



The Newsletter of Kol HaEmek (Voice of the Valley)

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

November 2006

Cheshvan/Kislev 5767

Please note all submissions preferred by the 20th of each month to carolrosenberg@sbcglobal.net

See our website: www.kolhaemek.org

Calendar for November



Friday, November 3, 6:30 pm

Services followed by a dairy potluck supper

Thursday, November 9, 7 pm

Hevra Kadisha meeting; everyone welcome.

(This meeting was postponed from last month.)

Friday, November 17, 6:30 pm

Services followed by a dairy potluck supper

Saturday, November 18, 7 pm

The Ironing Board Theater at the Shul resumes with "Munich." (*The film is not recommended for young children. See review on page 5.*)

Sunday, November 19, 10 am

at Ukiah United Methodist Church kitchen. We prepare lunches to be served to hungry people.

Wednesday, November 29, 6:30 pm

monthly men's group

Upcoming events in December

Friday, December 1, 6:30 pm

Services followed by a dairy Pot luck supper

Friday, December 15, 6:30 pm

First Night of Hannukah! Family-friendly services including a dairy potluck supper.

Sunday, December 17

Hannukah Crafts Fair and Party

Saturday Dec. 23, Eliana Gitlin's's Bat Mitzvah

Can You Help?

Willits-area resident Laurie Frank is looking for a new place to live. This 65-year-old Jewish woman has been given a 90-day notice by her landlord, who intends to remodel, so she must find different accommodations.

Beyond the familiar problems of rental housing in Mendocino County, Ms. Frank faces the great difficulties presented by her environmental illness; she has an extreme sensitivity to chemicals of many kinds. Thus she can't go into senior housing, for instance, because it would be an environment her system won't tolerate. She hopes to find a two bedroom studio--a small house or cottage would even be better--that is as free of chemicals as possible; one that hasn't been painted or remodeled in the past two years and is not a place where pesticides or herbicides are used, etc.

Laurie says she is putting out the word in Sonoma and Marin Counties but would love to stay in Mendocino. If you have a suitable rental, or even a lead on one, you can leave a message for her at (415) 820-1641 and she will call you back.

Attention:

We are forming our Hannukah celebration committee.

Craftspeople, creative thinkers and planners, musicians, latkes makers and other volunteers are needed.

Please call Carol Rosenberg as soon as you can at 463-8526 or e-mail carolrosenberg@sbcglobal.net



Portion of the Week and Holidays

November 4 - Lech-Lecha
November 11 - Vayera
November 18 - Chayei Sara
November 23 - Thanksgiving
November 25 - Toldot
December 2 - Vayetzei

LOSS

a soul cries
a soul dies

child naked warm
sucks milk red
her mother's arm
folded dead

who among us
will end this
human pain

who among us
will end this
choice insane

anyone
no one
not one

a soul cries
a soul dies

by David Vilner

Announcing:

A new Contemporary Jewish Museum
at 121 Steuart St., San Francisco
for information call 415-344-8802

Current exhibit is on Jewish Identity
12 noon - 6:00 pm, Sunday-Thursday
October 22 - February 25

Donations to Kol HaEmek

Paying your membership makes a difference !!

Kol HaEmek is grateful for all contributions to our other 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) Feeding the Jewish and Arab hungry in Acre, Israel*

10) MEMBERSHIP-Time to renew!!!

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.

We Will Say Kaddish and Remember

Marion Frank - 20 Tevet
Pear Turovitz - 14 Tevet
Lillian Rothchild - 11/2
Doris Rogers - 11/16
Sol Glazer - 11/19
Maurice Marans
Robert Kisslinger - 11/27

Follow-up Notes and Suggestions regarding “An Inconvenient Truth”

From: Andy Coren, M.D. [mailto:andycoren@sbcglobal.net]

I estimate the turnout was 40-50 people and the conversation really didn't want to quit. That, and the feedback I got from speaking with several of you was that it was a good night, that this is an area of high interest, and, I think, potential commitment to personal and community action. Lots of suggestions were made. But, that was Saturday nite and tomorrow is Monday. So, I would really be interested in some responses to this regarding NEXT STEPS.

My “brief” notes follow (some taken from the forms filled out, which I will be sending in, some from hand-outs) with some links to informative sites:

1. Most felt it was a really important issue and the film was really educational.
2. Several indicated insufficient understanding of the Kyoto Protocol, an international treaty that addresses global warming, which every developed country in the world has signed --- except the USA and Australia
3. There was some interest in considering an effort to have our local government(s) follow the example of many states and cities in the USA, by having our leaders “sign on” to the Kyoto agreement. This would certainly be an educational experience for many who may not know about all this and would send a message to the higher ups.
4. There was some interest in other community type of actions. Below, I have summarized activities Interfaith Power and Light (IPL, the movie sponsors) and Coalition on the Environment and Jewish Life (COEJL) encourage:
 - a. Have the congregation join IPL--- <http://interfaithpowerandlight.org>
 - b. Contact political representatives and policy makers, business leaders---educate and lobby them
 - c. We could work with other congregations in our communities
 - d. There is a proposition Called the Clean Alternative Energy Act (Prop 87) IPL is suggesting we vote for—read about it.
 - e. IPL can do an energy audit of our congregation and suggest ways to reduce global warming
 - f. Recommend and support our synagogue changing to fluorescent lighting and other more efficient appliances
 - g. Find out about COEJL, which has more action programs including: <http://www.coejl.org/about/history.php>
 - i. Climate Stewardship Act (S342 or HR 759) <http://www.coejl.org/action/epagenda.php>
 - ii. Endangered Species Act (resist efforts to weaken this)
 - iii. United States-Israel Energy Cooperation Act (HR 5342)
 - iv. They have drafted an interfaith Letter to Congress Supporting the CAFÉ Standards re: the Boehlert-Markey Amendment to increase Corporate Fuel Economy of America's (CAFÉ) vehicles to 33 MPG by 2016 (http://www.coejl.org/news/20051006_cafe.php)
 - v. I suggest, especially for those motivated by Torah, reading the Rabbinic Call to Environmental Action of January 2006 http://www.Coejl.org/news/20060112_rabletter.php
6. Other website links can be found at
 - a. <http://www.interfaithpowerandlight.org/> and click on “Links” in the upper right
 - b. Also attached to this is the IPL handout with many other links
7. I did not mention that along with this film, we received 2 other hour-long DVDs that bring the same message—We own them and we could view them on another night. They are “Too Hot Not to Handle” and IPL's “Lighten Up, The Regeneration Project.”

I was really encouraged by your responses. So I look forward to your suggestions of what to do next and other feedback.

Sincerely, Andy

Dear KHE Chaverim,

This past week we began reading the Torah from the beginning once again, starting with the first parashah of Breishit or Genesis. I mentioned at Shabbat services that the first phrase, *Breishit*, although usually translated as "in the beginning," literally does not include any definite article. So a more apt and exact translation would be "in a beginning," or "in beginning." I then noted that our prayer book liturgy includes the line: *m'chadesh b'chol yom tamid maaseh breishit*, usually translated as God always renews the act of creation every day, but meaning more literally, God always renews the act of beginning every day.

So it was an easy jump for me to turn to the folks gathered in our Shul and ask if anyone had any new beginnings in their life that they would like to share. And everyone did, and one by one we shared each person's delight in the particular creation story currently unfolding for them. And then someone turned to me, and said, "Shoshanah, what's your new beginning?" And I answered truthfully that I couldn't think of anything to share; nothing rose up in me to say. So I was the only one there without a "show and tell." And I must say I've been a bit perturbed by this since then. Jewishly, this IS our beginning time of year, so I feel a bit out of step with the momentum of our traditional and communal calendar. Oh, I can point to new things that have recently happened such as adult study during Shul School, or initiating our KHE showing of "An Inconvenient Truth"; and as I write these words, I'm feeling, yes, these qualify for "show and tell." But I guess I'm referring to something more personal--a sense (or lack of a sense) of a new spark or sparks in my life. Last year at this time I was excited about the prospect of bringing a group to Israel in the spring. I was also making plans to offer a movement workshop in Boulder, CO. And I was anticipating the birth of my first grandchild. All of these came to fruition and brought great richness to my life, and to others, too, I hope.

While my everyday life continues on, I don't have a sense of a new vector unfolding, of an untraveled path I need to pursue or develop at this time. I remember when I lived in Seattle, an insightful woman compared our styles of moving forward in life. She said her approach was to decide on a goal, and then work to accomplish it, whereas mine was to wait for guidance to know which direction to follow. For sure, intuition has been a big motivator for me--and these days I'm not getting any clear messages about what's next.

Now I can recall other times like this in my life and even more so--during the fall season after my summer ordination as a rabbi (interesting: same time of year as now), I felt like a sailboat sitting still on the waters with no wind, no current, to provide impetus for movement. All I could do was wait for a shift, which of course did eventually come. And I can also recall times--moving from Israel to the U.S., coming to Ukiah--when all I needed to do was go along for the ride; I had a clear sense of being guided, being carried, and I simply needed to "go with the flow".

My experience tells me to focus on the present, on what is happening now in my life, both internally and externally. I've mentioned before that it is this focusing on the here and now, the present moment, which can paradoxically spring us into the eternal where we are nourished by the source of life: *shaftem maim b'sasson mima'ayanei hayeshua* (draw waters in joy from the springs of salvation/healing). And providing the spaciousness for rest and meditation is one way. How precious, integral and necessary are the rests, the moments of silence, in a piece of music.

Doing tshuvah exercises during Elul, I received a strong message to make the best use of my talents in the new year not by scheduling this and that, but rather by providing spaciousness to nourish myself so that my gifts to the world could be most effective. To allow for gestation--perhaps I'm pregnant and don't even know it! Well, of course I am! So my recipe is not to let my lack of a sense of beginning bring me to anxiety, agitation or urgency, but rather to appreciate every day as it unfolds, honing my attention and awareness and practicing those mitzvot which I know are life enhancing. Franz Rosensweig (1886-1929) argued that mitzvot "...are so obviously symbolic--since they often have no meaning in themselves--that they drive us beyond our limited words and concepts to the ineffable Being itself. They help us to cultivate a listening, waiting attitude so that we are poised and attentive to the Ground of our existence." (in Armstrong, *A History of God*, p. 371)

Psalm 27, traditionally recited daily throughout Elul and up until Succot, ends with *kaveh el YHVH*. Now, while *kaveh* can mean "hope", it can also mean "wait" and it also is connected to *mikveh*, the purifying waters we immerse in to renew ourselves. So the psalm tells us to approach the Source (or Ground of our existence) with hope, patience and a sense of immersion and emergent rebirth. *Kaveh el YHVH!*

B'shalom oovrachah, Shoshanah

"Munich," Steven Spielberg's portrait of terrorism at the 1972 Olympics to be shown at KHE on Saturday, Nov. 18, 7 pm

by Bill Ray

This fictionalized movie version of the Palestinian murder of eleven Israeli athletes at the Olympics in 1972 tells a somber tale but in some ways an historically necessary one.

At that time, the absolute hatred among Jews for all things German turned the incident from Israeli national tragedy and international embarrassment into simultaneous outrage against past and modern slaughter. There was also the sidelight that Avery Brundage, chairman of the Olympic Committee, did not consider the lives of the Israelis important enough to suspend the Games. (However, with what Red Smith of the *New York Herald Tribune* called a belated sense of decency, he finally did.) Brundage's white-man's imperialist arrogance in this case involved one of nationalistic imperialism's primary victims, the Jews, in their turn mired in conflict with Palestinian natives removed from their land.

Today, we may view the 1972 terrorist attack as the precursor of burgeoning vengeance culminating in the Twin Towers and Pentagon actions. All rules vanished, all compassion, all good sense, for the sake of revenge. The Israeli counter-terrorist team returned the awful gesture as it systematically hunted down the entire Palestinian network involved.

This is the main substance of the film. The pawns in the game, the actual criminals, got killed by the Germans shortly after they, finding the game up, killed their captives. It was a perfect parable of Hillel's dictum, "Ye that killed will be killed and they who kill ye, they too shall be killed." The protagonist leader of the Israeli hit-squad must hide his family for fear of their likewise being murdered. His dreams are haunted with fear.

Unlike Hollywood movie-molds, Spielberg does not relieve the tragedy of crime and reprisal with the happy ending that social order is once again restored and now let's go home. It remains a fact: the international social order has deteriorated, not resumed. We continue to live in the moral turmoil of the wronged seeking release through innocent sacrifice, the latter conveyed with the most lethal means the mind can conceive. The film will raise these issues and stimulate serious thought.

In My Opinion:

Last week I went to Brooklyn, N.Y., for the funeral of my mother-in-law, Asenath Fridovich Rosenberg. It was a wonderful funeral!

Her nephews filled the hall with people who represented the best parts of her long and productive life. The cantor of her shul from a happy time presided. Her students, her grandchildren, her nephews and nieces recalled their personal experiences with her, what they learned from her and how her teachings enriched their lives.

Our family has experienced more than our share of untimely deaths. Asenath Rosenberg leaving this world at the age of 95 after a massive stroke and coma was a blessing. The family and former friends and neighbors gathered for their love of her and their love of each other.

For me there were important learnings from my experience of her life. The first was only alluded to by my son as he praised his aunt and uncle for the care they gave his grandmother during the last twenty years of her life. This was the darkness she entered after the death of both her sons, her husband and her oldest grandson. She cut herself off from almost everyone. She limited what she ate, what she did and who she saw; for twenty years she lived an empty bitter life. I truly believe she was angry at Hashem for not allowing her the old age promised to the good Jewish woman. It was either that or punishing herself to keep us safe from further loss.

From her positive example I have cherished family and the Jewish experience. From her last years I promised myself that no matter what life held I would treasure the experience of each day of life. If I could not be with those I love, I would give my love to those around me. Even in despair I will draw or write about the natural beauty I experience in the world.

I would also give up expectations of what life should be. I don't believe there is a perfect good life. Whatever happens, wherever I find myself I will look for what can I do that is useful. I enjoy work, so I will work until I can't any more. I can only hope that when I leave this life, I too will be celebrated not only as a loved, productive woman but also as one who enjoyed all her days in this world.

With Love,
Carol

In Praise of Torah Readers

Many, many thanks to Norm Rosen and the men and women he assisted to read the Torah for Rosh Ha Shanah and Yom Kippur. Our congregation has followed the practice of encouraging members of the community who never experienced B'nai Mitzvah to learn enough Hebrew and to be able to read (or memorize) 2-3 lines of Torah and read from the *bimah*. This year's volunteers, both experienced and first-timers, included Philip Coren, Marilyn Lowenheim, Divora Stern, Rob Gitlin, Harvey Frankle, Ari Sunbeam, Linda Koppel, Judith Fuente, Michael Feldman, Leslie Levitas, Ava & Robert Klayman, Rachel Elkins, Bill Ray and Ace Barash.

After many years of volunteering for this task, Norm has passed the job on to Bill Ray. It is not too soon to imagine yourself before the congregation, wearing a *tallit* and reading from the sacred text. If this is something you want to do, give Bill a call. He can help you reach a wonderful goal. 459-5850.

Recommendations for Readers

I find myself increasingly lamenting and grouching about the endless “heroes” and “hallelujahs” that define our society, while growing increasingly pessimistic about our collective will to make those substantive changes that just might point us toward a future with us in it. When this malaise overtakes me, I retreat to my library, both print or musical. Right now I am looking at my Jewish shelf; and I thought I would share with you a few of my favorite titles that I find myself coming back to reread. Any such list is necessarily highly subjective, so let's limit this to fiction. I offer these not necessarily as what I think are important works, (though some undoubtedly are), but simply books that have added to my sense of Jewishness.

The Rise of David Levinsky--Abraham Cahan - the definitive immigrant story

Wandering Stars--edited by Jack Dann - Jewish sci-fi at its best

The Fixer--Bernard Malamud - I know everyone has read it or seen the movie, but it's still a timeless tale of from where so many of us have come.

Herzog--Saul Bellow - actually any Bellow title could be here

The Amazing Adventures of Kavalier and Clay--Michael Chabon - I couldn't resist a story with a main character having my name.

The Pagan Rabbi--Cynthia Ozick - the breakout work for this increasingly strong writer in which she examines the pull of secularism on American Jews.

The War Against America-- Philip Roth - If you haven't read anything by Roth since *Portnoy's Complaint*, I recommend this one.

The Last of the Just--Andre Schwartz-Bart - If I had only one Jewish novel, this would be it.

Maus - A Survivor's Tale-- Art Spiegelman - a series of graphic novels of disturbing power

Satan in Goray--Isaac Bashevis Singer - Singer's first novel seems especially meaningful with the lure of today's false messiahs.

The Last Kabbalist of Lisbon--Richard Zimler - A historical kabbalah murder mystery. Who can resist?

Robert Klayman <klayman@mhcinc.org> 472.4534

UKIAH VALLEY AREA PLAN--COMMUNITY PLANNING PROCESS

Saturday, November 4, 2006 10:00 am - 12:00 noon, SPACE Theater, 508 W. Perkins St., Ukiah

Join the community, Mendocino County and City of Ukiah in an open planning process to revitalize the vision and future direction of the Ukiah Valley to meet the challenges of the 21st century.

Community Workshop #1: Vision for the future of the Ukiah Valley: special features of the Ukiah Valley; key planning issues facing the community

For more information: Mendocino County Planning Team, (707) 467-2569, FAX (707)463-5709

Pamela Townsend, Chief Planner

501 Low Gap Road, Room 1204, Ukiah, CA 95482

townsenp@co.mendocino.ca.us <http://www.co.mendocino.ca.us/planningteam>

Post a flyer and tell your friends!!! Go online and get a questionnaire!



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 Board Members:	468-4536
Carol Rosenberg, President	463-8526
Dan Hibshman, Vice President	462-7471
David Koppel, Treasurer (Financial committee)	485-8910
Bill Ray, Secretary	459-5850
Nancy Merling (Rabbi's Council)	456-0639
Divora Stern	459-9052
Alan Acorn Sunbeam	463-8364
Steven Levin	462-3131
Robert Klayman	462-5067

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 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)

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: Bill Ray (459-5850)

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)