



The Newsletter of Kol HaEmek (Voice of the Valley)

July -August2008

P.O. Box 416, Redwood Valley, CA 95470

Phone # 707-468-4536

Sivan-Tammuz-Av 5768

Please note: all submissions preferred by the 20th of each month to caroldrosenberg@pacific.net

Visit www.kolhaemek.org

Upcoming Events

Friday, July 4, 6:30pm Shabbat Services at the shul - Happy July 4th to you all!

Saturday, July 12, 7:00pm MOVIE NIGHT, "Walk on Water" see pg. 4 for details.

Friday, July 19, 6:30pm Welcome Shabbat with a picnic on our back porch!

Wednesday, July 30, Men's Group, 7:00pm

Friday, Aug. 1, 6:00pm Welcome Shabbat with a PICNIC in the Park. Community led Shabbat. We will gather at 6:00pm at the **Lions Park on East Rd. Redwood Valley** (across from road E). There are a play ground, picnic tables, ball field, horseshoes, basket ball - bring the family and we will play together and share a Shabbat meal.

Saturday, August 9, 7:00pm MOVIE NIGHT movie to be announced

Thursday, August 14 - Sunday August 17, WOMEN'S RETREAT on the Coast

Friday, August 16, 6:30pm An especially joyful Shabbat, picnic at the Shul. We need a folk dance teacher! It will be a community led Shabbat.

Wednesday, August 27, 7:00pm Men's Group

New KHE Board Member

It is with regret that the KHE Board of Directors accepted Dan Hibshman's resignation. Fortunately, he intends to continue his involvement with the "Meals for the Homeless" program and will continue to offer his considerable talents for editing and publicity. Thanks, Dan, for your much appreciated service.

We welcome to the Board a returning member, Karen Rifkin. Karen is a history teacher at Eagle Peak Jr. High in Redwood Valley. She can be reached by phone, 462-2789 or by email, [<karenrifkin@sbcglobal.net>](mailto:karenrifkin@sbcglobal.net)

Many Thanks, We are Blessed

We are very fortunate that our members see our Shul much as they would their own home.

Eric Idarius, on his own initiative, changed the filter in our heating/air conditioning system and Esther Faber, also on her own initiative, brought and installed some eco friendly light bulbs in our sanctuary. (Esther, we will do the rest!) Esther also brought shade cloth for the deck, Steve Levin and Robert Klayman promised to put it up.

To quote Esther "I'm leaving and had to do what I thought necessary before I left."

Portion of the Week & Holidays

July 4 - USA Independence Day

July 7 - Hukath

July 12 - Balak

July 19 - Pinchas

July 23 - Matot

August 2 - Mase

August 9 - Devarim Hazon

August 10 - Tisha B'Av, fast of Av

August 16 - Tu B'av - Vaerchanan Nachamu

August 23 - Ekev

August 30 - Reeb

Candle lighting for Shabbat

7-4 - 7:11	8-1 - 7:0
7-11 - 7:09	8-8 - 6:52
7-18 - 7:05	8-15 - 6:44
7-25 - 7:00	8-22 - 6:34
	8-29 - 6:25

We Remember:

Esther Andich - July 3

Alan Sapoznick - July 9

Solomon Elberg - July

Natalie Wachspress - July 8

Miriam Bleicher Rayberg - July 10

Ann Katz - July 21

Henry Lowenheim - July 22

Herbert Rubin - Sivan 24

Richard Hoeowitz - Av 5

Earlne Levitas - Av 10

Herman Greenwald - Av 23

Anita Tritel Av - 25

Meda D. Newlin - August 1

Norman Feldheym - August 15

Fay N. Borkan - August 28



Donations to Kol HaEmek Make a Difference

Kol HaEmek is grateful for all contributions to our various funds. The following is a list of some of them:

- 1) Building Fund
- 2) Religious School Fund (Kalifornia Memorial)
- 3) Scholarship Fund
- 4) General Fund
- 5) Memorial Board Fund
- 6) Tzedakah Fund
- 7) Rabbi's Discretionary Fund
- 8) The Marion and Sanford Frank Fund
for Feeding the Hungry in Ukiah & Willits
- 9) Caring for needy Jewish and Arab people in
Acre, Israel*
- 10) MEMBERSHIP

Questions? Call David Koppel 485-8910

Please mail your contributions to:

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

*Make your check payable to PEF: Israel-Endowment Fund and earmark it to the Association for Community Development - Acre; HaAsif program. (There is a \$25 minimum requirement for checks to Israel).

PASSINGS

Our congregation will say Kaddish on the anniversary of your loved one's death. Call Rabbi Shoshanah at 467-0456 with your concerns about the loss of a loved one and/or the name and either the Hebrew or English calendar date of death.

Nancy's Vegetarian Stuffed Cabbage

1. Boil or bake 1/2 butter nut squash and a large sweet potato.
2. Par cook a large leafy head of cabbage.
3. Mix together sweet potato, squash + 1 cup of mushrooms cut in half, 1 grated carrot, 1/2 cup chopped walnuts and 1 egg; salt & pepper to taste
4. Roll a tablespoon of filling in each cabbage leaf.
5. Brown in a large pot 2 chopped onions until translucent; add 2 cups of plum tomatoes, 1 cup water, 1/4 cup of brown sugar and 1/4 cup cider vinegar.
6. Add gently add cabbage rolls. Cook until tender about 1 hour.

Jordan Osborn's Bar Mitzvah Drosh 5-24-08

This section of the Torah, Bechukotai, is all about G-d telling the Israelites how if they follow His commandments and take Him as their G-d, then He will reward them with good harvest, including rains at the right time, excessive crops, and no droughts. He also promises freedom, safety, strength in numbers and peace of mind. But if the Israelites choose to disobey his commandments, then they will be punished and their crops will perish.

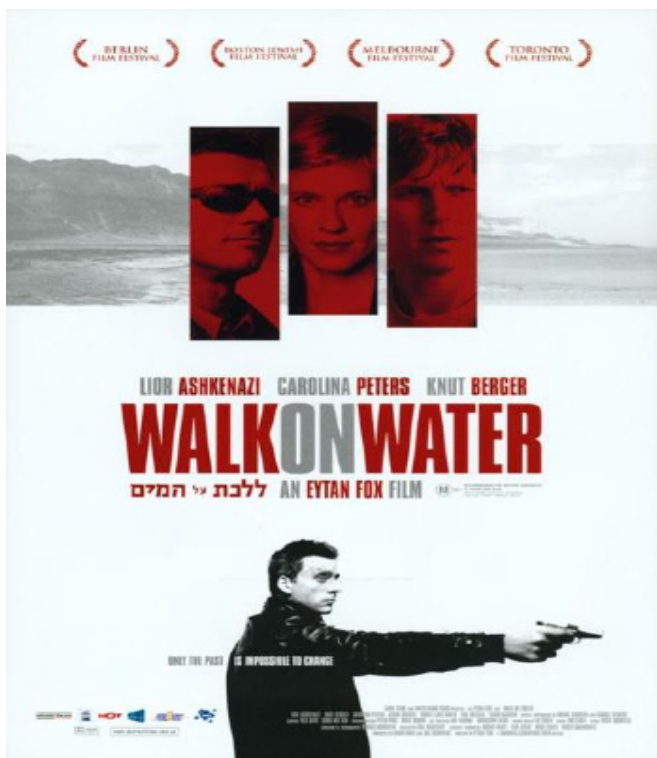
Some Israelites might have thought they wouldn't be free because they had to follow a set of rules. What is freedom? Is it the ability to run around aimlessly just to prove you are under no rule? Or is it a sense of safety and security knowing that you are under a fair and satisfying rule? You have to make sacrifices to be free. For example, you have to work nowadays to make a living. We need money for food and clothes and shelter. And of course to gain all of this you have to work and follow the laws. A famous saying that really relates to my theory is: "with freedom comes responsibility". This whole thing about following laws to stay free was true then and remains true now. Let's say you are not satisfied with your job, and everyone is rude and you get paid poorly. What if it is the only job left and the only way to make money and pay for food. Do you quit and go hungry, or do you stay and deal with your situation? The ancient Rabbi Eleazar once said, "know before whom you toil who is your employer and who will pay you the wages of your labor". What I think he is saying is, whether you are working for a bad cause and people are disrespectful, G-d is your boss and He puts you there for a reason. Whether He is punishing you for being bad or rewarding you for being good, He put you there on purpose. Maybe G-d put you there to see how you would deal with it. Or maybe to see how you would adapt.

My experiences in life have shown that you may not be rewarded right away for one good deed. In order to be rewarded for your good deed, you must be consistent in being good, kind and fair. For example, you can't expect to be rewarded for going to services one time. And you can't say you're a good person just because you went to services once and then you go out and commit a crime like you normally do. That is a perfect example of hypocrisy. During the Reformation, a man named John Calvin made his own religion, called Calvinism. The main idea of Calvinism was to not be a religious hypocrite, and to be consistent in doing good deeds.

From what I've learned in life, you will be rewarded in the long run. It may not be during life. Some people believe in an afterlife of heaven or hell. I'm not quite sure yet if there is an afterlife of heaven or hell, because apparently I haven't died yet. Some believe in heaven and hell on earth. Maybe parts in life when you seem stuck in a serious predicament and you can't get out of it is a form of hell on earth. Maybe parts in life when everything is running perfectly smooth and it seems as though things can't get any better is a form of heaven on earth.

We can choose to do good or evil. It is your choice if you want to go out and commit a crime. What if you don't get caught? Do you keep going, and keep doing what you're doing? It is the same concept as if you are not being rewarded right away. Sooner or later you will be punished. It may be during life, it may be after. If you are consistent enough in doing bad deeds, you will eventually be punished in one way or another. You can lie to many people, and they may believe you, but you can't lie to yourself, and you can't lie to G-d. When people say G-d is in everyone, I interpret it as G-d being your conscience, or the feeling you get when you do something you shouldn't have. Also, it can be the feeling you get when you do a good deed. I think it is the heavy burden of guilt you get when you do something wrong. That may be G-d telling you that you messed up, and until you fix it, He will make you feel more and more guilty every second you keep it in. In a nutshell, you can't lie to yourself, and lying to yourself is like lying to G-d. The guilt that builds up in you could be a form of hell on earth. The good feeling that builds up in you when you do the right thing could be a form of heaven on earth.

So my advice to you is this, take the right road. Be good. It not only accomplishes being rewarded for good deeds, but being good also develops peace of mind and inner freedom, just like G-d promised us.



Movie of the month!
Saturday evening July 12, 7:00pm

Walk on Water

This precursor to Spielberg’s *Munich* takes us into the world of the Mossad. Eyal, a hit man, is tracking an elusive Nazi war criminal through the man’s grandchildren, Axel and Pia. But as Eyal, posing as a tour guide, spends time with them in Israel and Berlin, he finds his prejudices and preconceptions challenged. A colorful, contemporary road movie and thriller, WALK ON WATER explores the role of the past in the lives of young Israelis and Germans.

With 3 Israeli Academy Awards, how can we go wrong?

Our library needs YOU!

How I love our Shul library. I regularly am returning one book and taking out another. Sometimes I go for a novel, sometimes an autobiography, sometimes a historical study, sometimes a book on Jewish practice. Just today I returned a wonderful set of 26 academic lectures on tape about Jewish life under Christianity and Islam. Thank you to whomever enriched the time I spend in my car by donating “Between the Cross and the Crescent.”

Now what we really need is someone(s) to organize and oversee our library. We have a bunch of novels at one end, and then another section of novels at the other end of the room. New donations simply get lumped together, whatever their subject matter. And we need a sign out system for when folks borrow and return books. So if you’re the kind of person who loves to be around books, and you have a bit of time to offer, please contact our president, Carol, and let her know you’re ready to get to work. I’m sure the time you put in will be rewarding for you, plus a mitzvah for our community.

Interest Free Loans Available!

The Hebrew Free Loan has interest-free loans available for help with college expenses, for the recently unemployed, for business start-ups and expansions, etc.

Contact the Hebrew Free Loan
 131 Steuart St, #425
 San Francisco, CA 94105

End - of - life Questions and Preferences: What do you think?

From Shoshanah and Margo Frank: A little over a year ago, we offered workshops to the KHE community on aging. We stopped short of focusing on our own deaths and end-of-life preferences. Here for your perusal are a list of questions developed by George A. Burn in his article, "A Life-context Approach for Developing End-of-Life Decisions," Chaplaincy Today, Vol 24 No.1, Spring/Summer 2008. He uses these questions in work with congregations. See how you might answer these questions. If interest is expressed, we could set up a gathering at the Shul to explore and share our responses.

Preferences Questionnaire: *Typical answers follow in italics.*

1. What does it feel like for you to think about not being here?
I worry about my family! - the thought of nothingness is scary!
2. What are the worst things about your death that you imagine?
Not being able to say goodbye. Dying in pain.
3. What do you fear the most?
Loss of control, not being remembered.
4. If you had a choice how would you like your life to end?
Slowly, so that I would be able to tie up loose ends. Suddenly, to avoid the pain.
5. If sudden death took away your ability to make your wishes known, who, if anyone, would you trust to make these choices for you? How would you let them know?
Name of a relative. Not sure.
6. Do you have a preference for burial or cremation? Why?
Cremation is less costly.
7. How are funerals traditionally practiced in your family? Do you desire something different?
Three days for viewing as was practiced in my family, makes no sense to me.
8. If burial is your choice where would you like to be buried?
I would like to be with my husband rather than in the family plot where I was raised in another state.
9. How important is it to you or your loved ones that your body be whole, ie, no cremation, donation of organs or autopsy, unless mandated by the coroner?
Extremely important, not at all.
10. What, if any, is your concept of an after life? Does this effect your ability to consider things like organ donation?
I believe in a bodily resurrection and therefore rule out organ donations or cremation.
11. What conditions would make your life intolerable and why?
Loss of limb, sight, mentality, ability to communicate.

Dear KHE Chaverim,

A rabbi friend of mind in North Carolina recently returned from taking her congregation to the original home of their Czechoslovak Torah scroll. Her account of their trip prompted me to go on line to learn about the home of our Torah scroll, Pisek, Czechoslovakia. Pisek is a resort town of almost 30,000 people today (15,000 or so before the World War II), situated on a river some 56 miles southwest of Prague. Pisek has a partly restored Jewish cemetery, which can be visited, and a Moorish style synagogue building which is currently closed and due to undergo restoration. The town grew around a medieval castle, and one of the highest hills in the vicinity (515 meters high) is known to this day as "Jewish Peak"- no explanation offered.

Thanks to the interest of a congregation in England which also received a Torah scroll from Pisek, the town of Pisek recently translated into English a 1931 publication on the history of the Jews of the Pisek region, authored by one Jaroslav Rokycana. So the information below is a distillation drawn from this prewar document, which ends its tale before the decimation of the Pisek Jewish community at the hands of the Nazis. All quotes and information to follow come from this article.

In 1327, a ruling ordered all traders between Austria and the region of Prague to travel a route that passed through Pisek. With this encouragement to the development of trade, salt and wheat warehouses were built in Pisek a few decades later. It is presumed that with trade, came the Jews. A note preserved from 1392 states that Ales of Vickovice owed 1800 groschen to Pisek Jews, which he never paid off. In 1397 a Jew named Mark had a house in Pisek.

Documentation over the next few centuries is sparse (most early records for Pisek have disintegrated in humid archive rooms), but we do know that during the Hussite wars in 1424, Jews were expelled from Pisek and their dwellings given away, but that they soon came back. A Jew named Majer Horovsky resided in Pisek in 1497. Also in 1497, a Jew who was taken prisoner asked to be informed of who wanted him arrested and what the charges were; he was ready to plead his innocence before His Highness or any who might have complained about him. In 1610, a royal decree prohibited the Jews of Pisek from wearing silver and gold garments, chains and pearls, on penalty of 50 Rhenish guilders or 8 days in prison. In 1701, this decree was re-issued with more severe punishments.

Around 1620, a Jew named Jakub Zabka come to Pisek from nearby Mirodice. In 1632, he registered with the sheriff and asked to remain in town, with his two sons and a daughter. Abraham of Prague arrived in 1639, and lived in Pisek with his two daughters and sons-in-law who married into the family in Pisek, and were allowed to remain in town for a year. There seem to have been four or five Jewish families living in Pisek when, in 1650 and again in 1654, the local Jews were threatened with expulsion by the local town leaders. "The powerful connections of Prague Jews were of help as their representatives successfully intervened and... a decree was issued on 24.12.1650 which prohibited the Pisek inhabitants to expel Jews from the town forcibly." The town council responded by forbidding people to rent flats to Jews, prohibiting these few Jews from residing in the town. Their appeal to the magistrates evoked a sharp exchange of letters, with the magistrates agreeing this time to ban Jews from Pisek, but also warning the town burghers "not to do this again and not to appeal to the magistrates."

In 1654, the Jews submitted a begging letter [sic] to the under-chamberlain in Prague stating: 'We, poor people in need, are humbly informing you that we have been residing in the town of Pisek for many years and always have lived in peace minding our small businesses to avoid harming and wronging our neighbours and to avoid any complaints they might have.'

This has lasted many years until now, so now we do not know why the burgomaster and local gentlemen are against us renting our neighbours' rooms. This is the reason why we are humbly begging you, as our merciful lord and protector, to take us under your merciful protection and to order the burgomaster and the gentlemen through your decree to let us reside here in God's will and be merciful to us. With our humble regards we are giving ourselves to your merciful protection and resolution, your obedient and poor Jews in need residing in the town of Pisek."

Here we seem to see the classic European situation of the Jews being protected by a ruler ("your Jews"). In this case, the under-chamberlain took the Pisek Jews under his wing and forbade their expulsion without a "Royal and Chamberlain's approval." This protection applied to Jews who had resided in Pisek since 1618, and did not cover Jews who "sneaked into the town without permission' and who could be expelled without any qualms." In 1657, the town councillors sent a letter to the Imperial Justice of Peace [sic], objecting to Jews living in Pisek and calling for protection of Pisek rather than of "the heathens." In 1661, a Jewish woman named Ochsova was to have been expelled, but pleaded for more time since she was pregnant. A local complained, "It has been already four weeks since she was supposed to deliver, but she has not done so yet, carrying that little heathen under her false heart."

The local Jews engaged, in their own words, in "poor small businesses," which an academic historian defined as feather, leather, second-hand and other peddler goods. Complaint letters from their non-Jewish neighbors focused on economic and competitive issues, rather than religious reasons, but our source points out that local priests "were inflaming the hatred as much as they could." "In 1669 the following Jews remained in Pisek: 'Marek Kavka born in Prague who had a leather, feather and other goods business, five male children and three female; Marek Zabka and his brother Jakub and their sister Salomena. Marek married Ester from Prague and was a glass craftsman, and his son, Herman, a single man was also in the glass and fur business. He had three sons and six daughters. Jakob, his brother, earned his living by peddling in villages; he had four sons and one daughter. Salomena, their sister, was married to Benes, a Jew born in the German Realm. He was an invalid and lived and put aside things that other people brought to him. All in all, the Jews numbered four males and four females.' They lived together as they had no money to buy their own dwellings."

A census from 1690 shows that 893 people lived in Pisek, of whom 10 were Jewish: 2 men, 2 women, and 6 children. Municipal records indicate that there was no income from "Jewish trading" from these 10 Jews. And in 1692, the local councillors again called for prohibiting these few Jews from residing in the town. Their appeal to the magistrates evoked a sharp exchange of letters, with the magistrates agreeing this time to ban Jews from Pisek, but also warning the town burghers "not to do this again and not to appeal to the magistrates."

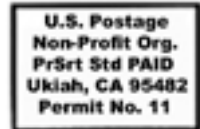
So here we have a summary of what is known of Jewish residence in Pisek from circa 1300 to 1700; next month's Shema column will continue the saga from then till modern times. Whereas we here in Mendocino County have enjoyed comparing our small town setting to that of the former home of our Torah scroll, we see that Jewish habitation in each place has quite a different history. Fortunately for us, we have enjoyed a much warmer welcome here in California than did the Jews in medieval Pisek.

B'shalom oovrachah, Shoshanah

I am now looking into the possibility of leading a trip next spring to Pisek, Prague, Theresienstadt, and Budapest. Stay tuned, and please contact me with any helpful information or ideas. Let me know if you might be interested in joining this trip. Thanks, Shoshanah



Kol HaEmek/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.

Our Mission is to express and support Judaism in the following ways:

- To provide a space for religious study and prayer
- To share life cycle events through meaningful Jewish traditions
- To offer and sponsor Jewish education for all ages
- To be inclusive of all partnership 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 of the world) as a community through socially just actions and education, and by mitzvot (good deeds)
- To offer membership in exchange for financial and other contributions, and allow all to participate regardless of ability to pay

Kol HaEmek Information & Resources

Kol HaEmek	468-4536
Board Members:	
Carol Rosenberg, President	463-8526
David Koppel, Treasurer (Financial Committee)	485-8910
Nancy Merling (Rabbi's Council)	456-0639
Divora Stern	459-9052
Alan Acorn Sunbeam	463-8364
Steven Levin	462-3131
Robert Klayman	391-6114
Jan Stephens	459-1207
Karen Rifkin	462-2789

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

Brit Milah: Doctors willing to do circumcisions in their office or in your home: Robert Gittin, 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)

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

New Members: Carol Rosenberg (463-8526)

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

Rabbinical Services/Special Ceremonies: Rabbi Shoshanah Devorah, 467-0456, sdevorah@gmail.com

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

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