



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

Please note: All submissions sent by the 20th of each month to Carol Rosenberg (carolrosenberg@pacific.net)

Coming Events

Friday, November 12 at 7:00P.M. Shabbat

Zoom Service with Bella Feldman

Saturday, November 13, 10 A.m. Torah Study
with Bella.

**Sunday, November 21, at 1:00 P.M. Meal prep
at Plowshares.** We'll be making Sara & Tony's
special vegetable casserole.

**Friday, December 3, 6:30 Zoom Round the
Table Hanukkah/Shabbat Service:**

We will start with a Hanukkah song followed by each of us lighting our own Menorahs in our zoom window. (you will need 7 candles) Tony will Sing of Rock of Ages, Deborah Rosenberg will tell a story. Shabbat blessings will follow led by the Esserman-Melvilles. Nancy will sing and Sherrie The real story of Hanukkah, followed with a Yiddish song by Vicki, and Prayers for healing and Kaddish by Sherrie.

Friday, December 17, 7-8 Michael and Jane Nemeth are inviting the congregation to a Shabbat Service in honor of Benjamin Noah Nemeth's bar Mitzvah and Saturday, 10-12 a Shabbat service and luncheon at the Lake Mendocino Event Center at 1500 Lake Mendocino Dr.

Please RSVP if you plan to attend the Saturday Service and luncheon.

**to RSVP the Nemeths at 707-360-5466 or
Nemethclan4@mail.com**

1

The Blessings for Hanukkah

*Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech ha-olam
a-she-ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-
had-lik ner Cha-nu-kah.*

Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

*Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam
she-a-sa ni-sim la-avo-te-nu ba-ya-mim ha-hem bi-
zman ha-zeh.*

Blessed are You, Lord our G-d, King of the universe, who performed miracles for our forefathers in those days, at this time.

Recited only on the first night (*or the first time lighting this*)

*Ba-ruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam
she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man
ha-zeh.*

Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

For more on Chanukah go to Chabad.org/Chanukah

Sarah and Brad Kammer are inviting the congregation to their son Cheyo's Bar Mitzvah on Thursday, December 30, at the Shul. RSVP 707-367-5458

Portion of the Week and Holidays

Book of Genesis/B'reshit

November 6-Toldot-Begins the stories of Isaac .

November 13 - Vayishlach

November 27 - Vayeisher

November 28 - December 6 Chanukah

December 4 -Mikeitz

December11- Vayigash

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) 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

We Remember

Maurice Marans	November
Estelle Koppel	November 5
Norman Feldman	November14
Doris Rogers	November16
Solomon Glazer	November19
Dane Wilkins	November 19
Cynthia Suffel	November 23
Laurie Spence	1November 26
Robert Leo Kisslinger	November 27
Herbert Alan Fuente	November 28
Jane Gurko	November30
Milton Rosen	December4
Evelyn Rapport Cohen	December6
Mark Kinze Molgaard	December 7
Chaim Rayberg	Decenber10
Max Schechter	December15
Joseph E.Suffel	December16
Esther Pelner	December19
Elizabeth Elberg	December23
Dora Goldberg Levin	1December23
Sanford "Fritz" Frank	Cheshvan 25
Lillian Rothchild	Cheshvan 28
Myra Cohen	Kislev 6
Louis Jonas	Kislev 10
Leon Horowitz	Tevet 3
Ephraim Coren	Tevet 9
Pearl Turovitz	Teveth 14
Marion Margolis Frank	Tevet 20
Paul Kowarsky	Tevet 26
Dori Anderson	Tevet 26

Donations to KHE 2021

Thank You !

Bruce Andich and Cassandra Andich

Ace Barash and Satuko Barash

Lucy Bayer

Lynne Coen and Charles Hott

Judith M. Corwin

Harvey Frankle and Jackie Pelter Frankle

Steve Frenkel and Nan Brearden Frenkel

Judith Fuente David Nelson*

Cassie Gibson and Chris Gibson

Janet Gurvitch

Dan Hibshman and Leslie Kirkpatrick

Jay Joseph and Jennifer Joseph

David Koppel and Linda Koppel

Linda Posner

Carol Park and Steve Park

Vicki Patterson

Norm Rosen and Karen Rosen in Memory
of my dad Bruno Piretti

Susan Sher

Helen J. Sizmore

Dale Harison

Eva Strauss-Rosen and Stephen Somerstein

Janae Kraus Stephens and Gary Stephens

Amy Wachspress

Nancy Merling

Penny Walker

Sally Emeson

Charlotte Rapport and David Rapport

Stephen Pasternack and Elizabeth Pasternack

Andrea Silverstein and Dennis Patton

Jo-ann Rosen

Ericka Strong

Carol D Rosenberg*

Margo Frank and Marc levin

Deborah Stanger Edelman and Reid Stanger
Edelman

Darline Bergere and Josh Bergere

Steven Levin and Joan Levin**

Jean Morawski

Robin Sunbeam

Joel Goldberg and Cindi Barr Goldberg

Any Coren and Yvonne Coren

Sherrie Ebyam

Leslie Batz

Joel Cohen

Richard S. Philips and Rosenie Philips

Virgilia Dakin

Barbara Stanger and Leo Stanger

Linda Risha Thompson

The Ukiah Symphony Orchestra Presents a Festival of Lights Concert Performance

The Ukiah Symphony Orchestra, led by Mendocino College Music Director Phillip Lenberg, will be ushering in the holidays with its Festival of Lights concert performance on December 4th and 5th featuring moving music by Jewish composers, a collection of beautiful pieces—some familiar—that will include Alexander Tansman *Variations on a Theme by Frescobaldi*; Philip Glass' *Arioso #2*; Gerald Finzi - *Romanze, Opus 11*; Fanny Mendelssohn *Songs Without Words*; and Felix Mendelssohn *Sinfonia #10 in B minor*.

Single person concert tickets for in-person attendance will become available on November 20th at 10:00 a.m. with all COVID-safety protocols in place for the live performance. Streaming will be available for those who want to enjoy the concert at home.

The Real History Of Hanukkah Is More Complicated Than You Thought

What do you really know about the “festival of lights”?

By Daniel Marans and Nick Baumann (*This article was originally published on Dec. 9, 2015*)

Americans who know anything about the Jewish holiday of Hanukkah may have heard that it celebrates the victory of good over evil — the triumph of light over darkness.

But the real history of Hanukkah’s origins is more complicated. It is as much the tale of a Jewish civil war as it is about successful resistance against foreign interlopers.

What’s more, the miracle of oil — the inspiration for most of the contemporary holiday’s key rituals — did not even become a part of Hanukkah’s mythos until centuries after the military win of the Maccabees rebel army. Here’s the real story.

Cultural Coexistence In Ancient Judea

In 200 B.C., the powerful Seleucid empire [took over Judea](#), an area encompassing parts of what is now known as Israel and the Palestinian territories. The Greek-centric kingdom was founded by Seleucus, one of Alexander the Great’s [top military officers](#), and had steadily expanded outward from its capital of Antioch in modern-day Syria.

Some Jews embraced aspects of the Seleucids’ Hellenic culture. But when [Antiochus IV Epiphanes](#) ascended to the Seleucid throne in 175 B.C., he initiated an explicit program of Hellenization in the Jewish territory, promoting the values of worldly knowledge, physical beauty, hedonistic indulgence and polytheistic spirituality.

Antiochus’ measures were welcomed by some local Jews.

“The initiative and impetus for this often came from the locals themselves,” said Shaye J.D. Cohen, professor of Hebrew literature and philosophy at Harvard and author of *From the Maccabees to the Mishnah*. “They were eager to join the general, global community.”

For example, the Jewish high priest, who served as religious leader and political ruler of the semi-autonomous Judea, welcomed the construction of a gymnasium in Jerusalem, where Seleucid military officials practiced traditional Greek exercise in the nude alongside local Jews, including priests. Antiochus also encouraged the development of the Greek educational system in Jewish society.

A growing number of Jews began worshipping Greek gods, too.

The rising influence of Hellenism was not immediately a source of open conflict within the Jewish community. In fact, Hellenism permeated even the most traditional circles of Jewish society to one degree or another. A typical Judean would have worn Greek robes and been proficient in the Greek language, whether he was urban or rural, rich or poor, a pious practitioner of the Mosaic faith or a dabbler in polytheism.

“Becoming more Hellenized didn’t mean they were less Jewish as a result,” said Erich Gruen, an emeritus history professor at University of California, Berkeley, and author of *Diaspora: Jews Amidst Greeks and Romans*. “Most Jews didn’t see Hellenism as the enemy or any way compromising their sense of themselves as Jews.

So, What Went Wrong?

Eventually, Antiochus and his Jewish allies, including the high priest Menelaus, pushed the more pious Jews too far.(continued on insert)

The real story continues:

Menelaus embarked on a campaign of radical Hellenization in 167 B.C., prohibiting fundamental Jewish practices, such as circumcision, on pain of death. He also introduced foreign rites into the Jewish Temple, forcing Jewish pilgrims to sacrifice pigs, which are profane in Judaism. He built an altar to Zeus on top of the sacred altar to the Jewish god, Yahweh. Prostitutes were allowed to solicit their services freely on the Temple grounds.

It's unclear whether Menelaus acted of his own volition with the Seleucids' backing, on Antiochus' orders, or some combination. Some scholars believe Antiochus' efforts in Judea were part of an empire-wide attempt to consolidate his power by uniting the disparate territories under a common Hellenist banner.

Others argue that the king's courtiers, most likely including Jewish officials such as Menelaus, put him up to it. Those officials may have sought to "reform their religion in the name of the king," Cohen said.

But one way or another, the tyrannical measures were too much for traditional Jews, prompting them to fight rather than acquiesce to the authorities' demands.

"They actually rebel only when the religious persecution reached a level they could no longer tolerate," said Cohen, who also chairs Harvard's department of Near Eastern languages and civilizations. "The line in the sand seems to have been the Torah and the [commandments], and the profaning of the ritual of the Temple."

Cohen characterized these Jews not as zealots, but as "realists." Until then, they had embraced many Hellenistic norms in their own lives and accommodated the spread of practices to which they objected — such as foreign worship — among their co-religionists.

The Maccabees And The Jewish Civil War

Broadly speaking, the Jews of Judea can be divided into two camps based on their reaction to the prohibition of ancient Jewish rituals and the desecration of the Temple. The first camp, the pietists were unwilling to comply with the radical measures and supported armed resistance against the high priest Menelaus. The second camp, the Hellenists, either welcomed the changes or did not care enough to fight them.

Pietist Jewish militants coalesced under the leadership of the Hasmoneans, a clan of Jewish priests that fled Jerusalem for the Judean town of Modi'in. Starting in 167 B.C., Judah, the third son of the Hasmonean patriarch Mattathias, led a guerrilla war against the Seleucids and their Hellenist Jewish sympathizers, along with his four brothers.

The Hasmonean brothers' military successes earned them the nickname "Maccabees," likely derived from the ancient Hebrew word for hammer.

It is not clear how many Hellenist Jews fought alongside the Seleucid forces in opposition to the Hasmonean-led militias, but the pietists certainly did not enjoy the support of all Judeans. Though the civil war did not break down along purely geographic lines, the Hasmoneans had a base of support in the countryside.

There were even some observant Jews who did not side with the Hasmoneans. Years into the war, the Seleucids appointed a new high priest in an attempt to calm tensions. A group of pious Jews accepted his leadership, prompting the Maccabees to malign them in their account of events. Thanks to a series of cunning Hasmonean military maneuvers and setbacks for the Seleucids elsewhere in their empire, the pietist militias conquered the city of Jerusalem in 164 B.C. They restored the ancient Jewish rites of the Temple, tearing down the altar to Zeus and other pagan gods.

The word "Hanukkah" means dedication in Hebrew, referring to the Maccabees' re-dedication of the Jewish Temple, which is believed to have taken place around this time on the Jewish calendar.

Real Story continued:

Judah the Maccabee chose to celebrate the re-dedication of the Temple for eight days, the same length of time that King Solomon celebrated the consecration of the First Temple.

The eight-day festival was an attempt to “refurbish [Judah’s] image in the light of the heroes of the past,” Berkeley’s Gruen said. “Putting himself in the mold of Solomon at the time of the building of the First Temple is part of the image that Judah Maccabee wanted to deliver.”

What About The Miracle Of Oil?

The traditional Hanukkah story is that when the Maccabees arrived to re-consecrate the Temple, it was in such disarray that there was only enough olive oil to keep the sacred seven-branch candelabrum (or menorah) lit for one day. Instead, the oil miraculously lasted for eight days.

Jews celebrate Hanukkah for eight days to commemorate this miracle, lighting an additional candle on a special Hanukkah menorah — or Hannukiah — each night of the holiday. That is also why it is customary on Hanukkah to eat foods fried in oil, like [potato latkes and doughnuts](#).

In reality, the rabbis likely developed the miracle-of-oil narrative several centuries after the events of Hanukkah took place. The first mention of the miracle is in a passage of the Babylonian Talmud dating to some time between the third and fifth centuries A.D.

Harvard’s Cohen said he believes that the rabbis of the Talmud came up with the miracle of oil in order to “demilitarize” Hanukkah.

“It gave the rabbis, who were uncomfortable with the Maccabees, a way to say they respected Hanukkah,” Cohen said. “Military victory and upheaval was not a good lesson for Jews to have living under the Roman empire. They didn’t want little Jewish boys to grow up and try to be Judah the Maccabee and try to attack the Romans.”

The use of oil lamps, however, was a component of the holiday almost from the start. Jews celebrated the holiday with the lighting of lamps, according to Maccabees II, a pro-Hasmonean, second-century account of events included in some versions of the Christian Bible.

Josephus Flavius, a Roman-Jewish historian in the first century A.D., also refers to “festival lights” in his description of the holiday’s observance.

Contemporary Hanukkah

Hanukkah remains a relatively minor holiday for Jews. It is far less important than Rosh Hashanah and Passover, for example. But it has an outsize status in diaspora Jewish communities, the largest of which is in the United States, where Jewish religious devotion often takes a back seat to a sense of cultural pride. That Hanukkah typically falls around the same time as Christmas has also raised its profile.

For many Jewish Americans, it is the quintessential example of that old adage said to summarize many Jewish holidays: “They tried to kill us. We won. Let’s eat.”

Now you know it’s more complicated than that. Let’s eat.

A Sukkot Celebration at the Girls School at the City of 10,000 Buddah's

Submitted to the shema by Dr. Vicki Patterson (Teacher of World Religions) Written by Heidi Blythe

(Class of 2022 City of 10,000 Buddhas Girls school) Sunlight streamed through the branches and leaves covering the roof of the makeshift tent, illuminating the girls gathered below as they watched, for the first time in their lives, the waving of the Four Species (a bundle consisting of a lulav, willow, myrtle and etrog, a kind of citric fruit) during the Jewish celebration of Sukkot. The Sukkah tent had been painstakingly constructed from leaves, twine and branches scavenged from forest floors and flanked on two sides by billowing fabrics. Decorating the booth were colorful handmade crafts, vibrant flowers and joyful chatter as students from the senior and junior classes of DVGS ate lunch beneath its shady canopy.

Starting five days after Yom Kippur (a solemn Jewish holy day of atonement and repentance), the Sukkot is a joyous festival celebrated as a sign of gratitude to God for the bounties given unto humanity by earth. On this week-long event, the Jewish community around the world rejoice and thank Adonai, their God, for life and sustenance, and dwell in flimsy booths representative of the huts that farmers would live in during the last autumn harvest before the coming of the winter rains.

The Hebrew Torah commemorates this festival by linking it to the wanderings of the Israelites in the desert after escaping Egypt, with the huts representing the temporary shelters that the Israelites lived in during those 40 years. To honor their ancestors, it is tradition for Jews to spend as much time in the sukkah as possible; meals are eaten there and some Jews also decide to sleep in the hut under the stars throughout the whole week.

This year, DVGS celebrated Sukkot on Tuesday, September 21, 2021. The simplicity of eating in a temporary shelter surrounded by nature allowed the students' minds to focus on the important things in life and separated them from the material worries of the modern world that dominate so much of our lives.

"Building the tent reminded me about going back to the basics, to enjoy nature and to appreciate our surroundings. I was very happy when the whole class came together to assemble the hut," said Asia Wijaya when asked about her experience building the sukkah.

We might all be different types of people, with different backgrounds, different positions, and different perspectives. But on this holiday, we celebrate together despite and because of our differences. Sukkot is often referred to as *Z'man Simchateinu*, the "season of our joy", and it is not hard to see why when smiles graced the faces of all the girls gathered in the sukkah.





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

What you will need:

1 dreidel and a few dozen tokens, such as candies, chocolate gelt, pennies, buttons, etc.

**What you do:**

- Split the tokens equally among all players.
- Each player puts one token in the “pot” (*the center of the playing area*).
- One person spins the dreidel. One of four things can happen:

The dreidel lands with the letter **NUN** facing up. Nothing happens. The dreidel is passed to the next spinner.

The dreidel lands with the letter **SHIN** facing up. The spinner puts another token into the pot. The dreidel is passed to the next spinner.

The dreidel lands with the letter **HEY** facing up. The spinner takes half of the tokens in the pot. The dreidel is passed to the next spinner.

The dreidel lands with the letter **GIMMEL** facing up. The spinner takes all the tokens in the pot! The dreidel is passed to the next spinner.

- The game continues until one person has won all the tokens!

Extra Rules: If you run out of tokens before the game is over, you either leave the game or ask a fellow player for a loan. Also, if you play with real coins, some portion of the winnings should be put in the “pushke” (charity box).



Broccoli Cottage Cheese Pancakes by Adeena Sussman.

Ingredients

- 1½ cups broccoli florets (from ½ small head), finely chopped
- 1 cup full-fat cottage cheese
- 2 large eggs
- ¼ cup all-purpose flour
- 2 Tbsp chopped fresh chives
- 2 Tbsp chopped fresh dill, plus more for serving
- 1 tsp baking powder
- 1 tsp kosher salt
- ½ tsp freshly ground black pepper
- ¼ cup extra-virgin olive oil, plus more if needed
- Sour cream, for serving

Directions

- 1 In a medium bowl, stir the broccoli, cottage cheese, eggs, flour, chives, dill, baking powder, salt, and pepper until combined.
- 2 Heat 1 tablespoon of the olive oil in a 10-inch skillet over medium heat.
- 3 Make pancakes out of the batter, using 3 tablespoons per pancake. Fry until the edges are lacy and browned, 2 to 3 minutes per side, adding more oil to the skillet between batches as needed.
- 4 Serve with sour cream and garnish with chopped dill.

Sufganiyot From Deborah Edelman, *submitted by Sara Esserman-Melville*

- ½ cup milk
- ½ cup granulated sugar
- 2 teaspoons baking powder
- ¼ teaspoon nutmeg
- ½ teaspoon salt
- 1 egg, beaten
- 1 tablespoon butter, melted
- 1 ¾ flour (if you want to use whole wheat flour only use about 1/3 of total)
- Lots of oil (check to make sure it is ok for frying, some aren't, corn oil works)

Mix the milk, sugar, baking powder, nutmeg, salt, egg, and butter. Add flour gradually until mix is firm enough to handle but soft as possible. Cover and chill for 1 hour. Roll out to ½ inch thickness and cut out shapes. Let rest a few minutes before putting into hot oil. Oil must be between 360 and 375 degrees. Fry until brown.

Tips: Use a candy thermometer to ensure the oil is hot enough. Warm it up by placing it in hot water to but wipe it completely dry before placing in pot. After each batch of doughnuts, check to make sure the temperature is still in the right range. A wide pot is better than a very deep one so you can fit more in, but the oil should be at least 2 inches deep.

Helpful items to have handy: Slotted spoon and/or tongs Plates and paper towels and Baking soda in case of fire

Ingredients for Potato pancakes with Loz

- 1 pound potatoes, cooked and mashed (about 3 cups)
- 1 2 egg whites
- 2 2 tablespoons matzo meal
- 3 3 to 4 ounces smoked salmon (diced)
- 4 1/4 cup chopped fresh dill
- 5 Salt and freshly ground pepper to taste
- 6 Oil for frying

Directions

Mix potatoes, egg whites and [matzo](#) meal very well. Add salmon pieces, blending well. Repeat process and add dill. Season with salt and pepper. Divide mixture into equal portions, and shape each into latkes. Heat oil in large skillet. Carefully place [latkes](#) in skillet. Cook over medium-high heat until crisp and golden. Flip and repeat until crisp and golden on both sides. Drain on paper towels. Serve at room temperature.