



The Newsletter of Kol HaEmek (Voice of the Valley)

P.O. Box 416, Redwood Valley, CA 95470 Phone # 707-468-4536

September 2007

Elul 5707-Tishrei 5768

Please note all submissions preferred by the 15th of each month to carolrosenberg@sbcglobal.net

Check our web page: www.kolhaemek.org

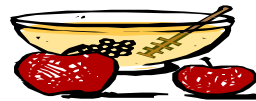
Kol HaEmek High Holiday Schedule and September Calendar

Friday, September 7 No Shabbat Service

Saturday, September 8 8 pm Slichot Service

Sunday, September 9 10:00 SHUL SCHOOL - *Rabbi's class with adults begins (see Pg. 7)*

Wednesday, Sept. 12 Erev Rosh HaShanah 7 pm



Thursday, September 13 Rosh HaShanah 9 am

Children's Service 10-10:45 am

About 11:30, after Torah reading and first round of the shofar, break for Kiddush (and challah, apples and honey)

12 noon- resume Rosh HaShanah service till 1:45 pm (child care available till then)

Tashlich - 2 pm with potluck picnic at Lake Mendocino day area Pomo B. Use Highway 20 to reach the northwest part of the lake. Go past the Pomo roundhouse to the next area.

Park near the bathrooms and walk toward the lake--you will see balloons!

Sunday, September 16, 10:00 am - 12:15 pm Shul School and class for adults with R. Shoshanah

Friday, September 21 Women's Mikveh - 1 pm - Pennyroyal Lake

Friday, September 21 Men's Mikveh - 3 pm - Pennyroyal Lake

Friday, September 21 Kol Nidre 7 pm

Saturday, September 22 Yom Kippur 10 am

Children's Service 10-10:45

Afternoon Break 2-4 pm

Break-the-fast potluck after 3 stars (see Pg. 3)

Friday, September 28 6 pm Succot - *(3rd eve of holiday, 4th Friday of September). We'll gather at 5:00 pm--before Shabbat--so that we can celebrate Sukkot with the lulav and etrog (which are not waved on Shabbat). Afterward, we will welcome Shabbat and have potluck.*

Sunday, September 30 10:00-12:15 Shul School and class for adults with R. Shoshanah (see Pg.7)

Portion of the week and Holidays

September 1 - Ki Tavo
September 8 - Nitavim, Vayelech
September 12 - Erev Rosh Hashanah
September 13 - Rosh Hashanah
September 15 - Haazinu Shuvah
September 21 - Erev Yom Kippur
September 22 - Yom Kippur
September 29 - Hol Hamoed
October 6 - Bereshit

We remember

Ida Mann - September 11
Rae Stanten - September 15
Jacob Goll - September 19
Tina Marans - September
Dorothy Corwin - September 21
Philip Kam - September 21
Hyman Andich - September 29
Dinah Godfrey - 7 Elul
Viola Faber - 28 Elul
Jerry Horowitz - 29 Elul
Minne Sorkowitz - 8 Tishri

SAVE THE DATE

4th Annual December Jewish Meditation Retreat
with Rabbi Ethan Franzel
DEC. 14-16TH, 2007 AT CAMP NEWMAN

Information: Sheila Katz Feiwell
<sheilak@jccsoco.org>
<drkatzmeow@pacbell.net>

To Nancy & Leon Springer

Congratulations on your marriage, August 4.
We wish you a long and happy life together.

***Tzdakah* at the beginning of the Jewish year is as traditional as honey cake and round challah! We Jews celebrate holidays and happiness by giving to others; 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 & Willits
- * The Acre Program for both Arabs and Jews
in Need: the Association for Community
Development - Acre, Israel (\$25 minimum)

Of course you may also choose to support :

Plowshares, Ukiah
The Ukiah Community Center
or, currently,
Earthquake victims in Peru:
Perudonorinfo@oxfamamerica.org
By Mail: Headquarters Oxfam America
226 Causeway St., 5th Floor
Boston, MA 02114

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.

Please doublecheck to make certain that the names of your loved ones are on our Yiskor list!

To Kathy Crosby & Mark Levin

All good wishes and congratulations on your forthcoming marriage, October 14. May you have a long and happy life together.



To Join and Support our Jewish Community !

Mail to: Kol HaEmek, Box 416, Redwood Valley, CA 95470

Name _____ AND _____
Address _____
City/State _____ Zip _____
Children _____ Birth Date _____
_____ Birth Date _____
Phone(s) _____ E-mail _____

I would like to receive my Shema: [] Paper and Email **OR** [] Email Only

[] I am interested in Sunday school for my child/children, please send me an application.

I would like to help with the following activities:

- o Jewish educational programs
- o Community lunch program for the hungry- our tzedakah (charity) project.
- o Special projects: holiday gathering, newsletter or _____
- o Host a Shabbat at our Shul.

Annual Support (1st three levels include High Holidays, Newsletter, Rabbi Services)

- [] \$ 990 + Patron
- [] \$ 500 Family [] \$ 36 Newsletter (Shema)
- [] \$ 225 Individual
- [] \$ 35 Extra to buy a New Chair (we need 100 chairs*)
- [] \$ _____ Other

Extra Funds Support

- [] Shul Landscaping \$ _____ [] Homeless/Hungry Program \$ _____
- [] Shul Building \$ _____ [] Other \$ _____
- [] Rabbi Fund \$ _____

Payment Method

- [] I have included a check or credit card authorization for full payment.
- [] Charge my credit card: Quarterly: \$ _____ Monthly: \$ _____
Circle card type: Visa or MasterCard

Name on Card: _____ Phone: _____
Mailing Address of Card: _____
Amount of charge: \$ _____ Today's Date: _____
Card #: _____ - _____ - _____ Expiration: _____
Signature of Card Holder: _____ 3-Digit # on Back _____

Thank you for your support!

*The Board has already made the financial commitment to purchase 100 new chairs, and they will be in the Shul for this year's High Holidays! KHE members may wish to "reimburse" our General Fund to cover the cost of this very important improvement. We'll all be more comfortable!

Realistic Limitations

Rosh HaShanah and Yom Kippur services will be at our *little* Shul. Yes, our Shul is small and has limitations. We are trying to mitigate these limits by good planning and asking for your cooperation. Seating will be tight! We have ordered new hopefully comfortable chairs! Please come on time so others are not disturbed by your looking for a seat. Bring a pillow if you need one.

We do not have another room to set up for the kiddush and the break-fast after Yom Kippur. Our kitchen is small and has limited refrigeration and oven space. So please understand why we must limit the items that need to be refrigerated or heated. We are suggesting the following limited menu for the break-fast potluck:

Fresh fruit or fruit juice

Hard-boiled eggs

Vegetable salad

Tuna fish salad or smoked fish

Bagels, butter /cream cheese

Sliced cheeses

Baked cookies or cake

Attention, Parents

We will have competent child care worker for children on September 13, from 9:00 am to 1:45 pm and on September 22 from 10:00 am-2 pm and 4-7 pm. We are asking parents to sign up for an hour at a time to assist the child care worker. We will provide juice and crackers for the children in addition to challah, grape juice, apples, and honey for kiddush. If your children require more food, please bring healthy dairy treats.

We also ask all parents to review with their children what is thoughtful, appropriate behavior in a place of worship so that they will not distract people at prayer.

ASK Jewish Community Information & Referral

Q: I want to know more about health services within the Jewish community and Jewish genetic diseases. Do you have any information?

A: There are extensive health and healing programs within the Jewish community, including a free medical clinic, family healing weekends, workshops and therapy groups, spiritual support, counseling, hospice care, bikkur cholim, and breast cancer support. Did you know there is a program offering support for battered Jewish women? We can also tell you where to get tested for genetic diseases.

For more information about health services and connecting to Jewish life, call JCI&R at 415/777-4545 or toll-free within the Bay Area 877-777-JCIR (5247) or e-mail to Info@JewishNfo.org

Jewish Community Information and Referral is a service of the Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties.

Visit our websites www.JewishNfo.org and www.sfjcf.org

In My Opinion

As far as I know, giving to the needy and being kind to the stranger is as important in being a responsible Jew as anything else we might do in this life. But why is it so easy to write a check to a known agency or responsible program and so difficult to actually deal with the needy stranger face to face? I feel generous sending a check to Plowshares and virtuous cooking a meal for the homeless shelter. But dealing face to face with people in need takes special reserves of loving kindness, patience and something else that I must lack.

Recently my interpretation of tzedakah was severely tested. A “wandering Jew” arrived in Ukiah and had his social security check sent care of the congregation. He asked for and received an advance on this check. It was a risk we took; he paid us back. He came to Shul and needed more money for medication. Many of you gave him money. He offered to pay all of us back, but I declined and only asked for what we took from the donation boxes. He came again asking for help cashing a check and a ride; this he received. He also received help at the Ukiah Community Center, the Buddy Eller Shelter and the Ukiah Valley Medical Center. We thought he had left, went back east or moved on. No, he returned again after receiving money from Jewish Family Services of the East Bay--he told them he was a member of our community and this was his home.

I began to lose patience when he left eight messages on my answering machine (I was out of town). He asked and received another loan for the weekend but by Sunday confessed all the money was gone and asked if he could sleep in my back yard. That made me reach my end. It was the sense I received from him that since I took care of him he had become my responsibility. What came to my mind as we spoke at the emergency room of the hospital was, what has this man cost this community? He neglects his health and asks and receives free medical care. He lost his camping gear as well as that which he was given to replace it. He receives services and has difficulty not understanding that they are limited and have a considerable cost. He continues to make wrong decisions and ask others to save him. No matter how often he makes the same mistakes he continues on the same way. He seems a good person, but makes poor choices.

My question is, when is enough enough? When does Tzedakah end and enabling begin? When do you just let a person experience the result of their own actions. I must confess that my fellow Board members, with one exception, set their limits much sooner than I did. I have to ask what special grace gives the staff of the Community Center, Ford Street Services or the Buddy Eller Shelter their ability to continue to serve those who show up again and again.

I will continue to struggle with my own limitations and questions. Why do I feel kindly to those in need because of the mistreatment they have received from others yet get angry with people that repeat their own mistakes? I now know why I prefer to let others care for the needy and damaged souls of this world and why I prefer to just send money.

Sincerely,

Carol Rosenberg

Dear Friends,

Because I have been recently elected to the board of directors of the Ukiah Senior Center and because of time constraints, I have resigned my position as a volunteer at Plowshares, a community dining facility and program for the poor and frail. Here is my haiku of Plowshares service.

Peace, David Vilner

**five years at Plowshares
serving lunch and meals-on-wheels
and, of course, myself**

P.S. Plowshares' new facility is almost finished--they need new volunteers!

Dear KHE Chaverim,

Well, I have returned safely from the wilderness fast that I wrote about last month in this column. The experience was very deep and nourishing for me, and I would like to share with you some of the ways in which it dovetails with our being Jewish. As I mentioned last month, the fast focused on one's own process of dying and then rebirthing, and I feel a great correspondence between this letting go into the unknown and the process of Tshuvah, or Return, that we emphasize during the High Holidays.

The fast had five steps for us to focus on--one for each day. The first day was termed Decision Road: making a clear determination to die (symbolically, but importantly). What are we ready to let go of in our lives, what death/transition in our lives are we marking on whatever level - physical, emotional, mental, or spiritual? This conscious dying feels similar to the simple practice I often employ to begin our Friday eve services: asking folks to review their past week, see whatever pops up for them (no judgment), and then offer all of the past week to the universe for recycling. This sacrifice of the entire past week then empties us out (remember sacrifice in Hebrew is korban, meaning a way to get closer to God), making room for us to receive the peace and union of the Sabbath. For the High Holidays, we are letting go of the entire past year, not to mention all of our lives up till now. We are dying to our past in order to be born (cleansed of our sins) into the new life of the new year.

The second day focused on the Death Lodge. In some American Indian cultures, the person who is dying is brought into a Death Lodge, where one by one, folks come to say goodbye. So this is the work of making amends, and asking for and granting forgiveness, of thanking and telling people we love them. And for the High Holidays, we know that we must clear ourselves with our fellows before we turn to God for forgiveness.

The third day is called Purpose Circle. This is a self-evaluation of one's life and its meaning before we give it up. What have been the themes, patterns and direction of our path(s), how have we evolved as persons throughout our lifetime? For the High Holidays, this could be a process of digesting just the past year of our life, if examining an entire lifetime seems a bit overwhelming.

And then came the dying, and the fourth day of being in the unknown. Of course, being solo, without food or shelter, without phone, computer, car, tv, contributes to "letting go" and simply being. But for Yom Kippur, our practice of letting go of food and drink, work, sex, adornment, wearing leather, and bathing help put us in an altered state in which prayer can carry us from the distractions of everyday life to a Return to the Source, a dying into the unknown in order to be reborn and renewed (hadesh yameinu = make our days new).

On the fifth day, after a suggested all-night vigil, we were reborn. This rebirth was acknowledged as we returned one by one to our base camp and gathered round the threshold circle from which we had each set out 5 days earlier. Our leaders had very carefully nurtured our group in the 4 days we were together prior to going out solo, and each of us participants had been given every opportunity to become an integral part of our little community (11 participants, 4 staff). We had each been blessed by the leaders when we had departed on our journey, and now we were blessed anew upon our return. And though we had been solo, we had been asked beforehand to hold every member of our group in our daily prayers while we were fasting. This reminds me of the High Holiday liturgy in which our prayers are voiced in first person plural, we, not I. Being part of a supportive community is so important to our individual spiritual growth.

For 3 days after our solos, we sat in our circle and listened to each other share our unique experiences of dying and rebirth. Hopefully, our KHE congregation offers just such a caring community to each of us who forms a part of it, not just for the High Holidays, but throughout the year. And part of our being Jewish is to feel the connection with all the other Jews around the world celebrating the holidays, and with all of our ancestors who have done so before us.

Our commitment to our experience in the desert extends beyond the time we spent in the wilderness. From the beginning, we had been told that whatever transpired while we were on our solo journeys was only a temporal blip, an illusion, unless we brought the benefits back home with us and offered them to those we serve in our lives. This point was emphasized again and again. Tikkun olam! We were told that the ceremony of which we had been a part continues for the entire coming year, and we were mandated to live our lives knowing that we are still in the ceremony, bearing the fruits of our journey and offering them to the world in which we live. Is this not the Jewish call to turn the mundane into the sacred via our conscious practice, so that the highs of the High Holidays can reverberate throughout the coming year? The practice of offering tzedakah, especially at the Holidays, is a similar way of grounding the highs we experience, and connecting our personal fate to the world around us.

In addition to these analogies between dying on a solo fast and returning to Source, to one's deepest Self and calling, during the High Holidays, my/our Jewish heritage was inspiring and empowering for me during the 11 days of this high desert retreat. The leaders encouraged me to make use of Jewish practice during the solo time; they observed that I was very fortunate to have such an ancient tradition; that most of the modern folk who come on these retreats have lost real connection to their own ancestral heritage, and so need the American Indian model as a way of moving through important life transitions. Because of who and how I am, my words in our circle gatherings, my daily prayers, and my "trips" were infused with the richness of our vast Jewish experience. I could give example after example, but if you are curious, approach me personally, and I will share with you.

B'shalom oovrachah, in peace and blessing, Shoshanah

Adult Discussion Group Will Meet During Shul School

Interested adults are invited to join Rabbi Shoshanah during Shul School, to consider readings from Arthur Waskow's *Seasons of Our Joy*. See calendar (page 1) for Shul School times.

Session One, September 9, Chapter 1 "Heading Up the Year: Rosh HaShanah"

Session Two, September 16, Chapter 2 "Face to Face: Yom Kippur"

Session Three, September 28, Chapter 3 "Harvest Moon: Fulfillment at Succot"

Shul School Teacher Needed

We are still looking for a Sunday School teacher. This is a person able to teach children and share with them a knowledge of Hebrew as well as Jewish history and culture. The ability to sing and a love of Jewish melodies would be wonderful. If you or someone you know would be interested, let us know and we will send a schedule of classes, salary information, etc.

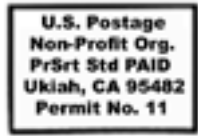
Please contact Sara Esserman-Melville <saramelville@pacific.net> or Carol Rosenberg, 463-8526 <carolrosenberg@ sbcglobal.net>

Attention, All Who Wish to Blow the Shofar!

Bruce Andich is our official coordinator for Shofarim. Please call him at 459-4855 or e-mail <brucea@saber.net >



Kol HaEmek/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.

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
Dan Hibshman, Vice President	462-7471
David Koppel, Treasurer (Financial Committee)	485-8910
(open seat)	
Nancy Merling (Rabbi's Council)	456-0639
Divora Stern	459-9052
Alan Acorn Sunbeam	463-8364
Steven Levin	462-3131
Robert Klayman	462-5067

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 a board member*)

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: Bill Ray (459-5850)

New Members: Carol Rosenberg (463-8526)

Rabbi's Council: assists with 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)