



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@sbcglobal.net)

Coming Events:

Friday, April 13, 6:30 p.m. Kabbalah Shabbat, welcoming back Rabbi Shoshanah, vegetarian potluck supper to follow.

Sunday, April 15, 10-12:15 Shul School

Sunday, April 15, Feeding the hungry at the Buddy Eller Shelter, Call Dan Hibshman to help 462-7471

Wednesday, April 18, 7:00 p.m. Yom Ha-Shoah Memorial program featuring Maya Schwartz (see opposite).

Friday, April 27, 6:30 p.m. Kabbalah Shabbat service, vegetarian potluck to follow.

Sunday, April 29, 10-12:15, Shul School

Sunday May 6, 10-12:15, Shul School

Friday-Sunday May 25, 26, 27 Shul School campout (see page 3)

KHE is **not** going to be having a Seder at the Shul this year.

Would you be willing to have a guest (s) at your family Seder, other than Elijah?

Contact Carol 463-8526/
<carolrosenberg@sbcglobal.net>

Yom HaShoah,

Wednesday, April 18 -7 pm,
Maya Schwartz, mother of Michael Charnes, will share with us her experiences as a child survivor of the Holocaust in France.

Maya will be celebrating her 80th birthday this same week. She and Michael will accompany her story in music and song. Maya's personal history appears in a new book, *How We Survived 52 Personal Stories* by Child Survivors of the Holocaust. Copies may be purchased or ordered at our event. We will light candles in memory of those who did not survive.

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) Congregation Eshel Avraham in Beersheva, to build a bomb shelter for their nursery school. Make out a check to KHE or you can send your own check to: Masorti Foundation for Conservative Judaism in Israel, 475 Riverside Drive, Suite 832, New York, New York 10115

Question? Call:

David Koppel, 485-8910

send checks to:

**Kol HaEmek, P.O. Box 416,
Redwood Valley, CA 95470**

Portion of the Week and Holidays

April 6, - Erev Pesach 1st Seder

April 7, - Exodus 12:21–51, Numbers 28:16–25. Haftorah: Joshua 3:5–7, 5:2–6:1, 6:27

2nd Seder Begin counting the Omer

April 14, Seventh day of Pesach -

Deuteronomy 15:19–16:17 and Numbers 28:19–25.

April 19 - Yom HaShoah

April 21 - Shemini

April 28 - Tazia Metzora

We Remember

Michael HaKohen Selah - April

Regina Klayman - April

Dorothy Waterman - April

Sidney Epstein - April

Nanette Tver - April 1

Allen Michah Rosenberg - April 1

Edward Sessler - April 7

Joan Bistrin - April 10

Allen Dale - April 17

Sanford Samuel Elberg - April 18

Saul Ginsberg - April 13

Rose Cecilia Ray - April 21

Arthur B. Miller - April 21

Elenor B. Miller - April 21

Nathan Perner - April 22

Gabrielle Welford - April 24

Bessie Dale - Nissan 12

Pearl Renee Horowitz - Nissan 18

Beatrice Hecht - Nissan - 22

Milton Coren - Nissan - 28

Marvin Guthartz - Iyar 7

Milton Fleiss - Iyar 8

**KHE CAMPOUT, FRIDAY, MAY 25 to SUNDAY, MAY 27
at CLEARLAKE STATE PARK
SHABBAT/SHAVUOT CELEBRATION for all with special program for all of
our BNEI MITZVAH**

**We've got our campsites reserved and paid for, so mark your calendars
NOW to save these dates on
Memorial Day Weekend.**

We are in a relatively secluded part of the campground, close to bathrooms, the swimming beach and hiking trails, with accessibility to boat rental nearby.

Send in your reservations now to David Koppel. Campground fees have gone way up since last year, but fortunately, our costs remain modest: \$75 per family for the campsite, \$36 per adult (13 and older) and \$18 per child (age 4-13) for food.

KHE Financial Report* for 2011

Revenue

Diamond Jubilee and Concert Fundraiser	\$ 1,983
Membership and Donations	\$ 33,134
One time only Bequests**	\$ 9,300
Holidays (Purim & Hanukkah)	\$ 1,571
Misc and Homeless Food Program	\$ 1,931
Education	\$ 1,850
Total	<u>\$ 49,769</u>

Expenses

Rabbi (including related expenses)	\$ 29,436
Homeless Food Program	\$ 1,435
Misc, Holidays, Education	\$ 1,856
Insurance (General Liability and Shul)	\$ 4,011
Office and Newsletter	\$ 4,275
Shul landscaping, Maintenance, Utilities	\$ 3,162
Reserves	\$ 5,594
Total	\$ 49,769

** Gifts in memory of deaths totaled \$9,300 - \$5,594 went into reserves

* More information is available on request, call David Koppel

Dear KHE Chaverim,

Here it is the evening before I leave for Israel, and I have a great urge to write my April column now before I depart. One motivation for this is that I am still harboring teachings that I have gleaned in early 2012 that I would like to share with you. It seems sensible to do so before I set out on new adventures.

Halachah is the word used for Jewish law as it has come down to us and been applied through the generations. The word itself literally means "the walking" or "the going," so it connotes an unfolding process rather than a static collection of decrees. Today's halachah, as determined by some rabbinic authorities, can often seem frozen, unyielding, and unresponsive to the needs of the day. By comparison, let's look at how halachah evolved on one particular topic in Tiberias, at the edge of the Sea of Galilee, back in Talmudic times. Perhaps some of you have bathed in the hot springs of Tiberias or visited the ancient synagogue excavated just next to them. The topic under discussion in this piece of Talmud is bathing on Shabbat. Thanks to Talmudic scholar Judith Abrams for her presentation of this text at the Renewal Rabbis' Conference I attended in January. The words in brackets below are my comments on the text from the Jerusalem Talmud (Y.Shabbat 3:3 PM23b):

At first the people of Tiberias would stop up the stoppers to the bath on the eve of the Sabbath, leaving hot water in the bath, and people would come in and wash on the Sabbath [in the communal bath house]. They were suspect of filling the fire below with wood on the eve of the Sabbath [lighting a fire is forbidden on the Sabbath]. Accordingly, the sages prohibited washing in the water on the Sabbath, since it was heated for that purpose on that day, but they permitted sweating there on the Sabbath. The sages then suspected the people of going in and bathing and then saying, "We were sweating." Therefore, the sages prohibited both the bathing and sweating.

There were two baths, one with sweet water and the other with salt water [till today, there are sweet and salty hot springs in the vicinity of Tiberias]. They were suspect of moving the board and bathing in the sweet water and saying, "We bathed in the salt water" [perhaps the salt water came from naturally hot springs so there was no need to heat it, and thereby break Shabbat, as there apparently was with the sweet water]. So the sages prohibited all baths to them. Once they accepted the sages' authority, the sages, having made their point, gradually permitted them the entire apparatus once again, progressing to the point that they permitted them to use cave water and even the hot springs of Tiberias.

Here we see a full circle of flexible halachic deliberation. In the end, "if you can't beat 'em, join 'em" seemed to prevail here, and folks were able to enjoy the baths of Tiberias on Shabbat in good conscience. For the rabbis of the day, this must have been preferable to encouraging people to lie about their Shabbat practices. So the sages made their point, and then let go of the stringent halachah that people weren't keen to follow. By the way, my understanding is that today's orthodox halachah calls for no bathing (or swimming) on Shabbat! So there was greater leniency in the halachah on this subject back then.

Halachah, we are told in a famous Talmudic story, is not made in heaven! It is up to the sages of each age and place to determine how we can most aptly apply the mitzvot of Torah to our lives. Jump forward now from Eretz Yisrael to the Middle Ages in Spain when the mystical text of the Zohar comes to light. The Zohar does not pretend to deal with halachah. But it, like the Talmud, delves into our relations with heaven.

Rabbi, continued:

Imagine my surprise when studying Zohar (via Skype with a rabbinic colleague in N. Carolina) to read of the great souls of departed sages assembled in the heavenly academy (yeshiva shel ma'alah) studying the words of a rabbi still alive on earth! How can this be? Aren't we, the living, geared to study the wisdom of those who lived before us? But the Zohar goes on to tell us "The moment a new word of Torah originates from the mouth of a human being, that word ascends and presents itself before the blessed Holy One (D. Matt, The Zohar, Vol.1 p. 25)." Such innovative words of Torah are then transformed into "earths of the living (Psalms 116:9)." New mystical insights into Torah fly even higher, and are transformed into new heavens. The Zohar quotes the prophet Isaiah as the source text for this creation of a new earth and new heavens each time new interpretive words of Torah come forth: "I have put my words in your mouth and covered you with the shadow of My hand, to plant heavens and establish earth (Isaiah 51:16)." When God says, "You are my people (ammi/ spelled ayin, mem, yud), the Zohar tells us, "Do not read 'You are ammi, My people,' but rather 'You are immi [same spelling in Hebrew], with Me, becoming my partner! Just as I made heaven and earth by speaking..., so do you. (Zohar, p. 28). "

And now I want to share one more teaching to cap this demonstration of human initiative and ability in relation to the divine within our own Jewish tradition. Isaiah 43:12 tells us: "...you are my witnesses, says the Lord, and I am God." Rabbi Shimon Bar Yohai, the main character in the Zohar, interprets this biblical passage to mean, "When you are my witnesses, I am God; when you are not my witnesses, I am not God." Ponder that!

B'shalom oovrachah/In Peace and Blessing, Shoshanah

Krimsel - Pancakes for Pesach

Ingredients

3 matzoh soaked and squeezed dry	3-4 Tb matzoh meal
3 eggs, separated	1/2 c.sugar
Grated rind of a lemon	1 Tb lemon juice
Vegetable oil for frying	
options:	
2 Tb chopped raisins	
2Tb spoons chopped almonds	

Mehod

1. Mix matzoh, egg yolks, matzoh meal,sugar, lemon rind & lemon juice, add raisins and almonds.
2. Beat egg whites until stiff, fold into matzoh mixture.
3. Heat oil to 375 degrees. Drop mixture into hot oil by the tablespoon. Brown on both sides . Drain well, serve with fruit syrup or sprinkle with sugar.

Raffle Items for Purim Extended!

Tickets \$3.00 each- \$45.00 for 18 tickets "Chai"

Send your donation and selection of the raffle prize you prefer to David Koppel. 485-8910 <davekoppel@yahoo.com He will place a ticket in the envelope of your favorite item with your name.

We will have the raffle at an special event in April or May soon to be announced.

1. Framed Print "Rainbow Shabbat "Signed by Judy Chicago - \$250
2. Framed needlepoint picture of the wailing wall - \$50
3. Carved wood figure of Moses - \$40
4. Bronze Balinese male and female dancing figures - \$250
5. Oil painting of your home by Carol Rosenberg - \$200
6. Carved teak Balinese figures - \$25
7. Old English pewter pitcher - \$75
8. Famed dark mysterious view of Jerusalem - \$30
9. Bar Mitzvah Book - \$30
10. Silk and shell necklace - \$40
11. Necklace by Judy Corwin - \$40
12. Grout Camp with Elizabeth Raybee - \$250
13. Hamsa by Eva - \$25
14. Environmental Star of David - \$25
15. Amulet called raging riverbed Eva - \$50
16. Dress to be re-donated by Acorn - \$ 25
17. One Hour of massage by Acorn - \$60

Chronicles II

ABRAHAM & SARAH

The southern half of Mesopotamia consists of Akkad and, to the south, Sumer which has formed around one of the world's first city-states, Ur. It remains for king and lawgiver Hammurabi to unite all the city-states of Sumer and Akkad into the first Babylonian Empire at about 2100 B.C.E. He sews together his empire with the world's first unified code of law, which today can be found, amazingly enough, in the Louvre in Paris. It is during this era that the epic of Gilgamesh first appears, a tale of the Flood, possibly recalling dim ancestral memories of the receding of the glaciers eight thousand years earlier. Cuneiform writing develops and with it commerce, industry and culture.

By 2000 B.C.E. a new and restless semitic tribe appears in the northern half of Mesopotamia, the Assyrians. Lean and hungry, they begin to challenge the soft and rich life of the Babylonians. At the same historical moment that Assyria prepares an onslaught that will ultimately destroy Ur forever, an idol merchant, Terah, leaves the doomed city with his son, daughter-in-law and nephew and travels 2,000 miles north west to the land of Haran, now in southern Turkey, and near Ararat, Noah's resting place, and dies.

"My father was a wandering Aramean" as the Hagaddah states. With dust in his mouth and spirit in his heart Abraham, Terah's son, settles among the Terebinths of Mamre, a cluster of sacred trees owned by Mamre. His flocks are large, his visage is imposing, his wife, Sarah, is wise and beautiful.

When he was younger and still living in Ur of the Chaldees he smashed the idols of his father's shop saying that they had fought amongst each other, jealous over a food offering, and destroyed themselves in the process. When Terah had remonstrated with his son indicating that these gods had not the power of self-animation nor to protect themselves, how then, asked Abraham, can they protect us?

Abraham, whose name means father, and whose lineage the Torah traces back to Noah, has a G-d that no one sees. He is the one G-d. There are no other gods before Her. Now he is seeking a land that G-d has promised Abraham's offspring throughout eternity. He said something like I gave you something extra. Return it to Me and I will give you Me. This will set you apart from the peoples that surround you, physically and spiritually and you will inherit the Land I lead you to. And one more thing: I want your son. But a man who has bargained G-d down from fifty to finding ten good men to spare a city of strangers knows that this is a test. **THIS IS A TEST** screams his soul, so the knife is delayed, the child is spared, the ram is sacrificed, the foreskin is taken, and the clan leader knows with the certainty of the G-d-intoxicated, that from this time on, no child will ever be sacrificed again. Wherever the word of Israel spreads forth, no child will be sacrificed to the gods. Forever.

COMMENTARY III

Concerning Harvey Frankle

Not too long ago someone requested that I explain myself. As punishment for this request I will now proceed to bore you over the next few issues, the subject being my involvement with Judaism.

One of my very earliest memories was of my father marching up Queens Blvd. with a bunch of other people next to a chupa accompanied by a big brass band. The sound of the band frightened me so my mother scooped me up and held me while we waved to Daddy. It was the dedication of the cornerstone of the Rego Park Jewish Center and, since the dedication was in 1948, I couldn't have been more than three years old.

I grew up in an intensely Jewish neighborhood in Queens where my mother kept a kosher home and both parents were deeply involved in organizational Conservative Judaism. The streets were packed on the High Holy Days and no one was allowed into any of the synagogues without a ticket. Except for me. Whenever I came to the door of the shul I would always be identified as Irving Frankle's son and be let in. An old friend, Little Ricky, still calls me Son of Irving, not from experience because I met him long after the fact, but from swapping stories of early childhood.

I went to five years of Hebrew School, which was a joke, but I did learn how to read in Hebrew and to pray. I was always in the smartest of the five classes in my grade only because my father was a big macher. The principal finally took his cojones in hand in the fifth grade and transferred many of us privileged dummies from the smartest to the dumbest class and we had a terrific time hooking up with our old dumb buddies playing with the pencils on the group workbench.

My Bar Mitzvah came and went, I read a very long Torah and Haftorah, solo, when most of the other kids recited in groups, I totally forgot my Bar Mitzvah speech, which was meaningless tripe anyway, written by my cold, distant, awkward-among-kids rabbi, but a friend of my father's, and the whole experience was totally uninspiring. I couldn't wait to leave my formal Jewish education behind and studiously avoided any kind of Judaism for the next seven years. This is why, when my own kids were growing up I taught their Jewish classes with a lot of what my father would call vim and verve, only to see them leave Judaism behind also. Go figure.



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
- To offer 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 (good deeds)
- To offer 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

Rabbinical Services/Special Ceremonies: Rabbi Shoshanah Devorah (467-0456) sdevorah@gmail.com

Tzdakah: Fund (Financial Assistance) David Koppel (485-8910)