



The Newsletter of Kol HaEmek (Voice of the Valley)

June-July 2009

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

Phone # 707-468-4536

Sivan-Tammuz-Av 5769

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

Visit our web page: www.kolhaemek.org

Calendar of Coming Events

Wednesday, June 3, 7:30 Forum
(see opposite for more information)

Friday, June 5, 6:30 pm KABBALAT SHABBAT with Shoshanah, veggie/dairy potluck to follow

Friday, June 19, Round-the-table Shabbat, blessings, a potluck veggie meal, songs & stories

Saturday, June 20, 7:30 pm Movie Night - watch for announcement of the film by e-mail

Wednesday, June 24, Men's group

Friday, July 3, 6:30 pm Community-led KABBALAT SHABBAT, Veggie/dairy potluck to follow

Friday, July 17, NO SERVICES

Saturday, July 18. 9:45 am Bar Mitzvah of Jesse Rodin Brennan at Frey Winery, 14000 Tomki Rd., Redwood Valley

All members of the congregation are welcomed

Kindly respond by July 1, to

[<rodin@pacific.net>](mailto:rodin@pacific.net) or call 462-9575

Saturday, July 18, 7:30 pm Movie Night - watch for announcement of the film by e-mail

Wednesday, July 29, Men's group

An Inter-Religious Forum:

What's Next?

Sharing Views of the Afterlife
and Everything Else

Panel members:

Rev. Betsy Bruneau - St. Francis Episcopal
Church, Willits

Sufi Devotee Dick Graham

Prof. Ron Epstein - Dharma Realm
Buddhist University

Rabbi Shoshanah Devorah

Wednesday, June 3, 7:30 pm

at Kol HaEmek

8591 West Road, Redwood Valley

e-mail questions or discussion topics for the
panel to Harvey Frankle: hfrankle@pacific.net

Please Join

Mari Rodin and Clay Brennan

July 18, 2009 at 9:45 am when their son

Jesse Rodin Brennan

is brought before the Torah

as a Bar Mitzvah

**The Service will be held at
Frey Winery 14000 Tomki Road
Redwood Valley**

**Please join us directly following the service
for kiddush and a reception**

Portion of the Week

June 6 - Naso
June 13 - Behaalotecha
June 20 - Shelach lecha
June 27 - Korach
July 4 - Hukath Balak
July 11 - Pinchas
July 18 - Matot Mase
July 26 - Devarim Hazon

Candle lighting

6-5	8:11	7-10	8:15
6-12	8:14	7-17	8:12
6-19	8:17	7-24	8:07
6-26	8:18	7-31	8:01
7-3	8:17		

We Remember

Silvia Elberg - 6/?
Helen Feinberg Ginsberg - 6/6
Dan Rosenberg 7/1
Esther Andich 7/3
Natalie Wachspress 7/8
Alan Sapoznick 7/9
Miriam Bleicher-Rayberg 7/10
Ann Katz 7/21
Henry Lowenheim 7/22 - Tammuz 15
Anita Tritell - Av 25
Earlyne Levitas - Av10
Herman Greenwald - Av 23

Rose Winkler (Polly) died peacefully in her sleep on Friday, May 8. Condolences to her children: Mary McMillan, Martha Kilkenny, Tom, Tony & Michael McMillan

Congratulations to Penny Walker on her retirement from Mendocino College after 32 years.

Congratulations

To Lily Caravello and Alan Hudson on the birth of their son, Lucca Benjamin Hudson, May 7, 2009.

Best wishes and Mazel Tov to the grandparents: Margo Frank and Marc Levine, Laura Fogg, Woody Hudson, and Steve Caravello.

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) Caring for needy Jewish and Arab people in Acre, Israel*
 - 10) MEMBERSHIP
- 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.

Rabbi Shoshanah received a beautiful thank you from Steven and Rebecca Stern. They are very appreciative of the spaghetti feed and the support they have received from our congregation.

Dear KHE Chaverim,

FYI and for your use--thought you might find these resources of value.

B'shalom vetzedel, In peace and justice, *Shoshanah*

If you have questions about anything--links, content, anything--please contact Rachel at <rflamenbaum@ajws.org>.

As we prepare to celebrate Shavuot, the holiday that marks the receiving of the Torah, American Jewish World Service is proud to present

On1Foot <<http://www.on1foot.org/>> , an educational resource that will help the Jewish community apply the Torah's wisdom to the pursuit of social justice.

On1Foot <<http://www.on1foot.org/>> allows users to:

* search and browse hundreds of biblical, rabbinic and contemporary Jewish texts about social justice; upload new texts, comment on existing texts; create custom source sheets using the texts and suggested discussion questions

* enrich your learning and teaching about Judaism and social justice and look forward to your active participation on the site! Please share the site with friends, colleagues and fellow activists, and consider linking to On1Foot <<http://www.on1foot.org/>> from your Facebook page or other Web 2.0 networks.

On1Foot is a project of American Jewish World Service and is co-sponsored by AVODAH: The Jewish Service Corps, Hazon, Tzedek, Mechon Hadar and Uri L'Tzedek.

Rachel Flamenbaum, *Education Associate*
American Jewish World Service
45 West 36th Street, New York NY 10018
phone # 212-792-.2897 or 212-792-.2930
www.ajws.org

Pursuing Global Justice Through Grassroots Change

The OHALAH mailing list is hosted by Shamash:
The Jewish Network a service of Hebrew College.
Join Shamash's Groups on [Facebook](#) and [LinkedIn](#).

For other options go to: <http://listserv.SHAMASH.ORG/>

a haiku from David Vilner:

The Journey Inward
digging under the surface
finding everything

Summary of April 26 Workshop

(continued from May issue of *Shema*)

The middle and high school students at the workshop gave examples of the types of anti-Semitism that they have been dealing with at school.

Some of the examples:

Using "Jew" as a derogatory slur, for example, "You're so bad at playing basketball, you must be Jewish."

Receiving hate text-messages

Sitting at a lunch table when another student says "I hate Jews"

Teachers ignoring prejudicial talk about Jews, but addressing other prejudices.

These students generally had very mature responses to these incidents.

³ However, sometimes there was also a great deal of anger.

There was also some discussion about how violence as a response to anti-Semitism is not only generally ineffective, it also can end up with a student being expelled – because any time two students fight, they are both held responsible, no matter who started it. Although it may be difficult, it is best to walk away. Response does not have to be immediate.

We broke down into groups and discussed how to respond to various scenarios (based on actual examples from previous ADL experiences); discussed possible responses and reported back to the group. The scenarios discussed were:

SCENARIO #1:

You have become friends with a new student at your school, Frank, and the fact that you are Jewish has never come up. Frank has invited you over to work on a project. While working on the project, Frank's mother comes home with a new computer. The mother states that she was able to "Jew down" the salesman and got a good deal. How can you respond?

SCENARIO #2:

You are a member of the school-sponsored soccer team. The coach passed out the team rules and practice schedule, making it quite clear that attendance at practice is mandatory, that anyone missing a practice will be dropped from the team – with no exceptions. You notice that the first practice is on the first day of Rosh Hashanah, so you mention this to the coach. The coach responds that she is unaware of this, but she is unwilling or unable to change the practice, or for that matter, the rule. What can you do?

SCENARIO #3:

You are working on a group project in your history class. Your group's assignment is to look at the United States government's response to the Holocaust.

A student that you don't know well sitting across from you says: "I don't think that the Holocaust really happened. It is just a ploy for the Jews to get sympathy." How can you respond?

SCENARIO #4:

You are new to the neighborhood and have just enrolled your son in the public elementary school. In December, you start hearing about many things that disturb you: a crucifix hung up in the classroom, songs that are clearly religious and Christian in nature being assigned to students, and various remarks from other parents about how some people "are trying to ruin Christmas." How would you respond?

SCENARIO #5

You are at work talking in the break room. Your boss is talking about the most recent round of layoffs at your company. She goes on to say, "If the Jews didn't own all of the banks, none of this would have happened. We all know it, we're just afraid to say it." How do you respond?

You may try asking your family how they would respond to these scenarios!

SUMMARY:

Everyone had a lot to say, about anti-Semitism and also about how to respond to acts of prejudice against other people. In fact, although the workshop lasted 3 hours, it wasn't enough time! The main focus was on personal, individual responses to other individuals. There was a lot of discussion about the effectiveness of educating people who are ignorant. We did not talk very much about the role of the schools or law enforcement, about how a hate crime (breaking a law) is defined, or about how we can respond as a community to anti-Semitism or other prejudices.

I am very interested in hearing other people's responses to this workshop and whether we should continue the discussion among ourselves or have some kind of parents' support group to call on when problems occur and we need to discuss how to respond.

Thanks to everyone who participated and to Mark Levin, Deborah Edelman and Carol Rosenberg for their help with setup.

I hope that you have found this summary useful.

Amy Wachspress

Dear KHE *Chaverim*,

“Negative matter has never been seen; that doesn’t mean it doesn’t exist.” Thus spoke physicist Michio Kaku, the best-selling science writer and host of NPR’s weekly “Exploration” during yesterday’s (5/21) program. He went on to discuss the possibility of not being annihilated when entering a black hole, but rather “going through a black hole to another universe or another time or place in our universe.” These are the words of a well-respected scientist speaking about scientific possibilities. Look how translatable these words are to the realm of what happens to us after-death, or after-life (whichever phrase you prefer).

Some folks, saying we lack scientific evidence, refuse to contemplate consciousness beyond our limited physical existence during a single lifetime. Others, including within our Jewish tradition, see expanded horizons. As one ancient Jewish sage said, this world is but a vestibule, or corridor (*prosdor*), to the *Olam HaBal*, the World to Come. What occurs to you when you sing “*Col HaOlam Culo Geshet Tzar M’od* /All of the world is just a narrow bridge” - a song dear to many of us, with its words coming from Reb Nachman back in the 1700s? What does the bridge connect, and what are we bridging in this lifetime? After all, a bridge is not usually what we think of as “homebase.”

This question of “what’s next?” prompts us to ask, who are we? Judaism does not offer one simple doctrine or creed of faith to answer this question. We have manifold perspectives on our place and destiny. A basic assumption common to all of the Jewish takes on life after death is that we are so much more than simply our physical bodies. In fact, most of who we are is non-physical, i.e., we are souls with a physical component, known as our *nefesh*, which is one of the several Hebrew words meaning soul. In the Bible, blood often signifies our physical life force, our *nefesh*. Kabbalah then posits that we are also *ruach*, which means literally wind as well as soul, and already in the realm of *ruach* we are beyond the limits of our bodies alone. Emotions (which can move like the wind, and like the wind can be strong or weak, sudden or sustaining, having a great impact yet seemingly invisible) are linked to this level of soul, which can be present both within and beyond our body edges.

And then there is our *neshamah*, that part of our individual soul which knows no constraints of the body and can travel without limits via inspiration and imagination. This is the mind aspect of our soul, active in the realms of thought and intuition. These three soul modes of *nefesh*, *ruach*, and *neshamah* are familiar to most of us as our body, our emotions, and our mind--thus we know ourselves, our personalities in this world. But Kabbalah then talks about our *chayah* soul, that part of us which is beyond our individual personality or ego, that part of us which belongs to a group soul, and which can travel the expanses of the universe(s) beyond the limitations of time and space. *Chayah* means living one, or life (related to *l’chaim* /to life, *chai*/the Hebrew letters *chet* and *yud* which added together make 18 = life, and *Chavah*, the Hebrew name for Eve, called in Genesis the mother of all life). This, too, is the essence of who we are in this kabbalistic model of the human soul.

And then we come to *yechidah*. *Yechidah* means unique, one only, i.e., God. And *yechidah* is our true home, our being, who we are, completely beyond any individual, partial, or limited identity. How can this be us? The metaphor often given is of the drop of water absorbed into the ocean. Our *yechidah* soul includes all of the other soul aspects of *chaya*, *neshamah*, *ruach*, and *nefesh*. We can see our soul(s) as a Russian doll set, with *yechidah* the largest, and encompassing all the other dolls within, and then a somewhat smaller *chayah*, and smaller yet *neshamah*, and smaller yet *ruach*, until we come to our *nefesh*, the physical body we inhabit, the smallest part of who we are.

Now although this expanded/expansive view of who we are is our endowment, and comes with being born into this lifetime, nonetheless we can cultivate consciousness of ourselves and grow our souls during our lifetimes. Just as we exercise and take in good, balanced nourishment to heal and strengthen our physical bodies, so we can intentionally do the same for all of our soul being(s).

Such a perspective has lots of practical impact on our everyday lives. For example, I find it very helpful when I am with people who are sick or experiencing a life-threatening illness to remind them and me that they are much more than what is happening to their physical body right now. It is often this shift to a larger perspective that can bring a sense of well being and connectedness in our lives.

What does all of this have to do with what happens after we die? To hear the Jewish, and other, perspectives on this, come to the “What’s Next?” inter-religious forum at the Shul on June 3! Thank you to the KHE Cultural Committee, which came into being after our energetic community-wide meeting in January, and has given birth so far to a workshop on Pesach traditions, an evening of folkdance, and now an interfaith session on life after death. How wonderful to see activities emerge from the interest and initiative of members.

B’shalom oovrachah! In peace and blessing, *Shoshanah*

For a comprehensive overview of [Jewish Views of the Afterlife](#), see the book by that title which has just been released in a new, second edition by author Simcha Paul Raphael.

In My Opinion:

Please refresh my memory, Why should I do things the easiest way?

I like to scrub floors on my hands and knees. Not only does it get the corners clean, it proves my knees are working. For me that’s terrific news! I also like to bake cakes from scratch; they don’t have the nasty plastic taste, they cost less, and the house smells great. Work for me is a meditation. I like playing in water and washing dishes is just fine. I get impatient sitting still and rather enjoy the movement of even repetitive activities. Ironing can be fun. I’ve never understood why household tasks are to be avoided or seen as a woman’s burden. My sister-in-law recently asked if I had never read women’s lib literature. I replied I had, but I find repetitive tasks an opportunity for meditation and mindfulness.

The Buddhists recommend hauling water and chopping wood after enlightenment.

So why do we constantly seek easy ways of doing things or buying stuff that promises to make our burdens easier. The only excuse I can see is “saving time.” Unless you are totally engaged in work for sustenance or craft I must ask, “Saving time for what?” I think leisure is overrated and that’s coming from a technically retired person. I frequently visit a woman who has nothing to do. What’s worse, she can literally do nothing because of illness and depression. While wishing for an end to life, she says with desperation, “I want to get up and go to work!”

Work done well is how I believe we prove our worth. Doing nothing has dual meanings in this culture; either you are a wastrel, or very, very wealthy. For those who relish leisure it means not working for a living but substituting other activities that take energy and engagement. Many of these need expensive equipment that are supposed to help the economy. I prefer those low-cost alternatives, the ones that can be productive, can be shared with others, and can enrich the experience of daily living.

Next year please think about volunteering to come to Shul school and maybe teaching our children your skills and your values on baking bread, or holiday goodies or making useful things with your hands. Maybe railings for the deck?

It’s my idea of fun. We have great children in our community; I want them to appreciate the joy of craft and the value of work.

With love, *Carol*



Kol HaEmek/MCJC-Inland
P.O. Box 416
Redwood Valley, CA 95470

U.S. Postage
Non-Profit Org.
PrSrt Std PAID
Ukiah, CA 95482
Permit No. 11

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),

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 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)