gerson and Judy Cohen
 - **Flowers:** Larry and Barbara Jacowitz
 - **Children's Services:** Nina Price
 - **Sukkah builders:** Marty Sippin, Yoav Kaddar and Daniel Kaddar, TOL Sunday school teachers' aides and students, Steve Markwell and the Sharkey family
- Other:** Please let us know if your name has been omitted, as we believe in acknowledging all our leaders, but execution is sometimes flawed.



Today

Donna Bolyard
Gerson
&
Julie Penn

High Holiday
Organizers
Extraordinaire

Sukkot/Simchat Torah



Photo: Stolzenberg



Justice and Compassion

By Rabbi Joe Hample

On September 9 the Community Coalition for Social Justice sponsored a forum on religious diversity at Greater St. Paul African Methodist Episcopal Church. I was one of the speakers, along with Rev. Georgia Morrow for Christianity, Bradley Wilson for Baha'i, Imam Sohail Chaudhry for Islam, Julie Breczynski-Lewis for Buddhism, and Dr. Sumitra Reddy and Dr. Hota GangaRao for Hinduism. Dr. Alex Snow of the WVU Religious Studies Program was the moderator.

Speakers were asked to address (1) social justice and tolerance, and (2) compassion. Here's what I said.

What is your religion's message about social justice and tolerance in your teaching and practice?

Judaism was the first religion to teach the oneness of God (Deuteronomy 6:4). The one God created all humanity in the Divine image, male and female (Genesis 1:27). If we all have one Parent, then we are all one family (Malachi 2:10). Judaism is not a missionary religion, trying to convert the whole world. We don't believe you have to be Jewish to be "saved." On the contrary: Judaism is a national religion, meant for one people only, although we believe our God is also everyone's God.

The Torah, the five books of Moses, has quite a lot to say about social justice, especially in Leviticus 19 and Deuteronomy 23-25. Leviticus 19, called the Holiness Code, says to share your crop with the poor, to pay laborers promptly, to respect the disabled and the elderly and the stranger, to keep honest weights and measures, and of course to love your neighbor as yourself. Deuteronomy 23-25 repeats many of these precepts but gets deeper into economic justice, requiring compassion for debtors, widows, and orphans. Incidentally, Deuteronomy 20:19 forbids us to cut down

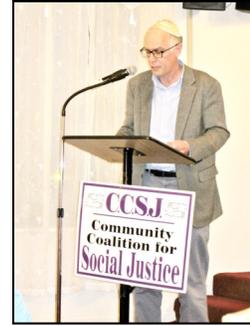
fruit trees in wartime. This verse is considered the foundation of Jewish ecology.

There is a tension in Judaism between universalism and particularism, between the idea that God loves everyone and the belief that Israel is the chosen people. "Chosen people" means special responsibilities, not special privileges. Isaiah says Israel is to be a light unto the nations (49:6); Amos says God loves all nations equally (9:7), and Israel will be judged more stringently than other nations (3:2); Micah says humility is more important than ritual correctness (6:8). These three are the main social justice prophets, emphasizing reconciliation among nations (Isaiah 2:4, 56:7; Micah 4:1-4) and justice as the essence of religion (Isaiah 58:1-4, Amos 5:24). Amos, particularly, addresses the plight of the poor (2:6-7, 4:1, 8:4-6).

Rabbi Akiva teaches, "Beloved is humanity, for it was created in the image of God; beloved is Israel, for it was given a precious instrument, the Torah" (Pirkei Avot 3:18). Notice humanity is mentioned first. Judaism doesn't tell you to love your enemies – that's a different faith tradition – but Judaism does say to show justice even to an adversary (Exodus 23:4-5, Proverbs 25:21). It is a rabbinic maxim not to hate anyone (Pirkei Avot 4:3). The Silent Prayer says, *v'limkal'lai nafshi tiddom*, "may my soul be silent to those who insult me."

In Judaism, alongside blessings for flowers and rainbows and oceans, we have a blessing recited when you see an unusual-looking person (*m'shanneh ha-b'riyyot*). There is holiness in diversity. The rabbis validate dissent with the formula, *Ellu v'ellu divrei Elohim chayyim*, "Both these and those (conflicting opinions) are words of the living God" (Talmud Eruvin 13b). Coexistence is implied by the teaching that we support the poor of gentiles along with the poor of Israel, and visit the sick of gentiles along with the sick of Israel, and bury

the dead of gentiles along with the dead of Israel, for the sake of peace (Talmud Gittin 61a). As for the dangers of intolerance, the Talmud (Yoma 9b) proposes that God permitted the destruction of the Second Temple to punish us for the sin of *sin'at chinnam*, "baseless hatred": or as we call it nowadays, prejudice.



What does your religion teach about compassion?

The rabbis say the world depends on three things – Torah, worship, and acts of kindness (Pirkei Avot 1:2). In the morning service we recite a bunch of *limitless commandments* from the Mishnah (Pe'ah 1:1), including sharing our crops with the poor and performing acts of kindness; also a bunch of *commandments with a double reward* from the Talmud (Shabbat 127a), including hospitality to guests, visiting the sick, burying the dead, and making peace between people. What's implied is that these commandments are more important than the rest.

The Hebrew word for "charity" is *tz'dakah*. At the upcoming High Holidays, when God gives us our annual assessment, the tradition is that three things soften the evaluation: *t'shuvah*, *t'fillah*, *tz'dakah*; repentance, prayer, and charity. The word *tz'dakah* is formed from *tzedek*, justice, by the addition of a suffix: that is, charity is an extension of justice, charity is a fuller development of justice. But *tz'dakah* does not mean exactly what the English word "charity" means. Charity is an option, but *tz'dakah* is an obligation. *Tz'dakah* really means "justice for the poor."

Everyone knows Judaism in-

cludes complicated food laws. Why would God care what we eat? I think it has an ethical purpose. At the Passover feast, we hold up the unleavened bread and declare: This is the bread of poverty, let all the hungry come and eat. On the Day of Atonement, when we're fasting, we read Isaiah 58, where God says, I'm sick and tired of your fasting! Instead of all this fancy fasting, why don't you share your bread with the hungry (Isaiah 58:7)? In my opinion, the main reason for the dietary code is to develop our compassion for the hungry. When everybody in the world has enough to eat, on that day all foods will be kosher. That's my personal view.

The Torah imposes the death penalty for a wide range of offenses. But the rabbis make the death penalty practically unenforceable, either by defining the crime so narrowly that the circumstances will never fit, or by raising the standards of evidence so high that you can never get a conviction, or by declaring that in a particular type of case, the execution will be carried out by God, not by any human agency. The prophet Ezekiel (33:11) says, "I have no pleasure in the death of the wicked, but that the wicked should turn from their way, and live."

A puzzling Biblical verse is Deuteronomy 16:20 – "Justice, justice you shall pursue." Why does the word "justice" appear twice? The Talmud (Sanhedrin 32b) says it's because there are two kinds of justice: the strict justice of rights and obligations, and the flexible justice of conciliation and compromise. For example, if two boats approach each other in a narrow canal, or two camels approach each other on a mountain path, no one can say abstractly which has the right of way. But if neither one yields to the other, they'll be stuck there forever.



CHEVRA KADDSHA

"The Chevra Kadisha, *Sacred Fellowship or Sacred Society* is an organization traditionally composed of volunteers. It is also known as *Holy Society, Hevrat Chesed VeEmet* — Kindness and Truth Society, *Hevra Gomelei Hasadim* — Performers of Kindness Society or *Hebra Rodfei Zedek* — Pursuers of Justice Society.

The members of the Sacred Society are responsible for assisting the family of the deceased with all necessary preparations to ensure a proper funeral. Membership in this organization has been and continues to be considered an honor. Famous rabbis have served in the Chevrah Kadishah and in large cities membership in the Chevra Kadisha is by invitation only.

Most Jewish communities offer the services of a Chevra Kadisha, to wash and prepare the body for burial where that kindness is requested. Men prepare men and women prepare women. Although, at first blush service on the Chevra Kadisha may seem odd, bizarre, depressing, or even macabre, those who have served on this holy society have found it to be a very kind, beautiful, spiritual and uplifting experience very similar to rendering care to a newborn in the form of washing and wrapping.

In Morgantown we have had a functioning woman's and a men's Chevra Kaddisha for many years functioning with the help of the Tree of Life Congregation. Our numbers are not large enough to ensure that we can provide care when some members are out of town or otherwise unavailable. Now that we have experienced members who have collected the necessary equipment and instructional materials we are looking to expand our membership so as to always have a full complement of volunteers ready to act when required. No knowledge of the rules and procedures utilized are necessary for new members. You will be taught and mentored.

Chevra Kadishah services can include accompanying and guarding the body from the moment of death until burial, the ritual cleansing of the body and subsequent dressing for burial, and support for families during the Shivah — the first week of mourning, by arranging meals, prayer services, etc

In the next months we will announce an informational/organizational meeting to solicit new members. Until that time you may contact Rich Cohen, or Daya Solomon for information.

To Honor TOL

Plan to visit the TOL Star of David, at the **Celebration of Lights** display in Morris Park, Fairmont, WV, sponsored by the Rotary Club of South Fairmont. Our own Bob Hunt is in charge of this holiday light display in Morris Park, Fairmont WV with all proceeds going to the United Way of Marion County. The park has a 1.3 mile loop and over 180 displays sponsored by various businesses, families and individuals will be set up for viewing. Celebration of Lights will be open every Friday, Saturday and Sunday, starting on Nov 28 and continuing through Dec 28, from 5-9. Additionally they will be open Monday, Tuesday, & Wednesday, Dec 22-24, also from 5-9. Two special walkers only nights on Monday, Dec 1, and Thursday, Dec 11, from 5-9 (last walkers enter at 8:30). Gate donation is \$5 per car or walking group.

On behalf of the **Read Aloud** Board of Directors I want to thank the Religious school and the members of the Tree of Life congregation for their support of the Read Aloud project at Bartlett House Homeless Shelter. A child's access to books is directly correlated to literacy and success in school. By sharing your books you have brightened the lives of individual children and have helped make the Morgantown community a better place to live .

Carrie Smith-Bell
Chair, Read Aloud of Morgantown

Hanukah

Charles Reznikoff

(From "Meditations on the Fall and Winter Holidays")

The swollen dead fish float on the water;
the dead birds lie in the dust trampled
to feathers;
the lights have been out a long time and the
quick gentle hands that lit them—
rosy in the yellow tapers' glow—
have long ago become merely nails and little bones,
and of the mouths that said the blessing and
the minds that thought it
only teeth are left and skulls, shards of skulls.
By all means, then, let us have psalms
and days of dedication anew to the old causes.

Penniless, penniless, I have come with less
and still less
to this place of my need and the lack of this hour.
That was a comforting word the prophet spoke:
Not by might nor by power but by My
spirit, said the Lord;
comforting, indeed, for those who have
neither might nor power—
for a blade of grass, for a reed.

The miracle, of course, was not that the oil
for the sacred light—
in a little cruse—lasted as long as they say;
but that the courage of the Maccabees lasted
to this day:
let that nourish my flickering spirit.

Go swiftly in your chariot, my fellow Jew,
you who are blessed with horses;
and I will follow as best I can afoot,
bringing with me perhaps a word or two.
Speak your learned and witty discourses
and I will utter my word or two—
not by might nor by power
but by Your spirit. Lord.



Charles Reznikoff

Todah

Thank you to the generous sponsors of the 2014/5775 Yizkor Book. Special thanks to Ed Gerson for doing everything I didn't want to do and to Judy Cohen for a great job proof reading.

Sylvia L. Cooper

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Sisterhood

Rosa Becker

TOL Sisterhood has been busy with hospitality! In more ways than one...please notice the new mats we purchased to welcome everyone who enters TOL! And fresh flowers in the pots outside. Special thanks to Marty Lass and Judy Cohen, ace shoppers. We are also very pleased to welcome a large number of new members...we look forward to your participation with us. Thanks to Kathy Abate for launching our membership drive.

We had a lovely brunch to kick off the New Year 5775. We feasted and enjoyed sharing stories about the Judaic objects we brought. Among them were two fascinating metal art pieces, made in Israel at the Bezalel art school in the early 1900's. (The art school, named after the Biblical artisan Bezalel, was founded in 1906 and developed a distinctive style influenced by art nouveau and traditional Persian and Syrian art.) Elissa Hoffman told us that her metal vase was originally part of a weapon, transformed into a vase with beautiful designs. Barbara Jacowitz showed us a metal plate engraved with images of Adam and Eve and Biblical quotations. A guest from Pittsburgh, Marcia Levaour, welcomed us to the Atlantic chapter of WRJ.

On Friday October 10, we hosted the Sukka of Peace Shabbat, aka Pizza in the hut. We started out in the freshly decorated sukka where Rabbi Joe explained the customs and conducted the blessings of the lulav and etrog. We welcomed friends of other faiths to the sukka and to the meal and service which followed. It was truly a pleasure to share zman simchatenu, the season of our joy.

Continuing with our mission to bring special programs to our community and religious school, we are pleased to sponsor a hands on collage workshop led by Hanoch Piven, a world famous and inspiring artist. The program will take

place in the social hall on Wednesday evening Oct. 29. We are grateful to Yoav Kaddar for linking us to Hanoch and are certain that it will be a very fun event.



Hadassah Save-the-Date Wednesday, Dec. 17th

We shook the luav and sniffed the etrog while enjoying the ambiance of the Aronin family's sukkah. Having completed Sukkot, we turned our attention to Hanukkah.

Following Hadassah's long tradition, we will host a "**Ladies Night Out**" Hanukkah party on **Wednesday, December 17th, 6:00 pm**, at Linda Herbst's home. That is the second night of Hanukkah. Everyone is invited to bring their menorah and three candles and participate in our mass menorah lighting. Hopefully we will avoid setting off the smoke detectors.

All the ladies of our TOL community are invited to join us for the dairy-vegetarian Pot Luck dinner. We're still working on the program. If you have any great ideas, please share.



Congregation Contact Updates

The Rabbi Advisory Committee is compiling a list of updated contacts to help Rabbi Joe keep up to date on communicating with the congregation. If you have changed your address, phone number or email since the TOL Directory was published (January 2014) **OR** if you wish to correct a mistake, **OR** you are a new member and wish to have your name added to a forthcoming Directory Supplement, please send your updated information to Lee Kass (lbk7@cornell.edu), or phone her at 304-816-4787.

We appreciate your help.

Mazal Tov

Congratulations to the Brager family on the occasion of Amanda and Jonathan's engagement. The cake was yummy too!



Break-the-Fast Todah

Thank you, everyone, for your generous contributions of food and money to this year's Break the Fast. Everything was delicious.

Moreover, I wanted to extend a special and heartfelt thank you to all who helped with set up and / or clean up: Dan Solomon and Steve Markwell (the super duo - who helped both before and after), Kathy Abate, Sara Aronin, Rebecca Brazaitis, Judy Cohen, Jim Friedberg, The Gingold Family, Linda Jackowitz, Emily Layman, Michelle Leversee, Adam Rosefsky, Faith Sniderman, Rita Tanner and Alana Works among many others. It certainly takes a village, and without you, this would not have been possible

Thanks, again.

Julie Penn



Erev Rosh Hashanah Todah

A huge THANK YOU to all who contributed to the Erev Rosh Hashanah Kid-dush. Whether you brought food, or helped with set up or clean up, your efforts are much appreciated. A special thank you to Lee Kass for organizing the clean up committee.

Donna Bolyard-Gerson



Photo: Ed Gerson



CHARM CAMPAIGN

Tree of Life
Building for our Future
Please join the effort

Send your
Pledge/donation
to our treasurer
Al Berrebi

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

*We note with sorrow
the passing of*

*Selma Behr
great-aunt of
Craig Behr*

*Michel Kossak
brother of
Monique Gingold*

Mark Jeffrey Mundel

Harold Swidler

*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**



Remember a loved one
with a
YAZHREIT PLAQUE
\$400 DONATION
Contact: Bennett Millstone

NOVEMBER / DECEMBER 2014			
11/1/14	Saturday	Shabbat bagel brunch with Maggie Anton, author of <i>Rashi's Daughters</i> and <i>Rav Hisda's Daughter</i>	10:00 am – 12:00 noon
11/6/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/7/14	Friday	Potluck & family Shabbat	6:00-8:30 pm
11/8/14	Saturday	Torah study	10:00 am – 12:00 noon
11/9/14	Sunday	<i>B'nei Mitzvah</i> & Beyond teen learning program	12:15-1:15 pm
11/12/14	Wednesday	Adult ed: Comparative religion	7:00-9:00 pm
11/13/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/14/14	Friday	Shabbat service & oneg honoring Merle Stolzenberg	7:30-9:00 pm
11/15/14	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
11/15/14	Saturday	<i>B'nei Mitzvah</i> & Beyond teen social night	7:00-9:00 pm
11/20/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/21/14	Friday	Mazzal Tov Shabbat (Oct. & Nov.)	7:30-9:00 pm
11/22/14	Saturday	Torah study	10:00 am – 12:00 noon
11/27/14	Thursday	Sorry, no rabbi's drop-in office hours	
11/28/14	Friday	Sorry, no service	
11/29/14	Saturday	Sorry, no service	
12/4/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/5/14	Friday	Mazzal Tov Shabbat	7:30-9:00 pm
12/6/14	Saturday	Full Torah service with bagels-and-shmeer kiddush	10:00 am – 1:00 pm
12/10/14	Wednesday	Adult ed: Jewish denominations	7:00-9:00 pm
12/11/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/12/14	Friday	Micro service (Shabbat service focusing on <i>one section</i> of the prayerbook) & oneg	7:30-9:00 pm
12/13/14	Saturday	Torah study	10:00 am – 12:00 noon
12/14/14	Sunday	<i>B'nei Mitzvah</i> & Beyond teen learning program	12:15-1:15 pm
12/14/14	Sunday	Chanukkah party & potluck (latkes provided)	5:00-7:30 pm
12/17/14	Wednesday	Hadassah Chanukkah Party (Linda Herbst's)	6:00 pm
12/18/14	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/19/14	Friday	Shabbat service & potluck oneg	7:30-9:00 pm
12/20/14	Saturday	Shabbat service	10:00 am – 12:00 noon
12/25/14	Thursday	Sorry, no rabbi's drop-in office hours	
12/26/14	Friday	Sorry, no service	
12/27/14	Saturday	Sorry, no service	
1/1/15	Thursday	Sorry, no rabbi's drop-in office hours	
1/2/15	Friday	Shabbat service & potluck oneg	7:30-9:00 pm
1/3/15	Saturday	Torah study	10:00 am – 12:00 noon

Maggie Anton

Saturday, November 1st

10 a.m. Bagel Brunch

Come for brunch and stay to meet the author of *Rashi's Daughters*.

Anton will make a presentation about her newest novel:

Enchantress, the second book of her new series Rav Hisda's Daughter



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

FIRST CLASS MAIL



Mazal Tov Shabbat

On November 21, we will celebrate October & November. Mazal Tov Shabbats. December celebrants will be toasted on Friday, December 5th. Join us for a festive evening with lots of good cheer.

Errors? Omissions? Contact Linda:
ljackowitz@frontier.com

October 2014

Linda and Roger Abrahams
Sara Aronin and Michael O'Neal
Craig Behr
Anne and Craig Behr
Ilene Blacksberg
Laura Cohen
Denise Berrebi
Rosa Becker
Jean and Henry Gould
Lee Kass and Robert Hunt
Emily Layman
Rusty Mall
Bennett Millstone
Gwen Rosenbluth
Susan Brown
Sarah Rosefsky
Rita Tanner

November 2014

Bob Cohen
Richard Cohen
Stan Cohen
Jean DeLynn
Jim Friedberg
Rabbi Joe Hample and Barry Wendell
Larry Jacowitz
Steve Markwell
Susan Newfield
Rebecca O'Neal
Linda and Adam Rosefsky
Alan Rosenbluth
Bonnie Sharkey
Dan Solomon
Daya Solomon
Michael Stern

December 2014

Kathleen Abate
Roger Abrahams
Paul Brager
Daniel Berrebi
Sheryl Grossman
Bob Hunt (Kass)
Art Jackowitz
Zulie Jacobsohn
Martha and Norman Lass

Emily Lederman
Anita Levin
Muriel Millstone
Keith Newman
Julie Penn
Linda Rosefsky
David Rosen
Stephanie Savitch
Lindsay and Andy Trimpe

Judaica Shop CLOSEOUT Sale

The Judaica shop will be open on Sundays during TOL Sunday School, 10 am to 1:15 pm, October 26, November 2, 9, 16, & Dec 7 for our **Chanukkah Closeout sale** (cash or checks only).

The TOL Chanukkah party is scheduled for December 14 and Chanukkah begins Dec. 16. The shop has cards, Menorah's, Dreidels, Childrens' books, decorations, wrapping paper, etc.

We can also arrange to meet people at TOL on Thursdays during Rabbi's office hours (1-5 pm); contact Lee Kass (lbk7@cornell.edu; 304-816-4787) or Bonnie Sharkey (bonnie.sharkey@gmail.com; 757-619-6605).