



November/December 2015
Cheshvan/Kislev/Tevev - 5776

Morgantown, West Virginia

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

RABBI

Joseph Hample

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2015 Latke Party

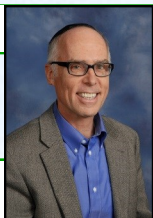
Save the Date
the Latke Brigade will be
grating, frying and serving

Sunday, December 13th
The 8th Night of Hanukkah!
5:00—8:00 pm

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

Enjoy
a seasonal skit
songs old and new
and
festival fun for all ages





**Rabbi
Hample**

'Tis the Season for Religious Freedom

Last year the U.S. Supreme Court upheld the right of Greece, NY, to begin town board meetings with sectarian prayers that were nearly always Christian in content. The American Jewish Committee and the Anti-Defamation League expressed disappointment with the ruling. Everyone believes in religious freedom, but the precise meaning of the concept is endlessly debated.

In the original Greece, the one whose lifestyle was spread across continents by Alexander the Great and his heirs, religious freedom was equally ambiguous. Hellenistic culture was history's first major melting pot civilization, but Jewish customs deemed irrational by the Greeks were under sustained attack. Likewise in the Roman Empire and its successors in medieval and modern Europe.

Millions of Americans, including many Jews, are proud of ancestors who immigrated to this land where religions compete on a level playing field. In spite of the occasional SCOTUS surprise, the First Amendment is usually interpreted to preclude any kind of religious coercion. Other democracies don't have anything quite like the First Amendment. They have a state church, a cross on their flags, or the monarch is legally the defender of the dominant faith. Dissenters may have to jump through special hoops to practice their own religions.

For example, some countries ban circumcision of infants; some ban ritual slaughter of animals; Sweden and Finland restrict both. Jews and Muslims view these constraints as interference with religious freedom, while the defenders of the law regard circumci-

sion or ritual slaughter as implicating the whole society in supposed cruelty to infants or animals. There's tolerance and there's tolerance.

For Jews, accustomed to minority status, religious freedom means the right to differ from the dominant culture or the prevailing tradition. It means not being subject to the tyranny of the majority. And that brings us back to the ancient Greeks. Antiochus IV Epiphanes, who ruled the land of Israel in the 160s BCE, cracked down on Jewish practices that offended Greek values. At last the Maccabees rebelled and restored Jewish independence, an event we now celebrate as Chanukkah.

On the street, Chanukkah is hardly more than the Jewish December holiday. Most communities have a festival at the coldest, darkest time of year: an excuse to light lamps, eat rich foods, and pray for the return of heat and hope. The Romans had Saturnalia, northern pagans had Yule, the Hindus have Diwali, the Christians have you-know-what. Some African-Americans have introduced an ethnic holiday called Kwanzaa, though comedian W. Kamau Bell jokes that Kwanzaa is observed only by white parents with black adoptive kids. In this context, no one worries about the precise meaning of Chanukkah: military victory, oil miracle, spiritual breakthrough? For many, it's just a Jewish excuse for a party.

What's more, Chanukkah is not mentioned in the Hebrew scriptures, though the book of Daniel does contain a hint of the Maccabean conflict. Ironically, Chanukkah *is* referenced in the New Testament (John 10:22) and the apocryphal (marginal) book of I Maccabees. But the holiday as we know it is defined by the Talmud and other sources that aren't in your motel-room Bible.

Unlike Pentateuchal holidays, Chanukkah is not a compulsory day of rest. It has no official food rules, though tradition offers deep-fried delicacies: potato pancakes (*latkes*), for Jews of European heritage. A gambling device (*dreid'l*) and coins (*gelt*) are displayed: supposedly our ancestors

evaded the Greek ban on Torah study by pretending to gather for games of chance. The formal observances of Chanukkah include lighting an eight-branched lamp (*m'norah*), affirming God's miracles (*al ha-nissim*), and reciting festival psalms (*hallel*).

Since Jews became more integrated into Christian society in the 19th century, elements of the dominant culture's festival have begun creeping into our folk practice. Most Jewish parents now buy their kids presents in December, which automatically makes it the #1 holiday season in the children's minds. Many Jewish homes put up a tree, wreath, stockings, or mistletoe, often speciously called Chanukkah decorations. In Hebrew school, it's hard to teach Chanukkah when all the pupils are chattering about Christmas. This ill-concealed problem is called the December dilemma. Without begrudging our Christian friends their holiday, how may we recover the integrity of our own tradition?

The key, I think, is to reclaim Chanukkah as a celebration of religious liberty. The Maccabees fought history's first war for freedom of worship, and they won. They anticipated the pilgrims and colonists who founded America, and our own forebears who flocked to Ellis Island or other ports of entry. We ought to tell our children that Chanukkah symbolizes the overlap of Jewish and American principles. More than the festival of lights, it is the festival of religious freedom. Jews gave this important ideal to the world.

Coopers Rock



Wheeling shared
Coopers Rock Shabbat with us.

Not by Might: The Prophet Zechariah

The big story around 500 BCE was the fall of Babylon and the return of the Jews to Jerusalem, where the vanished Temple was soon rebuilt. Prophets active at this period were Haggai, Zechariah, Malachi, and Deutero-Isaiah (the author of Isaiah 40-66). We read Deutero-Isaiah before the High Holidays, Malachi before Passover, and Zechariah at Chanukkah. Strange to say, the Zechariah passage read at Chanukkah declares: "Not by might nor by power, but by My spirit" (Zechariah 4:6). A peace text for a festival commemorating a military success! What's that about?

As one of the last prophets, Zechariah follows the path of his predecessors. Like other seers, he promises sweetness and light if we keep the commandments, doom and destruction if we break them. But his vivid images of God's suffering people, God's inscrutable methods, and God's inexorable victory distinguish him from his colleagues. Those who endured Babylonian persecution he calls by the searing metaphor, "a brand plucked from the fire" (Zechariah 3:2), now often applied to Holocaust survivors. This is eloquence remarkable even for the Bible.

The four Babylonian fast days observed by traditional Jews – the fasts of Tammuz, Av, Gedaliah, and Tevet – are mentioned together in Zechariah 8:19. These fasts mourn the loss of the kingdom of Judah and the destruction of Solomon's Temple. The best-known of the four is the fast of Av, commonly called Tish'ah b'Av. Zechariah confounds our expectations with the assertion that someday these fasts will morph into festivals. The prophet of pain is also a harbinger of happiness.

There must have been Jews who didn't bother to return from the Babylonian exile. And the peasants of Judah, though never exiled, forgot their religion in the absence of their leaders. Still, like other prophets before him, Zechariah sees that *sh'erit ha-am*, "a

remnant of the people," will surely endure. Lots of synagogues are called *Sh'erit Yisra'el* ("Remnant of Israel"), variously spelled. It is a token of faith in the Jewish destiny.

Zechariah offsets a challenging view of the present with a rosy vision for the future. In rabbinic parlance, this is called the *nechemta*, "consolation" or "silver lining." Zechariah proposes that all nations will eventually embrace the creed of Israel (Zechariah 8:20-23), and still more surprising, that there will be endless daytime, the evenings as light as the mornings (Zechariah 14:7). The tradition that Yom Kippur is really one long 24-hour service (with breaks for bodily needs, of course) is possibly informed by this nightless scenario.

Zechariah also develops the legend of the messiah, or to use his terminology, the *tzemach* "scion" of the Davidic dynasty. Isaiah has already foretold "a shoot from the stump of Jesse (David's father)," and Jeremiah has predicted "a righteous branch of David," botanical idioms. But by Zechariah's time, Judea is Persian-ruled and there is no Jewish king, so the hope of a patriotic hero on the throne of David has passed into the realm of the mystical. Perhaps Zechariah is thinking of Zerubabel, the blueblood who reestablishes the Temple in 515 BCE (Zechariah 4:9). Or maybe he means a dream-king, triumphant yet humble, riding on a donkey (Zechariah 9:9). Some commentators claim to find *two* messiahs in Zechariah, the first a martyr, the second a conqueror (Zechariah 12:10). The wording is indeterminate.

The assignment of Zechariah 2-4 as the *haftarah* for Chanukkah serves a dual purpose. First, the text mentions a *m'norah* (Zechariah 4:2): and a few verses later we find the phrase *b'nei ha-yitzhar*, "sons of oil," anointed or esteemed leaders (Zechariah 4:14). "Sons of oil" might make a worthy title for our Chanukkah *m'norah* lighters, or better yet, the *latke* brigade.

More important, the choice of Zechariah as a Chanukkah reading subtly undermines the idea of this holiday as an army pageant. The Maccabees

won on the battlefield, but they went on to become oppressors themselves. The rabbis wished to celebrate the festival without lionizing its originators. They found their opportunity in the fable of an oil miracle, probably modeled on the Biblical oil miracle of Elisha (II Kings 4:1-7), and in Zechariah's catchy "Not by might" slogan. The victory was God's, not the Maccabees'.

The most famous verse from Zechariah is the one that concludes the *Aleinu* prayer: *V'hayah Adonai l'melech al kol ha-aretz...*, "The Eternal shall be ruler over all the earth; on that day the Eternal shall be one and God's name shall be one" (Zechariah 14:9). The passage is theologically provocative: does it imply God is *not yet* ruler, is *not yet* one? More likely Zechariah means that God is not yet *acknowledged* as the world's sole sovereign. This prophet from an unstable time senses a tomorrow of great order and clarity.

But it is really at Chanukkah that Zechariah is indispensable. He's the seer who positions the *m'norah* as a symbol, not of flawed soldiers or priests or kings, but of God's transcendent justice. Though Zechariah died 300 years before the Maccabees, he gives us the tools to spiritualize their gritty martial festival. Thanks to this prophet with a funny name, Chanukkah is not so much a war story as a stage in the moral development of the Jewish people.

Hadassah is 40



Members and guests gathered for a celebration of our chapter's 40th anniversary. We read the poetic Hadassah History composed by Bert Cohen for anniversaries 10, 20 & 25. Many memories.

Welcome Seekers!

It isn't easy being Jewish. As Archie Bunker noted, "That's why most people ain't." But there are certainly elements in our tradition that have crossover appeal. Judaism is the oldest monotheistic creed, the first to introduce the Almighty, as well as familiar characters like Adam and Eve, Abraham and Sarah, Moses and Miriam. And it's an attractive religion for readers and scholars. We are the people who kiss books.

Above all, Judaism respects dissent and compromise. The disagreement between rabbis Hillel and Shammai was "a controversy for the sake of heaven" (Pirkei Avot 5:20). Both sides of the argument are "the words of the living God" (Talmud Eruvin 13b). We mount the *m'zuzah* on the diagonal to honor Rashi, who recommended the vertical, as well as his grandson Rabbeno Tam, who preferred the horizontal. For those who recoil from mindless dogmatism, this openness to debate is refreshing.

Conversion students, hardly more than a rumor when I arrived here in 2012, have begun to materialize at TOL. My colleague Rabbi Jane Litman teaches that converts bring us a great gift, the gift of faith. Those born Jewish are often ashamed to say they believe in God, perhaps partly because of our bitter history. People raised in other traditions don't usually have this hangup.

Judaism isn't a proselytizing religion, and doesn't always have the welcome mat out for beginners. Even some who feel drawn to Judaism philosophically, like a couple I knew on California's north coast, may shrink from entering the unfamiliar precincts of the synagogue. But there have always been those who did find their way into our community, and we're getting better at appreciating them. No doubt they have diverse motives. A quest for faith, if they grew up with none; or disillusionment with the faith of their upbringing, if it failed to satisfy in one way or an-

other. Every story is unique.

People explore Judaism for social reasons too: a Jewish spouse, Jewish friends, a near or distant Jewish ancestor. I knew a seeker in San Francisco who dug up evidence his great-grandfather in Germany had been baptized in adulthood, not childhood. Some might say this proves great-grandpa was a Christian, but my pal put the opposite spin on it: it suggests the old man was born Jewish!

Some may even convert because Judaism seems fashionable, especially in New York or Los Angeles, cities where Jews loom large in the cultural elite. That didn't happen much before the modern era, though it was a fear of host societies in bygone ages, and may have accounted for some of the discriminatory laws and attitudes of olden times. I am untroubled even by this seemingly superficial motive, as the frivolous seeker is unlikely to persevere. If they keep coming back, it's because they've caught the Torah bug.

Tree of Life's brand of Judaism doesn't suit every taste. At our Shabbat morning Torah study there's a Jew-by-choice who identifies as Orthodox. By the way, there are also Christians who join us for Shabbat morning Torah study. As long as they attend to learn rather than teach, that's fine. And in our congregation there are non-Jews, spouses mostly, who've been coming for many years without ever converting, content to mix and mingle in the social hall, even serve on committees, but with no plan to enter the Covenant. We're delighted to have them. I suppose they are *gerim toshavim*, sojourners in Israel.

The Hebrew term for a full convert is *ger tzedek*, "righteous stranger": but the Bible also offers a term for a semi-convert, *ger toshav*, "resident stranger." As a prison chaplain I applied this label to any inmate who wished to convert. I said they were free to study Judaism, but they couldn't consummate the transition behind bars, as we didn't have the infrastructure: a *beit din* (panel of three rabbis) and a *mikveh* (immersion pool

of flowing water). Most of them I wouldn't have converted anyway: in that context, I *did* doubt their motives. But there was no need to spell that out.

It's different at Tree of Life, naturally. No one in our sanctuary is feigning interest in Judaism to get kosher food or a *tallit* in their cell. In Morgantown we could probably rustle up a *beit din* and a *mikveh* if we had to. One conversion student recently asked me what the process is at our congregation, and I had to admit I hadn't given it much thought. In Wheeling at Sukkot, I met one of Rabbi Beth Jacowitz Chotiner's conversion students: and apparently the requirement there is to live as a Jew for one year, thus experiencing all the holidays, all the seasons, all the Torah portions. That sounds logical.

I propose a dialogue with TOL leaders, congregants, and seekers to determine how we can all enrich each other's Jewish quest. Those on the path to Judaism have a right to know what's expected of them, and those who'd like to include the stranger deserve a little guidance as well. One of my goals for 5776 is to meet the needs of those who wish to become Jews. By their choice, they implicitly validate everyone else's Judaism too. May they be blessed on their journey.

YOU ARE THE ONE

Do you remember when we first met.
I was very young
Just making my way
So much to understand
So much to work through.
You helped me
You were my friend.
We had history together
We had a connection
You were in my genes
You were part of me.
Since then we have had a long relationship
We are much more than friends now.
You are in my every breath
I could not live without you
You bring me peace
You are my G-d.
I will dwell in the house of the Lord forever.

(Barry Pallay
Meditation September 16, 2015)

Children's Education

Sunday school attendance is averaging about 21 for morning religious instruction, about 16 for afternoon Hebrew. We have six *b'nei mitzvah* scheduled for 2016, four of whom live in Harrison County, so I've started commuting to Clarksburg for tutoring.

In our Sunday program, the first quarter addressed the Biblical call of God. A skit on the binding of Isaac brought the life-and-death urgency of faith into focus. A Jonah game invited "sailors" and "passengers" to say why they should not be thrown overboard, while an Abraham-and-Sarah game required "hosts" to provide "strangers" with the favors they needed. Sermons written by the children teased out the meaning of the twelve spies debacle and the story of Rebekah watering the camels. Our advanced Hebrew students chanted Torah brilliantly at the Simchat Torah celebration on October 4.

In the second quarter we turn to the struggle for freedom. Heroes like Moses, Miriam, and the Maccabees

model the importance and the religious necessity of standing up for our rights and beliefs. These are some of the most colorful adventures in our literature, and their lessons are easy to grasp. Family Shabbat on October 30 and a Jeopardy game on January 10 frame this unit of the curriculum.

Many thanks to Jaimie Russell and Robyn Temple-Smolkin for coordinating High Holiday children's programming, and to Mollie Fisher and Adam Pollio for helping out. We depend on your creativity and dedication to serve our young people and develop their Jewish identity. Nurturing the Jews of tomorrow is everyone's responsibility.

Adult Education

On September 9 we discussed Torah as Text, examining the best-known or most powerful verse from each book of the Hebrew Bible: "Love your neighbor as yourself" from Leviticus, "I will make you a light of nations" from Isaiah, "To every thing there is a season" from Ecclesiastes. On October 14 we explored Torah in Practice, en-

acting important Jewish rituals like posting a *m'zuzah*, lighting Shabbat candles, and blessing bread, and reviewing their origin and meaning. Conversion students new to Tree of Life were among the attendees.

We also had a successful Yom Kippur *tish* (learning session) on September 23, reading excerpts from Maimonides' classic *Laws of Repentance*: "What is full repentance? It is when you are in the same situation as before, but you refrain from doing as you did before." Maimonides is *the* traditional authority on Jewish doctrine. You might disagree with him, but you have to know what he says before you can object.

Classes continue to be offered on the second Wednesday evening of the month, 7:00 to 9:00. On November 11 we consider ancient Jewish history, the destruction of the two Temples and the emergence of Rabbinic Judaism. On December 9 we turn to medieval Jewish history, diaspora under Islam and Christianity, persecution and toleration. All are welcome; conversion students are particularly encouraged to attend.



The parents of our Sunday school students sang the blessing before the Torah reading.



At the Simchat Torah service, the last 3 verses of the Torah were chanted by Nina Price's Hebrew class

Sisterhood

Sisterhood had a very busy month! We enjoyed hosting "Pizza in the Hut" and welcomed many visitors to our Sukkah and synagogue. We were able to do the blessings in the sukkah with nice explanations from Rabbi Joe. After that, because of the inclement weather, we had to dine indoors in the social hall. Lucky for the Religious school, we had plenty of leftover deserts, which the children were able to enjoy eating in the sukkah the following Sunday, after the Simchat Torah celebration!

Hopefully you have noticed the new colorful curtains for the ark as well as the new table cover. Sisterhood chose and purchased these to enhance the bima. We are expecting pretty banners to be hung in the near future in the entry-way as well.



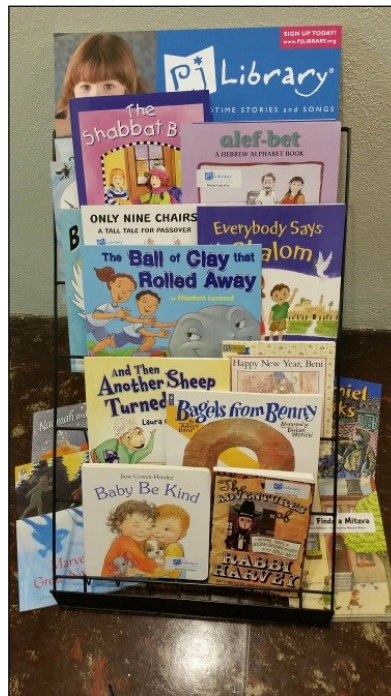
Sisterhood is now coordinating PJ Library (PJ for "pajamas"). This program offers the gift of free, high quality Jewish books and music each month to children residing in our geographic area who are ages 6 months through 8 years old. The books and music celebrate important aspects of Jewish culture and help families share Jewish values and tradition together. To enroll or get more information about the program go to www.pjlibrary.org or contact Daya Solomon at dayasolomon@gmail.com or (304) 685-3660.

Finally, we are initiating the creation of a Tree of Life mural for the social hall. Please share your thoughts and soon you can design a leaf that will be part of the mural. Weigh in asap!

Season of Skinny Candles

By Marge Piercy

A row of tall skinny candles
burns
quickly into the night
air, the shames raised
over the rest
for its hard work.
Darkness rushes in
after the sun sinks
like a bright plug pulled.
Our eyes drown in night
thick as ink pudding.
When even the moon
starves to a sliver
of quicksilver
the little candles poke
holes in the blackness.
A time to eat fat
and oil, a time to gamble
for pennies and gambol



Todah

Thank you to the generous sponsors of the 2015/5776 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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New Art project for TOL...what are your thoughts??

TOL Sisterhood is sponsoring the creation of a mural for the social hall. The theme is "Tree of Life" and it is our hope that every member will take part in making it. The pre Bnai Mitzvah class, taught primarily by Margalit, is taking on a major role and in the last class, we came up with some questions for your consideration. Please take a few minutes to think about this and you can share your answers either by talking with students, Sisterhood members or by sending your replies by email.

Here are some questions. Please feel free to add any suggestions you may have.

We hope to have the mural completed in time for Tu B'Shvat, the holiday celebrating trees, Jan. 25th.

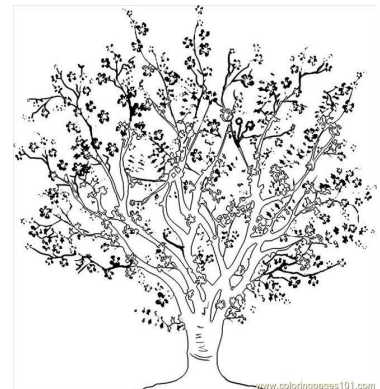
- What kind of tree do you want to feature?
- What trees are associated with the Jewish people/ with Israel?
- What kind of tree signifies Life?
- Are there other images you associate with "Tree of Life" that you think should be included?
- What kind(s) of fruit should be depicted?
- What trees are mentioned in the Torah?
- What would make the mural look festive?

Bonus: Here are some ideas that came up in class

- Lulav and etrog
- olive tree
- weeping willow
- sequoias/redwoods
- acacia
- birds
- bees
- roots golden apple
- Jewish stars as leaves
- the burning bush
- patterns of branches as menorah



Thank you very much for your input. Watch for further details soon.
RSVP to Rosa Becker rebrosalin@gmail.com





High Holidays: Rosh Hashanah to Simchat Torah

9



Presenting baby Aviv (Twee) Tarlovsky



The Tarlovsky family (Yael Tarlovsky-Tucker, Jonathan Tucker, & Yael's parents, Simon and Mahle Tarlovsky) with baby Aviv (Twee)



On October 9th we celebrated
Garden of Eden Shabbat
Complete with snakes!
Thanks Donna!

Remember a loved one
with a
Yahrzeit Plaque

\$400 DONATION

Contact: Al Berrebi
aberrebi@gmail.com

It Takes A Shtetl

Each year the fall holiday season takes lots of energy and coordination. Once again many individuals gave of their time and effort to make services and activities meaningful and successful for our Tree of Life Family and the extended Jewish community. To each of you we say "Kol ha k'vod". Next year we hope even more of you will find ways to contribute your efforts to the fall holiday observances.

Gratefully,
The Tree of Life Ritual Committee

tikkun olam...
EMPTY BOWLS

Save the date, **February 27, 2016, Empty Bowls Soup & Bread Luncheon 2016**. The event will be held at Hazel & JW Ruby Community Center 11am to 2:30 pm. This organization is entering it's 10th year raising money to feed the food insecure in Monongalia county.

If you would like to become a big gift donor, buy luncheon or raffle tickets, volunteer, or bake cookies please contact Linda Herbst at 304-599-6947 or leherbst@yahoo.com. The tickets would make very nice Hanukkah gifts.

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*

*Irene Leversee,
grandmother of
Michelle Leversee*

*Eric Frea
Linda Herbst's
cousin*

*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**



NOVEMBER / DECEMBER 2015			
11/5/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/6/15	Friday	Wine & cheese & short service	6:30-7:30 pm
11/7/15	Saturday	Torah study: Chayyei Sarah	10:00 am – 12:00 noon
11/8/15	Sunday	Interfaith conversation on gun violence at Central Place, Willey & Price streets (enter from rear)	4:00-6:00 pm
11/10/15	Tuesday	Pi Lambda Phi (Jewish speakers program) presents political consultant Jeremy Bird at the Gluck Theater	2:30 pm - 3:45 pm
		Pi Lambda Phi (Jewish speakers program) presents political consultant Jeremy Bird at Ming Hsieh Hall	7:30 pm - 8:45 pm
11/11/15	Wednesday	Judaism 101: ancient Jewish history	7:00-9:00 pm
11/12/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/13/15	Friday	Schmooze with the Jewz at Hillel House, 1420 University Ave.	6:30-8:00 pm
11/14/15	Saturday	Torah Trop chanting class & service	10:00 am – 12:00 noon
11/19/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
11/20/15	Friday	Mazzal Tov Shabbat: November	7:30-9:00 pm
11/21/15	Saturday	Torah study: Va-Yetzé	10:00 am – 12:00 noon
11/26/15	Thursday	Sorry, no rabbi's drop-in office hours	
11/27/15	Friday	Sorry, no program	
11/28/15	Saturday	Sorry, no program	
12/3/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/4/15	Friday	Wine & cheese & short service	6:30-7:30 pm
12/5/15	Saturday	Full Torah Service followed by potluck kiddush	10:00 am – 1:00 pm
12/9/15	Wednesday	Judaism 101: medieval Jewish history	7:00-9:00 pm
12/9/15	Wednesday	Hadassah Hanukkah Celebration	6:00 pm - 9:00 om
12/10/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/11/15	Friday	Mostly English service	7:30-9:00 pm
12/12/15	Saturday	Torah study: Mi-Ketz	10:00 am – 12:00 noon
12/13/15	Sunday	Latke party & Chanukkah celebration	5:00-8:00 pm
12/17/15	Thursday	Rabbi's drop-in office hours	1:00-5:00 pm
12/18/15	Friday	Mazzal Tov Shabbat: December	7:30-9:00 pm
12/19/15	Saturday	Bagel brunch & short service	10:00 am – 12:00 noon
12/24/15	Thursday	Sorry, no rabbi's drop-in office hours	
12/25/15	Friday	Sorry, no program	
12/26/15	Saturday	Sorry, no program	
12/31/15	Thursday	Sorry, no rabbi's drop-in office hours	
1/1/16	Friday	Sorry, no program	
1/2/16	Saturday	Sorry, no program	

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

FIRST CLASS MAIL



Mazal Tov Shabbat

November Honorees will be recognized Friday, November 20th. December Honorees will be honored on Friday, December 18th. Corrections or questions, contact Linda: ljacknowitz@frontier.com

November 2015

Bob Cohen
Richard Cohen
Stan Cohen
Jean DeLynn
Jim Friedberg
Rabbi Joe Hample
and Barry Wendell
Steve Markwell
Susan Newfield
Linda and Adam Rosefsky
Alan Rosenbluth
Alec Russell
Bonnie Sharkey
Dan Solomon

Daya Solomon
Michael Stern

December 2015

Kathleen Abate
Roger Abrahams
Paul Brager
Daniel Berrebi
Sheryl Grossman
Bob Hunt (Kass)
Art Jacknowitz
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

Hadassah's Hanukkah Holiday Celebration

Wednesday
6:00 pm
December 9th
Rosa Becker's Home

It is Night Four
so please bring
5 candles with your menorah
as well as a
veggie-dairy dish to share.
Friends always welcome.

PROGRAM

Alison Bass
presents her mother's book
"Gittle, A Girl of the Steppes"
*A Jewish Woman's Memoir of
Life in Czarist Russia*