



The Newsletter of Kol HaEmek (Voice of the Valley)

Physical address 8591 West Road -Mailing address P.O.Box 416, Redwood Valley, 95470

Coming Events

Tuesday, January 2, at 6:30 p.m. on Zoom:
KHE Board meeting.

Saturday, January 28, TORAH SERVICE with
Paige 10:00 a.m. We must have attendance of
10 adults in person or on line for a Torah
service. Bring lunch to share after Torah
service. Torah study after lunch at 1:00 p.m.

Sunday January 15, Feeding the Hungry at
Plowshares 2:00 p.m Call Dan Hibshman to
Volunteer 707-462-7471.

Sunday, January 22 , KHE Brunch and Annual
Meeting and Brunch at the Shul from
11a.m.-1p.m.

Sunday, February 5, 3-5p.m. Tu B'Shevat
Community Seder with Rayna Grace at the
Shul. This will be an in-person event.

Friday, February, 17, at 7:00p.m. Shabbat
Service with Mia.

Saturday , February 18, at 10:00a.m.Torah
Study with Mia.

Save the date:

Purim Party
calling, ALL past, and present
and non-Residents of Shushan!
Saturday evening March 4 , 2023

Lets get ready!

We need helpers, Actors. Singers,
Musicians,
And we need you!

To volunteer call: Nancy Horowitz
Bertsch at 707-972-6528

KHE Brunch and Annual Community Meeting

Sunday January 22, 11am-1pm at the Shul

The subject is **Renewal**. There will be a
confirmation of Board members, and the annual
report for 2022. We will plan for the future and
discuss and act on a bylaws modification.

This is your opportunity to develop the Shul and
programs you want for yourself and your family.

Portion of the Week and Holidays

January 7 - Vayechi - Bereshit
January 14 - Shemot - Exodus
January 21 - Va'era - Exodus
January 27 International Holocaust
Remembrance Day
January 28 - Bo- Exodus
February 4 - B'shalach - Exodus
February 11 - Yitro Exodus
February - Mishpatim - Exodus
February 25 - T'rumah - Exodus

Opportunities for Tzedakah

Kol HaEmek (the Voice of the Valley) is funded by your member dues as well as your generous contributions to a of funds including

- 1) Building Fund
 - 2) Religious School Fund
 - 3) Scholarship Fund
 - 4) General Fund
 - 5) Honoring and Remembrance Board
 - 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
- Call: David Koppel, 485-8910

We Remember:

Louis Fisher	January
Raymond Glickman	January
Lynn Teplitsky	January 15
Joseph Brooks-Miller	January 15
Jacob J. Borkan	January 16
Ken Holden	January 16
Tom Lowenstein	January 21
Arnold M. Kerr	January 30
Joshua Edelman	January 30
Steven Perlman	February
Robert Kraus	February
Louis H. Klayman	February
Hattie Glickman	February 4
Lola Sher	February 4
Rachel Faigin Bleicher	February 12
Arthur Hecht	February 13, Adar 7
Lewis S. Rapport	February 15
Jucie Stern	February 15
Anita Koppel	February 17
Esther Daniel	February 19
Thomas Brooks-Miller	February 21
Tom Shine Mapp	February 22
Zena Marks	February 27
Donald Brooks-Miller	February 28
Jack Glickman	February 29
Ephraim Coren	Tevet 9
Pearl Turovitz	Tevet 14
Harold G. Corwin	Tevet 15
Marion Margolis Frank.	Tevet 20
Paul Kowarsky	Tevet 26
Dori Anderson	Tevet 26

Polish Synagogues Find Controversial New Life – So do those of New York City

By Vicki Patterson

Before WWII, there were 1000's of synagogues in Poland to serve the population of 3.5 million Jews. After 90% of those people were murdered in the Holocaust, the few who remained tried to preserve the remaining holy buildings at least as memorials. Only 100 structures are left and only a fraction remain active places of worship. The others have been repurposed as retail establishments ranging from convenience stores and cafes to warehouses. In Krakow, the former Chevra Tehilim synagogue built in 1896 is now the bar-restaurant Hevre Café. In Busko Zdroj, the original synagogue is an appliance/convenience store. In Inowlodz, alcohol is sold in a one time synagogue. And in the storied town of Chelm, the old synagogue is a hamburger joint.

The new uses of these buildings has caused much dissension among Polish Jews. There are those who consider the current non-religious uses as blasphemy under Jewish law that prohibits activities in synagogues considered injurious to religious practice. Others are content that the buildings remain and are being used rather than completely destroyed. A synagogue in Dombrova stood empty for years because the local Jewish community did not have the funds to restore it. However, a grant from the European Union allowed necessary renovation and today it is a cultural center and museum. Despite the rescue of the building, some of the Jewish community are unhappy that Christian events are held within its walls.

Although the aftermath of the Holocaust left a few synagogues standing as historical monuments, it wasn't until the 1980's interest in Polish Jews led to restoration efforts. The Nozyk Synagogue in Warsaw was the only one in that city to survive and in 1983, it was renovated. But in the 1990's, a resurgence of entrepreneurship in Poland led to the commercial uses of many of the abandoned synagogues that the Jewish community could not restore. The question of funds needed for daily life competed with the idea of preservation and many synagogues were sold or leased by their Jewish holders for profit.

In 1997, a law was passed to demand the restitution of property taken during the Holocaust and an organization called the Foundation for the Preservation of Jewish Heritage in Poland was formed.(FODZ). The descendants of the original Jewish communities want a voice in the decision making process and have three goals: 1. Rebuild Jewish lives in Poland; 2. Preserve the 1350 existing Jewish cemeteries; 3. Restore the remaining synagogues.

Here, in the United States, particularly in New York City, there are also repurposed synagogues. Most were built during the great immigration from Eastern Europe from the 1850's to the 1870's. Originally B'nai Tifereth Yerushalayim, Sons of the Glory of Jerusalem, it was the artist, Milton Resnick's private studio from the 1970's to the 1990's . It is now the Milton Resnick and Pat Passiof Foundation, a gallery that promotes the work of those painters and others.

The Angel Orensang Center inhabits the oldest synagogue still standing in New York State. It was founded in 1850 as Ansche Chesed Synagogue. At the time, it was the largest congregation in the country with services held in German. It was abandoned in the 1970's and is now a concert and exhibition space although the

Synagogue article continued:

The St. Barbara Greek Orthodox Church and the Mount Olivet Baptist Church are now housed in former synagogues. The Kol Israel Anshe Poland synagogue from 1892 foreclosed in 1926 and was acquired by the church in 1934. The Baptist Church took over the Temple Israel of New York established in 1873 in 1925 and has kept the Ark and Star of David fanlights intact. The New York landmark building on Pike Street, once Sons of Israel Kalw Arie from 1853 to 1904, became a Buddhist Temple in the 1980's. The Temple takes up the main floor while commercial space shares street level and apartments are on upper floors.

The most elaborately preserved space is now the Museum at Eldredge Street. Built in 1887 by Eastern European immigrants, it went into decline in 1924. For 40 years, worshippers used the lower space while the sanctuary remained shuttered. In 1986, a twenty year restoration began and today it serves as a museum, cultural center, concert and lecture hall. The synagogue and school known as Talmud Torah Beth Jacob Joseph in Brooklyn was active in 1917. In the 1970's, it was used as a heating and AC company, then an antique shop. In 2004, it opened as a nightclub called Deity. Now it is an event space for weddings.

The smallest in size synagogue is on E. 6th street, Meseritz Shul. The congregation, short of cash, converted the upper floors condos. In 2016, the penthouse sold for \$4.3million dollars. But in 2020, they started having services in the temple space again.

Finally, the current Hale Garlands Artist Studio was once the Kehol Adath Yeshurin of Yassay. In 1886, it was a Romanian synagogue. In 1903 and 1904, the congregation hired famed architect Emery Roth to redesign the space. When it was completed, a four hour parade with the Torah celebrated its completion. Many celebrities worshipped at this temple including the Gershwin brothers, Samuel Goldwyn and George Burns. It was abandoned in 1973 and artist, Hale Garlands, made it his studio.

So old buildings all over the world find new life but where did the congregants all go? Are new synagogues being built to replace the old or has living room zoom replaced the need for sacred space?

Rabbi Yochanan the son of Berokah would say: Whoever desecrates the Divine Name covertly is punished in public. Regarding the desecration of the Name, the malicious and the merely negligent are one and the same.

Ben Azzi would also say: Do not scorn any man, and do not discount any thing. For there is no man who has not his hour, and no thing that has not its place.

**Thank you for your Donations to Kol HaEmek for October and November
Thank you!**

Judith M. Corwin
Judith Fuente and David Nelson
Jay Joseph and Jennifer Joseph
Nancy Bertsch
Carol Park and Steven Park
Susan Pepperwood
Elizabeth Raybee
Richard Yuseum and Rachel Arama Yusem
Marisa Sizemore and AlexSchultz
Charlotte Rapport and David Rapport
Divora Stern
Leon Springer and Nancy Marotta Singer
Darline Bergere and Josh Bergere
Steven Levin and Joan Levin
Andy Coren and Yvonne Coren
Sara Esserman -Melville and Anthony Esserman-Melville
Joel Cohen

Condolences to Barbara Stanger and family on the death of her brother Jay Wexler.

Condolences to Sherrie Ebyam on the death of her brother Ira Kowarsky.

Healing prayers to Elizabeth Raybee. Elizabeth sends thank you to all those helping her while her wrists heal.

Healing Prayers to Mathew Harris. Matt is the son-in-law of Linda and David Koppel.

Healing prayers to Vicki Patterson on up coming surgery.

My Introduction to Death as a Child

Discovering Family History - by Elizabeth Raybee

Next-door to the 20 acre junkyard where my family lived 'til I was 9, there was a trailer park. One of the only times I ever went over to play with a few boys around my age I was about 6 years old and with my brother, who was 18 months younger than me. There were lots of gravel pits and piles and one of the boys would yell out a command the other boys would respond with "Heil Hitler!" - salute and follow his directions.

That night at the dinner table, I was sitting right across from my Dad and someone asked to pass the peas, I stood up, reached for the peas, saluted and shouted, Heil Hitler!"

My father stood up and smacked me so hard that I hit the wall a few feet behind me and slid to the floor. My mother grabbed me by the arm, dragged me down the hall, threw me on my bed and snarled, "Don't you EVER say that again! Hitler killed your father's whole family!!!"

She then returned to the dining room, leaving me SO confused...

Not only did I think I'd just been saying, "Yes Sir!!!" , but I was picturing some guy with a knife or a gun and wondering how the neighbor kids knew about it...but not me? ...and after the reaction I'd just gotten from both my parents, I was not about to bring up the subject again by asking questions.

It wasn't until a couple years later, when they showed a movie about the liberation of Auschwitz to our Sunday School class – yes, a group of 2nd and 3rd graders got to watch the bulldozers piling up bunches of practically skeletal dead bodies – that I finally understood who Hitler was and knew anything about the Holocaust

Other than my Auntie Chana – my Dad's sister - & a few other cousins in and around Detroit, my father's family was never mentioned. I'd wondered why I only had one Baube and Zayde – Yiddish for Grandma & Grandpa - my Mom's parents.

The only time I'd ever heard anything about those "others" was why both my older sister's name was Lana and Auntie Chana's oldest daughter was also named Lana...It had been their mother's name.

It was many years later before I learned that my Dad had also had two younger brothers he had tried to take with him when he fled to Russia with the retreating Russian army as the Nazi's were invading Poland, now Ukraine, where he was born and raised.

His parents reply was, "NO...These are our friends and neighbors who've known us all our lives...It's you kids running off to who knows where who will have trouble."

Elizabeth's story cont.

Shortly after he and Chana left, the rest of his family and the several thousand other Jews in town were placed in a slave labor camp, then murdered. This story – when infrequently referred to - was always presented as something that happened to “Your Father’s family”.

It wasn't until, in my forties, a couple years after moving to Mendocino County, when I held our Shul's Torah for the first time – a Torah that Norm and Karen Rosen brought here after it was freed from the Museum of an Extinct Race in Czechoslovakia – that I suddenly felt and understood, for the first time, that the Holocaust...and these stories in particular, had happened to MY family.

Tu B'Shevat at KHE Sunday, February 5, 3-5p.m.

Tu B'Shevat is the New Year for the Trees. As in all other points in the Jewish calendar, Tu B'Shevat offers a opportunity for insight into living and personal growth. Throughout the centuries, Kabbalists have used the tree as a metaphor to understand God's relationship to the spiritual and physical worlds. Moshe Chaim Luzzatto, in his 18th century classic *The Way of God*, teaches that the higher spiritual realms are roots that ultimately manifest their influence through branches and leaves in the lower realms.

In the 16th century, the Kabbalists of Tzfat compiled a Tu B'Shevat seder, somewhat similar to the seder for Passover. It involves enjoying the fruits of the tree, particularly those native to the Land of Israel, and discusses philosophical and Kabbalistic concepts associated with the day. Among other things, the seder is a great way to appreciate the bounty that we so often take for granted, and to develop a good and generous eye for the world around us.

We will bless and eat the species by which the Land of Israel is praised:

- Dates
- Pomegranates
- Olives
- Grapes(or raisins)
- Wheat and barley (in the form of bread, cake or cereal)
- Various nuts with the shells and fruits with peels
- Other fruits with edible seeds (e.g. blueberries)
- Other fruits with inedible pits (e.g. peaches, plums)
- Wine or grape juice, both white and red



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 &

Kol HaEmek

(707) 468-4536

Board Members

Sherrie Ebyam -President	530-414-1104 < ebyam@sbcglobal.net >
David Koppel -Treasurer	485-8910 < davekoppel@yahoo.com >
Carol Rosenberg - Secretary	463-8526 < carolrosenberg@pacific.net >
Sara Esserman-Melville	391-9244 < sesserville@gmail.com >
Nancy Merling	456-0639 < nancymerling@att.net >
Barbara Stanger	234-3261 < aurnaenterprises@gmail.com >
Victoria Patterson	467-1932 < patterson.victoria2@gmail.com >

Brit Mila: Doctors willing to do circumcisions in their office or your home; Robert Gitlin D.O. (465-7406),
Chevra Kadisha (Jewish Burial)) Helen Sizemore (367-0250)

Community support: Willits, Divora Stern (459-9052), Ukiah, Margo Frank (463-1834)

Interfaith Council: Cassie Gibson (468-5351)

Rabbinical Services/Special Ceremonies are available; send your e-mail request to Sherrie Ebyam