



TREE of LIFE
CONGREGATION

January/February 2015
Tevet/Shevat/Adar — 5775

Morgantown, West Virginia

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

RABBI

Joseph Hample

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Come Celebrate

“Little Orphan Esther”

Saturday, Feb. 28, 5:00-8:00 pm



Drown out Haman
as we read the M'gillah
Musical Purimshpil
Costumes Encouraged
Children's Carnival



Pizza Provided

Feel free to bring dairy-veggie
salads, sides and homentash'n

TOL Annual Meeting
Sunday, January 25th at 2:30 pm

Complete Information: page five



**Rabbi
Hample**

Our Realist Holiday

Purim, the late winter festival, could easily be dismissed as a holiday for children and fools. Carnivals, costumes, and triangular cookies are the salient elements of the celebration. We are allowed to take all kinds of liberties on Purim, mock our teachers, garble the words of the prayers. We read the *m'gillah* (scroll) of Esther, with its tug-of-war between the righteous Mordecai and the wicked Haman, but we use *gragers* (noisemakers) to drown out every mention of the villain. Feasting is required, along with gifts, usually edible, to friends and the poor (Esther 9:22).

What's more, the Talmud (*M'gillah* 7b) recommends drinking *ad d'la y'da bein arur Haman l'varuch Mordechai*, "until you don't know 'cursed be Haman' from 'blessed be Mordecai.'" The first part of this phrase has been recycled as a noun, *adloyada*, "Purim party." Games and contests for the younger generation are usually provided.

Purim costumes were unknown in antiquity. That part of the tradition was apparently borrowed from Carnival, a Catholic holiday that falls around the same time of year as Purim, which Jews encountered in Italy and other Latin countries. The Venetian three-cornered hat (tricorn) was appropriated for Haman, and of course it inspires the three-cornered cookies that we look forward to all year. The familiar name of the cookies is *homen-tash'n* "Haman pockets," doubtless a play on *mon-tash'n* "poppy seed pockets." In Hebrew they are called *oznei Haman*, "Haman's ears." In the ancient texts, neither Haman's hat, pockets, nor ears

are triangular.

The *purim-shpil* "Purim pageant" is another beloved feature of the holiday, and our ancestors' only form of popular drama. The pageant nominally recounts the story of Esther, but typically includes all kinds of songs, jokes, and digressions. The *purim-shpil* is the prototype of the Yiddish theater, and the outsize Jewish contribution to the performing arts in America.

At TOL we will celebrate Purim from 5:00 to 8:00 on Saturday evening, February 28. We will chant chapter 3 from the *m'gillah*, with *gragers*, needless to say. We will enjoy the children's carnival, the *homen-tash'n*, and a *purim-shpil* called "Little Orphan Esther." But you may still be wondering what we are supposed to learn from Purim. What can be the meaning of a holiday where we are on our worst behavior?

Surely we all deserve a little break from the strictures of our complicated religion, but there's more to Purim than that. This unruly holiday is a journey to the heart of darkness. Beneath the gleeful surface is a deeply disturbing tale of our people's near-extermination. Haman plots to slaughter the Jews, and only a series of happy accidents brings about his downfall. God is absent from the narrative, unless the nebulous "place" from which help may come (Esther 4:14) is an oblique reference to the Deity. The story is a nightmare disguised as a farce.

The Zohar, the medieval classic of Jewish mysticism, puns on *Yom Kippurim* "the day of atonement," reframing it as *Yom k'Purim*, "a day like Purim"! What do the solemn Yom Kippur and the frivolous Purim have in common? On both days the survival of the Jewish people hangs in the balance. We may be struck dead, or we may be spared. The difference is that on Yom Kippur, God is definitely in charge. On Purim, not so much.

The core of the Purim saga is that Mordecai and Haman compete for the favor of a capricious ruler, King Ahasuerus of Persia. And the awful truth is that our celestial Ruler often

seems equally capricious. The story is a metaphor of the Jews' cosmic predicament. Everyone knows the Biblical phrase, *mi chamochah ba-elim*, who is like You among the mighty (Exodus 15:11); but the sages daringly twist it to *mi chamochah ba-ill'mim*, who is like You among the mute (Talmud Gittin 56b). Can we depend on God to speak up for us? On Purim we are permitted a smidgen of doubt.

God is the ultimate role model. We are commanded to walk in God's ways, to follow God's example. But there have been moments in our people's bitter history when God didn't seem so exemplary. Perhaps, like the rest of us, God has a naughty real self underneath the dignified exterior. It is God's real self that we are invited to imitate on Purim. In that sense, it is our realist holiday.

The Pits

Long before modern astronomy, Jewish thinkers proposed that there are multiple worlds in the universe. A popular theory imagined four worlds, on the basis of Isaiah 43:7: "All who are called by My name, for My glory have I created them, formed them, and made them." This suggests the World of Emanation (God's name), the World of Creation, the World of Formation, and the World of Action (making). You and I are accustomed to living in the lowest world, the World of Action: but with appropriate exercises, maybe, we could shimmy up the cosmic ladder and catch a glimpse of the higher worlds.

The 16th-century Kabbalist (mystic) Isaac Luria invented four-worlds prayer, the idea that different parts of the worship service could be dedicated to these different worlds. The *Sh'ma* section of the service, for example, represents the World of Creation. The *Amidah* (the prayer where we face east) represents the World of Emanation.

Three hundred years ago, a book called *Chemdat Yamim* ("Delight of Days") offered Kabbalistic

(mystical) rituals for every occasion. Now, there happened to be an old holiday that no one had ever paid much attention to, the New Year of Trees (Mishnah Rosh ha-Shanah 1:1). Drawing upon Luria's theory of four-worlds prayer, Chemdat Yamim introduced a four-worlds ceremony for the New Year of Trees. The holiday would be marked with esoteric meditation and various tree products: nuts, fruit, and wine or grape juice. (Grapevines are trees in Jewish law.)

In this observance, nuts, and fruits with shells like pomegranates, are supposed to represent the rough-and-tumble World of Action, where you need a tough exterior to survive. Fruits with pits, like olives and dates, represent the slightly gentler World of Formation, where you can afford to be a little more vulnerable, but you still need a hard inner core. Fruits that are soft all the way through, like grapes and figs, represent a still more delicate world, the World of Creation. Only wine or grape juice can represent the most ethereal world, the World of Emanation. This healthful feast, rich in fiber and vitamin C, also furnishes numerous opportunities to say the blessing for fruit, thus compensating for the many times we have stolen fruit from God by eating it without a blessing.

The fruit-and-wine menu for the New Year of Trees is called a *Seder Tu Bishvat*. In recent years, ecology types have gotten hold of the *Seder Tu Bishvat*, and now it is very fashionable in progressive congregations. When I asked my Orthodox colleague, Rabbi Zalman Gurevitz, what he was doing for a *Seder Tu Bishvat*, he laughed and said this endeavor is confined to passionate Kabbalists and Reform Jews. He doesn't know what he's missing.

The New Year of Trees falls at the full moon of midwinter, the ancient demarcation point between agricultural years. In West Virginia, the weather may be difficult. But if the elements are favorable, I will lead a delegation to celebrate this holiday with our counterparts in Wheeling on Friday evening, February 6. Temple Shalom in Wheel-

ing provides pasta, salad, bread, dessert, coffee and tea along with the obligatory tree products. I'll start teaching songs in January to warm you up, and if you want to help conduct the proceedings, please let me know. We'll need a head count by the end of January.

Directions: I-79 north to Washington, I-70 west to Wheeling. Take Exit 2A toward WV-88 N / Mount de Chantal Rd., right on National Rd., left on Bethany Pike. The synagogue is at 23 Bethany Pike, on the right. Leave about 4:15 to arrive about 5:45. The program is about 1½ hours. This event is for everyone (except those with nut allergies, sorry), but teens are especially encouraged to participate. We'd like to get some synergy between our teen group and the teen group in Wheeling.

If you have suspected that life is the pits, or the shells, you are correct. Come help us turn it into the pulp and the juice. The New Year of Trees: this year in Wheeling.

150 Chapters!

Some books of the Bible are more familiar than others. Most of us could identify Genesis as the book with Adam and Eve. Plenty of us remember that Esther is the book read on Purim. But the content of Judges or Chronicles is obscure to many. There may be some terrific stuff in there, but we're darned if we know what it is.

Psalms is in a funny gray area. We use it all the time, but mostly without naming the book. You can sing *Hinne Mah Tov* without knowing that it is Psalm 133. You've heard *Rom'mu* without realizing that it's Psalm 99. The book of Psalms is the collective unconscious of the Jewish people.

The Hebrew title of the volume is *T'hillim* ("Praises"), the main content of the document. The word psalms means songs: these texts are supposed to be sung. The book is full of opaque expressions thought to be musical terminology, perhaps the names of styles or melodies, or stage directions of some kind. *Selah*, popularly viewed as a synonym of *amen*,

more likely means "pause" or "instrumental interlude."

As the original Hebrew prayerbook, Psalms supplies appropriate material for every religious occasion. Psalms 145-150 (including *Hal'lu Yah*) are traditionally recited in the morning. Psalms 113-118 (including *B'tzet Yisra'el*) are traditionally recited on freedom holidays like Passover and Chanukkah. Several psalms are associated with Shabbat, especially Psalm 92 (*Mizmor Shir*), Psalm 126 (*Shir ha-Ma'alot*), and Psalm 136 (*Hodu Ladonai*). The more solemn Psalm 6 and Psalm 137 are considered weekday psalms, specifically avoided on Shabbat. Psalms fill the gap when you don't know what else to say. For example, psalms are appropriate in the presence of death, when you run out of funerary prayers.

As you know, we share the book of Psalms and the rest of our scripture with our Christian neighbors, who refer to our Bible as the "Old Testament." The King James translation of the Psalms may have powerful overtones even for Jews: who is not moved by "The Lord is my shepherd" (Psalm 23)? On the other hand, when Leonard Bernstein was commissioned to provide a setting of the Psalms for a cathedrals festival in England, he surprised the client with a libretto in Hebrew, the Chichester Psalms.

Christians love the Psalms as much as Jews do, but often relate differently to individual chapters. For Christians, Psalm 51 is a favorite penitential prayer; Psalm 6 serves a similar function for Jews. I once asked a Catholic colleague why Palm Sunday is in the spring, when it is presumably based on the autumn holiday of Sukkot: that's when Jews wave palms. My Catholic friend drew my attention to an ambiguous verse in Psalm 118 that may be translated with "palms." Psalm 118 is recited on Passover as well as on Sukkot.

Psalms contains more chapters (150) and more verses (2598) than any other book of the Bible. Conventionally, King David is considered the author of the Psalms. However, some

psalms mention another author: Psalm 90, for example, is entitled “A Psalm of Moses.” The real author(s) of the Psalms are unknown.

Although you can read any psalm at any season, tradition assigns certain psalms (104 and 120-134) to the winter months particularly. This is the time of year for Psalm 121 (“I lift my eyes to the mountains”), Psalm 127 (“Unless God builds the house, the masons labor in vain”), and Psalm 130 (“I call to You from the depths”). And of course that old standard Psalm 133 (“Behold how good and pleasant”) – *Hinne Mah Tov*. How good and pleasant it is to have this versatile book in our library. I recommend it for your best and worst days, your saddest and happiest times, and everything in between. With 150 chapters to choose from, there must be a passage that’s perfect for this exact moment.

Children’s Education

The religious school continues to explore Jewish journeys. The kids enthusiastically displayed their mastery of our Biblical journeys at a Jeopardy game on Nov. 2. We introduced medieval journeys on Nov. 9, traversing Mesopotamia (where the Talmud was written), central and eastern Europe. The *b’nei mitzvah* class gave a sermon at the assembly on Dec. 7.

In January we turn our attention to the Sephardic experience. The older elementary class sermonizes on Jan. 11, and we have another Jeopardy game on Jan. 18. We then proceed to early modern Jewish journeys in European empires and the American colonies. The *b’nei mitzvah* class preaches again on Feb. 8.

I met with *b’nei mitzvah* parents on Nov. 2 to discuss resources and expectations. We have at least four *b’nei mitzvah* ceremonies in 2015. Those four children and their families all attended the Full Torah Service on Nov. 15. This is important for familiarity with the rituals and engagement with the congregation. I am now starting to work with these young scholars one-on-one, sup-

ported by Margalit Persing and the other pillars of our religious school.

We continue to teach Hebrew on Sunday afternoons or by special arrangement. The more advanced students are successfully using the *Hineni* prayer booklets from Behrman House, with an interactive piece they can take home. All the kids are getting better at sounding out the language. It just takes practice – and confidence.

Eight teenagers are participating in our new teen learning program, including one who attends from Buckhannon via Skype. In November and December we finished up Jewish denominations and pivoted to Yiddishkeit. In January we begin our unit on Jewish music. Guest speakers, both TOL congregants and visitors, add interest to this curriculum and give our emerging adults a more sophisticated understanding of Judaism. Sometimes I think of Jewish education as building vocabulary. The next generation will be fully equipped to discuss our people’s destiny.

Adult Education

This winter I will teach Torah chanting, also known as cantillation or trope. There are different kinds of trope for different occasions, and in different parts of the world, but we will start with standard year-round Torah trope as used in Reform synagogues, based on an Eastern European tradition.

The building blocks of trope are about 25 micro-tunes, indicated by funny little marks in the Hebrew text, usually larger than vowel symbols. The micro-tunes consist of a few notes each, and may be fluently combined into a connected melody. The *V’ahavta*, which we chant in practically every service at TOL, is an example of trope.

Why do we chant sacred text, rather than just read it? First, it’s a form of *hiddur mitzvah*, beautifying the commandment. Second, singing is

louder than speaking: in the days before microphones, chanting ensured that they could hear you in the back row. Third, when you’re reading Torah direct from the parchment scroll, the vowels and sentence divisions are not in the document. You’ll remember them better if the text is set to a melody.

Trope is easy – if you can sound out Hebrew and you can read music. But it does take practice. *B’nei mitzvah* students do not typically learn trope as a system. Instead, they simply memorize the melody they will perform at their ceremony. This is like memorizing a poem without knowing the alphabet. You can do it, but it’s no help with the next poem.

I’m guessing that some adults would like to learn trope as a system. It’s a way of owning your Judaism more fully, empowering you to chant at our monthly full Torah service. If you get carried away, you could even help tutor some *b’nei mitzvah* kids.

We will have our first trope class on Wednesday evening, Jan. 14, with a follow-up class on Wednesday evening, Feb. 11. Classes are from 7:00 to 9:00 pm. Depending on interest, we can schedule more frequent sessions or continue into the spring. If you can sing the *V’ahavta*, you’re on your way. Please come join us to learn the ancient practice of Torah chanting. It’s one of the things that make Judaism unique.



Photo: O’Neal

The Dancing Dreidels
stole the show.
More Hanukkah photos page six.



**Adam
Rosefsky**

Another year has come and gone, and it has been a great year.

The CHARM work has been completed (of course we are still looking for donations to complete the fundraising). If you haven't seen the new cabinets and the stage, make a point to come by and look around.

We have renewed Rabbi Joe's Contract for another 5 years.

Membership is up, and so far, everyone has dug deep and our revenues are up. But I wouldn't be a good President if I didn't pitch and say we can always use more revenue, so feel free to increase your dues or make an additional one time donation. ;-)

I personally find the best judge of how well TOL is doing is to look at our Latke Party. This year we hit an all-time high (at least for my time here) of 60 pounds of potatoes.

Along with the new (Gregorian) year is our annual Congregational Meeting. The meeting will take place in the Social Hall of TOL on Sunday January 25, 2015. Documents will be available for review starting at 2:00pm. The meeting will begin at 2:30pm. In the event of inclement weather, we will move the meeting to February 8th; same time and place.

As usual at our annual meeting, we will be electing our new board members. If you are interested in joining the board and helping guide TOL, we welcome your participation. For those interested, please reach out to our nominating committee chair, Ed Gerson.

The agenda is still being put together, but that will be sent out as soon as it is available along with the list of board candidates. Of course nominations will be taken from the floor.

Shalom
Adam Rosefsky



2015 Annual Meeting

Our annual Congregational Meeting will take place in the Social Hall of TOL on Sunday January 25, 2015. Documents will be available for review starting at 2:00pm. The meeting will begin at 2:30pm.

Only members in good standing will be allowed to vote on any issues.

In the event of inclement weather, we will move the meeting to February 8th; same time and place.

At our annual meeting, we will be electing our new board members. If you are interested in joining the board please reach out to our nominating committee chair, Ed Gerson.

The agenda is still being put together, but that will be sent out as soon as it is available along with the list of board candidates who have volunteered in advanced. Nominations will be accepted from the floor if someone decides to run at the last minute.

If you want to participate electronically (phone or computer), please contact Adam Rosefsky (adam.rosefsky@gmail.com)

CCSJ and TOL

Rosa Becker

Community Coalition for Social Justice and Tree of Life have strong ties. CCSJ was founded by a former member of TOL, Emily Spieler, who moved to Boston to become dean of the Law School at Northeastern University. The impetus for starting the organization was a desire to counter the presence of the hate group, the KKK, which made an appearance in the area. Since then, CCSJ has undertaken many projects to further tolerance and understanding in our community.

Fortunately, other TOL members have picked up the torch and are carrying on with the important mission. Susan Brown, Judy Cohen, Laura Cohen and Rosa Becker are among the active members of the steering committee.

We are pleased to invite all members of TOL to our 9th annual

Family Event for Martin Luther King Jr. Day

**Monday, January 19th
2pm
Met Theater downtown**

The program is entertaining and informative for all ages and is a tribute to the legacy of MLKing. This year our theme is "The Road to the Vote". The event is free. We do invite attendees to bring items for the school backpack program as well as winter clothing for the homeless.

Please mark your calendars and watch for more details!

As children have the day off, we offer this opportunity to make it truly meaningful holiday.



Chanukkah Thanks

For the very successful party December 14 we appreciate:

- Grand visionaries Rich Cohen, Steve Markwell, Bonnie Sharkey, and Marty Sippin
- The religious school children for stage decorations and skits
- The religious school staff and parents, especially Laurie Brager, Nate Chertok, Yoav Kaddar, Michelle Leversee, Zevi Lowenberg, Margalit Persing, Sarah Rosefsky, Jaimie Russell, Alana Works, and Austin Works
- The latke brigade for the defining delicacy of the season
- Josh Sharkey for the gift shop
- Faith Snyderman for her wonderful voice
- All who set up, brought food, or cleaned up

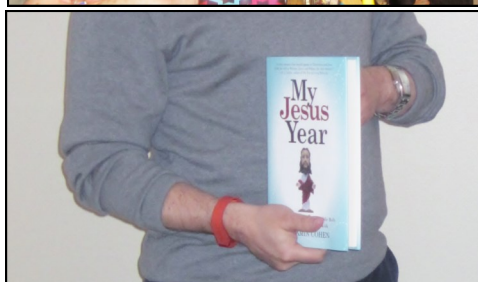
Thanks for putting the life in Tree of Life!





Hadassah Hanukkah

Hadassah celebrated the second night of Hanukkah at Linda Herbst's home with latkes, menorahs and a delightful presentation by Benjamin Cohen, author of "My Jesus Year."



Abby Becker performs with "Haint Blue" on Friday Dec. 19th at 123 Pleasant St.

Empty Bowls

Save the date: Empty Bowls Monongalia Soup and Bread Luncheon is February 28, 2015 from 11:00 am to 2:30 pm. If you wish to volunteer go to ebmon.org to sign up.

Empty Bowls was started in Mon county in 2007 to fight food insecurity here in the County. This is a problem for over 2500 children. There are many seniors, families and college students in Mon in who also do not know where their next meal will come from.

YOU can help to address local hunger by: Telling your friends and neighbors to attend the lunch or make a donation. Volunteer to help the day of the event. Save the date and purchase a ticket.

Linda Herbst is the contact person for the Tree of Life. If you have any questions, want to buy luncheon or raffle tickets, contact Linda at le-herbst@yahoo.com or 304-599-6947

Hanoch Piven Workshop

9



Who knew we were so talented!

Making Peace

Denise Levertov (1923–1997)

A voice from the dark called out,
 “The poets must give us
 imagination of peace,
 to oust the intense, familiar
 imagination of disaster.
 Peace, not only the absence of war.”

But peace, like a poem,
 is not there ahead of itself,
 can't be imagined before it is made,
 can't be known except
 in the words of its making,
 grammar of justice,
 syntax of mutual aid.

A feeling towards it,
 dimly sensing a rhythm, is all we have
 until we begin to utter its metaphors,
 learning them as we speak.

A line of peace might appear
 if we restructured the sentence
 our lives are making,
 revoked its reaffirmation of
 profit and power,
 questioned our needs, allowed
 long pauses. . . .

A cadence of peace might balance
 its weight
 on that different fulcrum;
 peace, a presence,
 an energy field more intense than war,
 might pulse then,
 stanza by stanza into the world,
 each act of living
 one of its words, each word
 a vibration of light—facets
 of the forming crystal.

Thank You!

Barbara and Larry Jaccowitz want to thank everyone who took the initiative to plan and make our oneg so lovely... and to Rabbi Joe for his kind words... and to everyone who wishes us well... and to all the members of the TOL, who have been our extended family all these years.

The Tree of Life has been a comfort since 1991, but we're off to a new start in San Jose. Thank you all for your support over the years.



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

Mark Casey, the Snider boys' martial arts teacher.

Gladys Klein, aunt of Bob Klein.

Mary Jane Wood, the young mother killed in an accident on the interstate, who was a friend of Sony Lemoff.

Ann Fisk and George Shire, aunt and uncle of Lee Petsonk.

And people we've read about in the media: Nolan Burch, the WVU student who died in a fraternity incident; the folks killed in the Jerusalem terror attack last month; and Harold Schulweis, California rabbi and human rights leader.

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
Yahrzeit Plaque
\$400 DONATION
Contact: Bennett Millstone

JANUARY / FEBRUARY 2015			
1/1/15	Thursday	Sorry, no rabbi's drop-in office hours	
1/2/15	Friday	Shabbat service	7:30-9:00 pm
1/3/15	Saturday	Torah study: Vaichi	10:00 am – 12:00 noon
1/8/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
1/9/15	Friday	Mostly English service & oneg	7:30-9:00 pm
1/10/15	Saturday	Bagel brunch & short morning service	10:00 am – 12:00 noon
1/14/15	Wednesday	Adult ed: How to chant Torah, session 1	7:00-9:00 pm
1/15/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
1/16/15	Friday	Mazzal Tov Shabbat (January)	7:30-9:00 pm
1/17/15	Saturday	Full Torah service & potluck kiddush	10:00 am – 1:00 pm
1/22/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
1/23/15	Friday	Potluck & family service	6:00-7:30 pm
1/24/15	Saturday	Torah study: Bo	10:00 am – 12:00 noon
1/29/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
1/30/15	Friday	Wine & cheese & short service	6:30-7:30 pm
1/31/15	Saturday	Conservative-style service	10:00 am – 12:00 noon
2/5/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
2/6/15	Friday	Seder Tu Bishvat at Temple Shalom, 23 Bethany Pike, Wheeling, WV 26003	6:00-7:30 pm
2/7/15	Saturday	Torah study: Yitro	10:00 am – 12:00 noon
2/11/15	Wednesday	Adult ed: How to chant Torah, session 2	7:00-9:00 pm
2/12/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
2/13/15	Friday	Mostly English service	7:30-9:00 pm
2/14/15	Saturday	Full Torah service & potluck	10:00 am – 1:00 pm
2/19/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
2/20/15	Friday	Mazzal Tov Shabbat (February)	7:30-9:00 pm
2/21/15	Saturday	Torah study: T'rumah	10:00 am – 12:00 noon
2/26/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
2/27/15	Friday	Schmooze with the Jewz service & potluck <i>at TOL</i> (Joint program with Hillel at 242 S. High St.)	6:30-8:00 pm
2/28/15	Saturday	Sorry, no morning service	
2/28/15	Saturday	Purim celebration	5:00-8:00 pm



Tree of Life Congregation
PO Box 791
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(304) 292-7029
<http://etzhaim.org>

FIRST CLASS MAIL



Mazal Tov Shabbat

On January 16th, we will honor our January Mazal Tov members. February celebrants will be toasted on Friday, February 2th. Join us for a festive evening with lots of good cheer.
Errors? Omissions?
Contact Linda:
ljacknowitz@frontier.com

January 2015

Annabel Brazaitis
Ken Mitchell
Aleeza Price
Samuel Snider
Lisa Stern
Eva Segert Tauger and Mark Tauger
Max Weber
Sheila Wexler
Rachel Works

Sylvia Cooper
Ilan Wright

February 2015

Michael Berrebi
Suzannah Bailey
Sony Lemoff
Edith and Marcus Levy
Muriel and Bennett Millstone
Debbi and David Pariser
Lee Petsonk
Adam Rosefsky
Shirley Rosenbaum
Eleanor and Leonard Simmons
Kathleen Territo
Ed Gerson
Rich Gutmann
David Gutmann
Deva Solomon



Mitzvah Opportunity Provide an Oneg

If you can bring Friday night refreshments, please contact
Laura or Rich Cohen
(304-292-3695,
lcohenwv@gmail.com,
rpc116c@gmail.com).

If you can sponsor (pay for) Friday night refreshments, please contact
Sara Aronin
(407-408-3410,
aronin8@gmail.com).

See calendar at
etzhaim.org/oneg.htm.

Thank you to last year's oneg providers.