

SEPTEMBER-OCTOBER 2022 ELUL -TISHREI-CHESHVAN 5783



The Newsletter of Kol HaEmek (Voice of the Valley)
Physical address 8591 West Road -Mailing address P.O.Box 416, Redwood Valley,
95470 Phone: 707-468-4536

Schedule of High Holidays

Saturday, September 17, 7:00 pm. Selichot service led by Paige Lincenberg

Sunday, September 25, Erev Rosh HaShanah at 7:00Ppm, led by Paige Lincenberg.

Followed by Kiddish on the deck.

Monday, September 28, at 10:00 am Rosh Hashanah Service with Paige Lincenberg,

Followed by Kiddish on the deck.

Tuesday, October 4, Kol Nidre service 7:00 pm, with Paige Lincenberg

Wednesday October 5, at 10 A.m. Yom Kippur service with Paige Lincenberg

Open Torah at 4:00pm

Yiskor Service 5:00 pm

Closing Service 5:30pm

We will have a Motzi after the service on the deck, but will not share a meal.

Sunday October 9, at 6:00pm, Sukkat Service led by Rayna Grace

Sunday October 16, Simchas Torah at 6:00Ppm, led by the KHE Board

**Feeding the Hungry,
Sunday September 18, 2:00pm at Plowshares
Call Dan Hibshman to volunteer 707463-7471**

What Is Selichot?

“Midrash relates King David was anguished when he prophetically foresaw the destruction of the Holy Temple and the cessation of offering sacrifices. How will the Jews atone for their sins? he wondered. G-d replied, “When suffering will befall the Jews because of their sins, they should gather before me in complete unity. Together they should confess their sins and recite the order of the Selichot and I will answer their prayers.”

Selichot is the name for the communal prayers for forgiveness said during the High Holiday season as well as on other fast days. The service for these prayers is usually held after midnight on the Saturday before Rosh Hashanah. This liturgy is generally found in special Selichot prayer books. They are a collection of verses from the Torah and Hebrew poems in which the community asks G-d for forgiveness on both a personal and communal level. The central part of the service is based on the **13 Attributes of Mercy** revealed to Moses at Sinai as the key to forgiveness. Because it is a communal prayer, this line can only be said in the context of praying with a congregation.

Special hymns, known as pizmonim, are read responsively where the congregation reads a line and the leader chants it after them. According to Chabad practice, at the end of the service, the Ark is opened and responsive verses beginning with the words Shema koleinu (Hear Our Voice) are recited. Finally there is the Ashamnu confession during which an alphabetical list of sins are spoken while striking the chest after each one.

The 13 Attributes of Mercy, according to the generally accepted opinions of Rabbenu Tam and Abudraham, are as follows:

- The Lord! (Adonai)–God is merciful before a person sins! Even though aware that future evil lies dormant within him.– The Lord! (Adonai)–God is merciful after the sinner has gone astray.
- God (El)–a name that denotes power as ruler over nature and humankind, indicating that God’s mercy sometimes surpasses even the degree indicated by this name.
- Compassionate (*raham*)–God is filled with loving sympathy for human frailty does not put people into situations of extreme temptation, and eases the punishment of the guilty.
- Gracious (*v’hanun*)–God shows mercy even to those who do not deserve it consoling the afflicted and raising up the oppressed.
- Slow to anger (*ereh apayim*)–God gives the sinner ample time to reflect, improve, and repent.

(Continued)

-Abundant in Kindness (*v'ra'v hesed*)—God is kind toward those who lack personal merits, providing more gifts and blessings than they deserve; if one's personal behavior is evenly balanced between virtue and sin, God tips the scales of justice toward the good. – Truth (*v'emet*)—God never reneges on His word to reward those who serve Him.

– Preserver of kindness for thousands of generations (*notzeir hesed la-alafim*)—God remembers the deeds of the righteous for the benefit of their less virtuous generations of offspring (thus we constantly invoke the merit of the Patriarchs).

– Forgiver of iniquity (*nosei avon*)—God forgives intentional sin resulting from an evil disposition, as long as the sinner repents.

– Forgiver of willful sin (*pesha*)—God allows even those who commit a sin with the malicious intent of rebelling against and angering Him the opportunity to repent.

– Forgiver of error (*v'hata'ah*)—God forgives a sin committed out of carelessness, thoughtlessness, or apathy.

– Who cleanses (*v'nakeh*)—God is merciful, gracious, and forgiving, wiping away the sins of those who truly repent; however, if one does not repent, God does not cleanse.\

Kol HaEmek's Selichot service will be on Saturday, September 17. At 7:00 pm

Congratulations to Joel Cohen on becoming a grand father!

Good wishes for healing to Nancy Merling

Portion of the Week and Holidays

From Deuteronomy/D'Varim

September 3 - Shoftim
September 10 - Ki Teitzei
September 17 - Ki Tavo (Selichot)
September 24 - Nitzavim
September 25 - Erev Rosh Hashanah
September 26 - Rosh Hashanah
October 8 - Erev Yom Kippur
October 9 - Yom Kippur
October 14 - Erev Sukkot (through 10-20)
October 22 - Shemini Atzeret
October 23 - Simchas Torah

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

send checks to:

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

We Remember

Tena Marans	September
James Meredith	September 9
Ana Mahoney	September 10
Henry Marvin Levin	September 10
Tal Sizemore	September 11
Ida Mann	September 11
Bernard Cohn	September 13
Miriam Markowitz Blatt	September 13
Belle Spiegel	September 15
Jacob (Jack) Goll	September 17
Sidney Spiegel	September 18
Audry Brooks-Miller	September 18
Abraham Solomon Posner	September 23
Hyman Andich	September 29
Maya Schwartz	October
Stern Family, 130 Member's	October 1
Bonnie Ann Springer	October 7
Sylvia Glazer	October 8
Rose Wolff	October 13
Stan Showers	October 14, Cheshvan 2
Joseph Barr	October 17
Morris Shuper	October 17
Victor Wolff	October 17
Don Roberts	October 20
Ena Kopp	October 21
Todd Harrison	October 21
Abraham Koppel	October 21
Jean Shirley Kisslinger	October 22
Nancy Parker Orton	October 25
Pauline Strauss	October 27, Cheshvan 1
Abraham Cohen	October 29, Cheshvan 12
May Meredith	October 28
Jay Jones	Elul 6
Dinah Godfrey	Elul 7
Rae Syayen	Elul 12
Ben Rosen	Elul 12
Philip Kam	Elul 12
Viola Faber	Elul 18
Ida Levitas	Rosh Hashanah
Moshe Amedeo King	Elul 27
Dorothy Corwin	Tisrei 7
Minne Sorkowitz	Tisrei 8
Ronald Sisseiman	Tishrei 9

Donations THANK YOU List for JUNE, JULY 2022

Thank You

Lucy	Bayer		
Judith M.	Corwin		
Rachel	Elkins	Dana	Thibeau
Judith	Fuente	David	Nelson
Judith	Fuente	David	Nelson +Homeless Food
Nancy	Bertsch		
Carol	Park	Steve	Park
Elizabeth	Raybee		
Leon	Springer	Nancy Marotta	Springer
Margo	Frank	Marc	Levine
Darline	Bergere	Josh	Bergere
Andy	Coren	Yvonne	Coren
Joel	Cohen		

Bar and Bat Mitzvah movies

Starting on August 13, “13 The Musical” film will be coming to Netflix. It stars Eli Golden as Evan Goldman who is preparing for his Bar Mitzvah in New York amid the dissolution of his parents marriage. His father falls for a stewardess which pushes his mother to file for divorce. Then she and Eli move to a small town in Indiana where he has to make new friends and plan a modified Bar Mitzvah. The musical play was on Broadway for a year and was the only Broadway production to star an entire cast and musical band of teenagers. The play can be seen on You Tube. The movie, which highlights the issues of being 13 in between childhood and adult pressures, is suitable for family entertainment.

Coming up, in the near future, is a new Netflix film by Adam Sandler called “You Are SO not invited to my Bat Mitzvah” based on the 2007 best-seller by Fiona Rosenbloom. It is filming this month in Toronto and stars Idina Menzel among others. It is the story of Stacy Friedman’s elaborate plans for her Bat Mitzvah which are derailed by her mother’s ideas and various intrigues among her friends. Adam Sandler’s wife and daughters are also in the cast. Should be entertaining!

Jewish Contributions to the World-Wide Trade in Chocolate

The history of chocolate's travel from Mayan and Aztec roots in Mexico to Europe and back again to the Americas includes the involvement of many Sephardic Jews in its development as a sought after delicacy. But it also includes the participation of some Jewish merchants in the slave trade and horrific sugar plantations of the Caribbean and Brazil.

Cacao came to Spain as a result of the Columbian Exchange during which New World products came to Europe. Many crypto-Jews and conversos fled Spain and Portugal during the Inquisition and landed in the Netherlands. From there, they settled in Dutch colonies in the Caribbean and entered the new trans-Atlantic trade. The Sephardic community eventually became the largest exporters of cacao. They learned from Indigenous Americans how to combine cacao with vanilla and other spices. With the addition of sugar (grown by slaves in Brazil as well as on island communities), they moved from harvesting to manufacturing. Cacao became the center of much imported chocolate.

Benjamin d'Acosta de Andrade farmed cacao trees in Martinique in the 1660's. He created the first cacao processing factory in French territory and built the first synagogue in 1676 while running two of the largest sugar plantations in the islands. Through the 1680's, Jews ran the entire cacao cultivation of French West Indies and shipped the cacao via Suriname and Curacao to Europe. However, this profitable trade ended in the establishment of the Code Noir by King Louis XIV who accused the Jews of killing numbers of the babies of their Christian slaves. The trade continued with the Brazilian merchant, Isaac da Costa, who began to export chocolate from Spain to Bayonne, France. Bayonnaise chocolate became the world standard due to the expertise of the Portuguese Jews in combining chocolate, sugar and spices.

In 1691, Jews were banned from the chocolate guild in France and many left for the new colonies in America. Aaron Lopez found his way to Newport, Rhode Island, where he became a prominent exporter of chocolate. The ugly part of his story is that he used his wealth to fund 30 slave ships bound for the West Indian and Brazilian plantations. The trade in chocolate continued with the Gomez family of New York who, between 1728 and 1747, brought more than 20,000 pounds of cacao to New York. They were the first to sell boxes of drinking chocolate which they hawked on street corners. Other notable Jewish dessert mavens were 16 year-old Franz Sacher who developed the famous Sachertorte and Stephen Klein who, in 1938, founded the fabulous Barton's chocolate brand. My most favorite candy was Barton's Almond Kisses! It is still available in its Passover tin box from Amazon but reviews say it lacks the consistency and flavor of the original. I haven't tasted it in years because the memory is so special and I don't want to be disappointed!

Shemini Atzeret and Simchas Torah

These two holidays are commonly thought of as part of Sukkot, but that is technically incorrect. Shemini Atzeret is a holiday in its own right and does not involve some of the special observances of Sukkot. We do not take up the [lulav](#) and [etrog](#) on these days, and our dwelling in the [sukkah](#) is more limited, and performed without reciting a [blessing](#).

Shemini Atzeret literally means "the assembly of the eighth (day)." [Rabbinic literature](#) explains the holiday this way: our Creator is like a host, who invites us as visitors for a limited time, but when the time comes for us to leave, He has enjoyed himself so much that He asks us to stay another day. Another related explanation: Sukkot is a holiday intended for all of mankind, but when Sukkot is over, the Creator invites the Jewish people to stay for an extra day, for a more intimate celebration.

Simchat Torah means "Rejoicing in the [Torah](#)." This holiday marks the completion of the annual cycle of [weekly Torah readings](#). Each week in [synagogue](#) we publicly read a few chapters from the Torah, starting with [Genesis Ch. 1](#) and working our way around to [Deuteronomy 34](#). On Simchat Torah, we read the last Torah portion, then proceed immediately to the first chapter of Genesis, reminding us that the Torah is a circle, and never ends.

This completion of the readings is a time of great celebration. There are processions around the synagogue carrying Torah [scrolls](#) and plenty of high-spirited singing and dancing in the synagogue with the Torahs. Drinking is also common during this time; in fact, a traditional source recommends performing the priestly blessing earlier than usual in the service, to make sure the [kohanim](#) are not drunk when the time comes! As many people as possible are given the honor of an [aliyah](#) (reciting a blessing over the Torah reading); in fact, even children are called for an aliyah blessing on Simchat Torah. In addition, as many people as possible are given the honor of carrying a Torah scroll in these processions. Children do not carry the scrolls (they are much too heavy!), but often follow the procession around the synagogue, sometimes carrying small toy Torahs (stuffed plush toys or paper scrolls).

In some synagogues, confirmation ceremonies or ceremonies marking the beginning of a child's Jewish education are held at this time.

Shemini Atzeret and Simchat Torah are holidays on which [work](#) is not permitted.

It is also when we begin to say prayers for rain.



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 & Resources

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