

SEPTEMBER 2014

ELUL-TISHREI 5775



The Newsletter of Kol HaEmek (Voice of the Valley)

Physical address 8591 West Road -Mailing address 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)

KHE schedule for September and the High Holidays 5775 (2014) Mark your calendars.

Friday September 13, 6:30 pm, Kabbalat Shabbat with Rabbi Shoshanah and potluck supper

Saturday, September 20, Slichot 7:30 pm, The beginning of our High Holiday cycle led by R.Shoshanah

Wednesday, Sept 24, 7-9, Erev Rosh HaShanah service,

Thursday, September 25, Rosh HaShanah, 9:00 am service,

Children's Service 10-10:45 am;

We will break for Kiddush about noon, after reading the Torah and the first shofar blowing, resume at about 12:30 for the traditional Rosh HaShanah service and shofar blowing and finish about 2 pm.

Tashlich 2:30 pm, potluck picnic followed by ceremony led by Jan Stephens at Lake Mendocino, Pomo Day Use Area B. Use Highway 20 to reach the northwest part of the lake. Go past the Pomo roundhouse to the second parking lot, park near the bathrooms and walk toward the lake.

Sunday, Sept 28, Mikveh 12:00 pm for men led by Bob Mandel, 2:00 pm for women led by R. Shoshanah, at Pennyroyal Lake. Meet in the Parducci parking lot to carpool to the lake.

Friday, October 3 Erev Yom Kippur, Kol Nidre Service 7:00-9:00 pm

Saturday, October 4, Yom Kippur

Morning service 10:00 a.m. - 2:00 pm/Children's service 10-10:45 am;

Afternoon service 4:00 pm - until 3 stars visible in sky; open Torah and Yizkor through evening Concluding service, followed by break-the-fast potluck

Decorate Succah on Sunday October 5th. A Team of decorators is needed!

(Wednesday, October 8 First Erev Sukkoth service)

Friday, October 10, 5:30 pm Sukkoth/Shabbat Celebration with a veggie/dairy potluck meal.

Friday, Oct 17, 5:30 pm, Simchat Torah/Shabbat celebration with dancing and scrolling of the Torah followed by veggie/dairy potluck

Opportunities for Tzedakah

Time to make your annual KHE membership contribution.

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,

Portion of the Week and Holidays

September 13 - Ki Tetze
September 20 - Nitzavim Vayelech
September 24 - Erev Rosh HaShanah
September 25 - Rosh HaShanah
September 27 - Haazinu

October 3 - Erev Yom Kippur
October 4 - Yom Kippur
October 8 - Erev of Sukkot
October 9-16 - Sukkoth
October 17 - Simchat Torah
October 18 - Bereshit
October 25 - Noah

We Remember:

Tina Marans - September
James Merideth - September9
Henry Marvin Levin - September10
Ana Mahoney - September 10
Ida Mann - September11
Tal Sizemore - September11
Miriam Markowitz Blatt - September 13
Bernard Cohn - September 13
Belle Spiegel - September 15
Jacob (Jack)Goll - September 17
Sidney Spiegel-September 18
Audry Brooks Miller - September 18
Abraham Solomon Posner - September 23
Jay Jones - Elul 6
Dinah Godfrey - Elul 7
Ben Rosen - Elul 12
Philip Kam - 9/21-Elul 23
Viola Farber - Elul 28
Rae Stanten -9/12- Elul 29
Dorothy Corwin - 9/22 Tishrei 7
Minne Sorkowitz - Tishrei 8
Ronald Sisselman 10/8 - Tishrei 9

Contact Shoshanah if you'd like to take a more active role in the services.

<sdevorah @gmail .com> 467-0476

To participate in shofar blowing, please contact Bruce Andich,

<mdandich@yahoo.com>, 458-4855.

Donations to KHE for Thank You

Judith M. Corwin
Rachel Elkins and Dana Thibeau
Jay Joseph and Jennifer Joseph
David Koppel and Linda Koppel
Nancy Horowitz Moilanen
David Moilanen and Elisa Maas
Milton and Mildred Rosen Foundation
Marilyn Katzel and James Katzel
Elaine Prarat and Ken Prarat
Darline Bergere and Josh Bergere
Jean Morawski
Andy Coren and Yvonne Coren
Sherrie Ebyam and Carol Orton

Dear friends,

Some of you may not yet know that Norm and Karen Rosen have given KHE \$10,000 to build a playground at the shul. The play ground committee of Sara Esserman-Melville, Bob Mandel, Penny Walker and myself selected a honey comb climbing apparatus for the play ground. This equipment and the natural wood climbing steps we have planned for the space need to be on a specially prepared surface to prevent injury in case of any falls. The costs of preparation will exceed the donation by about \$2,000.

Five years ago, many of you helped me celebrate my 75th birthday with financial donations to KHE. This October I'll be turning 80. For my birthday I would like to see the playground a reality. If any of you would like to make donations toward developing the playground I will be most grateful.

Thanks, Carol Rosenberg

Lorien Rifkin McKenna has left her job at Pixar Animation Studios in Emeryville and has relocated, with her husband Brian and their toddler daughter Quincey Rose, to Los Angeles to become Development Producer of Paramount Animation.

Karen Rifkin
Freelance Writer/ Ukiah Daily
Journal
707 391 9299

Margo Frank LCSW

Individual Psychotherapy and Coaching
Crossing into Elderhood Programs
Eldercare Consultation

www.margofrank.com
LCS18143

707.462.1877

For those of you that were not able to attend Eli's Bar Mitzvah 8-9-14

Eli Edelman's Drash

Thank you so much to the shul for supporting me in having my Bar Mitzvah and also for giving me the Tanach. I will use it throughout my life. I would also like to thank Rabbi Shoshanah for helping me with my d'var Torah and helping me learn the meaning of my Torah portion. Eli Edelman.

My portion, Ve'etchanan in Deuteronomy includes the Shema prayers for the first, and only time in the Torah. The book of Deuteronomy is actually a retelling of the Exodus. Deuteronomy actually comes from the Greek word Deut, which means 2nd telling.

The Israelites are now about to enter the holy land, and Moses is reminding them of everything that happened to them on the way, and all of God's instructions of how to live a life of Torah.

So in my portion, the Israelites are about to enter the land of Israel, after having been freed from slavery in Egypt, and then a treacherous 40 year journey across the desert. Only two people who were born into slavery actually entered the Holy Land. Those guys were named Joshua and Caleb. The story with them is that Moses sent 12 spies to scout out the Holy Land. The 12 spies returned with a HUGE cluster of grapes. But the spies come back with bad news: the people who already live in the Holy Land were strong warriors. 10 of the spies gave up. But Joshua and Caleb kept faith in God and didn't give up. So they were rewarded by God with the privilege of entering the Holy Land. Even Moses could not enter. In the desert the Israelites ran out of water. God told Moses to pick up his staff, but Moses went ahead and hit the rock with it, and water came out of the rock. But God had not told Moses to hit the rock! So Moses could not enter the Holy Land and he knew he was about to die. So he lectured the Israelites on the rules, since he was worried that they were going to mess up. The Shema and V'ahavta are a part of that.

This is the only time we hear the Shema prayers (including the V'ahavta) in biblical context. Before I start on what I think they mean, let's go over what they LITERALLY mean. The Shema is saying "Listen Israel, yud hey vav hey is our God, yud hey vav hey is one." Yud hey vav hey is the ineffable name of God that is somehow connected with being itself. Since we don't pronounce this name, we say Adonai instead. That's how we come up with the translation we all know (Hear o Israel the Lord our God the Lord is one).

So, back to the V'ahavta, (which comes after the Shema). What the V'ahavta basically means in English is you should love God with all your heart, soul and might, and you can show that by putting on Tefillin, putting up mezuzas, talking about Torah, and teaching Torah to your children. This is what it LITERALLY means: "Love God your Lord with all your heart, with all your soul, and with all your might. These words, which I am commanding you today must remain on your heart. Teach them to your children and speak of them when you are at home, when traveling on the road, when you lie down and when you get up. Bind these words as a sign on your hand, and let them be an emblem in the center of your head. Write them on the doorposts of your house and your gates."

But the question is, does loving God with all your heart, soul and might mean just ACTING like it, or really loving God. I think it means really loving God and showing it too. But one might argue the other way. One might say no one can force you to love anyone, even God and you.

love God because you really do. I think what the Shema REALLY means is not just loving God, but being conscious of God, really knowing God is there. The reason I say that is because when you love someone with all your heart and with all your soul and with all your might, you are probably very conscious of them.

Here are some ideas that ancient rabbis and thinkers had on this subject: Rabbi Akiva who lived in the land of Israel about 2000 years ago, took the idea to an extreme: When he was being tortured to death by having his skin torn apart by iron combs by the Romans, he recited the Shema joyfully. His students asked "teacher, aren't you taking this a bit too far?" His response was "now I know what it means to love God with all your heart, soul, and might!"

Eli continues:

Rashi a medieval rabbi who lived in France said: "Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away. Whereas if out of love he will serve him even under great burden."

I think Rashi's point is still relevant even today. For example, in some oppressed countries people "love" their tyrant out of fear. In those countries there are often revolts, and the tyrant will eventually get overthrown. In countries where there is a good president, (most of) the citizens love the president because they really do.

And here is how the Shema and the V'ahavta are relevant today as prayers. Jews all around the world know the Shema and the V'ahavta. Whether you are in a synagogue in North America, or South America, or Australia, or Africa, or Asia, or Europe, or whether it's reform or orthodox, we all say the Shema and the V'ahavta. It is kind of like a prayer that unites all Jews. If you do not believe in God, the Shema can still be relevant to you. The point of the Shema is to say listen up, there is a bigger force out there that keeps the universe together. That force is not necessarily a personal God. There is definitely something out there that keeps things going. Maybe that force is God, maybe not. Whatever this is, the Shema calls it God. This is probably so extraordinary, we can't perceive it. As my haftarah says, "To whom then will you liken God? Or what likeness will you compare to God?"

Back to Moses lecturing the Israelites. Moses is drilling the Israelites and repeating himself, because he thinks they do not get it.

I feel like I've been in the Israelites' position, and in the position of Moses. I've been in the Israelites' position tons of times in the classroom, or when my parents are lecturing me on something or other. Almost every time, I think: "I get the point!!!" That's probably how the Israelites felt too. I've been in Moses's position TONS of times with my brother, and almost every time, I think: "I don't think he has gotten the point yet, better say it one more time!" I used to think ancient people were COMPLETELY different from us. But we really aren't all that different.

Children's Jewish Education

Shul school is starting up again for the 2014-15 school year. As usual, we offer a Hebrew language and Jewish cultural/historical education program for children between the ages of 5 and 13 years old. The school is run in a cooperative style with parents and other community members acting as teachers. Shul school will meet the 4th Friday of each month (with some possible variation due to holiday conflicts) at 4:30 pm at the shul. The children will attend both a Hebrew class and a culture class and this will be followed by a round-the-table Shabbat potluck dinner and service which all members of the community are welcome to attend. In addition to these Friday meetings we are adding an extra Hebrew session each month on the second Sunday of the month, time and location to be determined. We will also have special children's High Holiday events which are listed here in Shema, as well as some Saturday services with Rabbi Shoshanah. All families are more than welcome to participate in our shul school. Please contact Sigrid White at 272-1859 or sigridwhite@gmail with any questions. Thank you!

Dear KHE Chaverim,

Here we are approaching the High Holidays, coming to the end of a very turbulent year on the world stage, with no solutions in sight. It's easy with all the threatening situations facing us on our planet to go into a place of overwhelm. For me, this seems an especially appropriate time to invoke the well-known Serenity Prayer: "God, grant me the serenity to accept the things I cannot change,/The courage to change the things I can,/And the wisdom to know the difference."

The violence in Israel/Palestine has been very distressing for me personally, and perhaps for you, too. As a rabbi, I have asked myself again and again, is it my duty to connect with the members of KHE over what has been happening this summer? I actually did set up a last-minute Tisha B'Av program to give folks the opportunity to come together and lament and listen and pray and hope and perhaps help formulate courses of action appropriate to themselves and the needs of the day, but electronic communication snafus meant the word never got out and so the event never happened. Would you have wanted to come? Might such a gathering have been helpful to you?

As rabbi, I have been implored in recent weeks by different Jewish voices ranging from: 1)to rally unmitigated support for Israel within my congregation, and 2)to castigate Israel completely, not only for recent military actions, but for the very aim of being a Jewish state. I have been labeled no better than a "good German" in WW II for not campaigning to condemn Israel. Many folks in and out of the congregation have forwarded emails to me espousing one position or another regarding the fighting between Israel and Gaza. I made a decision not to forward any of them to the KHE community, reasoning that people who were interested would find their own sources of information and opinions on line. When is silence the course I choose, and when not? "*Tov erech apayim m'dibbur/ Restraint (patience) is better than speech*" says the Book of Proverbs . Sometimes yes, sometimes no....

The one suggestion I did forward to all of you via email was the call for a joint Jewish/Muslim fast day to end violence and choose life, followed when possible by a break-the-fast meal together. This idea was first promulgated and then put into practice by Israeli settlers and their local Palestinian neighbors in the Gush Etzion area south of Jerusalem. Two Israeli newspapers that I read, Ha'aretz and the Times of Israel Daily, featured articles about the joint fast in various places in and outside of Israel. My daughter in Tel Aviv heard about the fast on the radio. I was so glad to learn that this "fringe" activity received widespread media coverage in Israel. I was also happy to read the name of Ibtisam Mahameed as one of the Muslims supporting the fast. Do you remember when she came to Kol HaEmek several years back and presented "By the Well of Sarah and Hagar?"

As we orient ourselves these days to opening our hearts, seeing where we went off course, making amends, asking and granting forgiveness, and returning to a purer embodiment of whom we can aim to be, I offer these quotes that I found in the August 1st edition of Ha'aretz:

If we planted lead/what would the earth bring forth?/ Fresh bodies/or dead trees? (Nasser Rabach, Gaza- my transliterated spelling of his name be incorrect)

From the place in which we are right/Spring flowers will never bloom (Yehudah Amichai,Israel)

R. Shoshanah continues:

And at times we thought we were battling our mirror image/ since the enemy so resembles us. ("My Zionist Father Shall not Die- Avi Zioni Lo Lamut by Rivka Miriam)

May these words of Rav Kook, Chief Rabbi of Palestine under the British, stir you as they do me, especially now as we orient our beings to enter the new year:

"The heart must be filled with love for all.

The love of all creation comes first, then comes the love for all humankind and then follows the love for the Jewish people, in which all other loves are included, since it is the destiny of the Jews to serve toward the perfection of all things.

All of these loves are to be expressed in practical action, by pursuing the welfare of those we are bidden to love, and to seek their advancement...

The whole Torah, its moral teachings, the commandments and good deeds have as their objective to remove the roadblocks so that universal love should be able to spread, to extend to all realms of life." (Midot HaRayah-Ahava)

B'shalom oovrachah/In Peace and Blessing and L'Shanah Tovah! *Shoshanah*

Once again, at this time of year, I ask forgiveness of any of you whom I may have hurt knowingly or unknowingly, intentionally or unintentionally. . If you are carrying some issue you need to clear with me, please do contact me.





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 >
Judy Corwin	462-4661 < jmcsrcp@gmail.com >
Nancy Merling, Vice President	456-0639 < nancymerling@att.net >
Carol Rosenberg	463-8526 < carolrosenberg@pacific.net >
Sherrie Ebyam	530-414-1104 < ebyam@sbcglobal.net >
Mark Levin	467-9037 < mlevin@pacific.net >
Bob Mandel	696-2712 < bobLXVII@hotmail.com >
Sigrid White	272-1859 < sigridwhite@gmail.com >
Barbara Stanger	234-3261 < aurnaenterprises@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): Helen Sizemore (462-1595)

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

Interfaith Council: Cassie Gibson (468-5351)

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