

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)

COMING EVENTS

Friday, February 8, 6:30 pm, Kaballah Shabbat with R. Shoshanah, potluck to follow.

Sunday, February 17, KHE feeds the Hungry at the Buddy Eller Center. 4:45 P.M. call Dan Hibshman To help 462-7471

Friday, February 22, 4:30 pm, Children's Shul school, followed by, **at 6:30 pm, Purim Party** potluck supper, including Hamentaschen--community is welcomed

Saturday, February 23, 7:00-10:00 pm, Purim Party for grown-ups, including Klezmer music, raffle, entertainment! Appropriate beverages and nosherei will be served. All invited, a donation of \$10 per person suggested. See Flyer!

Sunday, February 24, 3 pm In honor of Purim we will read the Megilla (the Book of Esther). Hamentaschen, coffee, and tea will be served.

Saturday, March 2, 10:00 a.m., Shabbat Morning Service--required for Shul school families; community members welcomed

Sunday, March 3, Silver Circle, postponed from January. You are invited to our first Silver Circle. Come share a personal challenge as a result of aging. These challenges can be your own or be from caring for a family member or friend. The challenge may be physical, emotional, or spiritual.



Friday, February 22
Children's Shul School
and Purim Party
at 4:30 pm
followed by
Potluck Shabbat Supper
at 6:30 pm
Please bring
Hamentaschen

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 2 - Yithro

February 9 - Mishpatim Shekalim

February 16 - Terumah

February 21 - Fast of Esther

February 23 - Tetzaveh

February 24 - Purim

February 25 - Shushan Purim

We Remember in February

Gordon Wagenet - February

Louis H. Klayman - February

Robert Kraus - February

Harold T Simmons - February 10

Rachel Faigin Bleicher - February 12

Yoshuah Stern - February 15

Lewis S. Rapport - February 15

Anita Koppel - February 17

Esther Daniels - February 19

Thomas Brooks-Miller - February 21

Donald Brooks-Miller - February 22

Sudharma Kumari - Shevat 30

Arthur Hecht - February 13- Adar 7

Martha Waldman Kowarsky - Adar 11

Samuel Johoshua Cole - Adar 15

Saul Faber - Adar 17

Dear KHE Chaverim, It is with great sadness that we announce that Amunka Davila died Thursday, January 24, at his daughter's home in Berkeley. We send our loving condolences to wife, Isa, and daughter, Ayla.

Zichrono l'brachah/May he memory be a blessing.

Donations To KHE from October 27, 2012-December 31, 2012

Lillian Cohn and Thomas Evans
Judith M. Corwin
Cassie Gibson and Chris Gibson
Robbie Gitlin and Karla Gitlin
David Koppel and Linda Koppel
Nancy Horowitz-Moilanen
Linda Posner
Elizabeth Raybee
Mari Rodin and Clay Brennan
Eva Strauss-Rosen
Jan Stephens and Gary Stephens
Richard Yusem and Rachel Arama
The Milton and Mildred Foundation
Sam Goldberg and Pat Tysoe
Mary McMillan
Darline Bergere and Josh Bergere
Alan Sunbeam
Andy Coren and Yvonne Coren
Carol Orton and Sherrie Ebyam
Sigrid White
Lee Wachs
Deborah White
Rachel Elkins

Introducing New Board Member Sigrid White

I am a Mendocino County native. I spent my early years in the village of Mendocino and have lived in Ukiah since 2001. I first became involved with Kol HaEmek in 2005 when my daughter Leila turned 7. Her birthday that year fell on both Rosh Hashanah and the first day of Ramadan and I took this as a sign that it was time to pursue some religious education for my children. Six years later, Leila celebrated her bat mitzvah with the Kol Ha Emek community and has returned to teach Hebrew to the shul school students. My son Julian is one of her students. I see joining the Kol HaEmek board as a way to give back to this organization and this community, which has given so much to me and my family. This is the only Jewish community I have ever known since my family wasn't really involved when I was growing up. I have learned so much over the years as I have brought my kids to shul school, helped out with lessons, and stayed to listen to Rabbi Shoshanah and the other teachers. I hope to be able to represent the interests of families with children during my time as a board member. Thank you for giving me this opportunity.

In My Opinion:

In my thirties I thought studying gerontology would help me be better at my work in a senior center assisting aging people. I didn't think at that time this would also become my reality! As a child I never understood that my grandmother's need to have me thread her needles could have prepared me for the changes in my own vision. I did not expect my own vision to change with age so that every light at night would be surrounded by a halo; or that street lights would appear to sparkle like strings of jewels. I certainly did not realize this would blind me and make it unsafe to drive a car or even walk at night.

Being a reasonably sensible person I discussed my vision problems with an ophthalmologist and accepted the fact that I needed cataract surgery. I hoped a new shiny little lens in my left eye would improve my vision. It worked! It gave me distance vision of 20/20 and a new acquaintance with "readers." I now wish I had a little granddaughter to thread my needles. So far I still see halos at night, and it still takes a long time for my eyes to adjust after they are exposed to bright light. I'm afraid that's the reality of growing old.

The new lens made me aware of another truth about aging. The natural lens in the eyes, in addition to developing distortions, over time yellows. I had not realized the effect this made on how I see the world. The day after the surgery I was sitting at my table looking out at the back garden and was aware of strong light. Closing the new eye I saw a soft gentle light. Closing the old eye I was aware of clear sharp white light. I played with this for a long time. Mellowed vision, clear white light vision. A mixture of both!

I started to look for additional truths. Maybe an advantage of age was to see the world through mellowed eyes. Soft color, soft forms, no sharp relief or clear shadows; maybe the actions of people could also be judged through this softer vision. Maybe I was supposed to be less judgmental, more forgiving of what I saw in the world. I knew my recent paintings had softer colors: no harsh red or blue, more soft green, lavenders and turquoise. Then I walked out and squinted in the harsh light in my garden--no, at 78 I still wanted to see clearly, I want to see into the distance, I want to see what is true and sharp about the world, my reality and about other people.

I made another appointment with the doctor. "Let's do the other eye, the sooner the better."

With love and hopefully clear vision,
Carol Rosenberg

Attention all Shema readers!

The Kol HaEmek Board wishes to remind you that the electronic version of the Shema and all e-messages are available without cost to all persons interested in the activities of Kol HaEmek. However, next month, the printed-mailed version will be sent only to people who are members of Kol HaEmek or who have made financial donations to our organization.

While we are speaking of money : Our feed-the-needy program is in need of additional donations! Here is your opportunity to serve those who need a good meal right here in Ukiah. This is a more effective idea than handing out a dollar at street corners.

Adult Purim Party

Saturday, February 23
7:00 - 10:00 PM
Kol HaEmek Shul
\$10 donation suggested



Free raffle tickets for costumes. Klesmer band. Raffle. Purim Play performed with participation. Come with your Hamentashen. Come ready for THE GREAT debate. Appropriate beverages and nosh-erii served.



Suitable for hanging on refrigerator doors



Friday, February 22

Children's Shul School and Purim Party

at 4:30 pm

followed by

Potluck Shabbat Supper at 6:30 pm

Please bring

Hamentaschen



Recipe for Hamentaschen

- 2/3 cup butter or margarine
- 1/2 cup sugar
- 1 egg
- 1/4 cup orange juice (the smooth kind, not the pulpy)
- 1 cup white flour
- 1 cup wheat flour (DO NOT substitute white flour! The wheat flour is necessary to achieve the right texture!)
- 2 tsp. baking powder
- 1 tsp. cinnamon
- Various preserves, fruit butters and/or pie fillings.

Blend butter and sugar thoroughly. Add the egg and blend thoroughly. Add OJ and blend thoroughly. Add flour, 1/2 cup at a time, alternating white and wheat, blending thoroughly between each. Add the baking powder and cinnamon with the last half cup of flour. Refrigerate batter overnight or at least a few hours. Roll as thin as you can without getting holes in the batter (roll it between two sheets of wax paper lightly dusted with flour for best results). Cut out 3 or 4 inch circles.

Put a dollop of filling in the middle of each circle. Fold up the sides to make a triangle, folding the last corner under the starting point, so that each side has corner that folds over and a corner that folds under (see picture). Folding in this "pinwheel" style will reduce the likelihood that the last side will fall open while cooking, spilling out the filling. It also tends to make a better triangle shape.

Bake at 350 degrees for 15-20 minutes, until golden brown but before the filling boils over!

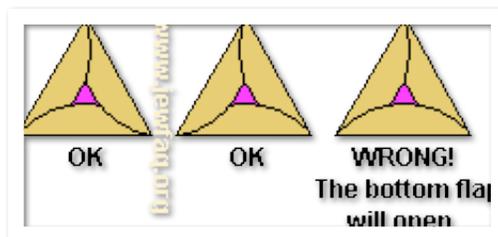
Traditional fillings are poppy seed and prune, but apricot is my favorite. Apple butter, pineapple preserves, and cherry pie filling all work quite well. I usually use Pathmark grocery store brand fruit preserves, and of course the traditional Simon Fischer brand prune lekvar. I have also made some with Nutella (chocolate-hazelnut spread); I find it a bit dry that way, but some people like it.

The number of cookies this recipe makes depends on the size of your cutting tool and the thickness you roll. I use a 4-1/4 inch cutting tool and roll to a medium thickness, and I get 20-24 cookies out of this recipe.

Wheat-Free, Gluten-Free Variation

If you are on a wheat-free diet for wheat allergies or a gluten-free diet for celiac-sprue, substitute 2 cups of [buckwheat flour](#) and 1/2 cup of [milled flax seed](#) for the white and wheat flour. Reduce the baking powder to 1 tsp. The resulting hamentaschen will have an unusual pumpernickel color, but they taste great!

Make sure the buckwheat flour you use is wheat-free/gluten-free! Sometimes buckwheat flour is mixed with white or wheat flour. The Hodgson Mill buckwheat and flax linked above are gluten-free and have reliable [kosher certification](#).



Dear KHE Chaverim,

What is the sin of Sodom? Stop reading for a moment and see what comes to mind for you. Now let's see how the Talmud addresses this question. The Talmudic Tractate Sanhedrin starts by acknowledging that the Sodomites were "wicked with their bodies" - you knew that, right? - but goes on to elaborate other dimensions of their sinfulness. For example, we're told they were also wicked with their money, acting uncharitably toward their poor brothers. At the same time, they had no scruples about stealing from the wealthy.

In fact, the inhabitants of Sodom were noted in the Talmud for being intentional sinners. The Talmud gives names to four judges in Sodom: Shakri (Liar), Shakurai (Awful Liar), Zayyafi (Forger), and Mazle Dina (Perverter of Justice). These names indicate how far Sodom had veered from Torah mitzvot of lawful communal behavior based on truth and justice and charity. For example, "If one cut off the ear of his neighbor's ass, they would order, 'Give it to him until it grows again.' If one wounded his neighbor they would say to him (the victim), 'Give him a fee for bleeding thee'." We're told in the biblical story that it was the cries of distress arising from Sodom that got God's attention. What was the nature of this distress according to the Talmud? "A certain maiden gave some bread to a poor man....On the matter becoming known, they daubed her with honey and placed her on the parapet of the wall, and the bees came and consumed her." These fairy-tale like descriptions illustrate the clearly unethical ways in which Sodomites related to one another.

Hundreds of years before the Talmud, the biblical prophet Ezekiel has God declare: "Only this was the sin of...Sodom: arrogance! She had plenty of bread and untroubled tranquility; yet she did not support the poor and the needy." According to Tractate Sanhedrin, Sodomites knew that their wealth came from the earth, where their bread, precious gemstones, and gold all originated. They recognized that God, the creator of the world, was the source of this beneficence. Yet "the men of Sodom waxed haughty only on account of the good which the blessed Holy One had lavished upon them." They were unwilling to share their wealth, not only with the poor, but also with any travelers or strangers who came their way. This attitude blatantly contravenes the injunctions not to oppress the needy and the stranger, which appear again and again throughout our biblical text.

How relevant are these allegorical examples of Sodomy to our societal setup today? Is "screwing" the other, the needy, the stranger, at all a part of our "business as usual" mores? Whom do we treat as members of our community? What is the lawful and ethical basis which underpins our society? With whom do we have a sense of mutual connection and obligation? These are the issues which concerned the rabbinic voices of the Talmud as they elaborated on the biblical story of the destruction of Sodom.

Keynote speaker and Talmudic scholar Rachel Adler shared the above examples of the sins of Sodom at a session of the wonderful Renewal Rabbis conference I recently attended. In her next session with us, she raised the question of how we cultivate mutual connection and obligation within the context of a living tradition that stretches over generations and not just in the context of a here-and-now community. This, says Adler, is problematic today for us as Jews, because in being modern, we value ourselves as autonomous and private individuals. Today's fast-paced world is oriented to change and the future, and so we cut ourselves off from our past and discredit, or don't even know, our Jewish narratives and shared traditions. How then can we shape and reshape our Jewish traditions and transmit them forward?

Adler points out that keeping the tradition vital and living is not an issue of passing on a halachic code of laws, but rather being part of an ongoing discussion, even argument, about how we are to live. She quotes philosopher Alester Macintyre who claims that a living, vital tradition IS an ongoing argument. Our tradition is a question of making and remaking our boundaries and this happens, says Adler, through our shared narratives. Stories, notes Adler, are inherently unstable. They stimulate people to think, and the emotional charge of stories prompts people to care. She points to the Pesach seder as a successful example of how we pass on our traditions through story telling and keep alive our communal memory of emerging from slavery and helping the outcast and the downtrodden. Adler challenges us to bring forth our own stories today from our own lives, our grassroots experiences of what, for example, it means to eat in a holy manner, or how we bring Shabbat into our lives. What are your own stories that make you part of living Torah, today's link in a lineage of many generations together, soul to soul? Would you like to share your stories with the rest of us?

B'shalom oovrachah/In peace and blessing, 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 < davekoppel@yahoo.com >
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Bob Mandel	696-2712 < bobxii@hotmail.com >
Sigrid White	272-1859. < sigridwhite@gmail.com >

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

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