



# Shema שמע

The Newsletter of Kol HaEmek (Voice of the Valley)  
 P.O.Box 416, Redwood Valley, CA 95470 Phone # 707-468-4536

Please note: all submissions sent by the 20th of each month to Carol Rosenberg ([carolrosenberg@pacific.net](mailto:carolrosenberg@pacific.net))

## COMING EVENTS

**Monday, February 3, 6:30 pm** KHE Board meeting at the home of Linda & David Koppel

**Friday, February 14, 6:30 pm** Kabbalat Shabbat and potluck at the home of R. Shoshanah, 1101 East Gobbi St., Ukiah. Hosted by Carol Rosenberg.

**Sunday, February 16, Feed the Hungry** at Buddy Eller Center at 6:45 pm. Call Dan Hibshman to help, 462-7471

**Friday, February 28, 4:30 pm** Shul School

**Friday, February 28, 6:30** Round-the-table Shabbat for the community

**Join the Purim party planners !** call Steve Levin 462-3131 or Carol Rosenberg 463-8526



The poster KHE sent to the 50th Anniversary Celebration for the rescue of the Czech Torah scrolls.

## Save the Date!

KHE Community Purim Carnival

Sunday, March 16: 2:15 Megilla reading;

3:00-5:00 music, games for children, raffle,

Purimspiel, Hamentashen and other good things

to eat. Come one, come all!



## ***Opportunities for Tzedakah***

**Kol HaEmek** (the Voice of the Valley) is funded by your member dues as well as your generous contributions to a **number** of funds including

- 1) Building Fund
- 2) Religious School Fund
- 3) Scholarship Fund
- 4) General Fund
- 5) Memorial Board Fund
- 6) Tzedekah Fund
- 7) Rabbi's Discretionary Fund
- 8) The Marion and Sanford Frank Fund for feeding the hungry in Ukiah and Willits
- 9) Mazon -A Jewish Answer to Hunger.
- 10) Women of the Wall

Question? Call:

**David Koppel, 485-8910**

**send checks to:**

**Kol HaEmek, P.O. Box 416,  
Redwood Valley, CA 95470**

## ***Portion of the Week and Holidays***

February 1 - Terumah  
February 8 - Tetzaveh  
February 15 - Ki Tissa  
February 22 - Vayakhel

## **We Remember:**

Robert Kraus - February  
Louis Klayman - February  
Lola Sher - February 4  
Hattie Glickman - February 4  
Carrie Hamburg - February 5  
Rachel Faigin-Bleicher - February 12  
Yoshuah Stern - February 15  
Lewis S, Rapport - February 15  
Anita Koppel - February 17  
Thomas Brooks-Miller - February 21  
Tom Shine Mapp - February 28  
Donald Brooks-Miller - February 28  
Jack Glickman - February 29

Congratulations to Elise Wilkins and family on the birth of her second grandchild, Dakota Alexander, to daughter Jessica and Justin McNiel. Born on December 6, baby and mother are doing well. Brother Justin will be two on Jan 27.

Your congregation needs a new member for KHE's Board of Directors.

We meet first Monday evening of the month. Please consider sharing your Jewish knowledge, commitment, and energy with our community. Call Sherrie Ebyam for more information, 530-414-1104

## There are two months of Adar in the Jewish Calendar this year!

A year with 13 months is referred to in Hebrew as Shanah Me'uberet (pronounced shah-NAH meh-oo-BEH-reht), literally: a pregnant year. In English, we commonly call it a leap year. The additional month is known as Adar I, Adar Rishon (first Adar) or Adar Alef (the Hebrew letter Alef being the numeral "1" in Hebrew). The extra month is inserted before the regular month of Adar (known in such years as Adar II, Adar Sheini or Adar Beit). Note that Adar II is the "real" Adar, the one in which Purim is celebrated, the one in which yahrzeits for Adar are observed, the one in which a 13-year-old born in Adar becomes a Bar Mitzvah. Adar I is the "extra" Adar.

In the fourth century, Hillel II established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar I is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The current cycle began in Jewish year 5758 (the year that began October 2, 1997)

website: [Judism 101](#)

### Dear Chaverim,

I am writing with a personal appeal. At our most recent Saturday Shabbat, we were treated to a lovely service by Rabbi Shoshanah, but when it came time for the Torah service, we were short two adults. With no minyan, we could not take out the Torah or recite several other key prayers. This year, my son Eli is preparing for his Bar Mitzvah and though I hadn't really thought about it in the past, this time I realized how important it is that the shul school kids--and especially those nearing their Bar/Bat Mitzvah--hear and participate in a full Saturday service. Our shul school is the smallest it has been since I moved to the area in 2000 and there simply aren't enough families to reliably guarantee 10 adults for any given event.

**The next Saturday Morning Service is March 22 at 10.00 a.m.** Come and join us and help make a minyan. It would be a mitzvah and help all the kids, not just my son. And though the Saturday services are geared toward the shul school, they are for everyone!

At the recent Annual Meeting, it was noted that there have been other occasions when important prayers such as the Mourner's Kaddish could not be recited due to a lack of a minyan. Naturally, we cannot all be at every shul event! So the Board discussed the idea that, when it is important to have a minyan, there will be a note to that effect in the Shema and emails. So if you see that note, please try to make it!!

Many thanks,  
*Deborah Edelman*



**A Commemorative Service will be held at Westminster Synagogue, Kent House, London SW7 1BX at 6:30 pm on February 9, 2014. KHE is sending a poster to the event.**

Our KHE Torah is #3345 from Pisek, Czechoslovakia. It is among the 1,564 sacred scrolls from the former Czechoslovakia that the Nazis plundered along with thousands of other Jewish ritual objects, intending to display them in a museum of “an exterminated people” in Prague.

The scrolls were later rescued, restored by workers at the Memorial Scrolls Trust at the Westminster Synagogue in London, and loaned to Jewish institutions and Holocaust study and remembrance centers in many parts of the world.

## 50TH ANNIVERSARY COMMEMORATIVE SERVICE

Announcement by Evelyn Friedlander, Chair of the Memorial Scrolls Trust

On 9th February 2014 people from around the world will gather in London to commemorate the 50th anniversary of the arrival of the Czech Torah scrolls from communist Europe. The tragedy of these extraordinary relics is that they are often the only surviving relics of some 153 Czech Jewish communities whose members were deported and exterminated in the Nazi death camps during WW2. The Nazis sent the men, women and children who once used these Torah scrolls to their death, destroying their synagogues and communities but the holy scrolls survived. For 20 years following the war, they remained in a disused synagogue in a Prague suburb until the communist government, in need of hard currency, decided they should be sold. They were thus acquired by Westminster Synagogue and, in 1964, 1564 scrolls arrived in London. Many of the scrolls were in a pitiful condition: torn, damaged by fire and water, a grim testimony to the fate of the people who had once prayed with them.

The Memorial Scrolls Trust has given these precious scrolls a second life by lovingly restoring them and loaning them to over 1,400 communities around the world, thereby spreading their message to new generations in diverse communities and institutions such as yours.

The particular history of these scrolls means that they are dynamic messengers, especially as we near the day when witnesses to the events of the Holocaust will no longer be with us. The scrolls are not only a reminder of the atrocities committed against our brothers and sisters in Europe, but also help us with our renewed mission:

To Remember the Czech communities before the Holocaust

To Challenge us to confront prejudice and hatred

To Inspire us into action to commit to a Jewish life and education, and build bridges across communities

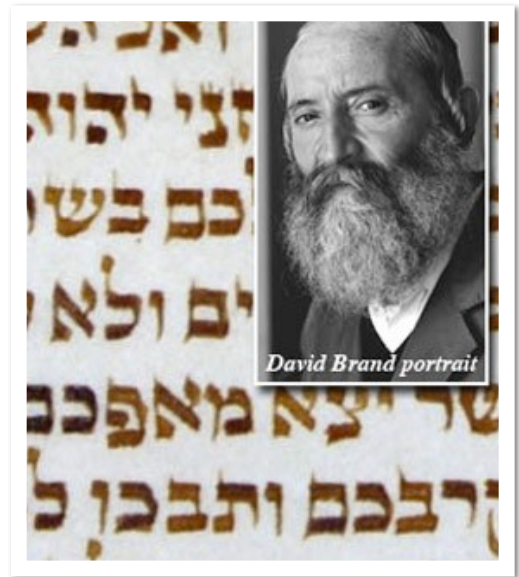
## The Wandering Scribe

The arrival at Kent House of David Brand, the Trust's only resident *sofer* (scribe), has passed into legend. The story has often been told of the knock on the front door of the synagogue and Ruth Shaffer's reception of an elderly Orthodox Jew, who asked in Yiddish, "Do you have any *Torahs* to repair?" Her reply: "We have 1,564; come in!"

The friendship and respect between David Brand and the modern forward-thinking Reform Rabbi Harold Reinhart laid the foundation of the whole Scroll story. Mr. Brand (no one ever used his first name) stayed to work on these rescued Scrolls for twenty-seven years. Rabbi Reinhart obtained permission for him to remain and work in Britain and for his family to join him from Jerusalem. He was to be seen regularly at his work desk on the third floor, at a window giving him the best natural light, welcoming guests in his rapidly improving English, chatting to the children and showing them how he made his ink, sharpened his quill pens, and lovingly attended to his sacred work.

David Eliahu Brand was strictly Orthodox in his approach to Judaism. Born in 1928, he came from a line of professional *sofers* and had trained at a *yeshiva* in Paris before looking for work in Europe wherever he might find it. He would not partake of any food or drink at Westminster Synagogue, bringing his own refreshment and staying in London in a small flat found for him by Rabbi Reinhart. When introduced to the Lady Mayor of Westminster on the occasion of the opening of the Scrolls Centre in 1988, he would not take her hand in greeting, explaining with dignity that his religion did not allow it.

Ruth Shaffer was able to speak to Mr. Brand in Yiddish, coming to the rescue when it was necessary, for example, to explain how a fire extinguisher worked, but he rapidly made himself at home at Kent House, valuing his new friends as they did him. When he returned to Jerusalem--the work being nearly complete--he kept in touch, returning from time to time on special visits, and Westminster Synagogue's Rabbi Thomas Salamon will be visiting him in the new year of 2014.



David Brand portrait

## **Dear KHE Chaverim,**

Some two thousand two hundred years ago, King Herod rebuilt the Temple Mount in Jerusalem so that it became the largest known enclosed sacred space of its day. The Romans destroyed this Jewish holy site in 70 CE as part of their successful put down of the Jewish revolt against Roman rule of Judea. Over the centuries, most evidence of the ancient Temple disappeared, as later occupants raised the level of the city by building atop earlier strata. For the last several hundred years, only a small section of the western retaining wall of the Temple Mount has remained visible.

These ancient hewn stones can be approached and touched at the contemporary street level, which is high above what had once been street level two millennia ago. And it is this area that has come to be venerated as the Wailing Wall, the Western Wall, and in Hebrew, the Kotel, which simply means 'wall.' Here Jews have come from around the world to pray as close as possible to the remains of the holiest site in Judaism since the time of King Solomon, who first built the Jewish sanctuary there.

The Kotel has not been without contention over the last 150 years. The Muslims claimed that it was holy to them as the site where Mohammed tied up his horse on his night journey that brought him to the Temple Mount. The British, who took over rule of Palestine from the Turks after WWI, would confiscate any shofars and arrest shofar blowers caught at the Kotel on Rosh HaShanah. With the creation of the State of Israel in 1948, Israelis lost access to the Wall and all of the Old City. The area was controlled by Jordan, which contravened the armistice agreements they had signed by not permitting Israelis to visit their holiest religious site.

When Jerusalem was reunited after the Six Day War in 1967, Jews poured into the Old City, making their way once again to the Wailing Wall. Israelis declared that there was no longer a need to wail at the Wall now that it was within the domain of the modern Jewish State, and so the name Western Wall replaced the older appellation. The government appointed the Heritage Foundation to administer this historic site, the foundation appointed an orthodox Rabbi to supervise, and thus the area came to be termed an orthodox synagogue, with physical separation between men and women. Photos from pre-WWI show Jewish men and women praying together at the Wall without any gender separation.

Meanwhile, archaeological excavations were launched to the south of the traditional prayer spot, exposing many more layers of Western Wall stones than had been visible for centuries. Archaeologists dug all the way down to the ancient street level of Jewish Jerusalem over 2000 years ago, revealing the street itself, shops located along it, and the sewer running under the street. What's more, lying on the street for all to see were great hewn stones which had been toppled from their original perch when the Romans destroyed the Temple. The traditional Kotel site for Jewish prayer and this newly exposed area of the Western Wall are separated only by an entrance approach to Haram es Sharif, the Muslim holy site where the Dome of the Rock and El Aqsa mosque are located today atop the Temple Mount.

In 1988, Women of the Wall began meeting at the Kotel to pray as a minyan in the same way that men are accustomed to doing. This meant Jewish women of any religious stream, from orthodox, conservative, reconstructionist, reform, and renewal, affiliated or unaffiliated, congregating together in the designated women's area at the Wall for a morning service, ideally wearing tallit and tefillin if desired, praying and singing aloud when called for, and reading from the Torah, as do the men on their side. Both the 2003 Supreme Court ruling and the 2013 Sobel ruling officially recognized these rights of women to pray at the Kotel.

Twenty-five years later, after many incidents of violence against them, arrests of women, court cases and government committees, the Women of the Wall have managed to achieve much of the above, but just about never without harassment, and certainly without the approval of the orthodox rabbi who supervises the Wall. Women are still prevented from bringing a Torah to the Wall, let alone reading from it. Dramatic arrests of women this past year brought more media coverage and successful outreach for support from Jews around the world. The photos in our Shul hallway of local women holding our KHE Torah were initially taken at the request of WOW to be sent to members of the Israeli government to show them what is common practice today abroad. And WOW became one of the non-profits recommended by our Board for tzedakah donations.

Recent conflicts and the outpouring of support for WOW from the Jews in the U.S. led Natan Sharansky, head of the Jewish Agency and famous former Russian refusenik and prisoner, to formulate a compromise proposal. His plan calls for creating a new prayer plaza at the section of Western Wall revealed in the archeological excavations. This site would only be eleven meters long (much smaller than the traditional site), but would be open for men and women to pray together without separation barriers and could accommodate up to 500 worshippers. There would be no rabbinic oversight of this new prayer spot, and WOW insists on having a member sit on the committee which would oversee the site.

The reform and conservative movements which have supported WOW are jubilant about the plan, which will enable them to bring mixed groups right up to the Wall for all kinds of occasions (e.g., bnei mitzvah) without having to adhere to orthodox regulations. The board of WOW voted to accept the proposal, as long as certain specific conditions can be assured. The area is already being called Ezrat Yisrael (ezrat nashim is the traditional name for the women's section of a synagogue), which implies that all us bnei Yisrael are welcome here. Plus the plan calls for the possibility of stepping down from the plaza and standing on the actual street of Jerusalem from Temple times.

The down side of this proposal is that an important minority of the participants and supporters of WOW are not interested in co-ed prayer at the Kotel. Some are orthodox and would not pray in a mixed group. Others, after years of effort and some progress, do not want to cede hegemony at the traditional Kotel site to the orthodox, since part of the agreement is that with the new plaza, Women of the Wall would cease to call for equal rights at the "old" Kotel. And some see the traditional site as public space, and for that reason it should be the site available to all. And some say that the prayers and tears offered by so many Jews over centuries at this Kotel give it a significance far beyond the newly revealed ancient Wall stones at the proposed plaza. From all these perspectives, the plan to give up women's rights at the Kotel and move to a new area is going backwards, and is not an advance or victory.

In the early '80s, I found it thrilling to work as a guide and also dig at the excavation site. A few American families were already coming then to this site to celebrate b'nei mitzvah at the wall with no gender barriers. Ancient graffiti discovered on this southwest corner of the Temple Mount indicate that Jews came to this part of the Wall to pray over a thousand years ago. I am interested in being able to approach an official prayer site at the Wall without someone dictating to me how I need to be modestly dressed, or how I need to tone down my voice, whom I can congregate with, or where I may stand. And progress often involves giving up something for a win of higher value. I do not feel as if all of my years participating in WOW were in vain. And so I am pro this proposal despite its drawbacks. How about you?

B'shalom oovrachah, *Shoshanah*



**Kol Ha Emek MCJC-Inland**  
**P.O. Box 416,**  
**Redwood Valley, CA 95470**

Our purpose is to create an environment in which Jewish culture, religion and spiritual life can flourish, to perpetuate and renew our Jewish connections with ourselves and our homes, within our community and the world.

- To provide space for religious study and prayer.
- To share life cycle events through meaningful Jewish traditions
- and sponsor Jewish education for all ages
- To be inclusive of all partnerships and family configurations
- To include interfaith families and Jews-by-choice
- To network with other Jewish communities
- To educate and share our culture with other Mendocino County residents
- To be a foundation for *Tikkun olam* (healing the world) as a community through socially just actions and and by Mitzvot)
- To offer to our membership in exchange for financial and other contributions and allow all to participate regardless of the ability to pay

## **Kol HaEmek Information & Resources**

### **Kol HaEmek**

**(707) 468-4536**

#### **Board Members**

David Koppel, Treasurer	485-8910 < <a href="mailto:davekoppel@yahoo.com">davekoppel@yahoo.com</a> >
Alan (Acorn) Sunbeam	463-8364 < <a href="mailto:asunbeam@mac.com">asunbeam@mac.com</a> >>
Nancy Merling,	456-0639 < <a href="mailto:nancymerling@att.net">nancymerling@att.net</a> >
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Bob Mandel	696-271 < <a href="mailto:bobLXVII@hotmail.com">bobLXVII@hotmail.com</a> >
Sigrid White	272-1859 < <a href="mailto:sigridwhite@gmail.com">sigridwhite@gmail.com</a> >

Brit Mila: Doctors willing to do circumcisions in their office or your home; Robert Gitlin D.O. (465-7406), Sam Goldberg (463-8000; Jeremy Mann (463-8000)

Chevra Kadisha (Jewish Burial): Eva Strauss-Rosen (459-4005) Helen Sizemore (462-1595)

Community support: Willits, Divora Stern (459-9052), Ukiah, Margo Frank (463-1834)

Interfaith Council: Cassie Gibson (468-535; (415)-777-4545, (887)777-5247

Rabbinical Services/Special Ceremonies: Rabbi Shoshanah Devorah (467-0456) [sdevorah@gmail.com](mailto:sdevorah@gmail.com)

Tzdakah: Fund (Financial Assistance) David Koppel (485-8910)