



The Newsletter of Kol HaEmek (Voice of the Valley)

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

Phone # 707-468-4536

October 2009

Tishrei-Heshvan 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, October 2, 6:30pm Sukkot - Kabbalat Shabbat and Sukkot celebration.

Sunday, October 4, 10:00am Shul School

Sunday, October 4, 7:00pm Succot Special at the Shul: wave the lulav, potluck dessert in our succah, special showing of the superb Israeli film *Ushpizin*, which features scenes of succot in Jerusalem

Saturday, October 10, 6:30pm Simchat Torah (see announcement opposite)

Friday, October 16, Community-led Kabbalat Shabbat at the home of Amy Wachspress & Ron Reed.

Sunday, October 18, 10:00am Shul School

Sunday, October 25, 10:00am Shul School

Sunday, November 1, 10:00am Shul School

Friday, November 6, 6:30pm Kabbalat Shabbat

Sunday, November 8, 10:00am Shul School

THANK YOU ALL!

Many, many thanks to those Board members and members of the community who made this Rosh HaShanah a wonderful holiday.

Divora Stern and Mark Levin did the heavy lifting to set up the shul. Louisa Aronow's flowers and arrangements were memorable. The Koppels and Nancy Merling purchased, prepared, and served the apples, honey and challahs.

To Bill Ray, the readers of Torah and poetry, many thanks. We had a splendid beginning to the new year, even since no one remembered the bread for Tashlich so we became environmentally sound and placed our sins in rocks to return to the lake. Sorry, hungry ducks!

Join us Saturday Evening

October 10

6:30pm

We will dance with the Torah, sing and share a holiday potluck supper.

Simchat Torah (literally "Rejoicing of the Torah") immediately follows the week-long Sukkot festival. On this day, we carry the Torah scrolls and dance for hours around the bima (the platform where the Torah is read), celebrating the completion of the yearly cycle of Torah readings and the beginning of a new cycle.



If you can give Tzedakah (no matter what the amount), you cannot be considered a person without means..

At Yizkor we remember our dead by supporting the living.

Here are two funds we support all year long:

- * The Marion and Sanford Frank Fund for Feeding the Hungry in Ukiah
 - * Promoting social rights and community media tion for Jews and Arabs in Acre, Israel. *This is a new organization that you may consider giving your support!*
 - * Serving emotionally disturbed children and children from troubled homes throughout Israel regardless of religion, race, origin, or social status (see orr-shalom.org.il).
- *Make your checks payable to PEF: Israel-Endowment Fund, and earmark them to either the **Association for Community Development -Acre** or **Orr-Shalom Children's Homes**. There is a \$25 minimum requirement for each check to Israel.
- Of course you may also choose to support ANY CHARITY OF YOUR CHOICE.

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 Remember:

Bonnie Ann Springer - Oct. 7
Sylvia Glazer - Oct. 8
Asenath Rosenberg - Sukkot
Jean Shirley Kisslinger - Oct.22
Anna Allinikov - Oct.22
Nancy Parker Orton - Oct 26

Holidays and Portions of the Week

October 2 - Erev Sukkot
October 3 - Sukkot
October 10 - Shemini Atzeret
October 11 - Simchas Torah
October 17 - Bereshit
October 24 - Noah
October 31 - Lech Lecha

Congratulations to Delilah Raybee and Adam Gutride on their marriage, August 16, in Oakland
Rabbi Sarah Leah, from Cochmat haLev, where the newlyweds are members, performed the ceremony. Reb Daniel Lev, at whose shul they met several years ago, also led music and gave blessings.

FYI from Susan Sher

A Day of Meditation, Reflection and Mindful Yoga with Sylvia Boorstein and Ajahn Amaro: A benefit for Yoga Mendocino on Sunday, November 1, at Weibel Vineyards, Hopland.

Two well-known and beloved teachers are coming to our community: Sylvia Boorstein, who describes herself as a Jewish Buddhist grandmother, is a regular teacher at the Spirit Rock Meditation Center and the author of *Don't Just Do Something, Sit There: A Mindfulness Retreat With Sylvia Boorstein*; and *It's Easier Than You Think: The Buddhist Way To Happiness*, among others. Ajahn Amaro is the co-abbot of Abhayagiri, the Buddhist monastery located in Redwood Valley. He is an English-born, internationally recognized speaker, writer and teacher known for his keen wit and great sense of humor. Fee: \$85 to \$200, sliding scale. Go to www.yogamendocino.org for further information.

The Head of the Year

by Marge Piercy
(Knopf, 2000)

The moon is dark tonight, a new
moon for a new year. It is
hollow and hungers to be full.
It is the black zero of beginning.

Now you must void yourself
of injuries, insults, incursions.
Go with empty hands to those
you have hurt and make amends.

It is not too late. It is early
and about to grow. Now
is the time to do what you
know you must and have feared

to begin. Your face is dark
too as you turn to face
yourself, the hidden twin
of all you must grow to be.

Forgive the dead year. Forgive
yourself. What will be wants
to push through your fingers.
The light you seek hides

in your belly. The light you
crave longs to stream from
your eyes. You are the moon
that will wax in new goodness.

Haiku from 2007

To believe or not,
The G-word provokes passion!
Either way, Jews pray.

Amy Wachspress

If there is no God
When the sky booms and thunders
Who else is bowling?

Bill Ray

Nancy's Vegetarian Stuffed Cabbage Great for Sukkot, Pesach or just because it's delicious!

1. Boil or bake 1/2 butternut squash and a large sweet potato.
2. Par cook a large leafy head of cabbage.
3. Mix together sweet potato, squash + 1 cup of mushrooms cut in half, 1 grated carrot, 1/2 cup chopped walnuts and 1 egg. Salt & pepper to taste.
4. Roll a tablespoon of filling in each cabbage leaf.
5. Brown in a large pot 2 chopped onions 'till translucent. Add 2 cups of plum tomatoes, 1c water, 1/4 cup of brown sugar, and 1/4 cup cider vinegar. Add cabbage rolls gently. Cook until tender (about 1 hour)

Dear Friend,

For me, the High Holidays, from Rosh Hashanah to Yom Kipur, represent the very moral essence of our Jewish religion: forgiveness, love, and repentance. I can think of no better time for reflection and effective behavioral change (stop doing harm to myself and others) than right now at this moment and hopefully for the entire remainder of my life on this planet. Will you not join me? There is a Buddhist thought that says when you walk the path of humanity to its end, goodness accomplishes itself. May we all strive not to deviate from that path!

With much love and many hugs,

David Vilner

In My Opinion:

I'm going to miss Sukkot this year at KHE, because I'm going to parents' weekend at the current school of my youngest granddaughter, since her parents are in Spain. How and why Anna Isabel Rosenberg Navarro received a scholarship from a U.S. prep school to spend her senior year of high school in Colorado is a whole tale in itself. For now I'll tell the story of how Sukkot came to be my favorite holiday.

Many, many, years ago Carol Ann Dale met and fell in love with Danny Rosenberg at a secular New Year's party. We knew by March this was a special friendship and Dan's parents, seeing their son's commitment to a Jewish girl with no Jewish background, spent the year before their marriage introducing her to the cycle of holidays that make up the Jewish year. Purim, then Pesach, Shavuot. Being a curious and agreeable 18-year-old, she patiently learned how to make holiday foods, sat at holiday table, even went to Shul "to visit" on Rosh HaShanah. Yom Kippur was a bit of a concern (my mother always pulled down the shades before meals on Yom Kippur. She thought fasting was foolish and archaic.) Then came Sukkot! No history, no conflict!

This was a holiday I could relate to! It was the ancestor of Thanksgiving. Best of all, you built and decorated a little house. I could help improve the decorations. Did they know about stringing popcorn? Cutting out paper birds and making other paper ornaments? How about cornstalks? On East 8th Street and Avenue J in Brooklyn, lots of families had Sukkahs. Building and decorating was a competitive sport. The custom of the community was Sukkah hopping. The women baked wonderful treats. These, lemon tea and schnapps were served to everyone who came to wish you a happy holiday. Each family tried to make their Sukkah more beautiful and their cakes more plentiful!

My favorite Sukkah belonged to Willy Roth, Dan's father's best friend. I still can taste Bessie Roth's sour cream pound cake and strudel. I still make recipes given to me by my mother-in-law and her neighbor Belle Rubin, (Bessie didn't give out recipes.) I remember the old man who sat in a corner of Willy's Sukkah with a glass in his hand and said to us, first in Yiddish and then to me when he saw I didn't understand, "If between the cradle and the grave there is a little schnapps, life's not so bad."

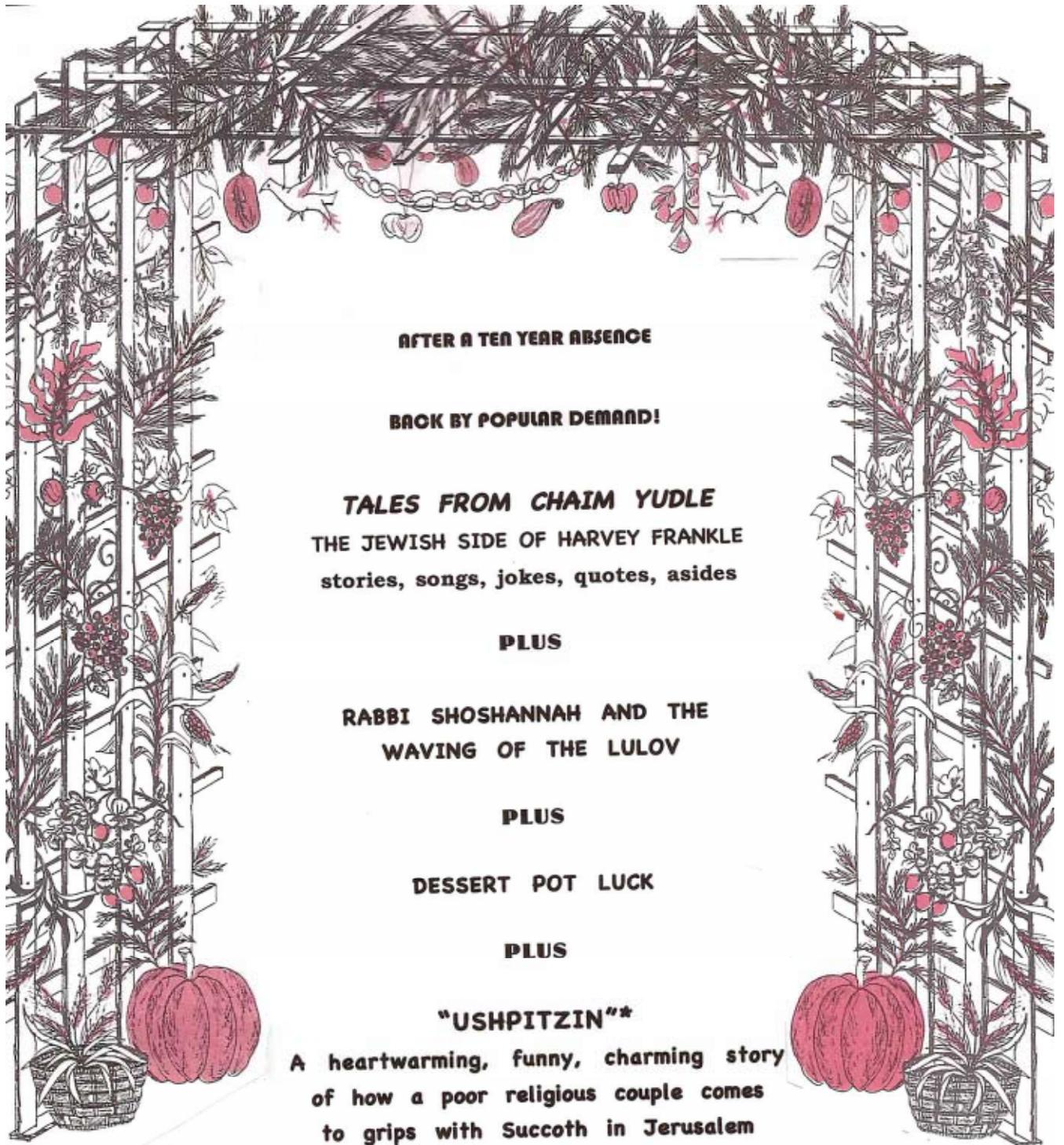
Little did I realize that the Christmas of 1954 would be my last Christmas for many, many years. Rosenbergs didn't do Christmas, or Halloween or Easter. For me the circle of the year changed dramatically. My mother-in-law-to-be made my first birthday party decorated in blue and pink, not orange and black for Halloween. With these changes came a whole new family and lots of joy, and whenever I missed the holidays and parties of December I could substitute the warmth, the creativity and the fun in decorating a Sukkah, never mind the fun of passing soup through the kitchen window, marathon baking, or calling out, "Don't trip on the electric cord!"

May you enjoy the Sukkah at Kol HaEmek; the programs the Rabbi and Harvey Frankle have planned; and especially, may you find joy, warmth and creativity in developing your own family's Jewish holiday customs.

Please write and tell us what Jewish holidays are memorable for you.

What is your story? Our *Shema* will be much richer for having many writers, many stories, and many opinions.

Love, *Carol*



AFTER A TEN YEAR ABSENCE

BACK BY POPULAR DEMAND!

TALES FROM CHAIM YUDLE
THE JEWISH SIDE OF HARVEY FRANKLE
stories, songs, jokes, quotes, asides

PLUS

**RABBI SHOSHANNAH AND THE
WAVING OF THE LULOV**

PLUS

DESSERT POT LUCK

PLUS

"USHPITZIN"*

A heartwarming, funny, charming story
of how a poor religious couple comes
to grips with Succoth in Jerusalem

***Rated 4 Stars of David Trust us on this one**

SUNDAY

OCTOBER 4

6:30 P.M.

Dear KHE Chaverim,

Where are you at with regards to faith and doubt? Do the words evoke certain associations for you? “Faith and Doubt” was the original title for this past summer’s Jewish Women’s Retreat in the redwoods. As soon as I was informed of the topic, I knew I wanted to take a look at the actual Hebrew words for faith and doubt. Let me share a bit of what I explored with the women there.

Eemunah is the classic Hebrew word for faith. It also gets translated as belief and trust. It is an ancient word, and is used in a religious context. When modern Israelis want to say they have faith in someone, or trust someone, they use *eimoon*, a slightly different form of the word. Now Hebrew words are usually comprised of three root letters. As vowels, prefixes and suffixes change, the meaning of the word also changes, but is still connected to the root letters. The root letters of *emunah* are *aleph*, *mem*, and *nun*. We’re all familiar with one variation of these root letters, the phrase *Amen*, which is usually translated as “so be it, truly, certainly.” Said at the end of a blessing, it is an affirmation. Then we have the *ne’eman*, which means to be faithful, trustworthy, true, firm, loyal, or to be established. Interesting that the word for a column, or pillar, a fundamental support element in ancient architecture, is called an *omnah*. And *amin* means to be considered authentic or reliable. An *amanah* is a treaty, pact, or contract.

The words *amnam* or *amnah*, which are adverbs, mean truly, or verily. But the last word, *amnah*, when used as a noun, means education or nursing. What has just happened? No, this is not an anomaly, for the verb form *amen* means to rear, to nurse, or to bring up. In modern Hebrew, a foster family is a *mishpochah omnah*. The prophet Isaiah uses the word *omenet*, which is translated as a foster mother, nurse, or governess. And now we see that the verb form *imen* means to train, teach, or educate. and an *omen* is a trainer, educator, pedagogue, or tutor. *Hitamen* is a reflexive verb form which means to practice, to train oneself. We use this form of the root letters when we talk about practicing piano. Or sports! *Eemoon* means training, such as in a sports workout, and a *hadar imun* is a workout room. Soldiers engage in *eemoonim*, training exercises.

Now let’s take another jump, to *amanut*, which is art. An artist is an *aman*, and a craftsperson or specialist is an *ooman*. How would you connect art to practicing to education to rearing to trustworthiness to loyalty to faith? *He’emeen* means to believe or trust, and it is a causative verb form in Hebrew, it takes effort and action. Play with this variety of offshoots from the same *aleph/mem/nun* root for awhile and see what associations come up for you. Does knowing these Hebrew connections change how you might understand the concept and/or expression of faith?

So let's take a look at doubt, which is *safek* in Hebrew, a different root entirely, consisting of the letters *samekh*, *peh*, and *koof*. A *safkan* is a skeptic. But another dictionary definition of *safek* is to be sufficient, suffice, satisfy, make possible, enable. *Sefek* is opportunity or sufficiency. *Hispeek* is to have the opportunity, to have enough. When someone has poured enough cream in your coffee, or you want noisy kids to quiet down, you set a limit by saying "*maspeek* (enough)!" *Sipek* is to supply, furnish, or satisfy, and *sipook* is satisfaction. How have we gotten from doubt to satisfaction? *Sippeek* mean to join or attach. There is a theory that many Hebrew words originate in two letter roots. The letters *samech peh* give us the word *saf* (the p sound is at times vocalized as an f in Hebrew). *Saf* means a threshold, which is a place of separation, an edge into the unknown, as well as a place of joining together. This double potential of the threshold is epitomized in the word *sfeikah*, which means both possibility and doubt. *Saf* is also a word for goblet- so, is the cup half empty or half full? May doubt from now on be linked with possibility in your way of thinking.

Hebrew lends itself to word play, and I hope you've enjoyed our little foray into faith and doubt.

B'shalom oovrachah, Shoshanah

Asenath Rosenberg's Meringue Pastry - to be served in a Sukkah!

Dough:

1/2 lb butter

1Tb sugar

3 beaten egg yolks

1 pkg yeast dissolved in 1/4c water

2 c flour

1/2 tsp salt

Mix well, refrigerate over night

Filling:

Beat 3 egg whites, until stiff

Spread on rolled out strips of dough about 3 inches wide.

Sprinkle with a mixture of

1Tb cocoa,

1/2 c. sugar

1 tsp cinnamon

nuts or raisins

Fold up sides toward center

Bake at 350 degrees for 1 hour



Kol HaEmek/MCJC-Inland
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), 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@mhcinc.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)