

MARCH 2013

ADAR-NISSAN 5773



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@pacific.net](mailto:carolrosenberg@pacific.net))

## COMING EVENTS

*R. Shoshanah will be away from March 12-April 22. During this period, KHE services and programs will be led by our able KHE lay leaders.*

**Saturday, March 2, 10 a.m. Morning Shabbat** service with Shoshanah. For all Shul School Families and folks of all ages.

**Sunday, March 3, 2-4 Silver Circle** with Margo and Shoshanah, postponed from January. Come share a personal challenge as a result of aging. This can be your own or from caring for a family member or friend. The challenge may be physical, emotional, or spiritual.

**Friday, March 8, 6:30 Kabbalat Shabbat** with Shoshanah featuring **Joel Cohen** with interpretations of prayers on the cello. Followed by a potluck supper.

**Sunday, March 17, 10:00 Feeding the hungry,** Sandwich making at Plowshares: Call Dan Hibshman to help 462-7471

## Friday, March 22, 4:30 Shul School

**Friday March 22, 6:30 Round-the-Table Shabbat**, hosted by Sarah and Brad Kammer; Blessings led by Deborah Edelman and Jay Joseph

Monday, 25 First Seder of Pesach the holiday runs through April 2.

KHE will not be having a Community Seder this year!

Sherrie Ebyam will coordinate those having family Seders with those that would like to be included. Call Sherrie Ebyam at 530-414-1104 / [ebyam@sbcglobal.net](mailto:ebyam@sbcglobal.net)

## FYI

Our campsites are booked for our KHE Campout at Clear Lake State Park for Friday-Sunday, May 24-26 of Memorial Day Weekend. Trails, lake swimming and boating, and lots of good-natured fun celebrating Shabbat together. See page 7 for details

## ***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) 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**

## ***Portion of the Week and Holidays***

March 2 - Ki Tissa,

March 9 - Vayakhel - Pekude

March 10 - Daylight saving time begins!

March 16 - Vayikra

March 20 - First day of Spring

March 23 - Tzav

March 25 - Erev Pesach

March 26- April 3 - Pesach

March 27 -2nd night of Pesach begin to count the omer

March 30 - Hol Hamoed

## **We Remember :**

Betty Wolf - March

Dottie Marans -March 1

Mildred Rosen - March 4

Walter Brown Parker - March 13

Bill Roberts - March 14

Samuel Orton - March 30

Paul Rothchild - 3-30, Adar 29

Leah Frankle - Nissan 7

Bessie Dale - March 29, Nissan 12

Pearl Renee Horowitz - Nissan 18

**Condolences** to Susan Sher, On the death of her her mother Lola. Susan's aunt Lynn, her father's sister, died just three weeks ago. Zichronom l'brachah/may their memories be a blessing. Our blessings to Susan and daughter Hattie.

**Condolences** to Louisa Aronow, whose father, z"l, in his nineties, died in Boston this week. Louisa writes: "My father passed away peacefully on Monday in the company of our family. I'm so grateful that I was able to arrive in time to hold his hand and kiss his head. His funeral yesterday was such a beautiful ceremony with all his children and grandchildren participating."

Louisa is sitting shiva in Boston, and will stay there a while to support her mother. Her email is <[midnite@pacific.net](mailto:midnite@pacific.net)>

**Donations To KHE January 1, 2013 through January 31, 2013**

Lillian Cohn and Thomas Evans

Judith Corwin - In memory of Dorothy and Harold Corwin

Judith Corwin - In memory of Stan Showers

David Koppel and Linda Koppel

Linda Posner

Marilyn Katzel and James Katzel - In memory of Amunka Davila

Darline Bergere and Josh Bergere

Sherrie Ebyam

Lee Wachs

Lillian Vogel is currently recovering well from a hip replacement after a fall. This is not a time for welcoming visitors, but she does appreciate cards: 195 Calvert Court, Ukiah, CA 95482. Lillian, may you be blessed with continuing refuah shleimah/perfect and complete healing.

**Mazal Tov** to Helen Sizemore, her son Max and daughter-in-law Teresita on the birth of Helen's first grandchild, a girl, born Feb 12 weighing 6 lb 3.5 oz. Mother and baby are well and resting.

**Many Thanks** to those that helped make our Purim party a success! Mark , Kathy, David, Marlana, Robin, Nancy, Kate, Bob, Divora, Eva, Acorn, and others

Thanks to those that contributed to the raffle and Auction: Lynn Coen & Charles Hott, Elizabeth Raybee Sherrie Ebyam, Virgilia Dakin, Nancy Horowitz, Jo-Ann Rosen, Steve Levin, Carol Rosenberg, Karin Wandrei, Lee Wachs, , Leslie Batts from 3 Sisters, Aaron & Matt Brooks -Miller, Amy Wachspress, and Jan Stevens. We were able to raise more than \$1,000 for Kol HaEmek.

Several of the generous contributions people made, did not receive the bids they deserved. We will save them for another auction in the near future. We will keep you all posted.

Again many, many thanks.

## CHRONICLES VIII *by Harvey Frankle*

### MOSES

So the children of Jacob go down into Egypt, settle onto the choicest pasture land, the Nile Delta, Goshen. They prosper and become a multitude. "Now there arose a new king over Egypt, who knew not Joseph." And a shift occurs. Perhaps a dynasty topples, Joseph's deeds are forgotten and who are these people in our midst, these lowly semitic shepherds to roam over our best pastures, these strangers who in their vastness may someday seek to subjugate us. There are cities to be built, monuments to be made for the glory of Pharaoh. Let us place upon them the yoke of servitude to the end of their days. And Israel is forgotten for four hundred years.

Pharaoh orders the midwives to kill the Jewish male children they deliver. They use subterfuge to avoid what their humanity tells them is an abomination and Pharaoh orders the general population to throw all male Jewish children into the Nile. The river that has caused death to so many of these children now brings life to one special child as Yochebed carefully places Moses in a reed basket and floats him down the river to be rescued by the Pharaoh's daughter, with his sister looking on. Pharaoh's plans for the annihilation of the Israelite children are defeated by women - the human feelings of the midwives, the tender sympathy of a woman of royal birth, and a sister's watchfulness. It was to the merit of pious women that Israel owed its redemption in Egypt say our sages.

Pharaoh's daughter names the child Moses for she "drew him out" of the Nile. It will later be G-d's turn to draw him out so that Moses can draw his people out of the land of affliction. So Moses is raised in the household of the mightiest ruler on earth, educated there, uncorrupted by the oppressive influence of slavery. Hence, when a task master is severe with a helpless slave, Moses takes immediate action and slays the man, ultimately leading him to flee into the desert...to trek across the trackless wastes of Sinai to the land of Median, beyond the power of the Pharaoh; to settle down, marry, raise a family, shepherd his father-in-law's flocks, a stranger in a strange land.

A pharaoh dies, another one, possibly Ramses II, takes his place, and still the people suffer. They cry out in pain and the Lord G-d hears their pain and sends a prophet, a deliverer, a rescuer, for the name Moses also means to be rescued. Adonai appears in the form of a thorn bush burning in the desert but not being consumed. Is it possible to imagine such a thing? A bush engulfed in flames and not turning black, shriveling, burning, but remaining green and alive: inviolable? And the Voice coming from within the conflagration. Stop. Consider the setting: the flaming bush in the immensity of the desert; the all-pervasive solitude, the anxiety, the Voice, both distant and close, insisting, probing, throbbing, burning. How could any human being, even Moses, resist that voice indefinitely. And yet, at first, Moses refuses to serve as G-d's messenger. It take Adonai 7 days to convince him says a *midrash*. Moses refuses, advancing all kinds of arguments: Why me? Why not an angel? Or my older brother Aaron? I am a poor speaker; also I am married and I have children; my father-in-law will object. And furthermore, what am I supposed to tell the Jews when they start asking me questions, so many questions. What shall I say? I don't even know your name! "Tell them 'I Am That I Am and I Will Be What I Will Be' says the Lord." Adonai cannot be limited or defined by a mere name as if She were merely some other god. IAm, Was, and Always Will Be Everywhere In Everything, is more like it. And Moses will always be with you. And slowly the certainty of the Presence of G-d as a quality of Her being will begin to possess the souls of the coming generations.

Yet Moses wants to get back to concrete matters. Oh yeah, and what do I tell Pharaoh when he begins to ask me questions? This part is easy: four words that forever echo down the ages: LET MY PEOPLE GO! And in the end Moses gives in. G-d always wins. The last word is always His, as was the first.

And so Moses leaves the calm of the desert and plunges into the whirlpool of history single handedly changing it's course. After him nothing will ever be the same. Moses gathers his family, bids farewell, and sets out on his journey to *Mitzrayim*. On his way he is assaulted by an angel. His wife Tzipora saves him: her quick move to circumcise their son is meant to remind both G-d and Moses of the Covenant: Moses cannot, must not die, not yet. Israel needs him - and so does G-d - and Israel cannot, must not die.

So G-d sends two old men, for by now Moses is 88, Aaron 83, down to Egypt, to save the world. Let your people go? You mean the sub-human slaves out there? In their multitudes? Why, because your rod turns into a snake? My entire free labor force that builds cities and monuments to me? To go out into the desert to worship an invisible god that no one's ever heard of? Because this god told you so? Maybe this god will tell you how to make bricks without straw, Moses, because from here on in "your people" will have to gather straw from the stubble of the fields, and not one brick less! Not one!

AND THE PLAGUES CAME The river which is Egypt's pride runs with blood; from out of the reeds frogs invade everywhere; the dust of the ground takes life to become loathsome vermin; indoors and outside there is no escape from swarming flies. While all over the Land of Egypt beasts are dying of murrain, in Israel's Land of Goshen the cattle are intact. The royal magicians, seeking to compete with the wonders of Moses, become themselves victims of the plague of boils. Now the heavens begin to play their part, and rain down wasting hail, while to enhance the wonder, fire winds around the hailstones and melts them not. The Land of Egypt is one mass of desolation; but from outside, the east wind blows steadily until the swarming locusts hide the ground; at a sign from the Deliverer the west wind sweeps the locusts into the Red Sea. Then the whole scene dissolves into a darkness that might be felt; every being a solitary prisoner where he stands. At last midnight reveals the slain firstborn and Pharaoh and his people thrust Israel forth

The plagues were far more than a dramatic humiliation of the unrepentant Pharaoh. They were nothing less than a judgement of the gods of Egypt. The plagues fell on the principle divinities that were worshiped since time immemorial in the Nile Valley. The river was a god; it became loathsome to its worshippers. The frog was venerated as the sign of fruitfulness, and it was turned into a horror. The cattle- the sacred ram, the sacred goat, the sacred bull - were all smitten. The sacred beetle became a torment to those that put their trust in its divinity. When we add to these the plague of darkness, which showed the eclipse of Ra, the sun-god, we see that we have a contrast between the G-d of Israel, Lord of the Universe, and the senseless idols of a senile civilization; as it is written "Against all the gods of Egypt I will execute judgement; I am the Lord."

So the Children of Israel, in its multitudes, leaves *Mitzrayim*, the narrow place, for the broader plains of the desert.

## Dear KHE Chaverim

What comes to mind when you think of an orthodox Jew living in Israel today? Rabbi David Hartman, z"l (may his memory be a blessing), died in Jerusalem this February at age 81, and I'll bet he doesn't fit whatever images came up for you. Here's what he had to say a few years ago:

"Many Jews are mistaken about what it means to be observant. I want to clarify tonight that a rule-based religious life is nothing compared to a true worship of God. Real spirituality can never be achieved simply by following a set of laws... It's not enough just to read the right prayers at the right time... The Torah speaks of how the enslaved Jewish people escaped the oppression of the Egyptians. Amazing. But how do we justify that the Torah also tells us that this kind of treatment is acceptable for non-Jews, that you may treat a misbehaving Arab slave with rigor? These are ancient laws written by men. But those who are truly pious, who truly love God will surpass this with wisdom and sensitivity. The law allows it, but you must go beyond the law to find God. If you remain within the law, you are a pagan! These are laws that must be stricken from the Talmud, laws made during wartime to justify acts against their enemies. Unless we have the courage to change these ugly laws, we are destroying our own faith. The difference between Jew and non-Jew does not exist. We are all members of the human condition. If you are a religious Jew, a Doctor, on seeing a Palestinian injured on the side of the road, you should not have to think about whether or not to help him. He is the same as you. Some people say I am part of the "Liberal Left." I am no such thing; I'm a religious Jew, Dammit! Why should caring about your fellow man be labeled Left-Wing Liberalism? As a Jewish State, Israel should be leading the protests of the atrocities in Darfur. We pray for two kidnapped Israeli soldiers. Beautiful. But why can't we pray for one million Africans? We must get out of this Family Mode. The Law is a compromise for those who cannot hear the universal language. It is not the Ideal. Halachah is only the beginning."

How extraordinary! These words are from someone who took his Judaism very seriously. Born into a poor chasidic family in Brooklyn in 1931, he and all three of his brothers became rabbis, and their two sisters married rabbis. After serving as a pulpit rabbi in the Bronx and Canada and teaching at Hebrew University for over 20 years, in 1976 David Hartman founded the Shalom Hartman Institute, named after his father. The well-built and pleasant campus in the heart of Jerusalem houses resident as well as visiting scholars who do research and teach. For two summers since coming to Ukiah, I studied at Hartman (as the Institute is called) together with over a hundred other rabbis from various Jewish backgrounds and locales. In addition to offering these seminars for rabbis, Hartman also brings lay congregational leaders to Jerusalem to study texts. Most of the participants in these programs live in the diaspora, and now Hartman sends its own scholars out to teach abroad as well. I know that over the years I've written a couple of Shema columns and even taught a class based on what I gleaned from texts studied with Hartman teachers.

But David Hartman also wanted to educate Israelis, to foster a Judaism that is responsive to the needs of Israeli society today. So the Institute has sponsored two Jerusalem high schools, and trained over 1000 military officers. I remember hearing David Hartman's son, Doniel, who now heads the Institute, call for new religious understandings of who qualifies as Jewish Israeli, so that Russian immigrants and their Israeli-born children can get legally married in Israel and be buried in Jewish cemeteries, neither of which are permitted today if the person doesn't meet orthodox *halachic* criteria of "who is a Jew." According to his obituary in the New York Times, David Hartman "described as 'insane' an ultra-orthodox boycott of a military ceremony in which women sang. '

Rabbi continues:

What is happening today with religion is more dangerous than what's happening with the Arabs - the Arabs want to kill my body, the Jews are killing my soul,' Rabbi Hartman said in a 2011 interview with the Israeli daily Yediot Aharonot." And yet he dedicated his energies to reviving the Jewish soul to be in alignment with modern and human needs. His vision was expansive and he vigorously went about implementing it.

I never thought of Rabbi Hartman as "my" teacher, in the way that Reb Zalman is clearly my rebbe. David Hartman was philosophical, and not drawn to the mystical, as is Reb Zalman. Hartman's great love and teacher was Maimonides, the medieval rationalist scholar who was also doctor to the caliph in Egypt. I never heard either R. Hartman or Reb Zalman refer to each other, and I don't know if they ever met. But with his passing, I want to honor what R. Hartman accomplished and my gratitude toward him. The ripple effects of David Hartman's efforts reach out in many directions. His own daughter, Tova, helped found Shira Hadasha (New Song), a very spirited feminist orthodox congregation in Jerusalem. New Knesset member Ruth Calderon is of mixed Sefardi and Ashkenazi background. Perhaps you watched the U-tube recording I sent out recently of her inaugural Knesset speech in which she thanks David Hartman for his inspiration and support that enabled her to become an innovative teacher of Talmud to male and female Israelis, both secular and observant. In Calderon's words: he "built the language of a creative and inclusive Judaism." May his vision continue to bear fruit both in Israel and abroad. And may we recognize the rich heritage of our Jewish endowment and reclaim it for our own souls' benefit rather than reject it as irrelevant to, or an imposition upon, our lives and welfare.

B'shalom oovrachah/In peace and blessing, *Shoshanah*

## Counting the Omer

Counting the Omer Begins the second day of Pesah. The *Omer* are forty-nine days between the holiday of [Passover](#) and the holiday of [Shavuot](#). Also known as *Sefirat HaOmer* (Counting the *Omer*), these forty-nine days are counted aloud during evening services. First the service leader recites a special blessing that goes: "Blessed are You, Lord our God, Ruler of the Universe, who has commanded us to count the *Omer*." Then the congregation responds by saying: "Today is the third day [or fifth or thirtieth] day in the *Omer*." [Shavuot](#) is celebrated at the end of this period, on the fiftieth day after the second day of Passover.

Although Jews no longer bring *omer* to the Temple the forty-nine days are still called "the *Omer*." Many *kabbalists* saw it as a period of preparing oneself to receive the Torah by reflecting on how to become a better person. They taught that each week of the *Omer* should be dedicated to a different spiritual quality, such as *hesed* (kindness), *gevurah* (strength), *tiferet* (balance) and *yesod* (confidence).

The Sefirat HaOmer is a mourning period with the exception of Lag b'Omer( April 28, 2013. )The reason being that during the time of the Bar Kochba revolt against the Romans, a plague killed 24,000 students of Rabbi Akiva between Passover and Shavuot. Over the centuries, the Jewish People experienced additional tragedies during this seven week period. To commemorate these tragedies, it has become customary to observe a period of semi-mourning during the Counting of the Omer. Weddings and other festivities are not held, music is not heard, hair is not cut.

## KHE SHABBAT CAMP OUT

with BNEI MITZVAH Vision Quest (Ariella, Ziven, Avi, Koda)

FRI EVE-SUNDAY NOON, May 24-26, 2013 of Memorial Day Weekend  
Open to young-at-heart of all ages!

LOCATION: Clear Lake State Park with access to swimming beach, boat rental, and hiking trails

ALL MEALS will be prepared for you! - Friday evening through Saturday night.

We will arrive Friday afternoon, set up tents (we have some extra tents for those without--let us know if you need one), enjoy Shabbat dinner together followed by a celebration, including preparing our bnei mitzvah for their own adventure. Saturday morning, we'll have a leisurely breakfast and more Shabbat celebration together, and after lunch, (the bnei mitzvah will have rejoined us by then) free time in the afternoon.

We'll re-gather for supper and then havdalah and campfire fun (s'mores, singing and drumming!) The program concludes Saturday night, but many of us will be sleeping over and packing up in the morning. We don't need to leave until noon on Sunday.

\$75 per family covers the campsite for Friday through Sunday until noon. This is a good deal less than the cost to book a campsite on your own for two nights. Check-in starts at 2 pm Friday.

Food: \$36 per person 13 and over; \$18 per child. This includes Friday dinner, Saturday breakfast, lunch, supper, and Sunday breakfast. Snacks are not included.

RESERVE YOUR PLACE NOW by contacting David Koppel, 485-8910 or [davekoppel@yahoo.com](mailto:davekoppel@yahoo.com) and then returning the form below with a check made out to KHE and earmarked "KHE Campout-2013" to cover the costs of campsite and food. Send to KHE Campout Weekend, P.O. Box 416, Redwood Valley, CA 95470.

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Name of Family \_\_\_\_\_ # of family members \_\_\_\_\_

Campsite per Family (Friday and Saturday nights) \$75 \$ \_\_\_\_\_

Food for Adults – 4 meals (13 and older) \$36 each x \_\_\_\_\_ \$ \_\_\_\_\_

Food for Children 4 meals (4 to 12 years old) \$18 each x \_\_\_\_\_ \$ \_\_\_\_\_

Total: \$ \_\_\_\_\_

## **Nature and Chant: a TorahTrek Retreat**

Join Rabbis Shefa Gold and Mike Comins in sacred chant and Jewish spiritual practice in the redwood forest of Hendy Woods State Park. Situated along the Navarro River in Mendocino County, California, participants become immersed in the natural world, where they receive time, space and tools to explore their connection to God, refresh the spirit, and receive the gifts of spiritual practice with like-minded people.

Weekend Only: April 25-28, Thursday to Sunday, 2013

Full Retreat: April 25-May 1, Thursday to Wednesday, 2013

Camping or lodging accommodation available.

Full information at [www.TorahTrek.org](http://www.TorahTrek.org)

April 12-14 in Ashland

As Reb Zalman travels less and less, this upcoming Ashland Shabbaton is going to be very special.

We have the best davvenen leaders and musicians surrounding Reb Zalman and Eve all weekend so they can lead us in the deepest teachings, chants, and meditations. Cost to general public is \$285.

Folks can contact me for partial work trade arrangements. Registration form, FAQ sheet and flyer at

[www.havurahshirhadash.org](http://www.havurahshirhadash.org)

### **Foster Families Needed**

Tapestry family Services is a community based non profit that provided services to foster children. They are seeking more foster parents and asked our help. Our county has more children in need of placement than homes in which to place them.

There will be an informational meetings Thursday, March 7 and 21 and April 4 and 18th to explain what is needed of interested" parents"and the support services that that Tapestry provides to foster parents. For more information call them at 463-3300 their office is at 290 East Gobbi Street, Ukiah

These include:

After school and summer activities,  
pick up and drop off services

Tax free stipends of as much as \$2,100 per month

72 hours of monthly time off.

Daily social worker availability.

Milage reimbursements



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 & Resources

### Kol HaEmek

(707) 468-4536

### Board Members

David Koppel, Treasurer	485-8910 < <a href="mailto:davekoppel@yahoo.com">davekoppel@yahoo.com</a> >
Alan (Acorn) Sunbeam	463-8364 < <a href="mailto:asunbeam@mac.com">asunbeam@mac.com</a> >
Judy Corwin	462-4661 < <a href="mailto:jmcsrcp@gmail.com">jmcsrcp@gmail.com</a> >
Nancy Merling, Vice President	456-0639 < <a href="mailto:nancymerling@att.net">nancymerling@att.net</a> >
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Mark Levin	467-9037 < <a href="mailto:mlevin@pacific.net">mlevin@pacific.net</a> >
Bob Mandel	696-271 < <a href="mailto:bobLXVII@hotmail.com">bobLXVII@hotmail.com</a> >
Sigrid White	485-1871 < <a href="mailto:sigridwhite@gmail.com">sigridwhite@gmail.com</a> >

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](mailto:sdevorah@gmail.com)