



The Newsletter of Kol HaEmek (Voice of the Valley) December 2009
 P.O. Box 416, Redwood Valley, CA 95470 Phone # 707-468-4536 Kislev - Tevet 5770
 Please note: all submissions preferred by the 20th of each month to carolrosenberg@sbcglobal.net

Visit our web page: www.kolhaemek.org

Coming Events:

Friday, December 4, 6:30pm Kabbalat Shabbat Service with Rabbi Shoshanah followed by a potluck supper.

Sunday, December 6, 10:00-12:15 Shul School

Thursday, December 10, 7:00pm Zohar class with Rabbi Shoshanah
 see page 2 for more info

Sunday, December 13, 10:00-12:15 Shul School

Sunday, December 13, Hanukkah Celebration and Craft Sale 3:00-6:00 at our Shul

Friday, December 18, Round the Table Hannukah potluck Shabbat (at the home of Joan & Steven Levin (bring your menorah) we will celebrate the last night of Hanukkah together.

Saturday , December 19, Movie night! *The Big Dig*, (1970) Israeli film.

Sunday, January 10, Shul school 10-12:15

Sunday, January 10, 1:15 Save the date!
 KHE members Brunch and Annual meeting
 Your chance to direct the Board on preferred programs activities and direction, Come one Come all.

Hanukkah, Chanukah
Sunday, December 13, from 3-6
However you spell it, it still tastes like Lotkeh,

We will have music, dancing !

In addition dreidel and other games for kids

Crafts for families

Bring your Hanukkiah (menorah)
We will (help) light up our world!!

Thank you one and all !!!!
from Carol Rosenberg

Thank you one and all for a wonderful Birthday! Collectively KHE received over \$2500 in Donations. I received the most amazing outpouring of good wishes and thanks that any person could possibly wish for in a lifetime.

I also wish I could have shown the whole community the beautiful tree encrusted with glass diamonds and all your response cards tied with purple bows to the branches. This incredible project and display was created by gracious and loving Linda & David Koppel - a very special thank you to them.



Portion of the Week and Holidays

December 5 - Vayislach

December 11 - Erev Hanukkah
first candle

December 12 - Vayeshev

December 18 - Hannukah
eighth candle

December 19 - Mikketz

December 26 - Vayigash

January 2 - Vayechi

We Remember :

Dane Wilkins - 11/19

Evelyn Rapport Cohen - 12/6

Mark Kinze Molgaard - 12/7

Chaim Rayberg - 12/10

Ephraim Coren - 12/14

Max Schechter - 12/15

Elizabeth Elberg - 12/23

PaulineUlric

Richard Korth

Pearl Turovitz - Tevet 14

PASSINGS

Our congregation will say Kaddish on the anniversary of your loved one's death. Call Rabbi Shoshannah 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.

What has happened to us?

To our local Jewish discussion group.

And to us as Jews who stand by and

watch the beautiful soul that is our heri-

tage turn to gall in our hearts?

Lanny Cotler<lcotler@willitsonline.com>

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) **Association for Community Development-Acre** serving low-income Jewish and Arab Israelis living in Acco/Acre*

10) **Orr Shalom** programs throughout Israel for disturbed children and youth from troubled homes**

Make your check payable to PEF-Israel Endowment Fund and earmark it to either the Association for Community Development-Acre or Orr Shalom. (There is a \$25 minimum requirement for checks to Israel.)

11) MEMBERSHIP

Questions? Call David Koppel 485-8910

Please mail your contributions to:

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

*Community Development Association of Acre/Acco, Is, the mixed Jewish/Arab city on the northern coast of Israel. The municipality took over the food program they were operating, and today this joint Jewish/Arab-run grassroots organization focuses on obtaining social rights for the low-income population it serves and for mediating between Jews and Arabs who often live in the same neighborhoods.

The KHE Board is also enthusiastic about encouraging donations to **Orr Shalom, a countrywide network of programs for emotionally disturbed children and youth from troubled homes, whose services cut across religious and ethnic lines. See details for contributions to these and all the tzedakah projects we support elsewhere in this Shema.

New Class with Rabbi Shoshanah

7pm, Thursday, Dec 10 - **A dip into Zohar: “A River Flows from Eden to Water the Garden”** - with R. Shoshanah

When I recently traveled to Boulder, Colorado, I planned my trip to coincide with the visit of Melila Helner, a wonderful teacher of Zohar who lives in Jerusalem. I have had several opportunities to study over the years with Melila, who loves, and delights in, and plays with the texts of the Zohar, the most important body of Jewish writings after the Torah and Talmud. The Zohar touches the mystical experiences of our lives, and this time Melila focused on what she takes to be the key sentence of Zohar, “A river flows from Eden to water the garden.” This is actually a line from Genesis in the beginning of the Torah, which in the Zohar becomes a metaphor for our spiritual connection and nourishment. Come dip in the river as we explore together where the Zohar takes us.

GARDEN REPORT

On Sunday, Nov. 15 about 10 people gathered at Kol Ha Emek for a Rainwater Catchment workshop. Our goal was to learn about rainwater systems while creating a model of in-ground rainwater storage in the Meditation Garden. The plan is to catch water from the NE corner of the roof, have it flow down a chain to a wooden barrel, and then send the water through underground pipes to woodchip “sponge” basins in the garden. Anna Birkas, a hydrologist with Village Ecosystems, was the leader for the project. The job was not completed, but much progress was made. Participants also had a tour of the water-saving features in the landscape. Would you like to learn about rainwater catchment? You’re invited to help complete the project on Nov. 29 or Dec. 6 at 1 PM. RSVP to Louisa, 485-1290.

Also...

I’m pleased with the turnout for the rainwater workshop, considering the short notice and minimal planning. Probably the total labor expenses will be about \$100, unless I get some volunteers to help complete the job. Materials will be about \$100. By the way, Hal Voge from the Redwood Valley water district was there. He’ll probably talk about our project at their next meeting.

I’d like the front of the Shul to look tidier this winter. Is there anyone in the Shul who would like to take some garden maintenance responsibilities? I’m thinking a minimum of 4 hours/month. I haven’t found anyone who could do maintenance without my supervision and stay within the budget. Any suggestions?

shalom,
Louisa

In My Opinion,

The movie "Paperclips" really stimulated me to really think about what are my pre-conceptions. The movie showed a whole town re-examining how they thought about people different from themselves. How we judge others is the big picture.

There is also how we judge ourselves! Am I fair in my judgement of me? In the film there is a really good illustration on how two teachers re-examined how they think about teaching, and their own self interests. How often do I do this? The Superintendent of schools learns what an amazing contribution she has made to her students, she gave them the gift of being able to teach others.

If I took any thing from this film, it's how I look at others in relation to myself. What's going on for them? Am I serving others from my needs or theirs? Do I have a realistic view of my own behaviors? Do I forgive others' mistakes differently than my own?

I would love to think of my self as open minded, fair, free of judgments. Sorry, I need to remember this is not always true. To be really fair it is hardly ever true! Am I thoughtful of others needs? Sometimes. Do I push my opinion when I should just listen (yeah!) I really need to be better at listening!!! Do I teach (or preach) when I should just let people learn for themselves or search out a real expert. Am I sharing information to prove how much I know or how much I want air time? There is also how uncomfortable I feel when I realize I really made a difference, when I earn justifiable praise and want to hide; all I really need to say is - Thank You!

Thank you all! for making donations to Kol haEmek as a thank you for what I do that gives me pleasure. Thank you also for forgiving me my trespasses.

Love,
Carol

Do you play chess or know someone who does?

Ukiah High School offered a Chess Club and 30 students showed up the very first time!

Students are enthusiastic about the Ukiah Library CHESS TOURNAMENT but we need judges! First tournament is November 18th @ 2 PM.

To help with the Chess Club, or with this tournament, please contact Charlene Holbrook: cholbrook@uusd.net or 463-5253 ext. 1060.

Thank you.
Yvonne Coren
ycoren@att.net

Dear KHE Chaverim,

I find myself reading during all seasons of the year, but the darkness and cold weather of winter invite curling up with a good book. And so I'd like to recommend three, all part of a trilogy called Rashi's Daughters. Their author, Maggie Anton, was a chemist raised as a secular Jew before she discovered Judaism as an adult and came to write these historical novels.

Rashi, Rabbi Salomon ben Isaac, is still studied today as the best known commentator on both the Torah and the Talmud. He lived in 11th century France and fathered three daughters, Jocheved, Miriam, and Rachel, each of whom lends her name to the title of one of Anton's books. Tradition has it that Rashi educated his daughters and taught them to pray with tefillin over 1000 years ago. Incorporating all the historical data she could gather, Anton has brought them each to life for us. We become familiar with daily goings on in the family household, the personalities of its different members, and their relations with the Jewish and Christian communities around them. We learn what it was like to run a yeshiva, to prepare parchment, to manage a vineyard and winery, to raise sheep and turn their sheared wool into beautiful colorful fabric. We see the importance of the Jewish traders who would be gone from home for many months at a time, venturing into different climes and cultures to sell their goods and bring back sought-after items, as well as different perspectives on the practice of Judaism and life in general. We see the lives of the family and Jewish community being affected by the larger political intrigues and campaigns of the church and rulers of the era, as well as by the illnesses which would periodically sweep through the area.

Anton is a wonderful writer, and scenes and people come alive in these books which she terms novels of "Love and Talmud in Medieval France." So, yes, we are captivated by the varied love stories (including homosexual and interracial) which are woven into the text. Rashi's daughters and their family regularly turn to the Talmud for guidance in their lives, so we get to learn texts along with them. The intricacies and difficulties in the texts, the questions raised and the varied opinions presented are laid out for us as the daughters engage in this Jewish "sport." This is the easiest way I have yet experienced to be introduced to the content of the Talmud itself and the traditional modes of studying that content.

The books are very sophisticated in their handling of complicated content, and yet have an overall appealing simplicity which reminds me of one of my favorite TV shows from decades ago, "Little House on the Prairie." I hope some of you will enjoy them as much as I have. And do let the rest of us know about books, movies, etc., with Jewish content that you heartily recommend for our perusal!

B'shalom oovrachah, Shoshanah

HANUKKAH PARTY AND CRAFTS FAIR

Sunday, December 13, 3-6 pm

Live music

Crafts & Art

Games for children of all ages

Bring a dairy potluck dish to share. Latkes would be great, but we will also need latke fixings (sour cream and apple sauce), drinks, and non-latke foods to eat such as salads, sandwiches, dip, etc.

Call to help - Divora Stern 459-9052 or Carol D. Rosenberg 463-8526

Reb Zalman on Hanukkah November 2009

How do we become healthier Jews?

This has to do with the calendar. Reb Samson Raphael Hirsch z"l who was the advocate of modern orthodoxy—that is to say, an orthodoxy that embraced also the findings of science and cosmology of his day—kept on saying that our calendar is our catechism. You can learn about Judaism by learning about the calendar. Most of the time, we talk about Hanukkah in a way that fits better for children than for adults. We don't quite get to see the Kavvanah at depth because we have done it so much to infantilize people around Hanukkah.

It is very hard to survive as spiritual person without having access to a sanctuary. Now on the deep, mystical level, the sanctuary is within; it's in the heart. But on the larger, social level, this has something to do with Rupert Sheldrake's theory about the morphogenetic field. We are in a field with fellow Jews in which there are some mythic energies and dimensions active. If we have access to them, then, that which is beyond the mental, intellectual level, that is the very aspect that we need in order to be able to manage our way past everything that is being drummed into us from the media.

There is also the element that has to do with the sanctuary of the planet. Wall Street and the transnational corporations are pushing on us to become more avid consumers. They have taken away the sense of sanctity from us. I haven't ever seen anyone advertising a breakfast cereal in a way that leads to greater deal of sanctity in the way in which we relate to the planet. We are now in a crisis because of the loss of the sacred in our lives; and that's what we need to fix.

In the time of the holy Temple the sacred was located in a specific space. The Temple was a place that did broadcast a beam orienting us to God. To give you an analogy; here in Boulder there is the atomic cesium clock that sends out a signal all over, so that all clocks will be synchronized to the same time. Could you imagine? If someone messed with that clock how everything would go crazy!

When there was a Temple in Jerusalem, this was for us Jews the place where we would log on spiritually and get our sustenance, our calibration: how to be in a good place with God; how to find an orientation; how to be a sacred way on the planet. When the Greek Hellenists desecrated the Temple, the broadcast went crazy. It was as if they jammed the broadcast of *Adonai Echad*—that God is one. All of a sudden there came Zeus and Hera with the entire pantheon of all the Greek [mythology], pigs offered on the altar and all that stuff, and Jews didn't know what to do anymore. It was very easy to turn disoriented Jews away from Judaism. Until there were some people like Mattathias and his sons who then felt that unless we get the Temple purified and re-sacralized we [would] not be able to survive as the people of the covenant with God. We celebrate the fact that they succeeded in re-dedicating the Temple and lighting the menorah. That basically is the story behind the story of the victory of Hanukkah.

What do we do today when we don't have a Temple? Well, we recalibrate ourselves with what Heinrich Heine called the Jews portable *Vaterland*. The spiritual country in which we live is called the Torah, and, while it is not a physical place, it is a place of awareness, of consciousness where we meet as a covenanted community. For instance, last week we were reading about the demise of Sarah and all over the globe wherever there were Jews, we were meeting in the same Torah place. In other words, it was not a physical place, but it certainly was a spiritual place in which we met. Such shared meeting allows us to recalibrate ourselves and to affirm the values we want to keep.

So what makes the sanctuary the sanctuary? So it turns out that one of our rabbis, the great-grandfather of Professor Heschel, Avraham Yehoshua Heschel, who was known as the *Ohev Yisrael*, describes the following. When Moses built the sanctuary in the desert he used a certain kind of oil to anoint the sanctuary walls and when he did that, the sanctuary came alive. Now let me spell this out in a way that we can understand it.

So how did the sanctuary get initiated? So Rabbi Avraham Yehoshua Heschel said it was because they took the oil of *shemen ha-mish'chah*, the anointing oil, on all the surfaces of the sanctuary and the sanctuary came alive. When the menorah was lit, the sanctuary became conscious. Now that's an idea that's very hard for us to get, but imagine you have a computer. When you plug the computer in, the computer comes alive and when you put in the system files then it becomes conscious: it can handle the things. In this analogy we can understand how a sanctuary becomes alive and begins to broadcast. Now the problem was that it was not conscious because there was no menorah burning. So they had to find the oil to be able to light the menorah. The question was now—they found one cruse of oil—should they light it right away or should they wait seven days? It takes seven days to make more oil and then they would be able to do continuously. The wonderful thing is that the people didn't have patience. They said, "We need a God fix", so they lit the menorah right away and because they did that with such fervor, what happened was that the miracle occurred. Watch that thing because we are going to talk more about **The Miraculous Order**.

The miracle occurred that the menorah burned for all the eight days until the fresh oil could be made and so therefore now the Temple was able to broadcast again and this is the way we understand the depth what the Macabees accomplished....

We light [Hanukkah] candles for the miracles and for the signs—and all the salvation and the freeing that we experienced from God's help—those things that you did for our ancestors in those days at this season of the year. **All those eight days of Hanukkah, these candles are sacred. And we have no right to make use of them.** In other words, if someone would say, "I want to light a cigarette off a Hanukkah candle," that would be a desecration of it. The same way we would have to be able to say, "we can make no use of the Hanukkah candles." That's why we have the *shammas* there. What's a *shammas* do? The *shammas* gives us the light by which we can still do things, but from the Hanukkah candles we can't. **They are only to be looked at.** Now most of the time people light the Hanukkah candles and then forgive me, they eat the latkes, doughnuts or whatever they have on hand and they go right away for the presents, instead of really going to that place where they say, "Why are we celebrating? We rush right away to the presents and the *latkes*."

So I want to say that I had the opportunity of being with the Bobover Rebbe when he lit the Hanukkah candles. There was a half hour in which he and the Hasidim, who always love to talk and to sing, were silent. All he did was look at the candles. You can imagine what happens when you free your mind from any usefulness, from any utility, and you say, "I just want to look at light: the light outside, the light inside, the light outside, the light inside. I want to see more; I want to be lit up. I want to be enlightened." Get the idea? To be able to spend that half-hour while the candles are burning — —and I want to tell you something—if you can do this with the kids, you can say, "Yes, you'll get your presents, but look at those candles." What do the candles tell you? Look deep into the candles. See the composition of the flame some of it is blue and what's the stuff where it is dark inside near the wick? What is the stuff where it becomes invisible on top? The more people get into what the candle tells, the deeper it goes.

Gazing at the Hanukkah candles opens the door to the miraculous order.



**Mendocino County Jewish Communities/Inland
Kol HaEmek (Voice of the Valley)
P.O. Box 416
Redwood Valley, CA 95470**



Return Service Requested

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, V.P.	459-9052
Jan Stephens, Secretary	459-1207
Alan Acorn Sunbeam	463-8364
Steven Levin	462-3131
Robert Klayman	391-6114
Mark Levin	467-9037

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)

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 468-4536)

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 and Robert Klayman 391-6114 rklayman@mchcinc.org

New Members: Carol Rosenberg (463-8526)

Rabbi's Council: 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)