

OCTOBER 2014

TISHREI - HESHVAN 5775

Shema יְהוָה



The Newsletter of Kol HaEmek (Voice of the Valley)

Physical address 8591 West Road -Mailing address 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

**Friday, October 3, Erev Yom Kippur,
Kol Nidre Service, 7:00-9:00 pm**

Saturday, October 4, Yom Kippur,
Morning service 10:00 a.m. - 2:00 pm;
Children's service 10-10:45 a.m.;
Afternoon service 4:00 pm until 3 stars
visible in sky; open Torah and Yizkor
through evening; Concluding service,
followed by break-the-fast potluck

Sunday, October 5, Succah Decoration,
A team of decorators is needed! Call
Carol to volunteer, 463-8526.

(Wednesday, October 8, Erev Sukkot--no
service)

**Friday, October 10, 5:30 pm Sukkot/
Shabbat Celebration** with a veggie/dairy
potluck

**Friday, Oct 17, 5:30 pm, Simchat
Torah/Shabbat celebration** with dancing
and scrolling of the Torah followed by
veggie/dairy potluck

**The list of donations to KHE and your
paper copies will follow when the
Koppels return!!!**

Thank You one and all who have sent their
membership forms, donations and dues to P.O.Box
416, Redwood Valley.

We will thank you again and list our members and
donors' names next month. David and Linda
Koppel, our Treasurer and the Guardian Angels of
our Shul, are traveling. We have received happy
pictures from them as they journey across the U.S.,
seeing all those sites they have longed to see
during the many years when David was working
for Mendocino County Environmental Health
Department and Linda was caring for countless
precious children.

We and their children are realizing how much they
have done and continue to do for all of us.

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) Tzedakah 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**

Mazel Tov!

Ron Reed and Amy Wachspress
and George and Linda Troxcel
are pleased to announce the marriage
of our children
Akili Wachspress and Christina Troxcel
on September 21, 2014
in Costa Mesa, CA

Portion of the Week and Holidays

October 3 - Erev Yom Kippur
October 4 - Yom Kippur
October 8-16 - Sukkot
October 17 - Simchat Torah
October 18 - Bereshit
October 25 - Noah

We Remember:

Maya Schwartz - October
100 of the Karas/Strauss family-October 1
130 of the Stern family - October 1
Bonnie Ann Springer - October 7
Sylvia Glazer - October 8
Rose Wolff - October 13
Stan Showers - October 14, Heshvan 2
Victor Wolff - October 17
Joseph Barr - October 17
Morris Shuper - October 17
Don Roberts - October 20
Abraham Koppel - October 21
Todd Harrison - October 21
Ena Koppel - October 21
Jean Shirley Kisslinger - October 22
Pauline Strauss - October 27, Heshvan 1
Nancy Parker Orton - October 29
Frieda Eisman - October 31
Dorothy Corwin - Tishrei 7
Minne Sorkowitz - Tishrei 8
Ronald Sisselman -Tishrei 9

Playground information:

Thanks to Robin Sunbeam we have a basketball hoop up and functional in front of the shul.

The playground donation from the Rosens is in the bank and waiting for just a bit more money (\$2,000) so we can proceed and order the equipment and prepare a safe play surface.

See this website to see what we want to buy and install. For those who sent donations: many thanks!
<http://www.archiexpo.com/prod/gametime/playground-climbing-structures-11195-411892>.

Thank you to the Esserman-Melvilles, Charlotte Rapport and others who have sent contributions for the playground. We will be able to acknowledge you as soon as the Koppels return and open the congregational mail!!

Please note!

Kol HaEmek has a no dogs in the building policy. We understand that occasions might arise where this presents a difficulty.

Please find another solution. Do not bring your dog to shul.

Margo Frank LCSW

Individual Psychotherapy and Coaching
Crossing into Elderhood Programs
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www.margofrank.com
LCS18143

707.462.1877

Fruit Cobbler

Ingredients:

2-2 1/2 cups fruit
2 cups flour
1 1/2 cup sugar
4 tsp baking powder
1 1/2 sticks of butter
1 1/2 -1 3/4 cups milk
1/4 teaspoon cinnamon

- 1, Barely melt butter in the bottom of a 13x9" baking pan/or a square pan.
- 2, Whisk together flour*, sugar, baking powder, and cinnamon. Add milk, stir, pour over butter.
- 3, Spread fruit over the top.
- 4, Bake for 55 minutes at 350 degrees

Please note: If you are using non-gluten* flour, add 1 1/2 tsp. zanthan gum

Sukkot



On the fifteenth day of this seventh month is the Festival of Sukkot, seven days for the L-RD. -Leviticus 23:34
The Festival of Sukkot begins on Tishri 15, the fifth day after Yom Kippur. It is quite a drastic transition, from one of the most solemn holidays in our year to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to in Jewish prayer and literature as Z'man Simchateinu, the Season of our Rejoicing.

Sukkot is the last of the Shalosh R'galim (three pilgrimage festivals). Like Passover and Shavu'ot, Sukkot has a dual significance: historical and agricultural. Historically, Sukkot commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. Agriculturally, Sukkot is a harvest festival and is sometimes referred to as Chag Ha-Asif , the Festival of Ingathering.

The word "Sukkot" means "booths," and refers to the temporary dwellings that we are commanded to live in during this holiday in memory of the period of wandering. The Hebrew pronunciation of Sukkot is "Sue COAT," but is often pronounced as in Yiddish, to rhyme with "BOOK us." The name of the holiday is frequently translated "Feast of Tabernacles," which, like many translations of Jewish terms, isn't very useful. This translation is particularly misleading, because the word "tabernacle" in the Bible refers to the portable Sanctuary in the desert, a precursor to the Temple, called in Hebrew "mishkan." The Hebrew word "sukkah" (plural: "sukkot") refers to the temporary booths that people lived in, not to the Tabernacle.

Sukkot lasts for seven days. The two days following the festival, Shemini Atzeret and Simchat Torah, are separate holidays but are related to Sukkot and are commonly thought of as part of Sukkot.

Sukkah You will dwell in booths for seven days; all natives of Israel shall dwell in booths. -Leviticus 23:42



In honor of the holiday's historical significance, we are commanded to dwell in temporary shelters, as our ancestors did in the wilderness. The temporary shelter is referred to as a sukkah . A sukkah must have at least two and a half walls covered with a material that will not blow away in the wind. The "walls" of the sukkah do not have to be solid; canvas covering tied or nailed down is acceptable and quite common in the United States. A sukkah may be any size, so long as it is large enough for you to fulfill the commandment of dwelling in it. The roof of the sukkah must be made of material referred to as sekhakh (literally, covering). To fulfill the commandment, sekhakh must be something that grew from the ground and was cut off, such as tree branches, corn stalks, bamboo reeds, sticks, or two-by-fours. Sekhakh must be left loose, not tied together or tied down. Sekhakh must be placed sparsely enough that rain can get in, and preferably sparsely enough that the stars can be seen, but not so sparsely that more than ten inches is open at any point or that there is more light than shade. The sekhakh must be put on last. Note: You may put a water-proof cover over the top of the sukkah when it is raining to protect the contents of the sukkah, but you cannot use it as a sukkah while it is covered and you must remove the cover to fulfill the mitzvah of dwelling in a sukkah.

Arba Minim: The Four Species

On the first day, you will take for yourselves a fruit of a beautiful tree, palm branches, twigs of a braided tree and brook willows, and you will rejoice before the L-RD your G-d for seven days. -Leviticus 23:40

Why are these four plants used instead of other plants? There are two primary explanations of the symbolic significance of these plants: that they represent different parts of the body, or that they represent different kinds of Jews.

According to the first interpretation, the long straight palm branch represents the spine. The myrtle leaf, which is a small oval, represents the eye. The willow leaf, a long oval, represents the mouth, and the etrog fruit represents the heart. All of these parts have the potential to be used for sin, but should join together in the performance of [mitzvot](#) (commandments).

According to the second interpretation, the etrog, which has both a pleasing taste and a pleasing scent, represents Jews who have achieved both knowledge of [Torah](#) and performance of mitzvot. The palm branch, which produces tasty fruit, but has no scent, represents Jews who have knowledge of Torah but are lacking in mitzvot. The myrtle leaf, which has a strong scent but no taste, represents Jews who perform mitzvot but have little knowledge of Torah. The willow, which has neither taste nor scent, represents Jews who have no knowledge of Torah and do not perform the mitzvot. We bring all four of these species together on Sukkot to remind us that every one of these four kinds of Jews is important, and that we must all be united.

Please note!

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How to create a memory

Memories of Sukkot in Brooklyn will always bring tears to my eyes, the warm days, the cool evenings in the Sukkah hoping it wouldn't rain. But best of all passing hot soup through the kitchen window into our family sukkah ,(the very first I had decorated). My father-in-law Ben Rosenberg's great smile as he took the bowls from my hands.

Walking the tree-lined streets with my husband and in-laws from sukkah to sukkah. Having a bite of cake and tea in each one. In my memory, Mrs Roth's cakes clearly won the competition, my mother-in-laws a close second.

I will always remember the little man in Willy Roth's Sukkah making a toast, first in Yiddish and then for me in English, "If in this life there is a little cake and shnapps, it's all worthwhile."

I will be here to decorate our shul sukkah on Sunday, October 5th (time to be announced) I hope you will join me, so we can create new holiday memories.

Carol Rosenberg

Dear KHE Chaverim,

I'm writing these words pre Rosh HaShanah, and you'll be reading them pre Yom Kippur. Hopefully, you are in your process of Tshuvah, of clarifying the elements of your life that you want to bring forward, or redeem, or let go of, as part of returning to your deepest/ highest self and source to begin the new year.

While there has been much beauty and love in my life this past year, for which I am truly grateful, much darkness has also touched my life in 5774. This past summer, I actually felt overwhelmed by all the ills of the world that seemed to affect me personally. My inner well being came to reflect the difficulties in the lives of people around me and close to me, whether near or far geographically. And so I got sick, and remained under the weather for much of the summer.

I am not denying the physical elements of becoming ill, e.g., that my first symptoms appeared several days after the visit of a houseguest who'd been coughing for over a month, or that I'd gone swimming without my earplugs, which I know from experience can invite an ear infection. But my weakness and fatigue and muddled/muffled head felt impacted by the ongoing intensity and enormity of what was happening re others in my outer world.

Now for years I've known that useless worrying does not resolve a situation. I've written in the past about letting go by reformulating a specific worry into a prayer and sending it forth. And back in the spring, I'd focused in a couple of Shema columns on identifying with the soul and staying in a state of joy no matter what was going on in the outer world. 'Twas as if the universe said, this is what she's spouting? Let's test her a bit!

I know in part I was grieving that this is the way things are. I needed to remember that, in our creation story, God forms light and creates darkness (yotzer or oovoreh hoshech). The darkness is actually prior to the light. We're also told that both good and evil come from God - they are givens in our world. And so much depends on our perspective as to what is evil. Annie Dillard in "Pilgrim at Tinker's Creek" observes an insect biting a live frog and sucking out all of its innards until the frog is soon dead. Is this not evil?, she asks.

Just today a woman shared with me what for her was a helpful meditation: if your sky is full of clouds, just wait, be patient, and the clouds will dissipate or move on, and the sky will be clear again. Yes, and together with this knowing, I also recognize that in the Yom Kippur liturgy, God actually comes to us in a cloud to wipe away our sins. God is with us in our darkness. And how comforting it can be to have some shade on a very hot day.

Jacob Artson, as a young teen with autism, wrote several years back, "After the Barchu, we praise God for creating light and darkness. I love that image, because it means that both the triumphs and the failure are a praise of God....I will try to always remember that even the darkness is a reflection of God's world so we don't have to fear it, we can embrace it as part of the journey...." What has been the darkness in your life this past year? How has this darkness been a manifestation of the divine in your life?

I was in Seattle on 9/11/01, and I remember what a beautiful day it was: sunny blue skies, which is not the usual for that city. I seem to recall that folks in NY also commented that the weather was beautiful as the Twin Towers were struck. People often have a sense of cognitive dissonance when "perfect" weather accompanies a tragedy. How can this be? But this is our world. Can we hold both the beauty and the horror as part of our inheritance as earthlings? Can we accept both joy and sorrow as our inheritance as earthlings? One needn't obviate the other.

Can we live in hope, can hope live, even in what may seem to be the worst of times? In times of tribulation, Jews sang "HaTikvah" (the Hope) yearning for a homeland, and a state of Israel manifested just when Jewish refugees needed a place to call home. Yes, both light and darkness have also manifested in our Jewish homeland. We do live on earth, and not in the heavenly Jerusalem.

Let's keep current with our hope(s) and our intentions. Kavanah, the Hebrew word for intention, is connected to aiming, having a direction, and is from the same root as tikvah/hope. Mikveh shares the same root as kavanah and tikvah. Naked, we immerse ourselves in living waters to return to our source, release, and be reborn again. It is a practice to state our intentions and hopes before we enter the mikveh. You can join us this Sunday to combine and strengthen your tikvah, kavanah, and mikveh as we immerse in the healing waters of beautiful Pennyroyal Lake. What a wonderful and ancient way to practice our Tshuvah and reaffirm our connection with life during these 10 Days of Awe (Yamim Nora'im) marking the passage from Rosh HaShanah to Yom Kippur.

B'shalom oovrachah/In Peace and Blessing, *Shoshanah*

Mikveh - Immersion into living waters From <[info.mayyim hayyim.org](mailto:info.mayyimhayyim.org)> a Mikveh in Newton, Mass

Ritual immersion is an ancient part of Jewish tradition, noted in the Torah and in later Rabbinic commentaries. Today, there are only a few cases where immersion is still designated as a *mitzvah*, or an act required by Jewish law: for converts to Judaism, for brides, and for women observing *niddah*, the practice of immersing monthly following menstruation.

Mikveh has also been used for other purposes throughout Jewish history: for example, by men prior to Shabbat and the holidays, by women in the ninth month of pregnancy. People are welcome to immerse to commemorate a wide variety of transitions and occasions: prior to reading Torah for the first time, before or after surgery, on the occasion of being ordained a rabbi, or becoming a grandparent, or reaching the age of 40, or 50, or 85.

Every religious tradition uses water to denote change and transformation. In Jewish tradition, water is part of our sacred narrative, as when Hebrews traveled through the waters of the Red Sea as they left Egypt, marking their transformation from a tribe of slaves into a free people.

Mikveh is the Jewish ritual that symbolically enacts this kind of profound change for individuals. The mikveh pool recalls the watery state that each of us knew before we were born; the ritual of entering and leaving , living waters, creates the time and space to acknowledge and embrace a new stage of life.



**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 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

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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

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