

DECEMBER 2012

KISLEV-TEVET 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)

COMING EVENTS!

Saturday, December 9, 4:00-7:00 pm, KHE HANUKKAH PARTY with candle lighting and potluck at the home of Karen and Norm Rosen, 1304 West Clay St, Ukiah, Call 462-0661. Featuring Charlie Seltzer at the piano with all the great oldies for singalong. It's the second eve of Hanukkah, so bring 3 candles along with your Hanukkiah. Break out your best latke recipes or bring whatever food you'd like to share for the holiday. For folks of all ages.

Friday, December 14, 4:30 Torah School

Friday December 14, 6:30 Community Tisch, - veggie/dairy potluck - bring your Hanukkah menorahs and 8 candles for lighting up the 7th night of the holiday. And bring on more latkes or whatever other food you'd like to share for Shabbat and the holiday.

Sunday, December 16 , 4 pm - Part 3 of Jo-Ann Rosen's slideshow of her recent trip to the Holy Land.

Monday, December 24, 7:00 pm - Christmas Eve at the Shul - Our Jewish comedy film and Chinese takeout were so popular two years ago that we're going for it again, with a new film this time. \$12.50 per person, children under 13 free - send your reservation and payment to David Koppel, PO Box 416, Redwood Valley, CA 95470, tel 485-8910. Prior reservations a must to calculate how many fortune cookies we'll need.

Note: Dinner will be served at 7 and followed by the film.

Friday, December 28, 6:30 - Kabbalat Shabbat and potluck supper

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

In addition consider supporting:

- 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

December 1 -Vayislach
December 8 - Vayeshev- Erev Hanukkah
December 9-15 Hanukkah
December 15 - Mikketz
December 22 - Vayigash
December 29 - Vayechi

We Remember

Milton Rosen - Dec. 4
Evelyn Rapport-Cohen - Dec.6
Mark Kinze Molgaard - Dec.7
Chaim Rayberg - Dec.10
Max Schecter - Dec.15
Joseph E. Suffel - Dec. 16
Esther Pelner - Dec. 19
Dora Levin - Dec. 22
Elizabeth Horowitz - Tevet 3
Ephraim Coren - Tevet 9
Pearl Turovitz - Tevet 14

We mourn the loss of Michael Charnes's mother, Maya, may her memory be blessed, who generously and poignantly shared her Holocaust experience with us only a few months ago. She passed peacefully in her sleep in Los Angeles. Our thoughts and prayers go out to Michael. Maya will surely be missed. She was a grand lady. Letters of condolence may be sent to Michael at 1170 Elm St. Ukiah. He may be reached at (323) 291-4474.

Wanted: a fourth player for an established mah-jongg group. Must be an experienced player, and be willing to meet one evening a week. Please contact Jane Piper at janepiper7@hotmail.com.

Dear KHE Chaverim,

I am not the type to sit glued to the computer, but this week, as the rockets and bombs go back and forth between Gaza and Israel, I have spent hours each day at my laptop, catching the latest news, reading the emails which pour in from folks I know and care about there, as well as those giving accounts of what has been going on. Earlier today, after deliberation, I forwarded a bit of this information to our KHE list for the first time, and was relieved to get thank yous from folks in response. And now I'm sitting down at the computer to write my Shema column. And I find that I don't want to use this space to write about what's going on in Israel/Gaza or what I make of it. Instead I feel urged to share with you some of what I've found succor from in my recent Jewish text studies. Perhaps turning to texts at a time like this is an ancestral response pattern....

Just yesterday Rav Kook took me from small to expanded consciousness, from fretting worry over current circumstances to a healing refocusing in the source: "...[I]n the great soul, characterized by great unity and decisive righteous freedom, everything is united [Well, of course I know that- remember the Shema?] - the good and the holy flow in a mighty current encompassing everything, and all the separating streams go forth and return. All the wars are connected as a rung on the ladder of peace, and all the impurities become words of holiness, and all the evils are integrated into the summit of good. This highest recognition does not depart from a strong soul, and quiets every anger and expands consciousness, is tolerant and deliberative, establishing and encouraging that all is possible and all is included together."

Rav Kook witnessed WWI, and obviously tried to make spiritual sense of the carnage and destruction that had occurred. He came to recognize evil as part of the reality of creation. He figured that the purpose of evil is to paradoxically bring the individual and universal good to a higher, more whole, and wondrous form. He saw everything as flowing from above, and that the inner quality of evil is therefore good, very elevated, and rooted in the source of all life. "But its branches and revelations outside of that supernal root are bad branches, and we come to know their poison in all sorts of manifestations." It is up to us to transform the evil and release the good within it. Goodness then becomes more powerful, when the evil energies are sweetened from their bitterness, are purified and illuminated from their great darkness. He calls this the high path of ethics, and in the words of Jeremiah 15:19, talks of drawing forth "treasure from refuse." Here we have essential tshuvah.

Though a poet and a meditator, Rav Kook did not sit in an ivory tower. He left the insulated world of the yeshiva to serve pulpits in Europe and as rabbi of Jaffa, later as chief rabbi of Jerusalem, and then, from 1921, as chief rabbi of Palestine under the British. He dealt with controversy and evil on a daily basis. Yet he writes, "Those who look to the highest, girded with the chesed (loving kindness, compassion) of God, know the ugliness in evil in a much deeper way than those whose anger and rage is what controls their spirit....These high seekers... are not afraid to stand against it [evil] in the greatness of their inner soul. And they draw out from the depths of its content all the good points found within it. And since their eyes are always open to seek the point of good, it is not possible for any element of hate to control them, because in every place they find the point of good and value its worth more than any desire....There is no end to their love for the entire creation. And especially because of the great Godly love in their hearts...,they are the servants of God, who resemble the angels above, seeking compassion and righteousness, peace and justice, with all their hearts and all their souls."

Rabbi continues:

In another selection from his notebooks, Rav Kook writes: "There are three levels on which the individual and collective fulfillment of Israel must be based: the return to nature, to human ethics, and to the foundation of the Jewish people. The highest holiness calls for all three of these." Note that Rav Kook is speaking of Israel's destiny, and yet his first two priorities are universal and not tied specifically to our Jewish heritage. He wrote this prior to WWI, and yet how pressing today for all peoples of our planet is his call for the return to nature and human ethics.

Another Jerusalem rabbi known as the Slonimer rebbe lived and taught later in the Twentieth Century (Rav Kook died in 1935). Giving a drash on the parashah of Chayei Sarah in Genesis, he delved into the famous line (Gen. 24:1) of God blessing Avraham "bakol," which translates as "in everything/ in all." Now take a moment and imagine what that could mean, that Avraham was blessed by God in everything. What have you come up with? For the Slonimer, this meant that God blessed Avraham bakol (in all) his being, his soul, his eyes, mind, heart and all the parts of his body, so that a fountain of love (ahavah) from the source was always flowing through all of him, and each and every part of him would respond to life with love of God and from God's love. And this, says the Slonimer, is what we were all created to attain, "to love God with all (bakol) your heart, with all (bakol) your soul, and with all (bakol) your might." What a wonderful and novel way to understand the blessing of bakol - as God's love streaming throughout all of your being, activating you? Beautiful, no?

I'll complete this column today with the quotation from Psalms 85:11 that I have affixed to the lintel above my study door, and which has caught my attention again and again in recent days: "Chesed v'emet nifgashu, tzedek v'shalom nashaku/Loving kindness and truth have met together; justice and peace have kissed." Kein yhi ratzon!/May it be so!

B'shalom oovrachah, Shoshanah

Trip to Israel is being planned!

Jo-Ann and Shoshanah are getting together a trip to Israel to visit people and places, including those featured in Jo-Ann's slides. This means both Jews and Palestinians in both Israel proper and the West Bank. Might you be interested? We already have a core group of people who are. We're planning on two weeks, somewhere between March and May (prices go up end of March with Passover). Do you have a preference? Have you been to Israel before?

COMMENTARY X by Harvey Frankle

Passover was approaching. The idea came from the class: why don't we do a community seder? St. Anthony's Hall was secured and four wise men went in search of a lamb. Bill Ray sharpened the implement and the knife went down, the lamb was spitted, and roast pascal lamb was served that night at Willits' first community seder. A hundred people showed up, Bruce Andich led us through a Harvey Frankle designed hagaddah, kids with yarmulkas were running around and Judaism made itself known in the Willage of Villits, as a friend of mine's European-raised father called it.

At about this time the Mendocino Meggilah was started, edited by myself the first couple of issues and then most ably handled by Bill Ray for the next few years. It became, under his leadership, quite the erudite literary publication.

We lured Rabbi Hanan Sills to be our circuit rabbi once a month, we held occasional Torah study on Shabbat at our house, and held various cultural events, but nothing quite like that first class and seder.

Some of you may recall (Norm & Karen Rosen, Zena Marks, Vicky Patterson) I offered "Jewish Heritage" classes through the college both in Willits and in Ukiah for a few more years until non-Jewish students began far outnumbering Jewish ones, and since the original focus was to help the Jewish community to become aware of itself, continuing the classes seemed to be pointless.

When our kids were really young we went out to the the coast for the High Holy Days and we did tashlik while they gamboled naked in the ocean. I think it was at Max Sizemore's Bar Mitzvah that Tal talked to me about hooking up with the Ukiah Jewish community. I remember he used a lot of flattery and in that way convinced me to throw my lot in with Rabbi Shefa Gold's High Holy Day service and I was hooked.

Five of us grew up together. I completely lost touch with them when I came west in the early '70's - until I picked up the New York based "Jewish Week" out of my mailbox and saw one of my old friends, Howard Balenzweig on the cover. An article told the story of a successful investment banker killed with his daughter in a fiery car crash on the way to his younger daughter's Bat Mitzvah. We remaining four vowed that day to reconnect with each other. I had been working at a stultifying boring job for many years when we were delivered of new computers that was eventually discovered to contain Solitaire embedded in its programming. I started playing. Now Bal, as we called him, was an excellent poker player who also excelled at solitaire and died at 51. As I played the game I began hearing his voice telling me how I was wasting my time and talent. What was I doing in this dead-end job that meant so little to me that I preferred playing a meaningless game. At the same time I was watching Bill Moyers' interviews of the eminent mythologist Joseph Campbell who was so much in love with his work that he advised his viewers to "follow your bliss." Now all I had to find was what my bliss was. Any number of High Holy Days Amidahs went by with me asking this question of Elohim.

Meanwhile, my oldest son, Isaac, was Bar Mitzvahed and a week later we were off on the first of a number of Jewish Men's Retreats at the Woodlands. Two retreats later we met at Stewart & Tara's Shambala Ranch. It was such a wonderful retreat that when we all returned home I called a special postmortem meeting to figure out what we did right. This meeting was also so successful that I proposed we meet once a month. And we did. For fifteen years! Driving home from that first men's group meeting I experienced an epiphany and it all fell into place.

Following my bliss entailed retiring from my present vocation, learning how to write grants, and applying to foundations for funds that would allow me to work for Kol HaEmek for a number of years as community organizer/program director. The grant writing was successful, I retired from the county, and I went to work half time for Kol HaEmek. In the following few years programs were developed for holidays, a Hebrew school was organized with some 30 students using three Mountain Meadow classrooms very ably administered by Nancy Horowitz, cultural events were held, a teen group was established, and I taught the pre B'nai Mitzvah kids and parents 3 hours every Sunday over 20 weeks for 3 years.

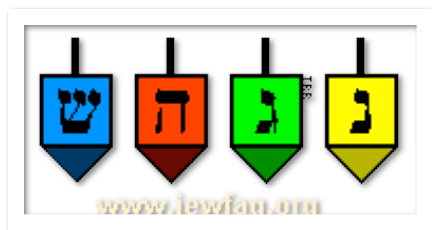
Harvey continues:

Also, funds, through the men's group, were raised to buy a building for a shul and annual balls organized by Nancy Horowitz and Elizabeth Raybee were held to raise additional funds. After my tenure had ended our building was purchased and our current Rabbi was hired.

A few years ago my wife and I joined a Sierra Club walk across England I fondly refer to as a "forced march" with a bunch of cranky American sexagenarians and an inept leader who kept getting us lost. I really liked Jerry, though, and found myself as liaison between him and the rest of the expedition. I counseled him on honing in on developing his leadership skills and the others on patience. After the Long March was finally over and we reached the North Sea and returned home I felt that I understood my own skills a little better and thought that they could be utilized by joining the Kol HaEmek Board of Directors. Luckily for me the board did not need to draw on those skills as it turned out to be a warm, well organized group of people admirably led by long-time buddy Carol Rosenberg. I offered to organize the children's Purim party, I redesigned for the umpteenth time the Passover Haggadah and led a community seder, and I offered a new adult education course based on Lawrence Kushner's book "G-d Was In This Place And I, I Did Not Know". Sixteen people attended the 10-week course and I was far from alone in thoroughly enjoying this experience.

I eventually realized that it was totally unfair to rely on Carol year after year (seven, to be exact) to maintain the burden of leadership and volunteered to be president for one year to give her some relief. It will be 15 months at the end of this year. I will be 68 soon. I have been working with this Jewish community, sometimes successfully, sometimes not, for a third of a century. Time to retire.

"And so", to paraphrase an old series of travelogues, "it is time to wave a fond farewell to the beautiful dancing girls upon the sun drenched shores of Kol HaEmek", and wonder whither thou goest?



A dreidel is marked with four [Hebrew letters](#): Nun, Gimel, Hei and Shin. These letters stand for the Hebrew phrase "Nes Gadol Hayah Sham", a great miracle happened there, referring to the miracle of the oil.

The letters also stand for the [Yiddish](#) words nit (nothing), gantz (all), halb (half) and shtell (put), which are the rules of the game! There are some variations in the way people play the game, but the way I learned it, everyone puts in one coin. A person spins the dreidel. If it lands on Nun, nothing happens; on Gimel (or, as we called it as kids, "gimme!"), you get the whole pot; on Hei, you get half of the pot; and on Shin, you put one in. When the pot is empty, everybody puts one in. Keep playing until one person has everything. Then redivide it, because nobody likes a poor winner.

KHE Donations for September through October 26, 2012

Louisa Aronow
Lillian Cohn and Thomas Evans
Judith M. Corwin
Isa Davila and Amunka Davila
Rachel Elkins and Dana Thibeau
Harvey Frankle and Jackie Pelter- Frankle
Judith Fuente and David Nelson
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Muhasibi Shalom and Antonio Andrade
Susan Sher
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Nancy Merling
Milton and Mildred Rosen Foundation in memory of Mildred and Milton Rosen
Lisa Rosen and Ralph Peterman
Barbara Waugh and Ernie Waugh
Betty Lacy in memory of Doug Rosoff
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Carol Orton
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Leslie Batt and David Wentworth
Sara Esserman Melville and Anthony Melville
Mark Levin and Kathy Crosby
Bela Goldberg and family in memory of our beloved father Abram Jacob Goldberg
Ina Gordon and Edward P. Dick
Michael Charnes
Lee Wachs

KOL HA EMEK
HANUKKAH PARTY Saturday, December 9,
4:00-7:00 p.m. at the home of
Karen and Norm Rosen, 1304 West Clay St,
Ukiah, tel 462-0661.
Featuring Charlie Seltzer at the piano with all the
great oldies for sing along.
It's the second eve of Hanukkah, so bring 3
candles along with your Hanukkiah.
Break out your best latke recipes or bring
whatever food you'd like to share for the holiday.
For folks of all ages.

Christmas Eve at the Shul
Monday Evening, December 24, 6:45
Chinese takeout
and a Jewish Comedy film
\$12.50 per person, children under 13
Send your reservation and payment to David Koppel,
PO Box 416, Redwood Valley, CA 954790. tel
485-8910.
Prior reservations a must to calculate how many
fortune cookies we'll need.



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

Harvey Frankle, President	459-9235 < woodnbooks@wildblue.net >
David Koppel, Treasurer	485-8910 < davekoppel@yahoo.com >
Alan (Acorn) Sunbeam	463-8364 < asunbeam@mac.com >
Judy Corwin	462-4661 < jmcsrcp@gmail.com >
Nancy Merling, Vice President	456-0639 <nancy merling@att.net >
Carol Rosenberg	463-8526 < ccarolrosenberg@pacific.net >
Steve Levin	462-3131 < stevenl@pacific.net >
Sherrie Ebyam	530-414-1104 < ebyam@sbcglobal.net >
Mark Levin	467-9037 < marklevin@pacific.net >

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)