

MARCH 2014

ADAR II 5774

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

Monday, March 3, 6:30 pm, KHE Board meeting at the Koppels'

Friday, March 14, 6:30 pm, Kabbalat Shabbat and potluck at the home of R. Shoshanah, 1101 E. Gobbi Street, Ukiah. Hosted by Sherrie Ebyam.

Sunday, March 16, 10:00 a.m. at the Methodist Church: Feed the Hungry. Call Dan Hibshman 462-7471 to help.

Sunday, March 16, 2:15 pm, Read the Purim Megillah with R. Shoshanah.

Sunday, March 16, 3-5 pm, Community Purim Carnival

Saturday, March 22, 10:00 a.m. Morning Torah Service, Shul School, attendance required, all welcomed (Please let's have at least 10 adults!)

Friday, March 28, 4:00 pm, Shul School

Friday March 28, 6:30 pm, Round-the-table Shabbat and potluck dinner for the community

Save the date! Sunday, May 18, 4:00 pm, KHE Presents: Penny Rosenwasser, a talk by the author of *Hope into Practice: Jewish Women Choosing Justice Despite Fear*. There is no charge for this talk; her book will be available for purchase and signing.



KHE Community Purim Celebration Sunday, March 16

2:15 pm
Megillah reading

3:00-5:00 pm
Purim Carnival
Music!!!

Games for Children, Puppet Show,
Raffle, Purimspiel
Lets all bring Hamentashen
and 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

March 1 - Pekude, Shekalim

March 8 - Vayikra

March 13 - Fast of Esther

March 16 - Purim

March 17 - Shushan Purim

March 15 - Tzav, Zachor

March 22 - Shemini, Parah

March 29 - Tazria, Habodesh

We Remember:

Betty Wolf - March

Dottie Marans - March 1

Ann Barr - March 4

Mildred Rosen - March 4

Walter Brown Parker - March 13

Glen Starr - March 22

Samuel Orton - March 30

Arthur Hecht - Adar 7

Rose Cohen - Adar 26

Paul Rothchild - Adar 29

Congratulations to Michelle Tremaine and Andrew Hudson, both school teachers living in Willits, on the birth of their baby girl, Natalie Isabelle. May their family thrive and know many blessings!

Dear Friends,

I'd like to thank Judy Corwin and everyone who brought me wonderful and tasty food while I was recovering. It was so helpful, and greatly appreciated! I don't think I could have managed at home on my own, and I appreciated greatly that I could get out of the hospital with everyone's help.

Thank you all!

Joel

Job Available!

At Kol haEmek, We need a building "Mom" or a church Sexton or a Building Coordinator.

Whatever you call the person that insures the building is ready for services and special events. This may include: calling the cleaning lady, organizing the kitchen, emptying the dishwasher, taking away the trash and recycling, keeping the bathrooms and waste containers clean. Also calling David Koppel to purchase supplies, or contacting David to find someone to make necessary repairs.

The person will be paid \$18.00 per hour for 2-3 hours per month.

In Honor Of Purim - Contributed several years ago by Linda Koppel

This article was written in 1899, when anti-Semitism was widespread in the U.S. Large companies did not hire Jewish people. Universities either did not admit Jews or limited their numbers with strict quotas. "Respectable" people like Ford and Edison expressed their anti-Jewish feelings openly. Mark Twain had this answer for them.

WRITTEN BY MARK TWAIN - HARPER'S, SEPTEMBER 1899

If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of stardust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and obtuse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages, and he has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians, and the Persians rose, filled the planet with sound and splendor, and faded to dream stuff and passed away. The Greeks and the Romans followed and made a vast noise and they are gone. Other peoples have sprung up and held their torch high for a time. But it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew.

Sayings of the Rabbis

Ben Zoma said "Who is wise? He who learns from all men. As it is said: from all my teachers I have gotten understanding. Who is mighty? He who subdues his passions. As it is said: he that is slow to anger is better than the mighty and he that ruleth over his spirit is better than he who has taken a city. Who is rich? He who rejoices in in his portion. As it is said: when thou eatest the labor of thine hands, happy thou art in this world and it shall be well with thee in the world to come. Who is worthy of honor? He who respects his fellow men. As it is said: for them that honor me I will honor, and they that despise me shall be held in contempt.

Rabbi Simeon Ben Zoma, 1st Century CE

Recipe for Hamentaschen from The Chabad Website

- 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 a 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!

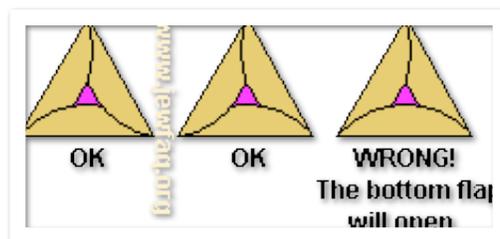
Traditional fillings are poppy seed and prune, but apricot is my favorite. Apple butter, pineapple preserves, and cherry pie filling all work quite well. I usually use grocery store brand fruit preserves, and of course the traditional Simon Fischer brand prune lekvar. I have also made some with Nutella (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. Hodgson Mill buckwheat and flax are gluten-free.



**Donations to KHE from December 2013-January 2014
Thank You!**

Louisa Aronow and Sandy Turner

Lillian Cohn and Thomas Evans

Judith M. Corwin

Rachel Elkins and Dana Thibeau

Judith Fuente and David Nelson

Robbie Gitlin and Karla Gitlin

Jay Joseph and Jennifer Joseph

David Koppel and Linda Koppel

Nancy Horowitz Moilanen

David Moilanen and Elisa Maas

Ariana Elster

Sam Goldberg and Pat Tysoe

Marilyn Katzel and James Katzel

Divora Stern

Mary McMillan

Margo Frank and Marc Levine

Darline Bergere and Josh Bergere

Shoshanah Devorah

Andy Coren and Yvonne Coren

Sherrie Ebyam and Carol Orton

Sara Esserman-Melville and Anthony Esserman-Melville

Sigrid White and Leila Ashtoun

Allyson Brooker-Rossbacht

Lee Wachs

Vergilia Dakin

Deborah White

Barbara Stanger and Leo Stanger

Dear KHE Chaverim,

The seventh of Adar (March 9th this year) is the traditional annual date for acknowledging the honorable and charitable work of a community's Hevra Kadisha (Sacred Burial Society). We are fortunate in KHE that people come forth at the time of a death to perform the ritual of taharah/purification, including respectfully washing the body, giving it a final mikveh and dressing the body. Some of the team of Hevra Kadisha volunteers are veterans who already have much experience with this hands-on, holy ritual, while others are first-timers, often motivated to participate in this anonymous activity by the recent death of someone close to them who was provided with a taharah.

Taking time to care for a dead body is really a special choice in our busy, forward-looking, multi-tasking society today. To honor the work of our Hevra Kadisha this year, and to deepen your own appreciation of this aspect of life and death on our planet, I recommend that you watch the Japanese film, "Departures." This is a very beautiful fictional (not documentary) movie from 2008 which depicts preparation of the dead in Japanese culture. While details differ from our Jewish practice, the similarities are obvious to anyone who has participated in a taharah ceremony. The film conveys the impact of such work on the people who perform it, the folks close to them, and the mourners, and demonstrates how attitudes are affected by this often unappreciated work.

One part of caring for the dead that we have not always fulfilled in KHE is the tradition of not leaving the body alone from the time of death till burial. Traditionally, Jewish burials have taken place the same day as the death or the next day at the latest. Now in my eleventh year of rabbi-ing here at KHE, I have seen burial within 24 hours only once in our community. In all other cases, there has been a lapse of at least a few days between death and burial, due to waiting for relatives to arrive, waiting for the coroner's signature, and waiting for the weekend to pass (Jews don't bury on Shabbat and the local cemeteries don't operate on Sunday).

This extended period from death till burial makes it much harder to recruit volunteers to sit by the body in shifts around-the-clock, and thus this mitzvah often goes unfulfilled. In some communities, teenagers are called upon to be part of the shomrim, those who "guard" the body by sitting nearby. The notion is this gives them a useful, honored and adult task to perform, and gives them a proximity to death (the fate of us all) in a ritualized context which hopefully supports their own deepening and maturation as human beings. In other communities, people are paid to be shomrim. We have yet to find a viable local solution to this dilemma.

I have been talking about washing, dressing, or guarding the body of someone who has died. I have been using the term 'body.' But in Hebrew, we don't use the term body, but rather the term 'meit,' meaning one who has died. The difference is subtle but indicative. The notion is that a person has died, and this dead body is being prepared to return to the dust it came from. But during a taharah, we talk to the soul of the person who has died, asking forgiveness for any ways we may have offended the meit during our ritual. And this period following death is a time when we offer the soul of the meit our support (thus we keep guard over the body, traditionally reciting psalms) as it acclimates to its new bodiless being.

I have referred above to the period between death and burial. But I want to acknowledge that today many in our KHE community, as elsewhere, opt for cremation. Our Hevra Kadisha has performed taharah that has been followed by cremation, and I have officiated at funerals/memorials of those who have been cremated. Continued next page:

Yet, I would like to point out that the calculation today is that cremation produces a much larger carbon footprint than does burial. In our tradition, we come from the earth and to the earth we return. We are bnei Adam, children of Adam, the Hebrew expression for human beings. and so with burial we return to the adamah/the earth. Reb Zalman recommends that when someone is cremated, at least a portion of the ashes be buried in the earth.

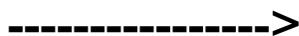
In the Bay Area we now have the possibility of Jewish green burials. I'm hoping our cemetery in Willits will come around to making this possible for us locally as well. This means no cement or plastic liners in the grave - cemeteries insist on them to keep the ground level. We already have agreements with the local cemeteries that they will not put a liner under the burial, as they usually do, so that the body can have direct contact with the earth through the holes in the bottom of a classic Jewish coffin. With a truly green burial, there is no need for a coffin at all- as in Israel, the body is laid to rest wrapped in a shroud.

If you'd be interested in joining our Hevra Kadisha, do let us know. And Col HaKavod/all honor to those who have stepped forward to participate in this sacred work over the years. Meanwhile, check out that film, "Departures."

B'shalom oovrachah/In Peace and Blessing,

Shoshanah

Save the Date!



Please Call 911

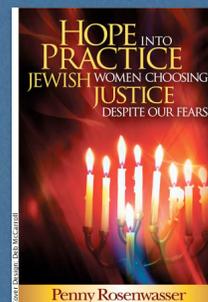
Are we not brothers and sisters?
Do we not bleed with pain the same
color?

Prejudices of any kind my friend is
death to humanity.
But do not be non-discerning! I say
to me,
because some mean and sadistics
are flying around the pavements
with anger and do injustices,
but are they not hurt beings...
yes, alas!

Leslie Jo Feldman

KOL HA EMEK, PRESENTS A TALK AND DISCUSSION BY PENNY ROSENWASSER Author of "Hope Into Practice"

Transplanted to Oakland, California from Northern Virginia/Washington, D.C., Penny Rosenwasser is the author of *Visionary Voices*, *Women on Power: Conversations with shamans, activists, teachers, artists and healers*, and *Voices from a 'Promised Land: Palestinian & Israeli peace activists speak their hearts*. She earned her Ph.D. at the California Institute of Integral Studies in Transformational Learning & Change. Penny is former Jewish Caucus Chair of the National Women's Studies Association and is a founding board member of Jewish Voice for Peace. She teaches an Anti-Semitism/Anti-Arabism class with a Palestinian colleague at the City College of San Francisco and belongs to Kehilla Synagogue.



Sunday, May 18, 2014
at 4:00 P.M.

No Charge

Copies of her book will be available for
purchase and signing.



At Kol haEmek, 8591 West Rd.
Redwood Valley, next to Eagle Peak Middle School

For more information call 707-463-8526



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 >
Alan (Acorn) Sunbeam	463-8364 < asunbeam@mac.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	696-271 < bobLXVII@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)