



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

Saturday, November 3, 10:00 a.m. Shabbat morning Service with Shoshanah for all Shul School families and folks of all ages

Friday, November 9, 6:30 pm Kabbalat Shabbat, with R. Shoshanah and vegetarian potluck.

Saturday, November 17, 7:00 pm Movie Night, film to be announced.

Friday November 30, 4:30-6:15 pm, Shul School. (due to the Thanksgiving weekend, we are meeting for Shabbat on the 5th Friday of the month rather than the 4th Friday)

Friday November 30, 6:30 Community Tisch hosted by the Edelman family including Candlelighting, kiddush and motzie, we are gathered around our Shabbat table. Veggie/dairy potluck open to all.

No preparation and service of food for the hungry this month. We will resume by making and serving turkey dinners on **Sunday, December 16**. Call Dan Hibshman to volunteer or for more information 462-7471.

BOARD MEMBERS NEEDED

As of now we have one or two vacancies on our Board of Directors. By the end of the year an additional opening will occur. We need you to meet with us once a month for an hour or two, to be accepted into a warm intimate family of friends united by one aim -- to continue and to grow this wonderful community of ours.

So whether we are making decisions from changing light bulbs to changing lives, yours included, we need you. In fact, we can't go on without you. So please contact any one of the Board members listed on the back of the Shema and tell them you're willing to give it a try. It's not much of a time commitment but it will be good for your soul. We need you to share your insight, your wisdom, your self.

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 an Holidays

November 3 - Vayera

November 10 - Haya Sara

November 17 - Toldot

November 22 - Thanksgiving

November 24 - Veyetse

We Remember in November

Maurice Marans - November

Estelle Koppel - November 5

Doris Rogers - November 16

Solomon Glazer - November 19

Al Portman - November 22

Cynthia Suffel - November 23

Robert Leo Kisslinger - November 27

Jane Gurko - November-29

Lillian Rothchild - November 2/ Heshvan
28

Sanford "Fritz" Frank - Heshvan 25

Myra Cohen - Kislev -5

Mazal Tov to Adyson Posner, daughter of Hillel and Isa, who received the student of the month award for Frank Zeek School.

Mazal Tov also to:

Jesse Brenan and Ethan Duval who both received the award for student of the month at Ukiah High

Mazal Tov to Ariel Frey Gitlin, Jesse Brennan, Hattie Sher and Harvey Baumel who each give star performances in the current UPT production of "Bye-Bye Birdie." and to Ariela and Kerry Hesse and Acorn Sunbeam who are performing in the College production of "Inherit the Wind"

Good news -- although the pumpkin decided to arrive 2 months early -- he'll be in the hospital for 4-6 weeks but everything looks good. Alexander Phong Bergere arrived October 18 in Southern California. Proud parents are Joshua and Hanh Tran Bergere. Proud grandmama is Darline Bergere.

Mazal Tov to Linda and David Koppel, and Congratulations to Johanna and Bill Harris on the birth of Leah Alena to Victoria and Matt Harris. Leah was born on Sept. 28, after a difficult delivery, Leah and her Mom are doing well.

CHRONICLES VII

JOSEPH Part III

The brothers return to their father with the news that Joseph is still alive. Jacob is stunned. As he hurriedly embarks on his journey down to Egypt to see his long lost son G-d speaks to Jacob for the last time: *“Fear not to go down to Egypt, for I will make you there into a great nation. I Myself will go down with you to Egypt, and I Myself will also bring you back; and Joseph’s hand will close your eyes.”* Our ancient sages view this as a promise that the Shekhina - the Divine Presence - will follow Israel everywhere, even into exile; whence the certainty that even in exile Israel is never alone.

Jacob dwells in the land of Mitzrayim for 17 years. He adopts Joseph’s sons as his own, in honor of his wife Rachel, and blesses them. To this day an echo of that very same blessing can be heard Friday nights as the parents, hand on the heads of the children, recite “ G-d make you like Ephraim and Manasseh,” and to the girls “...Sarah, Rebecca, Rachel, and Leah.” He calls his sons together for a final accounting and blessing. Reuben is first born, honorable but unstable. Simeon and Levi are violent and cruel. Judah has both strength and trueness of heart. He will be the national leader - the worthy ancestor of almost all Jews today. Zebulun is a man of the sea, Issachar a man of the soil. Dan and Gad are defenders of their people. Asher will be fortunate and Naphtali eloquent. Joseph is the man of vision joined with moral and spiritual strength. Benjamin is warlike.

Jacob now instructs his sons, three times in one sentence, to bury him in the cave in Hebron where his parents and grandparents are buried. After 147 years Jacob is gathered to his people. A great procession goes forth from Egypt to the cave of Machpelah, made up equally of Jews and Egyptians and for 70 days all Egypt mourns Jacob. Joseph lives to see the three generations of Ephraim and he too passes from the scene, making his brothers promise that when they leave Egypt they are to take his bones with them.

The question now becomes, can Mitzrayim, the place of confinement, where Jews feel persecuted and alone, this narrow place, be a birth canal through which they will be reborn?

The history of the Jews in Egypt begins when a Jew is transformed into an Egyptian prince and ends when an Egyptian prince is transformed into a Jew. As for the 400 years in between there is only silence.

COMMENTARY IX

by Harvey Frankle

A few months and a couple of more kibbutzim later Jackie and I left Israel, spent a few months traveling through Europe and returned to the States in August of 1976. We eventually wound up in Santa Rosa living communally with some friends I made on Kibbutz Farod. (Someone sent a letter to a friend addressing it to Kibbutz Far Out and it got there just the same - unfortunately it wasn't - far out, that is.)

The High Holy Days were approaching and I was invited to design a Rosh HaShanah Eve dinner service. It was simple and, I think, soulful, and was much appreciated by all. This was a first for me and it was meaningful and fun. Also around this time we were invited to a wedding presided over by Rabbi Shlomo Carlebach and as he would say, it was "very deep and very heavy." Jackie and I got a chance to drive him back to Berkeley that night. Needless-to-say I was blown away by the whole experience even if he did sleep all the way back.

We eventually moved out of the commune and up to Southern Oregon, looking for 20 acres and independence. We joined a fledgling Jewish community called something like The Rogue River Valley Jewish Community and lived in Ashland through most of 1978. Meanwhile the rest of the group found property outside of Willits and Jackie and I came down every few months to visit and to be with Selma who was dying. We eventually found property that we fell in love with and could afford, Selma passed peacefully, we built our house and settled in for the duration.

We soon met Bruce Andich, Marc Rittenberg, Carol Rosenberg and our beloved Rabbi Hanan Sills at a house recently converted from a church by Nancy and Eldon Moilanen. It was a holiday gathering some time in 1979 and probably the first Jewish get together, at least in Willits.

It wasn't long after that I hit on the idea of offering a class in Judaism 101, as a way of planting some seeds for Jewish community development. I approached the dean of Mendocino College's satellite office in Willits, Bob Comings. Never having taught a day in my life I nevertheless put together a detailed syllabus containing 4 main disciplines within a 3-hour class over the course of 18 weeks, all of which was contained on an oversized roll of foolscap. Bob later told me that when I unrolled the scroll for him it felt like Moses was coming off the mountain. Bob approved the course without batting an eye: I had him at shalom.

The class was an amazing success where the Willits Jewish Community really came together. I think we started out with 30 and wound up with the same number, including the folks already mentioned as well as Divora Stern and Bill Ray among many others. We now had the beginnings of a Jewish presence in Willits. It would soon make itself known to the community at large.

Dear KHE Chaverim,

November, the month without any Jewish holidays. Or rather, Heshvan on the Hebrew calendar. In fact, I'm writing this on rosh hodesh Heshvan, the first day of Heshvan, which this year falls on Oct 17. And it was just today that the email news came through that a woman had been arrested at the Kotel for saying the Shema out loud during a women's minyan at the wall last night (remember, Hebrew days begin the night before). I know this woman; she is Anat Hoffman and we lived a few blocks apart in the neighborhood of Baka in Jerusalem, and were members of the same Baka congregation, Kol HaNeshamah (All the Soul/Breath- from psalm 150). She grew up in Israel, to an English-speaking mother from Great Britain, I think. So she was completely at home in Israel, and yet in easy communication with native English speakers, known in Israel, ironically, as Anglo-Saxim! She's definitely been a political activist as long as I have known her. She's been a serious leader of Women of the Wall since its beginnings in the late '80s. This means that for 23 years now she and others have regularly been gathering at the Kotel each rosh hodesh to pray together. And as I wrote to our KHE email list today, I can recall when I and others were hauled away from the wall somewhere around 1990 for reciting the Shema during our monthly service. Now I have on my wall right above my computer a photo from the 19th century of men and women praying together at the Kotel. But post 1967, when the Old City of Jerusalem came back into Israeli hands after being off-limit to Jews from 1948-1967, the Kotel was declared an orthodox synagogue with separate areas for men and women.

One of the powerful aspects of being in the vicinity of the Kotel is to see and hear groups of men at prayer, reading from the Torah, even dancing in circles, with their voices raised. Women, however, are not welcome to participate similarly. I have written before that I personally experienced the traditional, female form of individual and silent or whispered prayer as very powerful at the Kotel. Many were the times that I spent there on my own, yet feeling connected with my fellow women worshipers, each of whom was praying individually. This is the classic prayer of Hannah of the Bible, whose fervent whispered supplications have come to be a model for female prayer.. But these deep personal experiences at the Kotel weren't enough to satisfy my prayer needs towards the latter part of the Twentieth Century, some 3000 plus years post Hannah. And so I came and participated regularly with Nashot HaKotel, Women of the Wall, as we prayed together in alignment and resonance with each other.. We agreed not to raise our voices, so as not to antagonize the authorities who didn't want us there or the many orthodox women at the wall who were not accustomed to female minyans. But Jewish tradition calls for us to recite the Shema aloud. And so we did.

And one rosh hodesh we were suddenly being pulled out of the Kotel prayer area by female security guards who looked like recently deactivated soldiers. They'd received their orders - I doubt that they even were familiar with the traditional prayer service, most likely having grown up as secular Israelis far removed from traditional Jewish religious practice. It seemed so ridiculous and ironic to be forcibly removed from the Kotel for reciting the "watchword of Israel," the best known, iconic one-liner of Judaism, traditionally repeated daily throughout one's life. Perhaps I've shared this with you before: arms linked with other Women of the Wall, I remember looking into the eyes of the young woman who was dragging me from the Kotel. A year or more later, my daughter was working in the kitchen of a very popular downtown Jerusalem restaurant (the Anna Ticho House), and I stopped in to say hello to her one day. Turned out that a fellow worker was the very woman who'd removed me from the Kotel, and she recognized me. She shared how affected she'd been that day by the eye contact between us. The strength of the contact had stayed with her and had made her question what she had done. I was very glad to hear this. We really don't know the impact of even the smallest of our actions. This happened over twenty years ago. And yet today at the Kotel, Anat Hoffman, who has participated month in and month out over the decades, was arrested and held overnight for reciting the Shema aloud at the Kotel. This doesn't mean that nothing has shifted in the intervening years.

Rabbi's article continues:

It does indicate that the authorities are feeling threatened (they didn't arrest us but only tossed us out) and that at least some of the participants of Women of the Wall are willing to up the ante and get themselves arrested to create a shift in the status quo.

Change takes time to get established, and it's not unusual for the defending order to fight like hell to keep the old in place. Remember the story of Abraham and the binding of Isaac- for me a great momentous shift in consciousness away from the contemporary practice of literally sacrificing one's child to the deity. The Abraham stories are dated to about 3800 years ago. But we know that a thousand years later, kings of Judah were still sacrificing their children, in imitation of their non-Jewish neighbors, in hopes of placating the divine, and winning God to their side. This custom then died out, but it took a good thousand years for the new consciousness and practice to become firmly established. So we're not doing so badly today with only being a few decades into creating change at the Kotel, the very center of Jewish religious identity for folks all over the globe

You may ask, why get so worked up about women being able to don prayer shawls, or pray above a whisper in a minyan, or read from the Torah as the men do? Aren't there much graver issues facing Israel, and the Jewish people, than claiming these religious rites/rights? Well, the Kotel IS the location of centrality for Jews all over the world. Who says that the orthodox should have dominion over this site, and be able to determine how it is used? In recent years the religious authorities have become stricter in enforcing their interpretation of modest dress codes at the Kotel. And they have moved to control the use of the larger plaza behind the prayer space at the Kotel, trying to eliminate coed groupings even there. So, for example, non-orthodox Jewish groups from abroad have on occasion been interrupted from conducting co-ed prayer services in this broad public plaza which is not adjacent to the Kotel, but in full view of it. Many Israeli soldiers have come over the years to swear in at the Kotel. The orthodox authorities in recent years have discouraged this practice, because it is not a traditional orthodox use of the space.

To whom does the Kotel belong? The vast majority of Israelis, let alone Jews all over the world, are not orthodox in belief or lifestyle (Note: there ARE orthodox Jews who participate in Women of the Wall and others, both men and women, who are not willing to participate, but who support our efforts). So do we let the religious fanatics determine what is proper use of this space? These defenders of the status quo consider "us" the fanatics, not them - or rather, in their eyes we are heretics. What we do is deemed by them both dangerous and threatening and "not Jewish." The Kotel is the holy space where we traditionally come to connect with our people, our roots, our heritage, and our God. The Shema message that God is one and all is God needs to be heard at the Kotel today - and it needs to ring out in the voices of women as well as men..

Two weeks from now I will be attending the first ever inclusive (multi-denominational) gathering of women rabbis of northern California. We are so widespread today that it is hard to realize how new a phenomenon we are. Wearing a tallit, leading services, offering co-ed teachings, coming up to the Torah for an aliyah, reading from the Torah, lifting and dressing the Torah - these are practices open to all the women and men of KHE. Is it good or not that we already take these co-ed practices for granted? How very fortunate we are! Shechechyanu!

B'shalom oovrachah/In peace and blessing, *Shoshanah*

Many Thanks!

To all those who helped out during Rosh HaShanah, Yom Kippur, Succot, and Simchat Torah: a hearty TODAH RABBAH!. Whether you set up, or sang, or read, or led, cleaned up or greeted, brought flowers, helped in the kitchen or played your musical instrument, your participation made a positive and essential contribution to our KHE holiday happenings - and that's what makes us a community. Bless you and thank you each and all, Shoshanah

Please Note!

Many of us have enjoyed the delicious challah breads baked by Schat's in Ukiah. We often bring them to Shul and use them at home. We recently learned that their challah dough includes milk powder. This is fine for our shul meals which are dairy/vegetarian. Know that if you observe the kosher tradition of separating milk and meat, then a Schat's challah is not kosher for meat meals.

Dark Chocolate and Nut Dessert Delights from Amy Wachspress

These unbelievably tasty dessert or snack treats are a sort of a healthy version of chocolate chip cookie dough. Made with a variety of nuts combined with dark chocolate chips and placed in the freezer, this dessert will knock your socks off. These treats are gluten-free, lactose-free, and depending on what you use for the chocolate chips they can also be vegan. Some chocolate products have milk in them and others do not. Check the ingredients on your chocolate chips before you claim that this dessert is vegan. Dark chocolate is a must. The many nuts in this make it a good protein energizer snack.

Ingredients

1 c. raw walnuts
1 c. raw cashews
1 c. raw almonds
 $\frac{3}{4}$ c. rolled oats
 $\frac{1}{2}$ tsp. cinnamon
 $\frac{1}{3}$ c. agave nectar
3 tsp. vanilla
 $\frac{1}{8}$ tsp. salt
 $\frac{1}{2}$ c. dark chocolate chips

Directions

Put the walnuts, cashews, almonds, oats, cinnamon, and salt into a food processor and process these ingredients until they are a uniform finely ground meal. Add the agave nectar and vanilla and process these into the meal until everything is well-blended. Then stir in the dark chocolate chips so that they too are evenly blended. You can process the chocolate chips in the food processor to combine or just fold them in with a spoon. Lay a piece of wax paper on a cookie sheet. Form the nut and chocolate chip mixture into balls about an inch across and put them on the cookie sheet. Place them in the freezer for at least an hour before serving. Leftovers should be kept stored in the freezer. If you make these to take to a party, make a lot! They are so wonderful that they disappear in a blink.



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

| | |
|-------------------------------|---|
| Harvey Frankle, President | 459-9235 < woodnbooks@wildblue.net > |
| David Koppel, Treasurer | 485-8910 < davekoppel@yahoo.com > |
| Alan (Acorn) Sunbeam | 463-8364 < asunbeam@mac.com > |
| Judy Corwin | 462-4661 < jmcsrp@gmail.com > |
| Nancy Merling, Vice President | 456-0639 <nancy merling@att.net > |
| Carol Rosenberg | 463-8526 < ccarolrosenberg@pacific.net > |
| Sherrie Ebyam | 530-414-1104 < ebyam@sbcglobal.net > |

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)