



The Newsletter of Kol HaEmek (Voice of the Valley)

P.O. Box 416, Redwood Valley, CA 95470 Phone # 707-468-4536

May & June 2008

Nissan-Iyar-Sivan 5768

Please note all submissions preferred by the 15th of each month to [carolrosenberg@sbcglobal.net](mailto:carolrosenberg@sbcglobal.net)

Visit our web page: [www.kolhaemek.org](http://www.kolhaemek.org)

## Coming Events:

**Friday, May 2, 6pm HaShoah/Kabbalat Shabbat** -This year's tribute for Yom HaShoah will consist of sharing poetry and Chasidic stories from the Holocaust along with lighting memorial candles. We will gather at 6 pm (towards the conclusion of Holocaust Remembrance Day) on Friday, May 2, and afterwards transition from our Yom HaShoah ceremony to Kabbalat Shabbat with a veggie/dairy potluck.. This year's program is suitable for children and adults.

**Friday, May 2, Men's Group Retreat** at Shambhala Ranch - for more information contact Harvey Frankle, 459-9235 [hfrankle@pacific.net](mailto:hfrankle@pacific.net)

**Sunday, May 4,** Shul School 10-12:15

**Thursday, May 8,** 7:00pm Rabbi's class in conjunction with Israel's 60th Birthday, an evening focusing on ISRAEL IN OUR LIVES (see page 2)

**Friday, May 16,** 6:30pm Kabbalat Shabbat Round-the-table family-style Shabbat. Vegetarian-dairy potluck.

**Saturday May 17,** Prepare lunches for needy people at Ukiah Methodist Church. Call Dan Hibshman at 462-7471 to volunteer.

**Sunday, May 18,** Shul School 10-12:15  
**Sunday Evening, May 18,** 6:30-8:30 pm Workshop on Victims & Perpetrators, conducted by Betty Idarius (see page 3)

**Saturday, May 24,** 10:00am Bar Mitzvah of Jordan Osborn, son of Elise and Dane Wilkins

**Wednesday, May 28,** 6:45pm Men's meeting at the shul

**Sunday, June 1,** Shul School 10-12:15

**Friday, June 6,** 6:30pm Kabbalat Shabbat

**Sunday-Monday, June 8-9,** 6:30pm - dawn  
Shavuot Schedule

6:30pm our children will have a procession modeled after the ancient pilgrimages to the Temple, offering baskets of fruit and canned goods to be donated to the local food bank.

7:00pm a performance by our Shul School children

7:30 - 8:30pm refreshments of challah, dairy & fruit

8:00 - dawn, adult study through the night & Torah study at dawn--we will end with a service

**Sunday, June 15,** Prepare & serve hot dinner for needy people at Ford St Shelter in Ukiah. Call Dan Hibshman at 462-7471 to volunteer.

**Friday, June 20 -** 6:30pm Kabbalat Shabbat

**Wednesday, June 25,** 6:45pm Men's group

SAVE THESE DATES!

**Reinventing Tu B'Av**

Mendocino Jewish Women's Retreat - Thursday afternoon, **August 14 to noon Sunday, August 17**

## Holidays & Portion of the Week

May 3 - Kedoshim  
May 5 - Rosh Hodesh  
May 8 - Yom Hazikkaron-Israeli Independence  
May 10 - Emor  
May 17 - Behar  
May 24 - Bechukotai  
May 26 - Memorial Day  
May 31 - Bamidbar  
June 7 - Naso  
June 8 - Erev Shavuot  
June 9 - Shavuot  
June 14 - Behaalotecha  
June 21 - Shelach lecha  
June 28 - Korach

---

### Our Community can support free books for our families!

We have a unique opportunity for all the young children in our community to receive a Jewish book a month for a year. The PJ Library is a nationwide program which sends Jewish bedtime stories and songs to families free of charge. Created by the Harold Greenspoon Foundation, the PJ Library program strives to deepen the identities of Jewish families by sending each subscribed child, from age six months to seven years, a free gift of a high-quality, age-appropriate Jewish book or CD that is mailed to the home every month. R. Shoshanah and Carol Rosenberg have already used sample books with KHE children and adults to enthusiastic responses.

The PJ Library works through participating communities, and to become such a community, we need to raise \$60 per child to cover partial costs of the program. The community needs to submit these funds, not the individual receiving families. Would you be willing to make a contribution to cover one child, two, three or more? Contact our treasurer, David Koppel, or send in your check made out to KHE and earmarked PJLibrary. Let's DO THIS! Over 60,000 books have already been sent out to families across the country. Let's include our children in this project. Let's DO THIS NOW!

---

### Mazel Tov!

To Ilana Loewenstein and Daniel Paz on the birth of a son, Gabriel. Congratulations also to brother Adam and Grandma Shoshanah Devorah

We invite the community to join us  
in celebrating the Bar Mitzvah of  
**Jordan Dean Osborn**

with a Torah service  
and potluck dairy luncheon

**Saturday, May 24**  
**10:00 am**  
at our **Kol HaEmek Shul**

8591 West Rd., Redwood Valley  
Elise and Dane Wilkins  
please call 462-0922 to confirm

---

### Congratulations to

Amy Wachspress and Ron Reed on the graduation from San Jose State University of their daughter, Yael Reed-Wachpress, with a degree in journalism and women's studies!

---

### We mourn the passing

of Marc Waterman of Marin County and offer condolences to his wife Suzanne, son David and brother Dan Waterman of Ukiah. Marc was a donor to Kol HaEmek and provided visioning help to our community at its beginning.

---

### PASSINGS

Our congregation will say Kaddish on the anniversary of your loved one's death.

Call Rabbi Shoshanah, 467-0456

### We Remember:

Milton Coren - Nissan 25  
Charles Sorkowitz - Nissan 28  
Marvin Guthartz - Iyar 7  
Jessica Anne Docors - Iyar 16  
Gerald Marans - May 1  
Harriet Libby Domas - May 14  
Dan Rosenberg - June 1  
Harry Stanten - June 2  
Silvia Elberg - June  
Helen Feinberg  
Edward William Wandrei - June 6  
Harry Rothchild - June 10  
Sylvia Elberg - June 10  
Wilma Sizemore - June 17

## Israel in Our Lives - 60 years

Thursday, May 8, 7:00 pm, at the Shul

From reading the Bible, we learn that living in Israel wasn't easy back then nor has it been easy for Jewish residents throughout post-Biblical times up till today. But our deep connection with Israel for thousands of years has been part of our Jewish identity, whether we lived in Eretz Yisrael or in the Diaspora. And then 60 years ago, for the first time in some 2000 years, we once again had a Jewish state. For many of us, Israel deeply touches our hearts, evoking both joy and heartache.

### How might you address these questions:

What has Israel meant in your life?

What are your memories of important moments in the history of Israel?

What connects you to Israel?

Is the vision of Israel as a democratic state and a Jewish state ultimately reconcilable?

**Imagine Israel sixty years from now.** What do you envision? Come prepared to listen and share your varied responses to these heartfelt questions (or others you may pose) within a context of compassionate caring and respect.

**Israel's Declaration of Independence:** "The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of a religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations."

---

## Bridging the Gap

### Between Victim and Perpetrator

Sunday, May 18, 6:30 – 8:30 pm, at the Shul

Down through human history there has been an overabundance of both victims and perpetrators. Which one are we? When we identify as the victim, the perpetrator is pushed into our shadow, and is then projected onto someone outside of ourselves, the person or circumstance that "did it" to us. This fundamental identity gap has been at the core of the countless atrocities that have occurred and continue to occur. In order for the suffering to stop, it is this gap that must be addressed. (cont'd at top)

## Bridging the Gap, cont'd

Healing can only happen inside of each of us, inside of each individual, because in our deepest selves, as whole beings, we are both victim and perpetrator. You are invited to come explore this rich topic. The evening will include discussion and process-oriented experience. All feelings and opinions will be honored. Together we can learn from each other, from our history, and discover what is being asked of us for real healing of the Holocaust wound to finally happen. This evening exploration will be facilitated by Betty Idarius, as an offering in honoring this year's Yom HaShoah. Betty's parents, Abe and Bella Goldberg, are both survivors of the Holocaust. This topic is near and dear to her heart, and is at the core of her life's work.

---

### Dear KHE Chaverim, R. Shoshanah

Last month's column covered the first 600 years of our Jewish Heritage in Iran (Persia) and Iraq (Babylon). So here goes with the following 2000 years!

In the wake of the Roman destruction of Jerusalem and the Second Temple, the loss of home rule under the empire (the name of the land was changed from Judea to Palestine by the Romans), and the Hadrianic measures promulgated in Eretz Yisrael against the practice of Judaism, rabbis in northern Israel in the Second Century of the Common Era began to write down the laws which till then they had passed down from memory (b'al peh, by mouth, as is said in Hebrew, thus the name Oral Law). This codification, called the Mishnah, standardized how to apply the ancient Torah law in current circumstances.

Soon rabbis in the Land of Israel as well as in Babylon began to comment on this text, and their commentaries (known as the Gemara), along with the Mishnah, formed the Talmud (from the root letters *lamed, mem, daled* for "learning" or "study"). Rav, one of the prominent rabbis in the Talmud, traveled to Palestine for study and then returned home to educate the Babylonian Jews. (It is he who imposed the *Aleynu l'Shabeach* prayer still recited at the conclusion of prayer services, and during which we prostrate ourselves at the High Holidays.)

Rabbis' voices from different centuries and different lands are heard in the Talmud, as if they are having a contemporary conversation. Over time, two versions evolved: one compiled in the Land of Israel, known as the Jerusalem Talmud...(see cont'd 2)

## Dear KHE Chaverim, cont'd 2

... (even though, for hundreds of years under the Romans and Byzantines, Jews were not allowed to set foot in Jerusalem); and one compiled in Babylon, known as the Babylonian Talmud.

Guess what? The Babylonian Talmud became the prevailing text, the central unifying text studied by Jewish males around the world right down till modern times. The rabbis' commentaries are written for the most part in Aramaic, the *lingua franca* of the day, not Hebrew. Whereas the Talmud may seem daunting to today's Jews of Mendocino County, its reasoning was quite innovative - it is now up to human beings to determine how to apply God's decrees in the Torah. Human beings are God's partners in formulating the implementation of *halachah*, the law, or literally, "the going" or "the way one goes."

The very word *halachah* indicates movement, not a frozen body of law. There are prevailing arguments in the Talmud, but there are no right and wrong opinions; all the divergent voices are included for reference (two Jews, three opinions).

Babylon became the center of the Jewish world. Academies (yeshivas) developed in the region of Babylon which had worldwide reputations. These centers of learning attracted students from abroad, and the leading rabbis wrote responses to questions sent to them from all over the Jewish world. Samuel, one of the rabbis in the Talmud who became head of a great yeshiva, formulated a precedent-setting guide for Jews all over the world living under non-Jewish rule: *dina de malchuta dina*. "The law of the government is the law" clearly set forth that civil law superseded Jewish law, so that Jews would not be accused, as we saw in last month's column, of disloyalty because of following different laws from everyone else.

Paradoxically, this enabled Torah law to stay alive in the realm of religious rituals and ceremonies (to which *dina de malchuta* did not apply) within the autonomous communities in which most Jews lived. This centrality of Babylonian Judaism became even stronger after the Muslims conquered the Middle East in the 600s. By 750, the Abbasid dynasty ruled the Islamic empire from their capital in Baghdad. Jews, who had been primarily farmers, cattlemen and grape growers under the Persians and their Parthian and Sassanian descendants, now became almost entirely urbanized, due in part to excessively high land taxes. Tanning, dyeing, weaving, silk manufacture, and metal-working became Jewish vocations. The city of Basra, such a focus of today's war reports from Iraq, began as an army camp of the invading Muslims, and became a thriving center for Jews. Aramaic as an everyday language was abandoned by most Jews in favor of Arabic (exception: Jewish Kurds were still speaking Aramaic in the 20th century). With Islamic rule extending all the way to North Africa and Spain, Jews could migrate within the empire, and could even live once again in Jerusalem.

It was the Muslims who named us (along with the Christians) the People of the Book and granted us (and Christians) what is known as *dhimmi* status under Islamic law (till today). This status protected Jews from forced conversion and granted us judicial autonomy, exemption from military service, and security of life and property. Although enforced sporadically, the Pact of Omar (thought to have been promulgated around 800) did not allow Jews to accept converts, build new synagogues, have public rituals such as processions, live in houses higher than Muslims, carry weapons, or ride horses (donkeys were permitted), and did call for Jews to wear distinctive clothing and pay an annual poll tax according to wealth. There were occasional messianic movements among the Persian Jews, including quickly suppressed armed uprisings against Muslim authorities. There were also various Jewish sects which arose, but (with the exception of the Karaites, see below) we have little information about them. (see cont'd 3)

### Dear KHE Chaverim, cont'd 3

Cohesiveness in Jewish practice grew as Babylonian halachah became the standard for Jews all over, and the Jewish calendar developed in Babylon came to be used throughout the Jewish world. The rabbinic heads of the Babylonian academies grew in power and essentially levied taxes from the community as well as engaged in scholarly pursuits. Today we don't hear much about the Karaites, but they developed under Islamic rule as a countermovement to the strength of rabbinic Judaism. They criticized and rejected rabbinic power and interpretation, and based their Judaism on reading of the Bible alone (their name comes from the root letters *kuf, resh, aleph* = to read). Interestingly, they emphasized personal freedom in interpreting the Bible; a 10th century Karaite scholar advised: "Search thoroughly in the Scriptures and do not rely on my opinion." Yet in some matters they were consistently stricter than rabbinic Judaism; for example, rabbinic Judaism permitted the use of light and fire on Shabbat which had been kindled before the onset of Shabbat, whereas the Karaites said no to both. They thought of themselves as the authentic Jews, the "remnant of Israel" mentioned in the Bible, and by the 10th century they were numerous and prominent.

The greatest rabbinic leader of his day (10th century) was Saadiya Gaon. Born in Egypt, he moved to Babylonia, wrote in Arabic, translated the Bible into Arabic and arranged the prayers into the *siddur* (prayerbook, but literally, "order") that is still in use today.

Saadiya Gaon strongly defended rabbinic Judaism against the influence of the Karaites, who ceased to be an important movement in Judaism in the following centuries, but who have survived in small numbers right up until today. (Under the Nazis, some suffered the same fate as the Jews and others were considered a distinct religion. Karaites were welcomed to the modern state of Israel under the Law of Return, but the Israeli rabbinate then declared that they needed to convert before marrying someone Jewish.) After Saadiya's time, the center of Jewish life shifted to the West as Europe became more important in Jewish settlement and as the Golden Age of Spain flourished for Jews and Muslims alike.

And so, for almost 1000 years, Babylonian Jewry (including the Jews of Persia and Iraq) dominated and influenced the course of Jewish life throughout the Diaspora. Over the last thousand years, history, with its ups and downs, continued for the Jews of Persia and Iraq, but they were no longer at the center of the world stage. Jumping a millenium up to the 20th century, we see the impact of modernization and the development of modern Zionism in both Iran and Iraq (there was considerable emigration to Eretz Yisrael in the latter 1800s for traditional religious reasons).

Tens of thousands of Persian Jews, especially the wealthy, left Iran in the wake of the Islamic Revolution which overthrew the Shah and his secular rule in 1979. Today's Persian Jews live once again under *dhimmi* status. Estimated to number between 25,000-40,000, they comprise the largest Jewish community in the Middle East outside of Israel. (Some 75,000-135,000 Persian Jews live in Israel, while between 25,000-45,000 make their home in the U.S. today.)

There are said to be 11 synagogues today in Tehran, 2 kosher restaurants, a Jewish hospital, an old-age home, a cemetery, a Jewish library with some 20,000 titles, and an allotted Jewish representative in the Iranian parliament. At least 12 Jews have been executed since 1979, some without trial, for reasons including connections to Israel and presumed help with Jewish emigration.

The pogrom-style murder in 1941 of somewhere between 150-500 Iraqi Jews accused by their fellow Iraqis of being pro-British shocked the local Jewish community. A series of bombings of questionable origin aimed at Jewish targets prompted emigration in the early 1950s, when Operation Ezra and Nehemiah brought between 121,500-150,000 Iraqi Jews to Israel (in Israel, you can visit the Museum of Iraqi Jewry). In 1953, some 6000 Jews remained in Iraq. During the past five years, some 75 Jews have fled Iraq to such destinations as Holland, England, and Israel. (see cont'd 4)

## Dear KHE Chaverim, cont'd 4

And so the grand story of the Jews of Babylonia and Persia has come to an end, as most of the Jews who lived there over the millenia are now elsewhere, adapting their particular cultural heritage to the larger Jewish communities in which they tend to live today. We had both Iranian and Iraqi neighbors on our street in Jerusalem, back in the 80s and 90s. Jews from Iraq and Iran have served as Chief of Staff of the Israeli army and President of Israel. In Israel, you can visit the Museum of Iraqi Jewry, and on line, you can look up Jimena (which happens to be based in San Francisco), a recently formed organization which aims to celebrate the cultural traditions and publicize the history of Jews from Arab countries. Much of the information for these two columns was found in Robert M. Seltzer's, "Jewish People, Jewish Thought." Don't you wonder how the history and contributions of American Jewry will be viewed a millenium or two from now?

*B'shalom oovrachah*, in peace and blessing, *Shoshanah*

### **Please Note!**

Copies of Rabbi Shoshanah's CD of our Saturday morning service are still available for \$10 each. If you or a future B'nai Mitzvah person would like to learn the service, ask for one at Sunday school or at Shul or call R. Shoshanah, 467-0456.

### **In my Opinion:**

This year during the annual before-Pesach housecleaning I noticed I have too much stuff! I bet many of you feel the same.

I suddenly remembered an unusual woman I met at the Marble Hill Senior Apartments in the Bronx while I was doing research for a study on the needs of older people. This happy woman had simplified her home to the very basic items. Simple rattan furniture, a few keepsakes, and fewer dishes, pots, and pans than I would take on a camping trip. I asked her why. She said, "I collected things until I was 50. At that point I realized I didn't need it all. It would only be a burden for my family when I died. Now I feel free, unburdened; you know."

I have no intention of preparing for my end, rather I truly want to maximize my enjoyment of the present. I remember moving from Ukiah in 1983 and taking a bed, a table, a chair, and just enough kitchen stuff for one person for a month. I had been living with my daughter and her husband and they would be moving in a month. I left them the rest of the household--I felt wonderfully free!

So how did I collect so much stuff, and why? Some of it is sentiment, some of it is habit, some has been with me forever. Some of it is just in case I need it in the future. I have my grandmother's rolling pin with dents, my mother's rug with holes, family books that I never read, my kids' pictures and yearbooks from high school, gifts from dear friends. Now I'm making pottery and paintings; many are not very good, but I hold on to them for at least a little while. You have no idea how many pots and pans I have in case I need them to cook for a crowd. I also have pens with no ink!

The problem with having all this stuff is, as an older person with bad knees, keeping a lot of things clean and in order is a major burden, it consumes a lot of time, and it causes physical pain. The alternative to spending time looking after my belongings is to live in a dirty muddle. Not a good choice.

What's the answer? I do not want to give all this to my daughter--she doesn't need it either. Some I give to the Shul, but there isn't sufficient storage there.

Do we as a community need a giant rummage sale?? I bet we do. How about the end of June?

Any volunteers willing to take this on? Call me, 463-8526!

*With Love*, Carol

## ASK JCI & R\*

Q: Israel! Israel! Israel! My family would like to plan a trip to Israel, and wonder if there are resources within the Jewish community.

A: Everything you have always wanted to know about Israel, but didn't know who to ask.... now you know! There are many travel options, from missions, group excursions, volunteering, and student visits. As parting gifts, we can send you a touring map of Israel, travel brochures, and the Insider's Guide to the Israel Experience. We can also send you a DVD for program options for young adults.

If you're not leaving town and prefer armchair travel, we can tell you about great websites for visiting Israel! You can learn Hebrew and go to Israeli films and events, socialize in Tzavta, an Israeli café. Visit Israel @ 60 in the gardens, Sunday, June 1. Go to [www.israelinthebay.org](http://www.israelinthebay.org)

We can point you in the right direction....east... For more information about connecting to Jewish life, call JCI & R at 415/777-4545 or local toll-free 877-777-JCIR (5247) or e-mail [Info@JewishNfo.org](mailto:Info@JewishNfo.org)

*\* Jewish Community Information and Referral is a free and confidential service of the San Francisco based Jewish Community Federation.*

---

### Learn How to Bottle Wine

Ernie Fine's Wine

Purchase the bottles - ~\$100.

Needs 3 people to do the labor for a few hours

End Result: 20 Cases of Wine

The wine can be used for a fundraiser for the Shul or for serving.

Contact: Ernie Fine, 272-4057

*Any one interested in taking this on as a project??*

---

### For your information:

The Ukiah/Coast Community Centers are in need of food and/or cash donations during this season. The staff will be participating in the HUMAN RACE and they need fiscal sponsors. For info contact <[Gbcreque@aol.com](mailto:Gbcreque@aol.com)>

## Dear Chaverim and Chaverot,

After almost 39 years in Mendocino County, I will be leaving.

I will be moving to Bellingham, WA at the end of July. My son David and his former wife Ann live there and I want to live near them.

Our Jewish community means a lot to me. I was very actively involved during the first 7 or 8 years and less so these past several years. But throughout our time together in Kol Ha-Emek (and MCJC), I have been deeply grateful for the warmth, inclusiveness and open heartedness that infuses our services, holidays and many happy and some sad occasions that we have shared together. I will miss each of you and our shul community as a whole.

My new address is: 2716 Williams St.,  
Bellingham, WA 98225

I will be getting a new email address and a new phone number (which should be listed) once I'm there.

I feel sad leaving all of you but I will cherish the memories of being together all these years. Please feel welcome to write me, call me and even visit me.

*B'ahavah,*  
Esther Faber (459-9774)

### Garden Report!

It's Spring. Lots to do.

Let me know if you want to join the fun.

485-1290 [midnite@pacific.net](mailto:midnite@pacific.net)

Louisa



**Kol HaEmek/MCJC-Inland**  
**P.O. Box 416**  
**Redwood Valley, CA 95470**



### **Jewish Museum Grand Opening! Celisa Simms**

On Sunday, June 8, 2008, the Contemporary Jewish Museum will open the doors to its new Daniel Libeskind-designed facility in the heart of downtown San Francisco's Yerba Buena cultural district on Mission Street, between 3rd and 4th streets. An adaptive reuse of the landmark 1907 Jessie Street power substation with an extension clad in vibrant blue steel panels, the design for the new 63,000-square-foot building preserves the character-defining features of the substation and introduces bold contemporary spaces. With a broad range of offerings, including art, music, film, lectures, discussions, and new media presentations, as well as hands-on art-making workshops, the new Contemporary Jewish Museum will be a lively cultural center welcoming visitors of all ages and from all communities. If you have questions, please do not hesitate to contact me, or Stacey Silver, the Museum's Director of Marketing, at 415.655.7833 or [ssilver@thecjm.org](mailto:ssilver@thecjm.org)

### **Kol HaEmek Information & Resources**

<b>Kol HaEmek</b>	<b>468-4536</b>
Board Members:	
Carol Rosenberg, President	463-8526
Dan Hibshman, Vice President	462-7471
David Koppel, Treasurer (Financial Committee)	485-8910
(open seat)	
Nancy Merling (Rabbi's Council)	456-0639
Divora Stern	459-9052
Alan Acorn Sunbeam	463-8364
Steven Levin	462-3131
Robert Klayman	391-6114

**Address changes (e-mail, etc):** contact David Koppel [davekoppel@yahoo.com](mailto:davekoppel@yahoo.com) or call (485-8910)

**Brit Milah:** Doctors willing to do circumcisions in their office or in your home: Robert Gitlin, D.O. (485-7406);

Sam Goldberg, M.D. (463-8000); Jeremy Mann, M.D. (463-8000); Sid Mauer, M.D. (463-8000),

Chanan Feld, Certified Mohel (510-524-0722). **Assistance with the ceremony, contact the Rabbi** (see below)

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

**Community Support:** If you need help (illness, family crisis) or you can be called on when others need help;

in Willits, call Divora Stern (459-9052); In Ukiah, Tal Sizemore (462-1595); Lake County (Volunteer needed, call a board member)

**Editor of the Shema:** Carol Rosenberg, Dan Hibshman & Tal Sizemore ([carolrosenberg@sbcglobal.net](mailto:carolrosenberg@sbcglobal.net))

**Interfaith Council:** Cassie Gibson (468-5351) (Food preparation for homeless in Ukiah)

**Jewish Community Information and Referral:** Bay Area activities and services (415) 777-4545 or toll free at (877)777- 5247.

**Library:** At the Kol HaEmek shul, 8591 West Road, Redwood Valley; open at shul events and by appointment

**Movies-at-the-Shul:** Steven Levin 462-3131 [stevenL@pacific.net](mailto:stevenL@pacific.net)

**New Members:** Carol Rosenberg (463-8526)

**Rabbi's Council:** assists with community and calendar planning; **liaison** - contact Nancy Merling, [grandnan@saber.net](mailto:grandnan@saber.net) (456-0639)

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

**Use of Torah/Siddurs:** Schedule ahead of time with a board member.

**Tzedakah Fund (Financial Assistance):** David Koppel (485-8910)