



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

Friday, Sept 28, 1 pm Put up Succah. Not Sunday at 11 a.m. as formerly announced.

Sunday, Sept 30, First night of Sukkot (*This is a must for all Shul School families and starts off our Shul School program this year*)

4:45 Come with your decorations from home and/or to make decorations at the Shul and hang them in our Succah and then stay on for 5:30 pm Sukkot Celebration with a veggie/dairy potluck meal. Dress warmly for sitting outdoors.

Sunday, Oct 7, 5:30 pm (NOT Monday, Oct 8), Simchat Torah celebration with dancing to live music by our Klezmer musicians and scrolling of the Torah followed by veggie/dairy potluck. This is a must for all Shul School families.

Friday, October 12, 6:30 pm Kabbalat Shabbat, service with R. Shoshanah and vegetarian potluck.

Sunday, Oct 21, 4-6 pm JoAnn Rosen presents "A Trip to Israel/Palestine with Civil Discourse"

Friday, October 26, 6:30 Kabbalat Shabbat, service with R. Shoshanah, and vegetarian potluck.

BOARD MEMBERS NEEDED

As of now we have one or two vacancies on our Board of Directors. By the end of the year an additional opening will occur. We need you to meet with us once a month for an hour or two, to be accepted into a warm intimate family of friends united by one aim -- to continue and to grow this wonderful community of ours.

So whether we are making decisions from changing light bulbs to changing lives, yours included, we need you. In fact, we can't go on without you. So please contact any one of the Board members listed on the back of the Shema and tell them you're willing to give it a try. It's not much of a time commitment but it will be good for your soul. Start this new year by sharing your insight, your wisdom, your self.

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 Response to Hunger.
- 10) "Women of the Wall"

Send checks with earmarked donations to:

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

**Questions call: David Koppel,
485-8910**

Portion of the Week an Holidays

October 1-2 Sukkot

October 3-6 Hol HaMoad

October 9 Simchat-Torah (we end and begin the Torah)

October 13 Bereshit

October 20, Noah

October 27 Leh Lekha

We Remember in October

130 members of the Stern Family

100 members of the Karas/Strauss family

Bonnie Ann Springer - October 10

Sylvia Glazer - October 8

Rose Wolff - October 13

Stan Showers - October 14

Victor Wolff - October 17

Morris Shuper - October 17

Don Roberts - October 20

Ena Koppel - October 21

Abraham Koppel - October 21

Todd Harrison - October 21

Jean Shirley Kisslinger - October 22

May Meredith - October 28

Nancy Parker Orton - October 29

Congratulations and best wishes to Michael Rosenberg and Jennifer Beck on their marriage, August 25, in Dahlonga, Georgia. Michael is the son of Carol Rosenberg.

Our condolences to Eva Strauss-Rosen on the death of her son Moshe Amadeo King. Our condolences also to Aaron on the death of his brother

Our condolences to Bela Goldberg on the death of her husband, Abraham, and to Betty and Eric Idarius and Joel and Cindy Goldberg on the death of their father.

We extend our condolences to Hillel Posner and his children, Ziven and Adyson, the death of Hillel's mother, Helene Ruth Figoten, on July 31 in Riverside, California. Helene had joined us at Kol HaEmek on several occasions.

Donations to KHE from August 1 - September 9

Bruce Andich and Cassandra Andich

Ace Barash and Satoko Barash

Lynne Coen and Charles Hott - In memory of Doug Rosoff

Lillian Cohen and Thomas Evans

Judith M. Corwin

Reid Davidson and Marjorie Davidson

Steve Frenkel and Nan Frenkel

Janet Gurvitch

Abby Kaufman

David Koppel and Linda Koppel

Nancy Horowitz Moilanen

Linda Posner

Karen Rifkin

Norm Rosen and Karen Rosen

Helen J. Sizemore

Laurie Spence and Dale Harrison

Lillian Vogel

Penny Walker and Irwin Feldman

Richard Yusem and Rachel Arama

Steven Stern and Rebecca Stern

Sally Emerson and Mally Arad

Joan Katzeff and Paul Katzeff

R Bobby Ducharme and Michael Ducharme

Charlotte Rapport and David Rapport

Sam Goldberg and Pat Tysoe

Elaine Parat and Ken Parat

Jo-Ann Rosen

Erika Strong and Douglas Strong

Carol D. Rosenberg

Leon Springer and Nancy Marotta Springer

Lynne Rosenthal - In memory of Doug Rosoff

Pauline Newman - In memory of Doug Rosoff

A Cousin- In memory of Doug Rosoff

Darline Bergere and Josh Bergere

Susan Juster

Andy Coren and Yvonne Coren

Carol Orton

Sherrie Ebyam

David Vilner

Abram Goldberg (Z"l) and Bela Goldberg

Lee Wachs

Vergilia Dakin

Shul School - 2012-13/ 5773

We start our gatherings this fall with the first eve of ***Sukkot*** on Sunday, Sept 30. Come with all of the family at **4:45** to attach decorations you've brought from home to our Shul *succah* and make additional ones right there to put up. Bring a veggie/dairy potluck to share, and at **5:30** we'll role right into our holiday celebration culminating with supper in the *succah*. Dress for being outside on our deck.

Our next Shul School gathering will be one week later for the holiday of ***Simchat Torah*** on Sunday, Oct. 7. Come at 5:30 to dance with the Torah to the tunes played by our klezmer musicians and then we will scroll the Torah back from the end of Deuteronomy to the beginning of Genesis. Bring pot-luck finger foods and nibbles and fruits and drinks to share.

We are then planning shul school sessions to be followed by round-the-table Shabbat dinners for all the family on the 4th Friday of each month. We'll gather at 4 pm for our circle, and at 4:15 break into groups for Hebrew and Jewish Culture. At 5 we'll take just a 5-minute break and then switch groups till 5:45, when parents and siblings will join us for offering of *tzedakah*, candle lighting, *kiddush* and *motzie*, and our veggie/dairy potluck with stories and songs.

Shoshanah will lead the Kabbalat Shabbat part of the evening from 5:45 each month. Shoshanah also is contracted to come into Shul School to teach for six times during the year, so she can serve as the Jewish Culture, or if need be, Hebrew teacher for six Friday meetings of the school year, which would extend through the 4th Friday of May (which might be part of a campout weekend). We need to find teachers, including parents, to come forward for teaching Hebrew and Jewish Culture. Michael Charnes will not be teaching this year. Karla has offered to do some teaching of the youngest kids, Leila will help teach Hebrew and perhaps Carol R. teach art.

Shoshanah is also contracted to lead four Saturday morning Shabbat services with the Shul School. Suggested Saturdays are the first Saturdays of the month: Nov 3, Jan 5, March 2 and May 4. Weather permitting, Shoshanah would like to offer at least some of the Shabbat morning gatherings outside in nature.

Shul School families will also gather for holidays that do not fall on 4th Fridays (note: *TuBishvat* falls on the fourth Friday of Jan 25, a fine time to celebrate a *Tu Bishvat* seder. *Hannukah* runs from Saturday, December 8, till Sunday December 16--perhaps an evening could be chosen for a home party celebration during that time.

With this condensed number of gatherings for Shul School kids this year, we really need everyone's commitment to being present and participating on a regular basis.

Dear KHE Chaverim,

Eighteen of us, plus the facilitator we brought in, gathered in our Shul to spend a day exploring how civil discord regarding Israel/Palestine can be turned into civil discourse. We began by going around our circle, with each person briefly sharing their own Jewish background and then putting forth in a sentence or two where they were at regarding Israel/Palestine. How wonderful it was to listen to each person's description of where they had come from Jewishly. The stories were captivating. You can interact with folks for years and yet not know much about their own history. The interest generated by these personal revelations made me want to create more such opportunities to hear each others' stories. Thus, I included in our Rosh HaShanah service an exercise in which people shared what their images and impressions of God had been for them as children, and how that had changed or developed over the years up until now. We did this in the Mussaf service after Kiddush, so if you missed that, you may be curious to take up this exercise now on your own. I doubt there is anyone in our congregation whose sense of God is just what it was way back when, but I'd also guess that on occasion we revert to older notions of God than we currently espouse.

When I was young, I had a picture of God as a great big football player, helmet and all, lying horizontally in the sky with eyes all over his body. In my forties, I once had an image of God whacking me with a two-by-four on my back. When I told a friend, she opened my eyes by questioning whether this was really the sense of God I wanted to cultivate in my life. These personal notions of God that I experienced seem to have little connection to the traditional descriptions of God in our Jewish heritage, but they did come up for me. What came up for you in your life? What comes up now? For many of us, the Bible contains archaic imagery of God. Despite our being the people who don't make images of God, i.e., practice idolatry, God is described in the Bible as having an outstretched right arm to protect us, legs to tread the earth, and a nose that expresses anger. A thousand years ago Maimonides said this corporeal imagery was what simple people needed, although we know that God is not limited to physical body or gender (note: both of my personal examples above had the divine as male).

Reb Zalman says that we shape masks of God according to how we can imagine God's presence. The different names we call God, including 'HaKadosh Baruch Hu,' or 'El' or 'Elohim,' or 'HaMakom' or 'Shaddai' or 'Adonai' or 'Shechinah' are various masks of God that have appealed to us over time. In our day, he says, we need to strengthen our imagining of God in the feminine, which he sees as essential to what he terms the number one commandment today: to heal our planet. Both men and women have male and female qualities within us, and he wants all of us to cultivate the nurturing and forgiving aspects of our beings. This he calls 'Torat Imeicha,' the Torah of your Mothers, in comparison with the traditional expression, 'Torat Avot', the Torah of the Fathers. Can we all become nurturers, he asks, in the sense of mothers who lovingly clean up their baby's poop without getting angry at the babe for making a mess? Can we cultivate a sense of nurturing among decision-makers in board rooms, he pleads, so that instead of aiming for continuous, unrestrained growth (a definition of a cancerous condition), we can each affirm that "I am a cell of mother earth in touch with every other cell and I want to do what I can to enhance the well-being of mother earth."

While Reb Zalman is choosing to focus on strengthening a nurturing God consciousness of interconnectedness to heal our planet, Rabbi Phil Posner, father of Hillel in KHE, is having his 'masks of God' impacted by the latest astronomical discoveries of existence beyond our planet. In his New Year's greetings, he writes:

I have been experiencing a kind of spiritual happening because of programs I recently viewed on PBS's Nova ("The Elegant Universe," 7/11/12, "The Fabric of the Universe," 7/18, "Welcome to the 11th Dimension," 7/25). I am dumbstruck with awe, as perhaps some of you are, that astronomers now believe that in addition to our Milky Way, there are probably 100 billion galaxies, each with 100 billion stars. Every time I write those incredible numbers I wonder if I have the number right and go check my original notes.

R. Shoshanah continued:

Beyond the billions, because of something called dark matter, today's telescopes are probably seeing only 30% of our expanding universe. Add to that that there is now a debate among astronomers regarding whether we inhabit a "universe or multiverse," Nova 8/1/12. So in the vastness of such a universe even if there is only one, each of us is merely that proverbial grain of sand on the shore of time. But unlike something inanimate as sand we humans are blessed with consciousness, knowledge, our need for love, goodness and understanding; whose commentary is written large in the way we live our lives and bequeath it to family, friends and community.

Even here on our very own Earth, we know that our traditional categories of "animal, vegetable, and mineral" are outdated when we include the huge numbers and importance of bacteria alive and active on our planet. And from another perspective, people are questioning what is and what is not "alive." When Reb Z says we are all cells of mother earth, is he not ascribing life to everything on earth including the planet itself? What new masks of God, that encourage us to live in the image of God, are being created along with this new information? How about Reb Zalman's assertion that "We are energized into life and consciousness because God is godding us?" That could work for us on our planet and for all the multiverses we discover or can imagine. Remember that perceiving God as an individual being, with a personality, is just as much a mask of God as seeing God in human form. What happens with prayer if we dispense with God as a being with a personality? In my own more recent experiences than the two examples given above, I have sensed the great, responsive communion that happens between us and other created beings, whether they be human or animal or vegetable or mineral (no, to my conscious knowing I have not communed with bacteria, but I know they are all over, inside and outside of me, reshaping me all the time) in corporeal form or not. If we think of God as a verb, is this communing, happening on very particular and minute levels as well as grand, cosmic ones, not godding happening, vibrating, resonating among and amidst us? Of course, even as we increase our scope of knowledge and understanding, we acknowledge the great mystery of creation and our very being, which infuses all of us, from the minutest of particles to the billions of galaxies and beyond.

And so back to our day of Civil Discourse. Trust was developed in our circle so that people felt safe to share their perspectives and opinions on Israel/Palestine. Folks listened to each other, and discovered that their own view was not the isolated, unsupported position they had assumed it to be in the group. They heard others making similar comments. Folks with opposite points of view seemed to arrive at a sense of being heard and appreciated by each other. Our hearts and minds opened without needing to all agree. The nurturing face (mask) of God had definitely shown up amongst us on this day, and we were grateful for it.

B'Shalom oovrachah, Shoshanah

Almond Paste Tart (Crostata di Pasta di Mandorle)

7 oz. almond paste, grated

½ C sugar

1 stick unsalted butter, softened

3 large eggs

½ C flour

Zest of one lemon

Beat the almond paste, sugar and butter with an electric mixer on low speed. Add the eggs, one at a time, until well incorporated. Add the flour. Beat on high speed for 3 minutes. Mix in the zest. Pour into a well greased 8 inch tart pan.

Bake for 35 minutes at 350 degrees. Cool at room temperature and serve. (Freezes well but just let thaw and serve. Do not reheat.

Dear Shoshanah and everyone at Kol HaEmek,

Our father, Abram Jacob Goldberg, passed away on August 30th. Bela, Joel, Cindi, Eric, and I want to express our deep gratitude for the support and caring you showed us and our father. Since moving Abe and Bela here in 2005, you have embraced them, and made them feel welcome. In his last weeks of life, Shoshanah you were instrumental in supporting us with prayer, sound advice, and encouragement. Your presence helped us to take care of Abe, in the comfort of his home, the place he wanted to be. You were there to answer questions, guide, comfort, console and advise us. You gave so much of yourself, your time, and especially your heart to us. We are grateful beyond words.

We are also deeply grateful for how the Kol HaEmek community came together during Abe's last days and weeks. We were guided through the traditional Jewish ways, and it felt good to know that Abe's wishes of being cared for at home and according to Jewish tradition were being fulfilled. Abe was able to be buried the day after his passing, against what seemed like impossible odds. The impossible was made possible. Thank you to everyone who assisted us during this time, those who attended the funeral and those who helped us grieve our loss.

The Shiva Minyan was deeply healing for us as a family. It was beautiful to fill Bela's home with your loving presence. Thank you to everyone who attended. And thank you Shoshanah for once again holding the sacred field of grief and healing so well. We were rejuvenated by the event, the company, and the nourishing food.

It's a mitzvah to have taken care of our father as we did, and without you this would not have been possible. The memory of Abe is held in our hearts and shared by the entire Jewish community here. We can not thank you enough.

Blessings to all,
Bela, Betty, Joel, Cindi, Eric

First followup program to our Civil Discourse workshop:

4-6 pm on Sunday, Oct 21, JoAnn Rosen presents "A Trip to Israel/Palestine with Civil Discourse"

from Jo-Ann:

Dear Chaverim,

I am excited to share my experience of last spring's trip to Israel. In contrast to my first trip ever in 2011 where I got acquainted with my Israeli family and their circle of friends, this year I was determined to have a somewhat broader experience. While I've tried to educate myself so as to have a deeper understanding and experience, I've barely made a drop in an ocean. That said, I had visits with Orthodox families, Palestinian families, visited a hippie settlement, a Palestinian eco village, Israeli eco village, Ramallah, East Jerusalem and the "City of David," the Galilee, participated in a Nacha commemoration with Israeli Jews and Arabs together, brunchd with peacemakers and co-led a retreat for JuBu's and another for Palestinians (Christians and Muslims together)...My hope is that we can take a glimpse into these experiences with the COMMITMENT of having practice with our new skills in CIVIL DISCOURSE. I experienced some, but you all have your own experiences and learnings. Can we come together and broaden as individuals and grow more inclusive and tolerant as a community?

Chronicles *By Harvey Frankle*

PART V B Joseph

The test of Joseph now is to learn to read the faces of other people. When the Pharaoh's cup bearer and the baker have puzzling dreams Joseph asks why they are crestfallen. Despite having interpreted their dreams correctly Joseph is forgotten and left to languish in the pit another two years.

But in the ancient world dream interpretation implies direct contact with God, so when the Pharaoh has disturbing dreams that no one can interpret, the cupbearer remembers Joseph, and Joseph is summoned forth from depths to the heights. G-d is now with him and again he interprets the dreams which are nothing less than a message from G-d, the meaning of which is that there will be seven very fruitful years and seven fallow years.

At this point Joseph could have taken the money and run. The Pharaoh was already impressed. But Joseph is an extremely rare individual--a self-made man with a social conscience. He is on the brink of becoming servant turned activist who transforms the socioeconomic policy of the land. When the Pharaoh asks what's to be done, it is Joseph's idea to store the grain in the fat years and distribute it to the hungry in the lean years.

The meaning of dreams and the meaning of words. *Shever* means grain in Hebrew but it also means calamity, disruption, fragmentation. If the dot is moved from one side of the shin to the other side, the word is then *sever* or hope. Joseph moves the dot and the entire Middle East shifts from starvation to survival. The world is saved and the first words G-d has promised Abraham only three generations before, and most recently to Joseph's father, already have come to pass--that his seed will be a blessing to humanity. For it is not only the Egyptians that have been saved but all the surrounding peoples, including his own family, amongst the thousands that gravitate toward Egypt for sustenance during the famine.

Joseph has now been elevated to "Father of the Pharaoh" as he describes himself later to his brothers. But as elevated as he may be, he must still learn to live in duality, a Jew among gentiles, for the first time echoing "the Jewish Dilemma." He must choose and decide who he wants to be. The first Jew living in exile decides to remain who he is. He sets himself apart, he remembers his homeland, one of his sons is named Ephraim, meaning "God has made me fertile in the land of my affliction." He remains a Jew. The only one in that land; until, of course his brothers appear.

Now an elaborate game of cat and mouse begins. A charade which could easily have led to bloodshed and mayhem. But Joseph, after all is Joseph a *tsaddik*, a wise man, a *mensh*. The brother who had been shamefully and pitilessly sold into slavery now has the opportunity for revenge. The greatness of Joseph lies in the fact that for all time he shows humanity a different way. He falls on their necks, he weeps, he forgives them. He more than forgives them: **he takes away their pain!** He tells them that it was to save life that G-d sent him ahead of them. That it was not their plan to throw him in the pit but G-d's untold thousands needed to be saved and Joseph was Her instrument and so were they.

to be continued:

COMMENTARY VIII by Harvey Frankle

The next day found us at the same spot where I did all that thinking and fasting and another two hours went by while we seemed to accumulate an additional half a dozen cast of unusual characters when a half-track stopped to pick us all up. When I asked the Israeli G.I. where he was headed and he said "Santa" I whooped for joy because we were about to embark on an 8-hour journey that would take us to an Israeli army base near Santa Katerina Monastery at the foot of Mount Sinai.

Merrily we rolled along until, half way there, we stopped at an army base on the Suez Canal. Eppy, our gracious driver, went into H.Q. and we all got out to stretch our legs. He came back with the following news: "There are storms coming and we've been warned about flash flooding. I've been advised not to continue." Everyone sighed and groaned. "But I'm going on to Santa," he said. "Anyone who wants to can join me." We all whooped and clamored back into the half-track. Jackie and I still have a photo of each of us driving and waving from that army vehicle the first day we were together.

We stopped a couple of hours later to have coffee with the local Bedouin at Wadi Firan, the last oasis before Sinai. We drove through a nearly trackless waste to finally arrive at the army base where Jackie and I and the others could set up camp and share food with each other and the soldiers. It was glorious to have arrived.

We had numerous adventures the four or five days we were there but the most significant, of course, was the climb up to what was largely believed to be Mount Sinai. It was not too difficult a climb and I experienced two occurrences while there: the first was, as I looked over the expanse of the Sinai Desert with its mountains and desert passes, I realized that I did not have to be here to experience G-d who was everywhere (but I was still thrilled to be here). The second occurrence was this: as I sat there with Jackie, opening my mind to the Universe, I heard a Voice say: "Take this woman and go forth".

So I did.



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 >
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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)