



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

No Services during the month of July.

Sunday, July 18, at 2:00 KHE Prepares lunch
 for the needy at Plowshares, to volunteer call Dan
 Hibshman at 462-7471

**Friday, August 13, at 7:00p.m. Shabbat
 Service** with Kohenet Riv at the Shul!

Saturday, August 14 10:00 Torah Study with
 Riv.

**Saturday, August 28, at 7:00 p.m. Slichot
 Service** on Zoom with Jewish Educator, Mia
 Zimman and Cantor Bella Feldman

High Holiday Announcements

We are delighted to announce that we are planning
 KHE's High Holiday services to be in person at our
 Shul with a Zoom component. (*unless Public Health
 Department warnings change*)

We are also pleased that services will co-led by the
 wonderful team of Cantor Bella Feldman and Prayer
 leader Mia Zimman.

The holidays are early this year. Erev Rosh Hashanah
 service will be on Monday evening of Labor Day,
 September 6, 7:00 P.M. and morning services will be
 Tuesday, September 7, at 10:00A.M. The Kol Nidre
 service for Yom Kippur will be September 15 at 7:00
 P.M.

You will receive the September-October Shema in
 early August with the Fall holiday schedules.

If you would like to read from the Torah or blow the
 Shofar or participate in the Services please call or e-
 mail Sherrie at: 530-414-1104 ebyam@sbcglobal.net

White Sage

You know nothing of the ways of the heart
 or the trapping of the mind when you are
 touched,

Indifferent to whether you are touched by
 kindness or not.

Perhaps your lofty name reflects your wisdom.
 That all are welcomed by you, blind to our
 differences,

That you may share what you have,
 with the only requirement being
 that one reaches out to touch you,
 connects with you,

and your scented offering connects back.

Sherrie Ebyam

Blessing for plants

Bless you.

Thank you for being creamy golden yellow.
 You, with funny curvy facets and pockets for seeds
 maybe...or pockets for birds to pick.
 You are a haven for hummingbirds,
 here they come, there they go!

Thank you for being.

Beauty Humorous.

Thank you for catching the eye -
 holding our love and appreciation.

Linda Posner

Holidays and Torah Portions

July 3 - Pinchas
July 10 - Matot-Massei
July 17 - Devarim (Book of Deuteronomy)
July 18 - **Tisha B'Av**
July 24 - Va'etchanan
July 31 - Eikev
August 7 - Re'eh
August 14 - Shoftim
August 21 - Teitzei
August 28 - Ki Tavo

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) Tzedakah 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, 707-485-8910

send checks to:

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

Congratulations!

To Julian Ashtoun on graduation from Ukiah High and to his family: Mom, Sigrid White and Grandmother, Deborah White.

To Iris Esserman on graduating from UC Irving and to her family: Sara and Anthony and Pele Esserman-Melville.

We Remember

Audrey Ferrel	July
Solomon Elberg	July
Frances Smith	July 2
Esther Andich	July 3
Michael Kisslinger	July 20, Av 4
Daris Feig	July 9
Allen Sapoznick	July 9
Bela Goldberg	July 10
Miriam Bleicher	July 10
Corrine Dewar	July 16
Harold T. Simmons	July 20
Ann Katz	July 21
Agnes Scott-Kinney	July 21
Brian Staber-Baumoeel	July 26
Meda Newlin	August 1
Gertrude Sussman	August 1
Bunny Bookbinder	August 5
Emily Schaffner	August 8
Edwin Lockhart	August 8
Elena Castaneda	August 9
Donald R. Pierce	August 9
Frances Suffel	August 11
Norman Sher	August 12
Selig Bookbinder	August 15
Norman F. Feldheim	August 15
Robert Glotzbach	August 16
Hannah Igar	August 24
Doug Rosoff	August 24
Irving Teplitsky	August 25
Fay N. Borkan	August 28
Abram Goldberg	August 30
Gladys Breit	August 30
Blanche Wolff	August 31
Beatrice Starosta Coren	Sivan 3
Harry Stanten	Sivan 6
Harry Rothchild	Sivan 7
Sidney Kowarsky	Sivan 14
Herbert Rubin	Sivan 24
Bernice Fleiss	Tammuz 27
Henry Lowenheim	Tammuz 15
Earlyne Levitas	Av 10
Reuven King	Av 15
Herman Greenwald	Av 23

The 2nd of Av: Tish B'Av A day of Fasting and Mourning - July 17, 2021

Tisha B'Av always falls on the Ninth of Av which this year coincides with sundown on the 17th of July and lasts until nightfall on the 18th. It is a traditional fast day with many of the same practices as those of Yom Kippur- no eating, drinking, bathing, marital relations or wearing of leather shoes. These practices are done in mourning for the destruction of the First Temple in Jerusalem in 586 BCE and for the breaching of the walls of the Second Temple in 70 CE, both events falling on the ninth of Av. Observers of the fast chant the Book of Lamentations by candle light in the synagogue sitting on the ground or on low stools lamenting the destruction of the city and the desertion of the Jewish people by God. This mourning is extended to all the suffering Jews have experienced throughout their history and is exemplified in the inconsolable crying of Rachel for the loss of her children. In the end, though, God tells Rachel to dry her eyes and that her children will someday return. Through the tears, we promise to abide by the words and commandments of God and hope for redemption and recovery. But for this day, we mourn- no laughing, no music, no chatting. The mourners leave the Temple silently. of Yom Kippur- no eating, drinking, bathing, marital relations or wearing of leather shoes. These practices are done in mourning for the destruction of the First Temple in Jerusalem in 586 BCE and for the breaching of the walls of the Second Temple in 70 CE, both events falling on the ninth of Av. Observers of the fast chant the Book of Lamentations by candle light in the synagogue sitting on the ground or on low stools lamenting the destruction of the city and the desertion of the Jewish people by God. This mourning is extended to all the suffering Jews have experienced throughout their history and is exemplified in the inconsolable crying of Rachel for the loss of her children. In the end, though, God tells Rachel to dry her eyes and that her children will someday return. Through the tears, we promise to abide by the words and commandments of God and hope for redemption and recovery. But for this day, we mourn- no laughing, no music, no chatting. After services The Congregation leaves silently.

The 15th of Av: Love and Rebirth - July 24, 2021

The Jewish mini-holiday of Tu B'Av

The 15th of Av is undoubtedly the most mysterious day of the Jewish calendar. A search of the Shulchan Aruch (Code of Jewish Law) reveals no observances or customs for this date, except for the instruction that the *tachanun* (confession of sins) and similar portions should be omitted from the daily prayers (as is the case with all festive dates), and that beginning on the 15th of Av one should increase one's study of Torah, since at this time of the year the nights begin to grow longer, and "the night was created for study." And the Talmud tells us that many years ago the "daughters of Israel would go dance in the vineyards" on the 15th of Av, and "whoever did not have a wife would go there" to find himself a bride.

And this is the day which the Talmud considers the greatest festival of the year, with Yom Kippur (!) a close second!

Indeed, the 15th of Av cannot but be a mystery. As the "full moon" of the tragic month of Av, it is the festival of the future redemption, and thus a day whose essence, by definition, is unknowable to our unredeemed selves.

**Donations to Kol HaEmek for April and May 2021
Thank you!**

Lucy Bayer
Judith Corwin
Rachel Elkins and Dana Thibeau
Judith Fuente and David Nelson-Feeding the Homeless
Jay Joseph and Jennifer Joseph
Nancy Bertsch
Carol Park and Steve Park
Elizabeth Raybee
Leon Springer and Nancy Marotta Springer
Darline Bergere and Josh Bergere
Jean Morawski
Andy Coren and Yvonne Coren
Joel Cohn

Congratulations to:

Steve Park on his 80th Birthday

Carol Park retiring from her position as
Director of Family Services at the
Mendocino Courthouse.

We wish Amy Wachspress and Ron Reed
much love and happiness in their new
home in Portland.

Their new address is: 10353 SE Bell Ave.,
Milwaukie, OR, 97222.

Ron's phone # is 707-391-8248.

*May this be a fruitful summer for all of us, as we pray that our world continues to open. May we have
enough water, and may all of our gardens grow and flourish!*

Please accept the following recipe as my prayer.

Zucchini Bread

Heat oven to 350 degree's F

3 eggs
1-1 & 1/2 cups sugar
1 cup oil
2 cups grated Zucchini
2 cups flour
1/4 teaspoon baking powder
2 teaspoons baking soda
1 tsp salt
2 tsp cinnamon+1/2 tsp nutmeg+ 1/2 tsp ginger
1 teaspoon vanilla
1/2 cup raisins
1 cup chopped nuts

Beat eggs and sugar add oil ,beat, add zucchini and vanilla beat all together.
Sift flour and other dry ingredients. Add nuts and raisins stir
Mix dry ingredients tin to wet ingredients

Origins of Yiddish – A Theory

My parents both spoke Yiddish before they knew English. Growing up, they would communicate things they didn't want my sister and I to understand in Yiddish. For us, Yiddish was a secret code they shared. Imagine my surprise, when I listened to the lecture by Eran Eihaiik "The Origins of Askenaz, Askenazic Jews and Yiddish" (email sent to us from Bob via Barry) and found out, according to his fascinating and controversial research, that Yiddish started as a secret code language for Jewish traders along the Silk Road centuries ago. Eihaiik, along with fellow collaborators, R. Das, P. Wexler, and M. Piroozman, published their findings in *Frontiers in Genetics* 8 in 2014. They used sophisticated genome sequencing, DNA data, ethnohistorical mapping and other computerized techniques to predict the origins of the Askenazis.

Eihaiik posits that the identifier "Askenaz" comes from an area in Iran and Northern Turkey which the Bible prophesizes as a kingdom that together with Ararat and Minnai will together wage war against Babylon (Jeremiah 51:27). The only other Biblical reference to Askenaz is as a descendent of Noah. But Eihaiik's genetic data point to a cluster of Jewish genes in areas on maps known as Ishkenaz, Eshkens, Ashanas and Aschuz which are all in Iran and parts of Turkey. He claims that the majority of world Jews lived in the Iranian Empire during the first century CE coming as emigrants from Judea or as Iranian converts. He says that the Biblical Hebrew adaptation of an Iranian tribal name in 7th century BCE was "kuza" These people were known as "ashkuza" in Assyrian inscriptions of the 7th century. They moved north to the Khazaria Slavic lands, and from there to parts of Europe. They monopolized the Silk Road trade from Europe to China. Their financial success attracted the Khazars with many of their elite converting to Judaism to participate in the trade.

They developed a secret trade language based on Slavic and Iranian discourse to hide their business dealings from outsiders. They didn't use Hebrew because, though it was a liturgical language for prayer, it was not a spoken language at that time. They eventually moved on to areas around the Ukraine and Germany as the Black Death (the Bubonic Plague) and Mongol invasions disrupted the Silk Roads. They brought with them their secret Yiddish trade language and added German words to basically a Slavic grammatical framework. Eihaiik claims that some Jewish customs such as breaking the glass at weddings and placing stones on tombs have their origins in Slavic practice.

Eihaiik's work has been strongly criticized for both its methodologies and conclusions. His work suggests that the Askenazic Jews arose from origins in the Near East, i.e. Iran and neighboring areas. He claims they are not from the Middle East, which are where the lands of Israel are situated. He says that the only people genetically aligned with geographical Israel are Bedouins and Palestinians. Of course, this claim does not sit well with those who maintain Israel as the origin of the Jews. His work also contradicts what is known as the Rhineland hypothesis that insists Yiddish comes from German and Hebrew roots. Eihaiik's genetic origin predictions and DNA conclusions have also been criticized by many scholars as inaccurate and faulty methodologies.

I found his conclusions provocative although I have to admit that I didn't understand all of the science behind his work. When I got my DNA results back from Ancestry, it said I had 1 % Italian genes which puzzled me greatly as my family is strictly from Eastern Europe- Latvia, Romania and Ukraine. But according to Eihaiik's genetic research, Northern Italians are genetically related to Jews stemming from their exodus to Europe from their original Iranian and Slavic locations. Who knew?

Origins continues:

Anyway, as I grew up listening to but not speaking Yiddish, I gained what's known as a passive knowledge of the language. I'm sure many of you had a similar experience. So I offer here some Yiddish lexical memories:

Zol zein mit glick Good Luck!

Zei gezunt ! Be healthy!

Hakin mir a chinek! Stop making so much noise. Don't be such a vildechaya.

When we were bored, my mother would say, "Gay shlugs dein kup en vant" Go hit your head on the wall!

Ah sheinim dank ! A nice thanks Tzu gezunt - You're welcome

Du bist a sheine madele – you are a pretty girl.

And a patty-cake baby rhyme done by clapping hands :

Patchi patchi kichelach

Tatty keifen shichkelach

Mommy striken zekelach

A gezunt in (child's name) bekelach

(Pat, pat the cookies

Daddy will buy shoes

Mommy will knit socks

So baby (or child's name) will have healthy cheeks)

Netflix Review by Vicki Patterson

Shtisel

If you haven't met the Shtisel family yet, you have a treat to look forward to. The family is the center of a three season Israeli show on Netflix which centers on the ins and outs of their Ultra Orthodox or Haredi life in Jerusalem. Four generations of Shtisel's have lived there since the mid-nineteenth century. Known as *chalmers*, they have a distinct appearance different from other Haredi and have a survivalist attitude allowing them to take life as it comes. They mostly speak Yiddish. Father Shulem is recently widowed and spends much time trying to find and avoid another relationship. Son Akiva is an artist struggling to maintain his passion for painting within the restrictions of his community. Many episodes focus on the difficult but loving father- son relationship. Akiva is also a sought after bachelor who is seeking a balance between family and his art. His sister, Giti, has her own problems with husband, Lippe and teenage daughter, Ruchami who falls in love with teenage Yeshiva bocher, Hanina, and determines to marry him. There are many other characters, including Shulem's mother, other siblings and neighborhood denizens. They are well-drawn and superbly acted.

The series was created in 2013 by Yehonatan Indursky and Ori Elon. Indursky had a religious upbringing until he discovered poetry and film. Elon was a religious Zionist. The show was wildly accepted in Israel and in the US even by Haredi themselves. It won 11 Ophirs (like Emmys) in 2014. It is a non-judgmental, realistic look into the lives of four generations filled with the joy and pain of life fully lived. I enjoyed every season! (Streaming on Netflix)

Book review: Wounds Into Wisdom: Healing Intergenerational Jewish Trauma

by Vicki Patterson

Tirzah Firestone, the author of *Wounds Into Wisdom*, is a Jungian psychotherapist, author and Renewal Rabbi who founded the Congregation Nevei Kodesh in Boulder, Colorado. She is the author of several books celebrating Jewish women, i.e. *The Receiving, Reclaiming Jewish Women's Wisdom; Woman's Kabbalah*, and an autobiography, *With Roots In Heaven*. Her latest book, *Wounds Into Wisdom*, published in 2019, won the 2020 Nautilus Book Award and in 2019 Book of the Year awards in Religion and Self-Help. Through the personal narratives of many survivors of trauma, Firestone details how the experiences of the past can influence future generations in specific and soul-tearing ways and provides examples in seven principles of how this intergenerational trauma can be healed. She, herself, is an example. Raised in an Orthodox family of Holocaust survivors, she experienced first hand the impact of intergenerational trauma. "I comprehended just how a family's ancestral trauma rumbles through history like a train depositing its load, car after car, into our new born skin." She demonstrates how succeeding generations carry a burden of survivor's guilt both in the aftermath of the Holocaust but also with the continuing violence in the Middle East. And these legacies of horror and suffering are not restricted to Jews. All ethnic and religious groups can be impacted.

Some of the Jewish historical legacy has become part of our culture. From our ancestors, we have inherited a love of learning and the written word, a sense of community with other Jews, heavy food and the pain and suffering of being a Jew. But the experience of the Holocaust, whether known directly or indirectly, has left many Jews with a feeling of catastrophe as an "on-going organizing principle". It has become an internal representation of reality passed from generation to generation.

"Jews and all peoples who have suffered the traumatic effects of degradation and displacement, racial oppression and violent persecution simply for being themselves must wrestle with their legacies. The past can become cause for fatalism, hyper-vigilance and a sense of radical un-safety in the world."

Firestone goes on to say that adapting to overwhelming experiences fosters a deep instinct for self-protection.

"We find ourselves constantly scanning the world for danger, acquiring a kind of tunnel vision that narrows our focus."

She describes how a phone ringing at night or a police or fire siren can trigger behaviors like breathlessness, thumping heart or cold sweat which indicate the release of our fight or flight hormones. She explains that the science of epigenetics shows that a person can carry evidence of their parents, grandparents and even great grandparents social histories. If they have lived through starvation or ethnic persecution, their descendants may show propensities to similar stress response both physical and psychological.

The book goes on to illustrate from personal stories how people have overcome intergenerational trauma using self-calming techniques like meditation and deep breathing. I found the stories very moving and inspiring. Although I have worked for years with Native Americans and am very familiar with theories of intergenerational trauma, I never applied them to myself. I do not come from a family of Holocaust survivors but I recognized some of the behaviors Firestone outlines in myself and began to think about the other sorts of persecution my grandparents and parents faced that might have found their way to me. I recommend this book as a valuable insight into the Jewish psyche and the other lessons we can apply to our understanding of how intergenerational trauma applies to Black Lives and Palestinians as well as to those persecuted around the world.



Kol HaEmek 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 ageTo be inclusive of all partnerships and family configurationsTo 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
- 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
-

Kol HaEmek Information & Resources

Board Members

Sherrie Ebyam - President	530-414-1104 < ebyam@sbcglobal.net >
David Koppel - Treasurer	485-8910 < davekoppel@yahoo.com
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Victoria Patterson	467-1932 < patterson.victoria2@gmail.com >

Brit Mila: A doctor to call for to a referral to a Mohel - 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